

THE RESTITUTION HERALD.

Volume II.

Oregon, Illinois, October 4, 1921.

Number 1.

The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,
Marshalltown, Iowa.
104 South 7th St.,

A BATTLE WITH SAVAGES

ONCE upon a time a great multitude of people wandered in a desert country. These people were called Israelites. There were thousands of men, and thousands of women, and thousands of children. And they drove their cattle and sheep with them.

These people had been slaves for over four hundred years in a land called Egypt. But God had listened to their prayers for help and now he had given them a great leader to guide them into their own land again. This leader's name was Moses.

The Israelites had left Egypt in such haste that they had no time to collect food. Their clothes they had rolled into bundles and carried with them. And, as they wandered in this strange wilderness they were often very tired, and hungry, and thirsty. Then they would say to Moses that they had rather be back in Egypt as slaves. But just when they were hungriest, God would send them food. And just when they were so thirsty he showed Moses how to sweeten the bitter water so they could drink it.

In the desert through which they had to go, there were many savage tribes. These tribes spent their time quarrelling and fighting with each other. And when they saw the Israelites coming into their land, they planned to attack them, too.

The first of these savage tribes to attack the Israelites were called the Amalekites. The chief, whose name was Amalek, saw that there were many more of the Israelites than there were of his own warriors. But he was brave and cunning.

He sent out spies to watch the Israelites. These spies hid among the hills and in the caves. They saw the Israelites searching for food and water, and guessed how tired they were. Then the spies hastened back to their chief to tell what they saw.

This cunning old chief thought he saw a way to destroy all those Israelites. He called all his warriors together and set them in battle array. He said, "We will attack them some time when they are very tired, and they will be too tired to fight."

And so, late one afternoon while the Israelites wandered among the hills, those in front suddenly heard the sound of fighting. When they turned they saw that the Amalekites had attacked their own people.

Moses called a young soldier to him.

THROUGH PEACE TO LIGHT

I DO not ask, O Lord, that life should always be
A pleasant road;
I do not ask that thou shouldst take from me
Aught of its load.

I do not ask that flowers should always spring
Beneath my feet—
Too well I know the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead—
Lead me aright,
Though strength should falter and though heart
should bleed—
Through peace to light.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand
And follow thee.

I do not ask that thou shouldst always shed
Full radiance here;
Give but a ray of peace that I may walk
Without a fear.

Joy is like restless day, but Peace divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine,
Through Peace to Light.—Sel.

This young man's name was Joshua. Moses said, "Joshua, choose out men to go with you to fight the Amalekites. Tomorrow I will stand on top of the hill with the rod of God in my hand."

Joshua called out all the best and bravest of the men of Israel to help him. And the next morning Moses, and his brother Aaron, and Hur went to the top of the hill where they could watch the battle. Moses carried the rod that God had given him.

The Amalekites were all prepared for battle and looked very fierce. But the Israelites were very brave because they believed in God. They followed Joshua boldly into the battle.

Moses lifted the rod in his hands and the battle began. The savages fought fiercely but Joshua's men drove them back because God was with them. Moses and Aaron and Hur, watching from the hilltop gave thanks to God.

Then Moses's arms grew tired and he let the rod down for a while. And the strangest thing happened. As soon as he lowered the rod God no longer helped the Israelites, and the Amalekites drove them back. Moses raised the rod again, and God made Joshua and his soldiers the stronger. But Moses' arms were so tired he could not hold the rod up.

Aaron and Hur found a big stone which they rolled up behind Moses for him to sit on. Aaron stood on one side and held up Moses' right hand, and Hur stood on the other side and held up Moses' left hand. Thus they kept the rod up until the sun sank out of sight, and the Amalekites

were so badly beaten that they retreated.

The Lord said to Moses, "Write this in a book, and teach it to Joshua: Because this chief cared nothing for me and my people, but tried to destroy them, his tribe shall have war with other tribes until the Amalekites are all destroyed."

Moses built an altar there to show how thankful they were that God had protected them and cared for them in their danger.

UNUSED TOOLS

IT doesn't look much like the old home as I remember it," an elderly business man who had been visiting the haunts of his boyhood said to a friend. "The lawn isn't cared for, most of the trees and shrubs are dead, and the garden that father took so much pride in is overgrown with burdocks and brambles. The orchard is growing old like the rest of us, but there's fine fruit there still, though the trees need pruning. But the saddest thing I saw was the old tool house. It's falling to pieces, and the rusty tools hang there—unused. Sam has had all the equipment father ever had to make the place attractive, but he hasn't used it."

Garden tools are not the only ones we can neglect. Not long ago a New York banker stopped his car at a farmhouse to ask his way. In the woman who came to the door he recognized Amelia Webster, an old schoolmate whom he remembered as having been the prettiest and brightest girl in the academy they had both attended. She was a faded, slatternly woman, and her house was ill-kept and unattractive. Her visitor reminded her that she had led her classes in history and literature and had even written creditable poetry.

"I never read anything now except the newspaper and not much of that," she said dully. "Sometimes the girls come to me with their sums and their hard questions, but I'm too rusty to help them much. The work round the house is more than I can tend to."

Amelia's prettiness of face and sprightliness of manner had disappeared—killed by sluggish indifference. The knowledge and cultivation that her school course had given her might have been invaluable to her as a mother, but she had never used them. Killed, too, was the imagination that had once made her little poems welcome at the office of the village paper, and that might have been a priceless resource in her maturer years. She was less attractive, less happy, less useful, than God had intended she should be. The tumbledown tool house with its array of unused, rusty tools—what is it but a symbol of unused faculties, of a shrunken and withered soul?—Sel.

IT is never well to rest too long in regrets of the past, for that is over and gone and cannot be remedied.—Sel.

THE PRE-EMINENCE OF FAITH

By J. W. Williams

REASON drowned the world when faith saved eight, for since no one had ever even seen a raindrop during sixteen hundred years, how could they believe in an impending flood? Logic and science would both argue that it was against the laws of nature and that those laws were fixed.

Reason turned back when faith discovered a new world. Medical science says the mother must die, but faith in a needed service to her children enables her to outlive her physician. The new-born French nation scoffed at religion and exalted the goddess of reason, but faith outlived those who led her to the guillotine.

Faith tries once more when reason has given up. "They can who think they can." They also can whom others think able, inspired by the faith of friends.

Paul bade his brethren use for a weapon the sword of the spirit, the word of God, and warned the Corinthians that when he came to them, not with carnal weapons, but with the spiritual, that he would cast down reasoning with the spiritual weapons, the word of God. And did not Jesus often demolish their reasonings with his word?

If, then, the word of God demolishes reasonings, is not faith superior to reason, instead of reason being the measure by which the Scripture is to be tested, and whatever Scripture is unreasonable be rejected as spurious, as some have argued? Is it reasonable that ax-heads will float on water or bread and fishes increase at a spoken word, or water blush into wine? Is it natural and reasonable that a man will die to save his enemies? What Scripture will reason leave us? Well, perhaps the reasoners will admit that "all men have sinned," though some now deny that sin exists.

An arctic traveler once told the king of Siam that he had seen water so hard he could break it in chunks with a hammer. Of course the king was skeptical. It violated the philosophy of "past experience." His reason forbade faith. Some years ago people would have followed reason and refused to believe you could pour air from one jar to another like water or take a picture of the bones of your hand through Webster's Unabridged Dictionary.

When steam railways first came in fashion an Englishman who was good at figures demonstrated that a train could not run thirty miles an hour.

Reason says that a body heavier than air or water will not do for an airship or a battleship. Modern chemistry is a result of search for "the philosopher's stone," which was believed to exist and to have power to change other metals into gold. Credulity exceeded reason.

The pre-eminence of faith over reason is evident again in the fact that but for faith there could be no syllogisms of logic, for the reason that, as we have shown, deductive logic depends upon inductive, and induction assumes that the individuals examined and reasoned upon are representative of the whole class to which they belong when a proposition is made affirming something thus of the whole class because it is true of all individuals of that class which have been examined. Now this assumption that what is true of the individuals is true of the whole class rests

upon faith,—faith that the law which has caused such individuals to be what they are will always so operate through the whole class, thus having faith in the fixity of happening in creation which they call "laws of nature." For if the Bible doctrine of "everything after his kind" be rejected and evolution substituted, what assurance of law has the reasoner that monkeys might not at a certain stage of evolution continue to bring forth men, or men bring forth "super-men" who should cease to be subject to Plato's form of logical induction: John Johnson, Henry Smith, etc., are mortal, and they are representative of all men as a class, therefore, all men are mortal. For if monkeys evolve mortal men, might not men evolve immortal super-men? So then reason, all logic, all science, by trusting what they call "law" put faith above their reason. Of course, they may not have faith in the Creator or in his word, but only in his "law," and even then refuse the evidence of the Lawgiver, but because they trust law they have faith in something greater than themselves, for they confess that we all resulted from such laws in generation of the species, though if evolution, degeneration and reversion to type are all true they never seem to consider the logic of their own science which might make them parents of a brood of monkeys or tadpoles.

How apt are the prophet's words, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

And even all these laws of nature that they use so freely in their speech are no certain and fixed quantity in the reckoning of those who believe the Bible, for what becomes of gravitation when an ax swims on water or Jesus walks the sea; what becomes of the laws of chemistry when water turns to wine or the dust rises to life in resurrection; and what becomes of the fixed laws of the solar system when Joshua speaks to the planets in their course? So that the surest basis of reasoning man knows becomes extremely uncertain, and what assurance has he of the fixedness of anything? This is even admitted in the scientific world today because of the facts known regarding radium and the theories of relativity and the electron in molecular constitution of matter.

We do not know very much; we believe a great deal, and happy is he who has for his comfort and counsel the words of inspiration, the holy Scriptures, and a child-like faith that they are what his Father speaks to him in love.

IS IT A PART OF THE GOSPEL OF CHRIST?

IN an article in the Restitution Herald of Aug. 23rd, on The Gospel of the Kingdom of God, we think the writer has substituted human wisdom instead of Bible truth in one instance and in another he has given us only a half-truth.

In column one he states that, "After Jesus had ascended to the Father and was glorified in the presence of God another element was added to the kingdom which had not been previously made known as a constituent part of the gospel as afterward proclaimed. It appears to have been necessary that the new covenant of life

made with the Father be ratified by the blood of Jesus before proclaiming 'repentance and remission' of sins in his name. After the covenant was ratified by the blood of Jesus it was made operative in his resurrection to die no more."

There is no inference in his appearing in the presence of the Father until after forty days had been accomplished during which he instructed his apostles in the things concerning the kingdom of God. Acts 1:3. This event was attested by angels who were present when he was received into heaven. Acts 1:10, 11.

Again, there is no Scriptural proof for the statement that his glorification was conferred in the immediate presence of the Father. His glorification was an honor conferred in the resurrection from the dead. The angels' testimony is: "He is risen." This fully assured him, Jesus, as the beneficiary of the honor of the world rulership. This conferred on him the supreme title of King of kings and Lord of lords. When his blood was poured out upon the cross his part of the covenant with the Father was ratified. He became the covenant victim and God raised him from the dead and immortalized him when the angel descended and removed the seal to his tomb. During the forty days he presented himself as the one raised from the dead and not as the one who had previously been glorified and immortalized. His immortality was conferred when raised again.

The writer states that "another element was added to the kingdom which had not previously been made known as a constituent part of the gospel as afterward proclaimed. Further that without this addition the message of the 'repentance and remission' of sins in his name could not be preached."

"Repentance and remission" of sins was preached by Jesus himself before his death. They have always been a part of the gospel of the kingdom. Every animal sacrifice under the law when offered in faith covered the sin of the one offering. It was a recognition of the name of the woman's seed. This offering pointed to the coming One in whom the gospel became operative. When God announced the covenant (Gen. 3:15) it necessarily contained every element of a complete gospel. The acorn as a seed contains every part of the giant oak. It required time to manifest the true Messiah, the Christ.

When the angel announced to Mary that she would be the mother, he also announced the name, Jesus, who was to receive the kingdom. When Jesus preached, he announced that he was the true Messiah. The Jewish nation rejected him and his message. Those who accepted him did it in his name. When Moses went to his brethren who were bondmen in Egypt, he announced the name of the coming One which is embraced in the phrase "I will Be what I will Be." This was **yahweh-Elohim, the Mighty Ones**. Being used in the plural form not only embraced Jesus, the Eloah of the **Mighty One**, but a multitudinous body. From the time the covenant was made with the woman's seed the name was included.

The writer says further, "Jesus had to die because he had inherited the penalty of sin from Adam." This was death from an entailed sin. It is the "death in Adam." The real cause was embraced in the cove-

nant. (Gen. 3:15.) "It shall bruise thy head." This is a part of the covenant and implies a tragical or violent death. Where a covenant is the death of the covenant victim to come in is necessary. For a covenant over dead victims is steadfast since it is of no force at all when the covenant victim liveth. (Young's translation.) Heb. 9:16, 17. When Jesus was designated as the Son of God through begetting by the Holy Spirit, he became the covenant victim. Jesus willingly became this victim and in his ministry taught his apostles the real necessity of his tragical death. This death is entirely separate from the penalty of death as a part of the Adamic family. Let us have a clear "thus saith the Lord." Apart from the above the article is sound in doctrinal truths.

Submitted in Christian Love,

D. C. Robison.

ACQUAINTANCE WITH GOD

By Lyman Booth

ACQUAINT now thyself with God, and be at peace; thereby good shall come unto thee.—Job 22:21.

These words were not addressed to the old and middle aged alone, but are equally applicable to all who have arrived at the years of accountability. Too often youth says, Wait till I am older and have more experience. Then as mature years come, they say, There is plenty of time, forgetting that procrastination is the thief of time, and that delays are dangerous. Too often the eyes of the young look to the future with the hope of large possessions, when they can afford to devote their time in serving the Lord. But how often does this fancied dream end in bitter disappointment? How much worse would their condition be if God withheld from them his mercies, his blessings and his love until their eyes grow dim with age, until silvery locks crown their brows and their agile limbs become unsteady and weak? Too little do we realize that he furnishes many favors and blessings to all alike. He sends the rain and the sunshine alike upon the just and the unjust. If all these things came to us in long intervals, perhaps we would appreciate them more. Being provided for us so bountifully we accept, and use them without giving a thought about the source from whence they come. No doubt we would be more thoughtful of the Giver if all temporal blessings were furnished more sparingly. We are advised as follows by Solomon: Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Ecc. 12:1. Habits of life formed in early youth are the strongest and the most difficult to alter in later years. They, with our likes and dislikes, are most likely to control our actions in later years. Hence the necessity of forming those of which we will feel just pride when nearing the end of life's journey. They should be firmly established before the evil days come, for then we are too apt to say, I have no pleasure in such matters. Don't care anything about them. Too apt to say, as Felix said to Paul, Go thy way for this time, when I have a convenient season I will send for thee.—Acts 24:25. He never called. Too many, like Felix, put off the present season, a golden opportunity of profit and ad-

vantage, for some uncertainty.

These few lines are written for the young with the intention of stimulating them to an active consideration of the immense value of the present time. There is no time like the present. Solomon has written of God as saying, I love them that love me, and those that seek me early shall find me.—Prov. 8:17. A blessed promise to the young; worth more than golden treasures. The sooner you begin the search the sooner you will find him, and the more intimate and lasting will be your acquaintance with him.

Experience has taught older people that any lesson, art or trade learned and practiced in youth are the ones we remember longest and the ones we can use most effectively for our own good in later years. Just so it is with the lessons we learn, in youth, from God's storehouse of wisdom.

Such lessons will prove fatal to Satan's endeavors to lead you astray from God. Learn a lesson from Samuel. He was the first of the prophets after Moses. He was asked of God by his mother, in prayer; and in prayer his life's services were promised to God by his mother. That fond mother reared him in the nurture and admonition of the Lord, and he became a mighty man in Israel. He was a great prophet. He became acquainted with God and did his service for he loved the Lord.

Yes, youth is the most valuable and suitable time to seek the Lord—to form his acquaintance. The memory is strong and retentive; health the best; mind vigorous and active. By every tie of love and duty our whole time should be his in active service. Even that will ill repay the debt of gratitude we owe him. Have you ever thought that though man's allotted time is three-score years and ten, still we have no time but the present? The past has gone never to return. The future is wisely concealed from us. We live but one day at a time. Therefore if we would avail ourselves of the blessings and mercies of God we must begin at once. He has not promised us any holidays or vacations. The Scripture has said, "Now," or "Today." Behold, now is the accepted time; behold, now is the day of salvation.—2 Cor. 6:2.

The invitations to his service are all for the present, not for the future. Wherefore the Holy Spirit saith, Today, if ye will hear his voice.—Heb. 3:7, 8. In Matt. 21:28 Jesus said, Son, go work today in my vineyard. In Josh. 24:15 we read what Samuel said, Choose you this day whom ye will serve. Do not think that if you begin work today in his vineyard, that you will have to wait till some distant day for your pay. You will draw it daily. For Paul has said, Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.—1 Tim. 4:8. Today do I declare that I will render double unto thee.—Zech. 9:12. From this day will I bless you.—Hag. 2:19. The Psalmist said, Save now, O Lord, I beseech thee, send now prosperity.—Psa. 118:25. These holy exhortations and pleadings are consistent with our Heavenly Father's love for his creatures. He daily and freely gives us his benefits. His mercies are new every morning and evening. They are also consistent with our Savior's love, which he exhibited on all occasions, and in many ways. He spent his days of toil, temptation and suffering for our redemption. How much of our time are we devoting

to his service in return for his great sacrifice?

If you were in poverty and distress and someone should offer you a nice home with plenty for your comfort, upon easy terms, would you hesitate or delay learning those terms? You certainly would not, and you would hasten to an early and intimate acquaintance. You would, at once, express your gratitude for his generous gift. You would lose no time in securing the thing promised.

How differently do we act with regard to eternal things! Although we know that unless we seek the favor of the friend of sinners we must remain in a miserable condition, and eventually perish with the sinner. In the face of these facts many delay seeking his face until it is too late. They cling to the world and worldly things, saying, It will be time enough by and by. Some try to evade the question by quoting what Solomon said, Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes. They think this justifies them in their conduct. But let us read the rest of the verse, But know thou, that for all these things God will bring thee into judgment.—Ecc. 11:19.

If the present is not the proper time to begin serving the Lord, when will you find a better? You cannot claim the future, for you have no assurance of another day any more than one who leaves home and loved ones in the morning and meets death before night, in an accident. We all know that such things happen frequently, still hesitation blocks the way to God's acquaintance until the weight of years of sin bends the frame, dims the sight and weakens the limbs; until the pleasures and follies of the world can no longer be enjoyed. It is then that the wasted life, with its bitter dregs, is offered to the friend of sinners. I am not saying it will not be accepted, even at the eleventh hour; but if it is, how much more acceptable would it have been if given in youth. We, in the weakness of our flesh, would spurn such an offering, and term it base ingratitude, if treated likewise.

How much better if the young would heed the word of Moses which he gave to Israel when he said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.—Ex. 32:29.

IF we are living under leaden skies, it is because our faith is not flowering out in the sunshine of God's love; radiant with the joy of possessing that love.—Sel.

WHEN the heart goes before like a lamp and illuminates the pathway, many things are made clear that else lie hidden in darkness.—Sel.

GIVE us, O, God, the vision to see where duty lies and the courage and strength to walk in it.—Sel.

A FRIEND is the first person who comes in when the whole world has gone out.

—Sel.

FREEDOM is not the right to do as we please, but the liberty to do as we ought.

—Sel.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,
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Editorials and Church News.

Arrangements have been made whereby the editor will visit the churches in Virginia. Will arrive there about Nov. 1st. For information as to program of work write either Bro. S. E. Boyer, Pelton, Va., or Bro. J. H. Anderson, Woodstock, Va.

Born to Mr. and Mrs. Henry Mattison (our daughter Hazel) on Sept. 21, an 8½ pound girl. She is a picture of health but is yet without a name. Papa and Mama say that whatever her name is to be, she will be likely to wear it a long time, hence, a good deal of consideration should be given it.

Four pages of our paper were given over last week to the General Conference held at Waterloo recently. Necessarily much other matter was crowded out which will be given space as soon as we can get to it.

With this issue we begin Volume 11. We offer no apologies. We have done our best to give our readers a paper that will build up and not tear down. This is a hard matter to do in face of the fact that there are a few who get the idea that we are not progressing unless we are continually changing our minds and who are not enjoying their religion unless contention is

raging much of the time. In our humble opinion this spirit is of the flesh and we do not care to encourage that kind of spirit. We mean to pursue our present course as long as we have anything to do with the business and invite all to co-operate with us in an effort to bring the Herald up to its highest degree of usefulness.

Sr. (Miss) Vena Densmore, of our Ripley, Ill., church left on Monday, Sept. 26th, for Los Angeles, Calif., for an indefinite stay. This trip in itself will be a great education to her as it would be to anyone having the privilege of enjoying it. We need not leave the good old homeland to see sights of nature that thrill. May she have a pleasant and profitable journey.

Sister Florence (Laning) Howell, of Gallipolis, Ohio, was privileged to attend three of our services at Ripley, Ill., where she has been visiting the old home. She left for home on Tuesday morning, Sept. 27th. What a change has taken place in Ripley since we first visited the place 16 years ago! A long roll of names one might call and no response because of the work of the arch enemy.

REMITTANCES

Vern Todd; Mrs. N. L. Anderson; Mrs. Flora Mosen; Mrs. Harriet Reed; J. Manning Case; Mrs. Geo. H. Sanders; Jesse Weaver; Mrs. E. E. Lear; Alvin Phillips; S. T. Shirley; Mrs. Estelle Anderson; Glenn M. Birkey; Evelyn K. Harsch; A. S. Bradley; N. A. Hardison; Mrs. G. D. Montross; H. S. Hunt; Ella Hanson; H. D. Fales; Emma Fungate; Sarah E. Ward-Goldsmith; L. E. Conner; Mrs. E. C. Railsback; Mrs. May Williams; Minerva Payne.

EMERGENCY FUND.

Ella Hanson	4.25
N. A. Hardison	1.00
Glenn M. Birkey	5.00
S. T. Shirley	2.85
Sarah E. Ward-Goldsmith	3.00

Obituary.

Elizabeth E. Wagoner-Richter died at her home on East 12th St., Rochester, Indiana, Monday, August 1, 1921. She had been in poor health for a number of years, and was stricken with paralysis ten weeks ago, from which she could not recover.

She was the daughter of William and Mary Wagoner, and was born Oct. 3, 1844, in Fulton County where her life has been spent.

She was married to Mark R. Richter, April 21, 1865, and became the mother of three children, Vesta A., Leslie E., and Nellie M. She was a sister of the late J. F. Wagoner, one of the pioneer ministers of the Church of God in Indiana. She was baptized and became a member of this church early in life and was faithful unto death. In all her afflictions she has been patient, knowing, "That tribulation worketh patience, and patience worketh hope, and hope maketh not ashamed, because it is the love of God shed abroad in our hearts by the Holy Spirit given unto us." This faith in God, through Jesus Christ, was the sustaining anchor of her life. She

had been with Jesus and learned of him the things concerning the kingdom of God and the power of his might, and was satisfied with this sure foundation of her faith and confidence, that when he appears from heaven with the angels of his glory, that he will bring her from the power of the enemy into the radiance of Life Eternal.

She leaves her husband, Mark R. Richter, and her son, Leslie Richter, both of Rochester, and her daughter, Mrs. J. A. Young, of Des Moines, Iowa. Also one brother, Samuel Wagoner, and two sisters, Mrs. Lucinda Cook and Mrs. Mary Russell, all of Rochester, to mourn because of her death.

Sleep, dear mother, in the waiting
For the resurrection morning,
Death will then be done forever,
Life is yours, to lose, No, never.
—Written by her daughter, Mrs. J. A. Young.

Funeral services were held at the home, August 4th, at 2 o'clock, and burial was made in the Rochester Cemetery.

D. E. VanVactor.

Baptisms.

Baptismal Service.

Immediately after our service at Frankfort last Sunday, Sr. Clara Fletcher was baptized as a seal of her faith in God as her Heavenly Father, and in Jesus Christ as his Son and her Living Savior. We are glad to welcome her into the household of faith and communion of the church.

D. E. VanVactor.

Notices.

The Michigan Quarterly Conference

will convene at Coats Grove, October 21 to 23.

The students of the Bible School have requested that the Bible School session come previous to the Annual Conference instead of immediately following. An amendment to the Constitution to this effect will be brought up for discussion at this meeting.

Bro. L. E. Conner will be present to do the speaking.

The Chicago, Kalamazoo and Saginaw Railroad which passes through Coats Grove makes good connections with the Michigan Central at Hastings; with the Pere Marquette at Woodbury, and with all the main lines at Kalamazoo.

Preparations are being made by the Coats Grove brethren for a large gathering. Let everyone put forth an effort to make this fall Conference one long to be remembered.

Mildred Coats Heise, Sec'y.

Letters.

Belton, Mo., Sept. 21, 1921.

Dear Bro. Lindsay:

Please find enclosed three dollars to pay for the R. H. beginning July 1921 and ending January 1st, 1923. I have no excuse for being delinquent except that I did not have the money to renew my paper, but know I should have written you. For this

I ask your pardon. I would be glad to know that I was the only one guilty of this offense. We are so gently admonished to bear one another's burdens. We should all be prompt in our remittance, and in this way lighten the burden that comes so heavy on our editors and managers of our church papers, which are so much needed in these trying times. May this work be kept up until the kingdoms of this world become the kingdoms of our Lord and of his Christ. Thanking you for your kindness and patience, I am yours in the Blessed Hope.

Emma Fungate.

The Sunday School.

By Alta King.

PAUL WRITES TO THE CHRISTIANS AT CORINTH

Lesson 3, October 16, 1921.
Lesson Text: 1 Cor. 13:1-13.
1 Cor. 13:1-7.

Golden Text: But now abideth faith, hope, love, these three; and the greatest of these is love.—1 Cor. 13:13.

Memory Verses: 1 Cor. 13:1-3.

For Study

Paul's first letter to the Corinthians was written from Ephesus, in the midst of Paul's strenuous labors there, partly in answer to a letter he had received from some Corinthian Christians asking his advice on some difficult points and partly because he was alarmed over reports that had come to him of disorders and divisions among the Christians at Corinth. It is pre-eminently the Epistle of Love. It preaches love throughout and sets forth love as the solution of the many problems it discusses. One of these problems was the division of the church into parties. . . . Furthermore the epistle discusses such improper conduct as attending an idol feast in the temple itself, boasting about the gift of tongues, drunkenness at the Lord's Supper, Christians going to law with one another before heathen judges, and women acting immodestly in church. Further led astray by heathen philosophers, some of them were even beginning to question the fundamental Christian truth of the resurrection. No wonder the Apostle was anxious about the church he had founded. It was beset by many temptations. It was just out of heathenism. Paul yearned over his spiritual children.

All of these abuses—sensual excesses, religious pride, the spirit of faction—would be ended if Christian love reigned in their hearts. The great hymn to Love, which we are now to study, is therefore the Heart of the epistle and is directly related to all parts of it.—Peloubet's Notes.

Chapter 13 is the Heart of the whole epistle. In it Paul gives the remedy for all the evils among the Corinthian brethren.

To get the full significance of this chapter we should have a clear understanding of the central thought in chapter 12. In this chapter Paul set forth to the Corinthians the purpose for which the "one Spirit" had given "diversity of gifts" to various members. Read the chapter carefully to get this purpose clearly in mind.

Had the Corinthians been using these

gifts with this purpose in mind?

This chapter closes with the words. "Yet I show unto you a more excellent way," that is, a more excellent way of keeping the "oneness" of the body, "of keeping the unity of the spirit in the bond of peace."

We are wont to deplore the fact that we do not have the "diversity" of gifts such as were possessed by the early church, thinking that if we only had such gifts we would be free from factions and evils in the church; but it is well for us to note that such gifts did not free the Corinthians from faction and evil, and furthermore that Paul has set forth a "more excellent way" of coming into the unity of the "one Body," and that "more excellent way" is within our reach and awaits practical application among us.

With these thoughts in mind let us study 1 Cor. 13 that we may realize what this "more excellent way" is and be no longer guilty of disregarding the way to unity which Paul places above the diversity of gifts possessed by the early church.

In verses 1-3 Paul states the fundamental importance of "Love" in the use of even miraculous gifts of the Holy Spirit. Would this be equally true of other activities of life? Are we to conclude life's activities, even though they bring glowing results, cannot bring true world betterment unless they are prompted by love and help to disseminate this spirit among men?

In verses 4-7 Paul tells us clearly just how we may recognize Love in its activity. The following, selected from Peloubet's is helpful to a practical understanding of these verses:

"Love suffereth long." Endures persecution, forgives enemies, bears wrongs patiently, and keeps on doing it. "And is kind." Love does not stop with passive endurance but goes on to active beneficence. "Love envieth not." Love is happier in the joys and possessions of others than it would be in having them itself. "Love vaunteth not itself." That is, it does not boast, for that would make others feel bad if they were poorer or inferior. "Is not puffed up." Not only does love not boast outwardly, but is not even proud inwardly and secretly. Love is always humble because it sees so much good in others. "Love doth not behave itself unseemly." That is, rudely, discourteously. "Seeketh not its own." Paul had already urged the Corinthians not to be jealous for their dues or rights and had bidden them note that he himself was always ready to waive some things (1 Cor. 10:24-33). "Is not provoked." The Greek verb gives us our word "paroxysm." Love does not get mad, does not pitch "into folks," asks nothing for itself and so is self controlled.

"Taketh not account of evil." Love keeps no ledger of wrongs and slights; it forgets as well as forgives; it does not harbor grudges. "Rejoiceth not in unrighteousness." Men honor the righteous and advance them over the heads of wrong doers. But love does not rejoice in these inevitable gains at the expense of the wicked; it pities sinners far too much to glory in their fall. "But rejoiceth with the truth." Truth is sure to be victorious in the end and love is swept into happy victory with it. "Beareth all things." So far as it is itself concerned, love endures all injury, and ridicule, and insult. "Believeth all things." Not that a Christian should knowingly

and willingly suffer himself to be imposed upon; not that he should deprive himself of prudence and judgment, so that he may be the more easily deceived; but that he should esteem it better to be deceived by his kindness and gentleness of heart than to injure his brother by needless suspicion. "Hopeth all things." Love hopes all good of every one. No Christian is a pessimist. "Endureth all things." An advance on "beareth;" patient acquiescence, holding its ground when it can no longer believe or hope.

Study each of these ear marks of love until they become an integral part of your mind and it will not be hard to manifest them in your various activities.

Read verses 8-10. Compare the duration of Love with the duration of gifts (the gifts imparting knowledge, prophecy, healing, etc., will all be done away with as knowledge of God becomes universal, as prophecy is fulfilled, and as sickness and disease are eliminated from among men.) These gifts will all be displaced by the full accomplishment of their purposes but Love will always exist as God exists for God is Love.

What two stages of human development are noted in verse 11?

In verse 12 Paul refers to the same stages in Christian life. "Now," childhood, this period during which we can know only in part, etc., "then," the time of full manhood, of full perfection, when we can know even as we are known, that is, as we are known of God (note the breadth and depth of this knowledge).

Verse 12. "And now, (that is, during this childhood period), abideth faith, hope, charity, but the greatest of these is charity."

Faith and hope, permeated by and founded on love are the ever abiding and underlying principles which result in the healthy growth of the Body of Christ "unto a perfect man, unto the measure of the stature of the fullness of Christ."

Scripture Readings: 1 Cor. 1-13.

The Children's Lesson: Discuss with the Children Paul's description of love and help them to find applications in their own lives of play and work.

For Class

Discuss in a general way Paul's first letter to the Corinthian Church. Enumerate the evils in the church. Bring out the connection between chapters 12 and 13. What is the "more excellent way"? It is "more excellent" than what other way discussed in chapter 12? It is a more excellent way to what end?

What only gives whatever we do worth in God's sight? 1 Cor. 13:1-3. Discuss this fully showing why this is true.

Discuss one by one Paul's definitions of Love.

Compare the endurance of Love with the endurance of "gifts" of the Spirit. Why do these gifts come to an end?

Analyze verses 11, 12, 13.

NOT one of the representative things which God has created and which are essential to man's eternal welfare will be left out in the "restitution of all things."

—Sel.

WE must not conceive prayer as an overcoming of God's reluctance, but as a laying hold of his highest willingness.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

A NEW DEPARTMENT

You will notice in the Restitution Herald of Sept. 13th a Relief Department has been added to the National Berean work.

This is an important department and I feel sure all the young people, and older ones as well, will be interested in this and will want to help in every way they can. The object of it is to more closely unite the household of faith by helping the needy in time of trouble. It is such persons, that this committee with your assistance, will attempt to find.

In James 1:27 we are told what pure religion is. Proverbs 21:13 says, "Whoso stoppeth his ears to the cry of the poor, he also shall cry himself, but shall not be heard."

We find by reading many Scriptures that if we turn away from the appeals of those who are in need, or even neglect through lack of interest to look up their cases, we thus neglect the Savior.

Will the Lord bear in mind acts of kindness? Read Heb. 6:10; 2 Cor. 9:6, and Luke 6:38.

In order to carry on this work we must have financial help. Some of our young Bereans are practicing the tithing system. Luke tells us in the 6th chapter, 38th verse, Give and it shall be given unto you, good measure, pressed down and shaken together and running over.

We hope no serious appeals will come to us, but let us be prepared. We know not what a day may bring forth.

I am hoping this work will develop in a much larger way, and that is to establish a home for our aged members. Now, don't let someone say, "No need of this, God will provide for them." We cannot sit with folded hands and wait for him to do it. We must have works as well as faith.

Those who are well and strong can help now in this, and others who have passed the greater number of their years and have been blessed with this world's goods can help wonderfully in the work. The only bank deposits made now that you will see any results of in the kingdom age will be those you have made in the bank of kindness.

Please send donations and communications to the following address:

Mrs. Orpha Sanford,

193 Spruce St., Aurora, Ill.

National Berean Relief Committee.

WAYSIDE NOTES

IF the title were ever appropriate, it will be this time, as I recount for the benefit of our many friends a few of the details of our trip to Conference and return. It seems to be a habit of the preachers to tell of the happenings on their expeditions from home, and I know that I enjoy them. So following suit on my part will not be out of place and will enable me to assure those who were anxious to know we got through safely, that we are home

at last, hale and hearty, from our 3000 mile trip.

On the trip north we first went west 250 miles to Hammond, La., where our Ala-la-miss, as we call it, Conference was held. I had appointed a service for Saturday night and Sunday, but at the hour named that night I was stuck in a mud hole, with three other cars, not seven miles from the church. It was exasperating to get so close and note the time slipping by, unable to do a thing. I had curled up on the seat to sleep till morning when the two other cars tried to get through. Then all of us together, working in mud up to our knees, got the cars out one at a time. It was about midnight when I woke Bro. Albert Siple up and shed the mud that covered me from head to foot.

We feel very much at home at Hammond, for there is where I learned the truth nearly twenty-five years ago, and where I found the girl who there pledged herself to share life's burdens with me. We cannot speak too highly of the hospitality and good fellowship we always encounter there.

It was the 15th of August when Bro. Alfred Anthon and I left Hammond, the 25th when we pulled into Waterloo. We picked up my son, Melville, at St. Louis. We were delayed one day by engine trouble and another day was lost on account of broken gears in the differential. We found poor roads through Kentucky, Tennessee and Illinois, though we might have missed some of the worst places if we had received proper directions. A great deal of new work is being done on the roads everywhere, especially on the main highways, so that in another year such a trip would be far more pleasant. We took the shortest roads to our main objectives. Had we time, it would have been possible to keep to better roads by going around at a longer distance. Our Alabama license tag, and our Alabama banner, aroused much interest the farther we got from home, and it is surprising how many grown children, and even adults, along the road know so little about the geography of our country. One lad looked seriously at the tag for a minute and then remarked in a tone of awe, "A-L-A- Alaska! Gee!"

On the side of the car we chalked the words, "Mobile and Waterloo Express. Tracts free." We gave away a great many tracts and are only sorry that we may never know in this life what good they may accomplish. Many people would have liked to talk with us about tracts, but we had no time then to stop. I can see how great the good may be that will be accomplished when we get the proposed colportage system into effective operation, as we planned at Waterloo.

We carried our own camping equipment, and made our bed at night wherever nightfall found us by the wayside. At many times the places suitable for camping were few and far between. Once after we had decided it was time to stop we filled a gallon can of water in town and Bro. Anthon carried it in his hands to keep it from spilling while I drove ten or fifteen miles before we found a place where we could turn out from the road into a suitable place.

I need not tell of the events at Waterloo, which will be reported in full elsewhere, but I must tell how happy we were made by meeting in the flesh those with whom we had corresponded before,

and in the new acquaintances we formed that will cheer our lives henceforth and make us happier, wiser and better Christians. I do not feel worthy of the office in which the Conference placed me, but will do the best I can with God's help to accomplish what we have been charged to perform. Let the prayers of all ascend daily for the officers of the Conference that they be guided aright in all their plans and actions. It is inevitable that criticisms will follow every act of the Council Board. Righteous criticism is deserved and I for one desire it, but unjust, unkind, and thoughtless criticism may be lessened if everyone will try to see both sides of every question and rid themselves of suspicions. One who is always trying to find a fault is prone to manufacture one out of whole cloth if none exists. Be informed. Learn the facts and all the facts, before formulating judgment. In other words follow the Savior's command to love thy neighbor as thyself, and to practice charity toward all men.

On our return trip we stopped again at St. Louis and had one meeting there with the church gathered at the home of Sr. Gertrude Logan. Sr. Logan keeps open house for all the faithful. That same evening we took supper with Sr. Leota Hanson, and afterwards had the luck to travel in the darkness without lights for about two miles through the city without getting arrested. This was due to Sr. Hanson's skill in directing us by unpatrolled streets. We had lamps, but a wire was broken that we could not find in the dark. We thought we were done for once when we saw a patrol wagon with several police turn into the street ahead of us so close that I had to put on brakes to keep from running into them. Sr. Hanson is a good cook, if anyone wants to know. Bro. Anthon was visiting with relatives on the other side of the river and could not get there in time to go with us, but he came in for his share of the desert when he took Sr. Hanson home from the meeting.

We felt that we could not come home without visiting the folks at Fredericktown, seeing that it was on the way, and that only a few days delay would enable us to enjoy the opening sessions of their Conference. And we certainly were well repaid. We stayed one more day than we had planned and then it took great determination to pull ourselves away. It would have been possible to remain, but all the folks at home had been sick while I was away, and there was no means to get word from them till I returned, without telegraphing, since we did not know beforehand where our route would be. I left Bro. Siple and Bro. Drinkard there having good attendance at the meetings and fine interest in their sermons. I went out to Bro. Lindsay's fishing hole, at a place called Silvermine, as rocky a gorge as one sees anywhere. But I did not fish. Drinkard said he was coming back to fish another day. We swam—those that could. Eight of us piled into the car and enjoyed the outing. It was the first time in twenty years or more that I had been in water over my head, and I surely enjoyed the experience greatly. Found I could swim as well as ever, in spite of lack of practice.

I amply verified all the good things I had heard about the brethren at Fredericktown, but what is the use recounting! Wherever one goes the faithful of the

flock have the same warm greeting, the same glad interest in the truth, and the same love for the brethren. How happy we should be that such ties of love bind us one to another. May the National Conference work bring about a much larger acquaintance among us, a better knowledge one of another, that we may all be edified and built up in Christian graces.

Before getting to Fredericktown we visited overnight with Sr. Martha Sutterfield, at Bismark, whom we have long known through the circuit letters. We had a great deal of trouble in the Ozarks with tires for the roads were very stony and rough. But with one more new tire we got along very fast the last two days. We drove from Memphis home in forty-eight hours. Something of a surprise was Sr. Abbie Lemon's as we drove into her yard at Canton, Miss., for she had given up expectation of seeing us on the return trip, not knowing that we would stop at Fredericktown. We landed just in time for supper, and she is one whom three hearty and hungry eaters cannot embarrass. We were just the boys who could do justice to her culinary efforts. It was too bad we had to "cut and run," as the saying goes, immediately after, in order to get home the next day, but Sr. Lemon is one whom nothing of that kind can offend. Leaving Bro. Anthon that night in Jackson, Miss., to take a train for home we pulled out direct for Citronelle and drove till midnight over fine roads. The next day we pulled into well-known roads and the home gateway just as the clocks were striking seven in the darkness, and at the sound of our horn four pair of arms came out to grasp us before we could get out of the car. Home-coming! What a word in its expressiveness! What a home-coming that will be when we all gather at the Lord's command! Such a trip as we have made, such meetings as we have enjoyed, such looking into eyes and clasping of hands, ah, how much more it makes us appreciate the coming Kingdom and the gathering of the church, never more to be separated. May God's blessings rest upon us all to the end that we may partake in the joys of that home-coming.

J. S. Lyon.

PRAYER

By J. H. Anderson

"THY KINGDOM COME"

THE kingdom of God is the most prominent subject in the Bible. It was the subject of the preaching of John the Baptist, of Christ's preaching. Christ sent the twelve to preach it, the seventy to teach it. After his resurrection he spent forty days preaching the kingdom. Paul spent the last two years of his life in the city of Rome, teaching the things concerning the kingdom of God and the name of Jesus. In Acts 8:12 we learn that when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. We are commanded to seek first the kingdom of God and his righteousness. And it first in prayer. Jesus says, This gospel of the kingdom shall be preached in all the world before the end. Matt. 24:14. When we pray, Thy kingdom come, do we pray with the spirit and the understanding also, as Paul did? 1 Cor. 14:15. If the kingdom were set up at Pen-

tecost, as some teach, what is the kingdom of God? A government. Isa. 9:6-7. It will have a king, Christ. John 18:37; Matt. 2:2. It will have subordinate rulers. Matt. 19:28; Rev. 2:16, 27; 3:21. It will have subjects. Matt. 19:28; Rev. 2:26, 27. It will have territory. Dan. 2:35; 7:27. It will have a capitol. Matt. 5:35; Jer. 2:17. It was prepared at the foundation of the world. Matt. 25:34. Adam was king. Eve, queen. earth, territory. Every living thing created during the first week was a subject of this kingdom. Eden was the home of the king and queen. They lost it but Christ came to seek and save it. Luke 19:10. It once existed as the kingdom of Israel. 1 Chron. 29:23. The last question the apostles asked their Master before his ascension was: Lord, wilt thou at this time restore again the kingdom to Israel? Acts 1:6. The words "restore again" prove that the kingdom once existed as the kingdom of Israel. God organized the kingdom of Israel and gave them Saul for their first king. Forty years later he rejected Saul and made David king. In the 89th Psalm we have a covenant that God made with David that his throne should endure forever and that his seed, God's Son, should forever sit upon it. Christ is that Seed. Rom. 1:3. Peter, on the day of Pentecost, declared that God had raised, resurrected, Christ, according to the flesh to occupy the throne of David. Isaiah says that the zeal of God will place Christ on David's throne. Isa. 9:6-7. In Ezek. 21:25-27 we learn that this kingdom will be overturned to be no more until he comes whose right it is; and I will give it him. It was first overturned by Nebuchadnezzar, restored by Medo Persia. Then overturned by Greece and finally trodden down by Rome. Completely overturned by Rome in A.D. 70. Since that time there has been no kingdom of Israel, kingdom of God, but there will be when he comes whose right it is.

Today we see the Jews going back to their own land. Today we see the fulfillment of the Ezek. 37 home-coming; the subjects being gathered from every part of the world. Soon the Jews, back in their own country, will demand a king. Then their king, our king, will come and Jerusalem will become the capitol of the world. We pray, Thy Kingdom Come.

(To be continued.)

ABRAHAM'S CASE

By T. A. Drinkard

AND I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. 8:11.

Thank God for such a grand and glorious promise. But do you know of one passage that says in so many words that Abraham, Isaac, and Jacob will be resurrected when Jesus comes? Please don't get off the point yet a while. Now answer me, do you, or do you not? Don't evade the issue. Don't muddy the water, please. The issue is drawn to yes or no. Right here is the key to get you to see that every individual will come out of the grave—is absolutely necessary to carry out God's plan.

I have previously called attention to the objector's idea that the fact that John 5:28 refers to memorial graves. This would be a little amusing if it were not a serious question. Does John 5:28, in promising

a resurrection for those who come forth to life, refer to memorial graves—that is, are their graves marked? Say yes or no. And you think that only those whose graves are marked will come forth; and only those whose graves are marked are in Christ? Then please tell me why those who have done evil come forth? Are they in Christ? Does the text (John 5:28) show that they have ever been Christians? I deny it, absolutely. If such be true, then you could not have a sinner unless he was a Christian first. Now here is a proposition for you to ponder: Turn with me to 1 Cor. 15:22, and let us read: "For as in Adam all die." Did you get that? What did it say? Come back here, don't run off. It won't hurt you. Let us read that again. All together. "For as in Adam all die." Now while you have your finger on this expression, "all die," please take your other finger and put it on a passage of Scripture that says in so many words that any man is redeemed from this death this side the resurrection. Now doesn't it look a little funny when some go about talking things they are so blind on? Of course you know some think I don't "understand," and that may be all so if they mean their way. Paul says: "Even so in Christ shall all be made alive."—1 Cor. 15:22. And I believe every word of it. And they are always saying, No resurrection for even the little children, when I read it in black and white. They remind me of a woman in Webster City, Iowa, who said she did not believe what we preached even though it was Scripture.

Why do I believe Abraham, and the faithful of past ages will be resurrected? Simply because God has made such promises as will necessitate their resurrection. Surely, all would appreciate what God has done.

Of course, it is argued that God does not intend to resurrect the heathen, and say the Hottentot. And they don't stop here, but include the little child of innocence. If I should believe such I might think something wrong with my mind. You can examine yourself and see if something ails you. I shall give a few thoughts on the blood of the covenant later as one of the objections offered to disprove the resurrection of all.

FLESH AND BLOOD

AND Jesus answered and said unto him, Blessed art thou, Simon Barjonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Mortal man had not revealed to Peter that Jesus was the Son of God.

"And when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son to me, that I might preach him among the heathen: immediately I conferred not with flesh and blood." Paul did not need to confer with mortal man, not even with inspired apostles, for he had received his instructions from the immortal Christ.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." Does Paul mean to convey the thought here that those who inherit the kingdom of God cannot have fleshly bodies, or is the expression "flesh and blood" used in the same sense as in the other passages, denoting simply the mortal nature?

Emma C. Railsback.

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J. W. Garrett, Rt. 3, Traveler's Rest, S. C.

TO offer a truth to a person who is so blinded by ignorance and prejudice as to not only refuse to accept it, but also refuse honestly to investigate it after it has been proven, is simply casting pearls before the swinish element of the human mind. Invariably it will turn again and rend you. The natural man cannot receive the things of God. The natural brute beast was made to be taken and destroyed. "They shall utterly perish in their own corruption."—Sel.

PREACH the Bible doctrine earnestly, lovingly, humbly and with the Holy Ghost sent down from heaven and God will be pleased, Christ honored, truth magnified, hearers rightly instructed, the world warned, saints edified, and sinners saved.—Sel.

NO single fact in science has ever discredited a fact in religion.—Henry Drummond.

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THE RESTITUTION HERALD.

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Oregon, Illinois, October 11, 1921

Number 2.

The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,
Marshalltown, Iowa.
104 South 7th St.,

THE GOOD SHEPHERD

ONCE there was a shepherd who had many, many sheep. He loved them all very much and had them all named. There were Fleecy, Snowball, Mother Patience, Bright Eyes, and ever and ever so many more. The sheep loved the shepherd too, and knew his voice, and when he called they always came running quickly. In the daytime the shepherd led his sheep out into green pastures, where they might eat the grass and drink the clear, cool water, and at night he kept them in a fold, where they were safe from harm.

One morning the shepherd started to take his sheep to the pasture. He opened the door of the fold, held his staff low across the doorway, and called, "Come Fleecy! Come, Mother Patience! Come, Bright Eyes!" They all came quickly, and as they jumped over the staff, he counted, "One, two, three, four, five, six," and on and on and on until he had counted all of them. Then he started to lead them to the pasture.

They went to the first hill, but the grass was all nibbled off. It was bare, so they could not stop. They went through the valley and on to the next hill, but the grass was short there too, because they had grazed there also the day before. So they went on and on over hills and through valleys until at last they came to the mountainside where there was plenty to eat and drink. The nice, fresh grass seemed to say, "Come and eat! Come and eat!" and the little brook that was sighing down the mountainside seemed to say, "Come and drink! Come and drink!" The trees too seemed to stretch out their arms and say, "Come and rest in my shade!"

The shepherd said, "This is where we shall stay today," and he sank down in the shade of the trees. Some of the sheep nibbled the fresh grass, some stopped for a cool drink, and some scampered about, and all of them had a very happy time indeed.

Once little Bright Eyes strayed away from the others, and the shepherd had to call: "Come back, Bright Eyes, come back! You might get lost or hurt in the brambles."

So the day passed on until late in the afternoon the shepherd looked up into the sky and saw a black cloud gathering. "We must hurry," said he, "it is going to rain." So he gathered his sheep together quickly, so quickly that he did not notice that

HE GIVETH MORE GRACE

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase,
To added affliction he addeth his mercy,
To multiplied trials his multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

His love has no limit, his grace has no measure,
His power no boudnary known to men,
For out of his infinite riches in Jesus
He giveth and giveth and GIVETH again.—Sel.

Bright Eyes was not there. Then he hurried the sheep down the mountainside and on toward home.

It grew darker and darker. Soon great drops of rain began to fall, slowly at first and then faster and faster until it was raining very hard. Over the hills and valleys they went and on and on and on until at last they came to the fold.

The shepherd opened the door of the fold, held his staff low across the doorway and as the sheep jumped over it he counted, "One, two, three, four, five, six," and on and on and on until he had counted all of them—but one was gone. He closed the door and looked at the flock carefully. It was Bright Eyes that was gone.

Now the shepherd was cold, wet, tired, and hungry, but he could not be happy to stay there when he knew that his little sheep was alone somewhere, out in the dark and cold. Mother Patience rubbed against him and seemed to say, "Can you find my little lamb that is lost?"

So the shepherd brought bowls of water for the thirsty sheep and bound up the scratches that the brambles had made. Then he went out again and back to the pasture.

When he came to the first hill he called, "Bright Eyes! Bright Eyes!" but there was no answer. He went down into the valley and on to the next hill calling again and again for his little sheep, but there was no answer. At last he came to the mountainside where the sheep had grazed all day, and again he called, "Bright Eyes! Bright Eyes!" There was a faint "Aa, Aa!" He calleh again and this time he heard very clearly, "Ba, Ba!" and he knew that Bright Eyes must be caught in the brambles near by. He pushed through the bushes, although they scratched his hands and tore his clothing, until at last he stood beside the poor little lamb that was held fast by the thorns.

He loosed it and lifted it up in his arms. Then he wrapped his great coat around the frightened and shivering lamb and started home.

Over the hills and through the valleys he went, but do you think he cared now

that he was cold, wet, tired, and hungry? No, he did not think of that now because he had found the little sheep.

At last he came to the fold and put Bright Eyes down with the other sheep. Mother Patience rubbed against him and seemed to say, "Thank you, for finding my little lamb," and the shepherd was very happy because he had found the sheep that was lost.

—From "Primary Method in the Church School."

THE FORGOTTEN FACTOR

SOMETIMES," Hilda exclaimed with flashing eyes, "I almost hate St. Paul!" "And this is one of the times?" Mrs. Varian asked quietly.

"It certainly is. You know—a little—what it is to me to have to give up my winter at the conservatory! Dreamed and planned—and prayed. And then to have my dream fall to pieces like a house of cards just as I almost had my hand upon it! And then for St. Paul to tell me to 'give thanks' for it! If he had said, 'Hang on to your grit,' or 'Take it like a man!' But to give thanks for it—it makes me boil!"

"Granted, for the sake of argument, that that's a command for heroes, there's another that's within the reach of all of us and that Hilda Keith can use to climb by. Paul also said, 'In everything give thanks.' I suspect Hilda Keith wouldnt give up her love of music—her joy in great singers and symphonies—for anything that money could offer, would she? How much would pay you for being tone deaf, child?"

"Why, nothing in the world, of course!" Hilda cried vehemently.

"So I suspected. Well, then, how many times has this music-loving Hilda thanked God for the great gift that he has put into her life?"

Hilda stood like one smitten, a look of consternation growing and growing in her honest eyes.

"Why, Mrs. Varian!" she cried. "Why, Mrs. Varian! How could I have been so dreadful? I'd have cut anybody dead who treated me so. I've been glad, of course, heaps of times, but I just took it for granted—"

She broke off, thinking the thing out. Presently she came out of her thought with a long breath.

"How does God put up with us, Mrs. Varian?" she cried.

It was one of the questions that needed no answer.—Sel.

THE habit of viewing things cheerfully and of thinking about life hopefully may be made to grow upon us like any other habit.—Sel.

I WILL speak what I believe today, even if it contradicts everything I said yesterday.—Gladstone.

THE PHILOSOPHY OF FAITH

By J. W. Williams

FAITH is sometimes considered a puerile credulity, a "consent without evidence," a weakness of femininity in men as well as women, but those who thus scoff at religion may be surprised to learn that faith responds to fixed laws and is governed by them as certainly as are atoms to the laws of chemistry or the courses of the planets in their orbits. But of course we must look to the Book of faith to learn of its operation, just as we would go to a book on physics to learn the laws of light.

And in the Bible we learn the law of faith. It is this: Faith results from humility, and is in direct proportion to its cause. Stated otherwise, Pride causes unbelief and doubt, in proportion to the degree of pride.

This explains the sudden faith in the power of prayer exhibited by infidels when in danger or confronted by death. Fear makes them humble, and faith results.

The law governing faith is revealed in the words of Jesus in response to the disciples' request for greater faith in Luke 17:5-10.

The answer is given in the form of a parable, for the reason that the "multitude" are present from 14:25, and Matthew says Jesus always spoke to the multitude in parables, this one being the last of a series of ten on this occasion.

The servant (slave) is the disciple, the master is Christ. The two commands, one to plow or feed the cattle, and the other to serve at the evening meal, correspond to the two all-inclusive commands of love given to disciples, the evening is the close of the period of service. The slave is not thanked, so the disciple is not praised, he is to remain humble and say, "We are unprofitable servants. We have merely done our duty." Duty means a debt and "ought" means "I owe it." Why did the slave owe his master? Because his master had been out of pocket to the amount paid for the slave. This contemplates, not the justice of slavery, but the mere financial side of the case. The beauty and force of this item of the parable are evident when we consider how disciples come to be slaves. The Master purchases them with his blood, and in such a case the slave really owes the Master a debt, of justice as well as of a business financial matter. But how can a disciple ever pay back his debt to his Master? Can a whole lifetime of perfect obedience to his two commands ever make a Christian worth the tears and blood of Calvary? Then the memory of the price of our redemption will ever keep us mindful that "after you have done all these things that are commanded you" the words come forth heartily and sincerely, "We are unprofitable. We have only done our duty, and hence praise is utterly out of order." Because "unprofitable" means not worth the price, and what redeemed sinner is to his Lord worth the great price of his redemption?

This is the Master's answer to their question as to how to have more faith. Since the parable manifestly teaches humility, very evidently the answer to the question, How shall you and I have more faith? is, Be more humble.

Let us now see if this is the general teaching of Scripture, then we will study the philosophy of this law of faith. In

studying Scripture evidence we shall first notice some formal statements of the law, then consider some examples of its operation.

We will cite you to two formal statements of the law of faith, Psa. 10:4 and John 5:44. David says the reason for the wicked not seeking God because of denying his existence is their pride. Thus he affirms that the cause of infidelity is pride. Observe and see. Infidels are almost invariably people of high intelligence and learning, either from school or self-culture. They trust in their knowledge and boast themselves in their own ability. They know too much, and trust self too much to put confidence in words written by others, making claim of inspiration. A poor, ordinary person cannot be an infidel, for he does not know what high-sounding arguments to use to evade the evidence that the Bible is a noble and true book.

But the working of the law in the opposite direction from pride and unbelief, that is, its operation in humility and faith, is clearly seen in the cases of these same infidels praying for deliverance to the God they have denied when a storm or a wreck or an incurable disease comes their way. The danger begets fear; and fear, humility; and faith results, as Jesus taught.

In the other reference he affirms to the Pharisees that the reason for their unbelief is that they receive honor one from another, which is sure evidence of pride.

Since the Pharisees were not infidels, Jesus here states the cause of partial unbelief, or doubt, as David had given the cause of total infidelity. Hence these two statements of the law cover the whole field.

Then were the Pharisees proud? Listen to the Lord's analysis of the Jewish mind of his time in his parable of the Pharisee and the publican praying, and notice the pride of the one and the humility that justified the other. Listen to him again as he says, "They that are whole do not need a physician but they that are sick. I came not to call the righteous but sinners to repentance." Thus he intimates that their pride was self-righteousness, which was exactly the case. Their trust in their own works of the law forbade faith in the gospel. This is Paul's masterly analysis in much of his epistles.

Now a few examples of the working of the law, which confirms the truth of the abstract, formal statement of it.

The nation of Israel. When in Egypt they needed God and cried to him in faith to deliver, but when they reached Canaan any idol would do in their prosperity, so they lapsed into unbelief, just as Moses warned in Deut. 8. The book of Judges is a continued example, first, of prosperity, pride and unbelief in direct connection, then of persecution, prayer and faith.

Paul warned that in the last days people would be proud, and warned also, as did Jesus, of a condition at that time of widespread unbelief, compared to the days of Noah and of Sodom. The relation of the pride and unbelief of our times is thus evident, and when we consider Solomon's formal statement of the law of faith in Prov. 30:6-9 we readily see that the answer to the query as to the cause of the waning of religion in our day is, Too much prosperity. Or rather, a lack of appreciation of the true Giver of prosperity in field and factory, invention and conveniences,

ease and comfort. Women, being weaker, are thus seen now more in churches than men.

Now a few cases of individual illustration of the law. Nebuchadnezzar, when he said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" was a heathen idolater, a stranger to the God of heaven, but after he went through seven years of humiliation he said in reverent and perfect faith, "All the inhabitants of the earth are reputed as nothing and he doeth according to his will in the army of heaven and among the inhabitants of the earth and none can stay his hand or say unto him, What doest thou?"

Job, when defending his righteousness against attack by his three friends, who said he sinned was the reason he suffered, used the first personal pronoun 188 times in 177 verses, but after he came face to face with Jehovah whom he sought, and failed to answer a single one of the many hard questions put to him said, "I abhor myself and repent in dust and ashes." And at this same time of abject humility he said, "I know that thou canst do everything and that no purpose of thine can be hindered." Perfect faith, "I know," and in a perfect God, who can "do everything" for him.

The Titanic leaves port under the boast, "A boat that cannot be sunk." Hence not enough life-boats, hence also, disregarded the wireless warnings of icebergs near at hand. Why fear, when on a boat that cannot sink? But when the crash comes the cards are flung aside for prayer, the carousing lulls, the band ceases dance-music for "Nearer My God To Thee." Why nearer? The boast of man has found voice for the prayer of faith.

It is all well enough for the healthy man who has never used the name of diety except in profanity to hurry to work in the morning without time for family worship, but when the rheumatism lays him flat on his back and starvation stares his family in the face, he has time to pray, and need for a God in whom he can then easily believe.

This also shows why children are trustful: They are ignorant and helpless and so look to a higher source of help in their parents.

The philosophy of the working of the law of faith is this: He who trusts in himself and finds himself sufficient for his needs has no cause to trust in God or ask for aught when he has plenty. But when he is brought low he can look up. Wealth and health and youthful strength and morals and scholastic learning will do for a staff while all goes well, but, "There'll come a time."

Thus we see that infidels by denying Scripture prove the Bible doctrine true which affirms pride as the cause of infidelity, and higher critics, by seeking to discredit merely portions of the Book, prove the like Scriptural proposition that doubt results from too much confidence in self. For is it not a self-exalted task to seek to sit in judgment on a book so divinely great they must at last confess they cannot tell which part to reject and which to accept? The ordinary folk of labor and little learning do not know enough about canon and internal evidence, manuscripts and palimpsests to start in on a

task the learned confess they, too, cannot finish, so they take their Bible as it is and seek to conform their lives to its holy precepts.

"Lord, increase our faith."

IS IT TRUE?

By Rufus A. Curtis

IS it true that it makes no difference what a person believes, if he is only conscientious in his belief? Some misguided souls seem to think that it makes no difference what a person believes, religiously, as long as he is sincere or conscientious in his belief. If that theory were true, then were the devout idol worshippers of Athens under no need of instruction from the Apostle Paul, as they conscientiously worshipped "The Unknown God." But Paul thought otherwise "when he saw the city wholly given to idolatry," for "his spirit was stirred in him," notwithstanding they were "devout persons" who worshipped the multitudinous idols of Athens.

"Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." "Then Paul stood in the midst of Mar's hill and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you."—Acts 17:16, 17, 22, 23.

Superstition and ignorance are no passport to the favor of God. In Jesus' conversation with the Samaritan woman, at Jacob's well, at Sychar, he said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:22-24.

In Christ's memorable prayer, recorded in the seventeenth chapter of John's Gospel, we find these words, in the third verse: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." We find a very sincere, devout man in the person of Cornelius of Caesarea. The record says he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway," yet he was not in a pardoned condition, neither were his sins remitted until he had complied with the law of pardon, by being "baptized in the name of the Lord," according to Peter's instruction. Acts 10:1, 2, 34-48; 2:37-42; 4:12; Mark 16:15, 16.

Conscience is a matter of education. Let us study for a few moments the statements of Paul. After his conversion to Christ and his truth, he said, "I have lived in all good conscience before God until this day," yet he formerly persecuted Christians "unto the death, binding and delivering into prison both men and women." He "was zealous toward God," and in his misdirected zeal, which was "not according to knowledge," but ignorance and "unbelief," he "made havoc of the church." Acts 23:1; 22:3-5, 19, 20; Rom. 10:2; 1 Tim. 1:13; Phil. 3:6; Acts 8:1-3. He verily thought

that he "ought to do many things contrary to the name of Jesus of Nazareth."—Acts 26:9-11.

Now ask yourself the question, Did it make any difference what Paul believed, concerning Christ and his followers? When the truth took possession of Paul's mind he learned that he was the "chief or sinners," and must comply with the law of pardon, notwithstanding his evident zeal, and "good conscience," in order to have his sins remitted. The same law of pardon, that freed Cornelius from his sins, was now obeyed by Paul, in harmony with the command of Ananias, "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." 1 Tim. 1:15; Acts 22:10-16.

His conscientious belief availed nothing for his salvation, until he intelligently understood God's will, and attended to the things "appointed" for him "to do." "Faith without works is dead." James 1:21-25; 2:20.

To claim pardon, while ignoring the law of pardon, and not showing a willingness to follow the Lord "fully," as did Caleb of old, is to forfeit the coveted blessings, and fall by the wayside, bringing "upon themselves swift destruction," "sporting themselves with their own deceivings." Num. 14:22-24, 35; 2 Peter 2:1. When Saul, king of Israel, was commanded to "go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass;" instead of carrying out the Lord's command, as delivered by the prophet Samuel, "Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and of the lambs, and all that was good, and would not utterly destroy them." Saul's failure to "obey the voice of the Lord," and his conscientious convictions that those sleek, fine-looking sheep, oxen and fatlings, should be "spared" to "sacrifice unto the Lord," after their return from the battle, availed nothing in his favor. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as the iniquity of idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15:3, 9, 19, 21-23.

In the final reckoning day it will make a world of difference to us, as to whether we have believed truth or falsehood, for "without faith it is impossible to please God."—Heb. 11:6. We know by sad experience the result of believing falsehood instead of truth, by mother Eve in Eden. Gen. 3:1-6; Rom. 5:12. "And ye shall know the truth, and the truth shall make you free."—John 8:32, 36.

PRAYER

By J. H. Anderson

"THY WILL BE DONE IN EARTH AS IN HEAVEN"

I WILL pray with the Spirit, and I will pray with the understanding also.—1 Cor. 14:15. Has there ever been a time in the past when God's will has been done on the earth as in heaven? Never. If, as some teach, this earth will be destroyed at the second advent, will this prayer ever be answered?

What is God's will? And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—John 6:39-40. To meet God's will and be saved we must turn from Satan to God. Ezek. 33:11. What is God's will concerning the earth? "But as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14:21. "They shall not hurt nor destroy in all my holy mountain (the kingdom): for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9; Hab. 2:14. Then it is God's will, or desire, that this earth shall be filled with the knowledge of his glory as the waters cover the sea. It is his will, desire, that the earth be brought back to its Edenic state, back to where it was when the morning stars sang together and sons of God shouted for joy.

All over the world this prayer is spoken—spoken by people who claim that the earth will be destroyed. Is it consistent to teach the destruction of the earth and pray, Thy will be done in earth as in heaven? A man will draw up a will by which he hopes to carry out his will, desire, in the division of his property. When God was leading Israel from Egypt to the Holy Land he made a will by which Israel was to receive many blessings and the Gentiles were left out. Rom. 3:2; Heb. 10:9; Eph. 2:11, 12. This will was dedicated by the blood of animals and made nothing perfect. But God made another will by which will we are sanctified. Heb. 10:9, 10. The contents of this will, testament, were unknown until the Lord revealed them unto Paul. The Jews, under the law will, thought the Gentiles were forever cut off from the riches of God. They were blinded—did not understand the new will. In Eph. 1:9 Paul says, Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. Paul, what is the mystery of God's will? "If ye have heard of the dispensation of the grace of God which is given me to you ward. How that by revelation he made known unto me the mystery, . . . which in other ages was not made known unto the sons of men, as it is now revealed (no longer a mystery) unto his holy apostles, and prophets by the Spirit. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."—Eph. 3:2-6. This will was dedicated by the blood of Christ. Heb. 9:1-24. Christ will carry out the terms of this will. Under this will we are joint-heirs with Christ. Heb. 10:9; Rom. 8:17. To receive the benefits of this will we must comply with its conditions. These conditions are revealed in the New Testament.

IF trials and temptations come, be sure you honor God and magnify his grace while passing through them.—Sel.

GOD is never in a hurry, but he is always on time.—Sel.

IF YOU want work, try working at the job you have now.—Sel.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

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Editorials and Church News.

Again we must insist that in writing this office you give your full address in your letter. The reason for this should not be hard to see. No matter how well acquainted we may be with you, remember we are just as well acquainted with a host of others. When in the office, if the address is not given, we must drop everything and go to the files to look it up and if we are away from the office and your letter is forwarded, we cannot reply until we return, which may be weeks at a time. Then you think we are negligent when you are the guilty one. Now don't forget this.

Bro. Harold Simpson has returned home to Grand Rapids from the Navy where he has been for two or three years. We are glad to report this for we know just how concerned his friends were for his welfare.

Our meetings closed at Ripley, Ill., on Sunday, Oct. 2nd, with the baptism of three. They are Miss Effie Long, Miss Eva Robbins and Mrs. Otis Fortney. Our closing audience filled the house to overflowing and the interest and spirit shown proved the series to be the best we have ever held there. We look for a full report later.

THE golden age is before not behind.

REMITTANCES

A. Seitz; Mrs. O. W. Umphrey; Mrs. Wm. Hanson; J. A. Dickenson; Roscoe Dunbar; Dr. MacFarlane; Wm. Lansbery; G. W. Wagonman; Amy L. Young; Mary E. Adams; Keturah Rogers; Mrs. E. D. Eaton; Mrs. Emmett Seburn; Rachel Whitecomb; Eld. J. C. Smith; Mrs. W. G. Stout; Mrs. Eunice Lewis; Frank Laning; Leland Hanson; Elzie Robbins; Mrs. Ida F. Orem.

EMERGENCY FUND.

Amy L. Young	2.00
Mary E. Adams	3.00
Mrs. E. Lewis	2.50
Frank Laning	3.00

Obituary.

Delos Johnson.

born in N. Y., Feb. 11, 1847, died Sept. 17, 1921 at his home 8 miles from Chanute, Kansas.

Bro. Johnson was a successful farmer and business man, and left one of the largest estates ever probated in Neosha County, yet with all his business cares he never neglected Bible study, nor lost interest in the hope of Israel. He had been a member of the Church of God for over 25 years.

The funeral service was conducted at his past home on the farm by W. L. Crowe, after which he was laid to rest in the mausoleum at Chanute. Over 70 automobiles were counted in the procession.

Bro. Johnson had no children, only an adopted son, who, with his wife, survive him.

In the will left by Bro. Delos Johnson he left the interest on \$5000.00 worth of 4½ per cent liberty bonds to be used by W. L. Crowe in gospel work.

In the Hope of Israel,
W. L. Crowe.

Obituary

Again we are called upon to record the work of that dreadful enemy, death. Little Kenneth Irenaeus Rogers, son of I. O., and Ethel Rogers, was born in Ripley County, Missouri, April 10, 1920. Died Sept. 23, 1921.

All that loving hands could do could not prolong that precious life. The taking away of this little one leaves a vacancy in the home that can never be filled. As the parents stood bound in grief the casket closed and hid that baby face ever from mortal sight. But they sorrow not without hope. They look forward with unwavering faith to that day when their little ones will come forth from the land of the enemy. O how we long for the perfect day when we shall be free from the trials and sorrows of mortality.

Little Kenneth was laid to rest in the Fairdealing Cemetery near other loved ones resting in sweet sleep till Jesus calls the little ones home.

His Grandmother,
Keturah Rogers.

Hiram Y. Shafer

The funeral of Mr. Hiram V. Shafer was held from his late home on South Michigan St., Plymouth, Ind., Sept. 26. Mr. Shafer has been a life resident of Marshall County and was an attendant at the old

Antioch meetings. His first wife was Miss Lucy Taber. After her death he was married to Nancy Orlefa Petry who was a member of the Plymouth Church of God and died six month ago. He leaves one daughter, Ferrel, and three brothers and two sisters.

D. E. VanVactor.

Bear, Ark., Sept. 30, 1921.

Dear Bro. Lindsay:

We have sad news to tell. You may discontinue your good paper, The Restitution Herald, to Eld. Jas. L. Muncrief of Royal, Ark.

After being in the agonies of death for several days he said, with deep regret, "I'll have to go," at 4:30 P.M., Sept. 23rd, 1921. He was 89 years 5 months and 13 days of age. He said 'ere the end came that it would have been better for him to have made his farewell talk to his household 17 years ago, as his mind was better then. Like Hezekiah (Isa. 38:1-5) his mortal life was lengthened, and a disregard was paid to Job 17:5 until his case was similar to Ahaziah's, 2 Kings 1:2-16.

It was Wednesday, "the midst of the week," so on Thursday, the 24th, he was placed in the grave: Acts 13:36-38; Job 3:17, 20, 26. After a short service with a Baptist and a Methodist minister officiating, "Bro.," and "Pa" Muncrief was buried beside his beloved Sarah Ann, who preceded him in death 9 months and 25 days.

The first named preacher showed respect for God's word calling attention to Isa. 26:19 (R.V.) and Matt. 27:52-55 (see Em. Diaglott or R.V.), but the last named said, "He's gone to glory." So we stand as Paul testifying to all who have ears to hear that the only hope of eternal life is in Jesus, not in death (see John 11:25; 1 Thess. 4:14-18), who has many things to say unto us, but we cannot hear them now. John 16:12.

We are reminded of "the Son of the Morning" who abode not in the truth, both by father and son. Isa. 14:12-16; John 8:44; 17:3:21; Acts 3:18-21. So we beg an interest in the prayers of God's church for the family of the deceased.

Yours in hope,
R. A. Humphrey.

Marriages.

Hann-Switzer

Mr. Owen A. Hann and Miss Edna Switzer were married at 9:30 A.M., Saturday, Sept. 24. The ceremony took place at the home of the bride's mother, Sr. Clara Switzer, 810 N. Walnut St., in the presence of the groom's parents and the bride's family. Master Mark Switzer was ring bearer and the ceremony was performed by the bride's pastor, D. E. VanVactor. Immediately after the ceremony a bountiful breakfast was served and the newly wedded couple lost themselves to their friends by auto.

Mr. Hann comes from Hammond, Ind., and has been engaged in clerical work in the past, but has been engaged in Plymouth for the past four months. The bride is a member of the Plymouth Church of God and a worker in the Sunday School, and one of our best young people. They will make their home in Plymouth the coming winter. May the blessings of heaven

rest upon them throughout their wedded career.

Reports.

Report of Work

	Services
Sept. 3, Waterloo,	1
Sept. 10-18, Fredericktown, Mo.,	12
Sept. 25, Clarksville,	2
Sept. 27-29, Woolstock,	3
Sept. 30, Eagle Grove,	1

Total 19

I am giving herewith a report of work during the month of September. I have fully appreciated the opportunity of rendering service to the Master, by presenting the Truth at these different places, and look forward to many more pleasant meetings in the future, should the Lord not prevent. May each and every one that is interested in the Lord's work do his part, even though it be small, toward carrying forward the cause of Truth.

The Lord is still calling for workers. May we answer with a willing heart to render service in whatever capacity we are fitted to serve. Truly, the harvest is ripe, but laborers are few. Thus we should realize the urgent need of immediate service, knowing that the coming of the Lord draweth nigh.

T. A. Drinkard.

Report

After leaving the Conference at Waterloo, Iowa, I went to Ferguson, Iowa, where I held meetings in the Christian church, where a number manifested interest, and baptized John Morise and wife.

Bro. Finders then drove Bro. Morise and me to Jordan, Missouri in his Ford car, a distance of about 460 miles. I had a good meeting there and baptized one. I am at home at present but hope to be able to answer other calls for meetings.

W. L. Crowe.

Letters.

Dear Bro. Lindsay:

Please allow me to thank the many young brothers and sisters who so kindly remembered me during my operation. I am now at home trying to rest up and regain health. I am in a very weakened condition at present but hope to gain strength through particular care on my part. Dear friends, I shall get each one of you an answer written to each personally later on, but there are so many to be answered that I thought I would first take this way of answering in order that you might know that your kindness was appreciated.

I am going to tell you my age, as nearly every letter I received the writer guessed at my age. Some guessed right while others were wrong. I will be 18 on Oct. 15, 1921. The sister in Chicago will see that I am not as old as she thought.

Friends, I am waiting most impatiently for the day when I shall be able to walk around a bit, and I just sit and wonder what the next dark cloud will be, as they seem to be rolling over our heads so fast that we do not recover from one until another has arrived. But "Behind the the clouds the sun is shining."

Again, as I close, I thank everyone who remembered me, as there is nothing cheers the sick as letters and little remembrances.

Mellie Anderson.

The Sunday School.

By Alta King.

PAUL'S LAST JOURNEY TO JERUSALEM
Lesson 4, October 23, 1921.

Lesson Text: Acts 20; 21:1-17.

Acts 20:1-6.

Golden Text: Let us not be weary in well doing; for in due season we shall reap if we faint not. Gal. 6:9.

Memory Verses: Acts 20:28, 29.

For Study

Last Sunday's lesson broke into our record of Paul's third missionary journey. We left him in Ephesus and as Ephesus figures largely in today's lesson it will be profitable to review the history of this church, noting its growth into the chief influential church of the region of Asia, as Antioch was in Syria, and Jerusalem was in Palestine. It had a small beginning during Paul's second missionary journey. See Acts 18:18-22. But its chief growth and development was during Paul's second stay there, during his third missionary journey. See Acts 19.

In today's lesson we finish Paul's third missionary journey. The closing events of this journey are found in chapters 20, 21. For the most part the account is a record of Paul's hasty journeying from place to place, after leaving Ephesus; visiting, as was his custom, the congregations he had established, but visiting no new places. The chief thing to be gained from this part of the record is the realization that Paul had left believers wherever he had been and that the welfare of these believers, it made no difference how few or isolated they were, was constantly in his heart and mind. Do we need this realization?

An interesting event took place in Troas. Acts 20:6-12.

The most beautiful and, to us, the most important event of this return trip is recorded in Acts 20:17-38. It was born of Paul's deep concern for the welfare of the churches which he was leaving forever. Ephesus being the strong central church in Asia, Paul sent for its elders to meet him. Acts 20:16 shows why he did not go to Ephesus himself. Much less time would be consumed in meeting with the elders to give them his last farewell and admonitions, than in meeting with the whole church.

The meeting shows Paul's deep and personal love for the brethren. His labors among them had not been a mere affair of the head; a mere campaign to promulgate dogmatic truths. His labors had been labors of love for them. Paul loved and served God but he could love and serve God only by loving and serving people.

What proof in verse 18 that Paul's life among these brethren had been above question?

Whom had Paul been serving and how had he been serving him? Verse 19. Contrast the manner of this service with the manner of his service before he was converted to belief in Jesus as the Christ.

Had Paul's service been once a week, or perhaps twice a week, service? Verse 20.

What had been the central thought in all Paul's teachings? Verse 21.

Explain verses 22, 23.

Study verse 24. Do you think Paul is beginning to see and feel that the end of his ministry is not many years off? To what ministry had he been appointed? What was his all-consuming desire? Bring out the full meaning of "None of these things move me."

What does Paul call the "gospel of the grace of God" in verse 25? Why is the gospel of the kingdom the gospel of the "grace of God?"

The real purpose of Paul's talk with these elders is seen in verses 25-28. It was to impress them that he had done his full duty by them and the brethren, and that from now on they must shoulder the responsibility that had been upon his shoulders. What is God's most precious possession in the earth during this age? Why is it his? 1 Cor. 6:19, 20; 1 Peter 1:18-21. Is it a mere ornamental treasure, or has it a real purpose to serve? What is its purpose? Give a Scriptural answer.

Read Paul's prophecy in verses 29, 30. Had Paul seen this same thing happen in other churches he had established? (Recall Antioch of Syria and the first conference.)

Up to verse 31 Paul has been exhorting and warning. If he had stopped here we might have concluded that he was worried and fearful of results, that he thought the welfare of the church rested in man's strength; but in verse 32 he shows his abiding faith in God and the power of his word. For the building up process see 1 Peter 2:5; Eph. 4:11-16. For the inheritance, see Col. 1:12, 13; 1 Peter 1:3-5; 2 Peter 1:3, 4, 11.

Verses 33-38 need little or no comment. They show Paul's complete, selfless service and the mutual love that existed between him and those he served.

Chapter 21:1-17 finishes the record of Paul's third missionary journey and should be read to finish the story.

Scripture Reading: Acts 20; 21.

The Children's Lesson: Continue the story of Paul's journey taking it up where it was left in chapter 19.

For Class

Give a general outline of Acts 20; 21. What does the account reveal to us concerning Paul's attitude toward the people among whom he had been working?

Discuss the history of the church at Ephesus and its standing as Paul was about to leave it forever. Read and discuss his last admonition and farewell to the elders living in Ephesus.

MANY young men are willing to start at the bottom if they may go up in the elevator.—Sel.

IF we are to share with Christ in his glory, we must now be willing with him to bear the cross.—Sel.

IF we acknowledge ourselves to be "pilgrims", why do we load up with toys of this sinking world?—Sel.

DO not be classed as idle freight; Work your passage! Pull your weight!—Sel.

ANSWER TO BIBLE QUESTIONS

Editor Republican:

I have been asked to answer the question on Bible topics I submitted through the Republican of July 21, and with your permission submit the following:

Question 1.—Was the kingdom of God ever in operation over man on the earth? If so, is it in operation now?

Answer.—Yes, God has ruled over his people from the beginning by prophets and judges who were in direct communication with him. In 1 Sam. 8, we find the Israelites asking the prophet for a king like the heathen nations about them had, a visible, tangible king to direct them in peace and lead them in war. The prophet Samuel was displeased and prayed to the Lord, "and the Lord said, they have not rejected thee but they have rejected me that I should not reign over them." Again, in 1 Sam. 12:12 we find, "Ye said unto me, Nay, but a king shall reign over us, when the Lord your God was your king." In 1 Chron. 28:5, "The Lord hath chosen Solomon to sit on the throne of the kingdom of the Lord over Israel." Other references of like language may be found in Ch. 29:23, also 2 Chron. 9:8 and 13:8. The kingdom was ruled over by twenty kings, Zedekiah being the last for whose wickedness and that of former kings God overturned the kingdom saying, "It shall be no more until he come whose right it is and I will give it him." Ezek. 21:27. We all know who was born to be king of the Jews and in Luke 1:31-33 we find the angel Gabriel instructs the virgin Mary "She shall bear a son and shall call his name Jesus. He shall be great, and shall be called the Son of the highest, and the Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end." Jesus told you in Matt. 25:31, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory."

That kingdom is not in operation now and will not be until Jesus comes again when it will be re-established forever with Jesus, not only as King of the Jews, but as King of kings over all the earth. Rev. 19:16.

Question 2.—Will the world be Christianized through the efforts of the present day church?

Answer.—No, man's governing has always been a failure and as God has turned from man and destroyed him, so the Scriptures teach he will do again (2 Peter 3) and the Apostle Paul in 2 Tim. 3 and 4 tells us, man will grow worse and worse until the end of the Christian era or age.

Question 3.—The Psalmist David in Psa. 49:7 says, "No man can give a ransom for his brother" and Jesus did not pay any debt for you or me individually but he did establish "a new and living way" whereby we might, by accepting him as the Son of God, be reconciled again unto God through his death. Because of his sinlessness the grave was powerless to retain him (Acts 2:24), but he was raised to an endless life, and as "life can only come through the touch of a prior life so we are enabled thereby to lay hold of that higher life to which he attained by belief in him, that belief being acknowledgment of him in baptism. Gal. 3:27-29. Again, man being estranged from God through the fall of

Adam, Jesus, the obedient second son, makes it possible for man to become re-established in the favor of God and become his children and "joint heirs with Jesus Christ." Rom. 8:17.

Question 4.—Where is Jesus now and what is his attitude toward mankind?

Answer.—I will let Jesus answer by quoting Rev. 3:21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." As to his attitude toward man, he is our High Priest or mediator with God. Heb. 7:25, 26.

Question 5.—What is the soul? Is it immortal?

Answer.—The soul is the entity of life principle with which God energized the man of clay which he created. God imbued the body of clay with that vitalized energy that made it a living, pulsing, sentient being. It was this same life principle that God told Adam he would withdraw if he disobeyed.

No, the soul is not immortal. The word immortal is used but five times in all the Bible and then by the Apostle Paul to establish the fact that it is an attribute of God (1 Tim. 6:16), and to be bestowed upon man for a righteous life at the resurrection. A personality cannot exist without material or immaterial substance and the only remnant of man after death is the record of his life work in the book of life, if he shall be so fortunate.

Question 6.—At the time of regeneration or judgment, will the mass of the people be saved unto life or will those saved be a limited number?

Answer.—There is no Scripture that contains specific answer to this question. Jesus, in his sermon on the mount, said, the way of life was narrow and but few would find it but that many would go in by the broad way that leads to destruction. Of all the great number of Israelites who came out of Egypt over 20 years of age but two were permitted to go over into the promised land. This is typical of the kingdom of God yet to come again on the earth. On the other hand John the Revelator was given to see a vision of the future age, in one class alone an innumerable company which no man could number. We would conclude it unwise to rely too much on the mercy of God.

Question 7.—What is the state of man after death? To what reward will he eventually come? How? When?

Answer.—Death being the cessation of life we must conclude that man in death is absolutely dead. When God told Adam he should surely die he was talking to the conscious entity that some conclude continues to live on. If, as some argue, some part of man lives on or "returns to God who gave it," (Eccl. 12:7), then we must conclude the good and bad alike, together with the beasts, go also, for the wise man, Solomon, said, (Eccl. 3:19-20), "They have all one breath, all die alike, and all go to the same place." The reward to which man will come depends wholly upon his procedure during this natural life as all know. How? By the resurrection. When? At Jesus second coming. The Apostle Paul said, (Col. 3:4), "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Peter said, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not

away." And John, in 1 John 3:2, "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." And Jesus last of all in Rev. 22:12, tells you that when he comes again he will bring your reward with him.

Respectfully submitted,

F. M. McCrory.

—The Daily Republican (Plymouth, Ind.)

UNKNOWN TONGUES

Dear Brethren:

There is much delusion preached today, about speaking in unknown tongues. If we will closely examine 1 Cor. 14:22—Wherefore, tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serves not for them that believe not, but for them which believe—we take note that the unbeliever and the believer are spoken of in this verse. The unbeliever is not to know the mysteries of God, and so our Father is wise in speaking his plans and business, that the unbelieving people cannot know, understand or comprehend the meaning of his words which he uses in giving us the light about his business, and because God has spoken his plan of Wisdom in mysteries. 1 Cor. 2:7. Our blessed Lord Jesus thanks our Father and his Father for this, in that he hid these things from everybody, excepting such as are humble like a child, and reveals it to such, whomsoever the Lord Jesus will see fit to reveal it. Matt. 11:25-27.

To get the true explanation of what meaning God has in using emblems, parables, similitudes, and figures, this being the unknown tongue, giving us an insight into the real spirit of his plans, we must have one prophet to interpret the other prophets' meaning. Thus (1 Cor. 14:32), the spirits of the prophets are subject to the prophets. As in Luke 11:20, our Lord tells us we should not rejoice in this, that after we get the real meaning of God's word, and people's minds must submit to the light we have received from the word, but rather rejoice that your name is written in heaven. So 1 Cor. 14:32 carries this interpretation, that the person who has the gift of expounding the Scriptures, the spirit that he gets out of it must be subject to harmonize all the prophets that speak about the same subject. So Luke 10:19 steps on the serpent; Mark 16:18 can drink deadly poison. That is, no false teaching can harm us but shall stamp out the lies even as they have stamped on the truth. Dan. 8:12.

The Pentecostal people have based the speaking of tongues upon the Scriptures. 1 Cor. 14; Acts 2; Mark 16:17; Isa. 28:11, and Acts 2:3. The cloven tongue, like as fire, is a figure to show us the spiritual meaning that the one tongue is God's tongue in two people, that is, one is Christ, and the other the saints; both speak the same things; the same mind is in both (Phil. 2:5), and the zeal of God is burning and consuming both. Therefore, it is only those who are hot that he can use to speak through. Rev. 3:15. If we are consumed by the zeal of his spirit, then he can reveal the spirit of his word, and it will be spoken to others by our lips and tongues. 2 Sam. 23:2 with this harmonizes 1 Cor. 14:21.

With men of other tongues (the other tongues are the tongues of phra-

seology used by the different prophets), as for instance, the children of God are spoken of as sheep and wheat. The carnal mind has the emblem of the serpent, the spiritual mind has the emblem of the dove. For in John 1:32—I saw the spirit descending from heaven like a dove—it does not say I saw a dove descend like a spirit. Now we understand the dove is used to convey to our understanding the characteristics of purity and peace, flying upward to heaven. And it will not feed on dead things of corruption, as we find a vulture or raven does, and just as we find the soft eye in the natural dove, so the heavenly Bride's eye through which the soul beams out (Sol: 1:15) contrasts the sinner's eye. Matt. 20:15. This will give us an understanding how God's word is written in an unknown tongue, which is only discerned by his Spirit. We also notice the amazement of the Jews was not in that the apostles were speaking in a different language, but they heard them speak in their own tongue, (that is, every man's own language), the wonderful works of God. They were amazed and in doubt, saying, What meaneth this? The Apostle told them it was that which God spoke by Joel that we shall receive God's spirit, and understand, and see with our spiritual eyes, and his handmaids, that is, the saints, shall be able to expound the teachings, and the things which God has given us to learn and understand of his sacred secret, besides see the terrible judgments that are to come, in the near future, upon Christendom, when he will show us by the spiritual eye. Jer. 9:24. The wicked world will see what the natural eye, so we have all this written in an unknown tongue. Acts 2:12, 16-18.

Mark 1:27 gives us definite proof that the amazement was not that the apostles spoke in strange languages, but all were amazed at the new doctrine. Mark 16:15-17 upholds this construction placed upon these Scriptures. If we believe and are baptized, we shall have this sign to follow us in his name; we shall be casting out, of people, the wicked mind, or the man-made doctrines, and shall be able to speak with the new tongue, and not an old tongue, for all old things are passed away, and all things are become new. If we have gotten the poison of the serpent (man's lying and errors) into our minds, it shall not hurt a true saint, for his precious Lord will bring him out of all errors and lies. In the comprehension of the true meaning of God's word. Therefore he said, Without a parable he spake not unto them (the multitude), but when they were alone he expounded all things to his disciples. How comforting this thought is. Surely, the Apostle Paul says, we should desire spiritual gifts, but rather that we may prophesy. If you speak the mysteries of God in symbols, parables, figures, emblems and similitudes, and no one interprets the meaning of these to the assembly, then, only the speaker is edified, but if you are able to expound these dark sayings, then, the church is edified. This is the meaning of 1 Cor 14:1-5. Just so it is with any person playing on a natural instrument, if the one playing on the instrument does not give a distinction in the sound, there will be no understanding or comprehension, whether it is a waltz or a march; or if a trumpet is to give an uncertain sound, that is, if the sound was given for retreat, it would not be for preparing for

battle. So, likewise, the person who has the gift of understanding the meaning of God's words must also have the gift of conveying the thoughts given in the words spoken by the prophets, Isaiah, Hosea, etc. This is the true meaning of 1 Cor. 14:7-9. So we understand the 13th verse—"Wherefore let him that speaketh in an unknown tongue (the phraseology of expression used by the Bible) pray that you may be able to receive the spiritual gifts"—to make it clear, so the church can get the meaning, of the light of it, and just so it is if we pray in an unknown tongue. My spirit would pray, but my understanding would not derive benefit from the fruits thereof. 1 Cor. 14:13-15.

Paul goes on to say in the 20th verse, Be not children in understanding (that is, not developed in understanding), but in malice be ye children, but be men in understanding God's word. So Paul says in Heb. 5:13, 14. Every one that useth milk is unskilled in the word, for he is a babe. But strong meat belongeth to them that are of full age. This is the interpretation of 1 Cor. 14:20—Be not children in understanding. Praise God, our Father, for the comfort of his holy, blessed, precious Word. Truly, his Word is a comforter to all who have the spirit of it to discern his wonderful plan of love, wisdom, power and judgment.

We cannot refrain from witnessing in our hearts daily, just exactly what Jeremiah 9:24 tells us—But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth lovingkindness, judgment, and righteousness in the earth. In John 16:11-15 he tells us of judgment: I have many things to tell you, and I will shew it to you. Yes, terrible judgment is coming upon the Christian nations, from the worst of the heathen. Ezek. 7:2, 24.

Your sister,

Mrs. Emma Boerger.

DID GOD FOREKNOW

By T. A. Drinkard

FOR whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. 8: 29.

According to the Father's will we are given an opportunity to see just how he is working. Much misunderstanding and confusion has resulted from hurriedly glancing over this and other verses that are closely associated therewith.

The question of foreknowledge and predestination have been, and are, stumbling-stones over which many honest, sincere workers have fallen. The word foreknowledge within itself carries a beautiful thought of how God knew his plan and purpose from the very beginning. If he had not possessed fore-knowledge, or knowledge of such beforehand, he would not have been God. There is no mystery about this. But where the trouble comes in is when a person gets a pet hobby to ride, and looks around for a prop to help hold himself up, takes the word foreknowledge and attaches a "twentieth century meaning" to it. The primitive meaning is all-sufficient. The Apostle knew just what to say, and he said it at the right time, and in the right place. And so there is no use for us to get excited all at once. Take it easy.

Let us reason this question out. Paul speaks about "whom he (God) did foreknow," and you will find he is speaking about the called-out church class. Did God foreknow, or foresee, that he would call out, or gather together a company of faithful ones? He certainly did. And Paul, knowing that God possessed such knowledge beforehand, or previous thereto, also declares that God predestinates that this called-out class shall be "conformed to the image of his Son."

The word predestinate is defined by Young to mean, "Determine before, ordain." Thus you have that God determines, ordains, that this class will be lifted up into the image of God's dear Son. Does the statement of Paul indicate that God has decreed, predestinated, such in such a manner that they can't help what they do, and that their destiny was sealed and settled long years before they were born, and no matter what they do it was predestinated of God? A thousand times no. To so claim would also allow us to assume that God predestinated, determined, that man should sin, and that there was no way out of it, and then after he did what God determined he should do, God cursed him for doing his will! Poor man!

THE CHURCH OF GOD

By Glenn M. Birkey

SINCE identifying myself with the body of believers called the "Church of God" there has been some criticism on the part of members of other bodies of believers as to the above name being appropriate for God's people here on earth during the church, or gospel age.

I think when we hear criticisms of this kind we should go directly to God's word and see what is said there concerning under what name God's people were called during the early days of the church when the apostles walked the earth. Here is what I find: Acts 20:28, Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of God which was purchased with his own blood. 1 Cor. 1:2, Unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours. 1 Cor. 10: 32, Give no occasion of stumbling, either to Jews or Greeks, or to the church of God. 1 Cor. 11:22, What, have ye not houses to eat and to drink? or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you? In this I praise not. 1 Cor. 15: 9, For I am least of the apostles, that I am not meet to be called an apostle, because I persecuted the church of God. Gal. 1:13, For ye have heard of my manner of life in times past in the Jew's religion, how that beyond measure I persecuted the church of God, and made havoc of it. 1 Tim. 3:5, But if a man knoweth not how to rule his own house, how shall he take care of the church of God. 1 Thess. 2:14, For ye, brethren, became imitators of the churches of God which are in Judea in Christ Jesus.

The above Scriptures seem conclusive to me that "The Church of God in Christ Jesus" is the Scriptural name for all people who believe in God and his Son Jesus Christ.

Rochelle, Illinois.

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GOD IS LOVE By Katie Davis

HE that loveth not knoweth not God; for God is love. The love of God is manifested toward us because he sent his only begotten Son into the world that we might live through him. 1 John 4:9. The first and greatest commandment is to love the Lord with all our heart, soul and mind. Mark 12:30. To reverence him, to obey him, to worship none other, to do his will, for this is the love of God that we keep his commandments and they are not grievous. And the second is like, namely, this, Love thy neighbor as thyself. There is none other commandments greater than these. Mark 12:31.

Beloved, if God so loved us, we ought to also love one another and always do unto others as we would have them do unto us. By this we know we love God's children, when we love God and keep his commandments. Love is the bond of perfection in the church. Jesus also said, Love your enemies; pray for them that despitefully use you. Jesus prayed for them on the cross and gave his life for them. Greater love hath no man than this, to lay down his life for his brother. As God has loved us so should we walk worthy of him and love one another, for love is of God. There is no fear in love, for perfect love casteth out fear. He that feareth is not made perfect in love.

Solomon says, The fear of the Lord is the beginning of knowledge. Paul says if he had faith to move mountains and the gift of prophecy and all knowledge, it would profit him nothing without love. Whoso keepeth God's word, verily, in him is the love of God perfected. When Stephen's enemies stoned him to death, he prayed for them. Nothing can separate us from the love of God which is in Christ Jesus. Let us fully trust him though we walk through the valley of the shadow of death. Let us fear no evil for God is with us. In him is our hope, our salvation. Purify your souls by obedience to the truth, unfeigned love for the brethren, fervently from a pure heart, born by the incorruptible word of God, that liveth and abideth forever. All flesh is as grass; it withereth away. The word of the Lord endureth forever. Praise his holy Name.

I WOULD have you to be like a fire well-kindled, which catches at everything you throw in, and turns it into flame and brightness.—Sel.

THE RESTITUTION HERALD.

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Oregon, Illinois, October 18, 1921.

Number 3.

The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.
Marshalltown, Iowa.
104 South 7th St.,

GOD'S FIRST HOUSE AMONG MEN

IN the long, long ago when the world was new, there were no churches such as we have now. As we walk about the city now we see many large buildings where people go to worship. Even in the country there are cozy little buildings where we may go to hear and sing of our heavenly Father. But in those days of long ago, God's children had no such place to go.

At the very first, men used to build altars of stone or earth. On top of these mounds, they would place a gift to God. This gift might be the finest animal from their flocks, or some of the finest fruit that grew in their orchards. These gifts were burned on the altar as a sign to God that the giver was especially thankful for some blessing. Or, perhaps a battle ground would be marked with an altar.

When the children of Israel came out of Egypt, many of the places where they camped were marked with altars that Moses built. Then one day while they were in the wilderness, God called Moses to the top of Mount Sinai. God gave Moses many laws which the people of Israel were to obey.

The first of these laws are now called the Ten Commandments. You will learn them some day, I am sure. There were many other laws that God gave to Moses, too.

Another day Moses was commanded to go up into the mountain and God gave him slabs of stone on which were written many more laws that they were to keep. Moses stayed in the mountain for forty days, that time, and God told him many things.

The Lord said, "Take an offering from the people for me. Take whatever they are willing to give for me. The gift shall be of gold, silver, brass; dyes of blue, purple, and scarlet; fine linen, goat's hair, rams' skins dyed red, badgers' skins, shittim wood, oil, spices, and pretty gems. From these things they may make me a sanctuary, that I may dwell among them. I shall show you a pattern and tell you just how to make it."

Then he showed Moses a pattern for a beautiful box of very fine wood, and told him exactly how to make it. It was to be covered all over with gold, and a crown of pure gold was to be made all round the top. This box was called an ark, and in it were to be kept all the laws God gave to his people.

THE BURDEN

UTHIN the temple purple windows
threw
Their solemn light athwart the silent aisles,
And length'ning shadows into twilight grew:
Still Zarick knelt, unwilling to depart,
So heavy was the sorrow at his heart.

"Great Oracle," he cried, "behold my grief;
I sink beneath the burden of my life;
O guide me to some haven of relief.
No man of woman born can know the stress
That I endure from utter wretchedness."

"Go search the world," a solemn voice replied,
"And give thy life in full exchange for one
That thou mayst choose; thou shalt not be denied."

In fervent thanks he lifted up his voice,
And joyfully went forth to make his choice.

The Eastern sun full many seasons rolled
Across the spice-breathed air of Orient shores;
Full many months the temple bells were tolled,
Yet Zarick came not; then one solemp night
An old man knelt beneath the altar light.

"Great One," he said, "I've searched through
hut and hall,
And found no man untouched by sorrow's
breath;

My burden was the lightest of them all;
No space o'er looked, no road but I have trod,
And all have suffered, all have kissed the rod."
—Mable Porter Pitts.

On top of this ark was to be placed a bench of pure gold, called the mercy seat. This bench was all carved and beaten with beautiful figures.

There was a table to be made of very fine wood and covered all over with gold. The dishes and spoons were to be of pure gold, too.

There was a wonderful lamp, too, of gold. This lamp was carved, too, into beautiful flowers and gourds and in it was placed the oil that the people brought.

Around all this was to be built a tent. But it was not such a tent as you and I see. The posts were carved and covered with gold, the rings and hooks in the curtains were of brass. And the curtains were of the most beautiful colors. Some were of wool, some of fine linen, and all were worked and embroidered in lovely colors and figures. Over it all there was a covering of the rams' skins dyed red, and for the top of the tent they used the badgers' skins. Wouldn't that make a beautiful tent?

When Moses went down from the mountain and told the people all those things they were very glad to think God was to have a house among them. They went home and the men brought wood, and oil, and gold, and silver. The women spun cloth and dyed it in lovely colors and brought it to Moses for the curtains. They brought so many things that Moses had to tell them not to bring any more. And the best workmen they could find did the work. They

carved the wood, and beat the gold, and embroidered the curtains. And when they were through they had made the first house that God ever had among men.

"THE SUCKER LIST"

THE discovery of wholesale confidence gangs who do business from mahogany paneled offices and who operate on the basis of "sucker lists," does not justify the too ready conclusion that there is a fool born every minute; it may rather be a damning indictment of a failure to provide the people with proper information regarding the traps that are set for them.

The gambler who goes into "blue sky" operations either on the buy or the sell side, deserves all that befalls him, if he is speculating; if he is exploiting, he deserves the severest penalty the law can inflict. But the usual victim of these fake "get rich quick" schemes is not a gambler in the ordinary sense; he or she is usually an innocent person who imagines that "business men" have discovered a magic process of getting money out of the air. And they are encouraged in their delusion by newspaper advertisements, alluring booklets carried in the mails, and other devices to allay the natural suspicions of the mind untrained in business.

We go to great trouble to educate people as to the habits of the subtle tuberculosis bacillus. We induct people into a knowledge of the processes by which pneumonia takes hold of the human organism and saps its vitality. We instruct people in the philosophy and method of "safety first." At election time the newspapers go to enormous pains to advise the people how to vote. But when it is a mere matter of a man investing his life's earnings, he is left to the mercy of anyone who can get his ear.

Common sense should function in behalf of the uninitiated, and it would function if given a chance, or even half a chance, but the periodical literature of our times has been devoted so completely to the spinning of fairy tales about quick and magical wealth, that the people have become inoculated with the wrong ideas. They are victims of an illusory atmosphere which romantic writers have thrown around quite practical things.

There is a field for the giving of "safety first" instructions to the people with regard to their financial affairs, if we are to judge by recent revelations. There are too many people who provide "easy picking" for men who should be breaking stones on the state roads.

—The Dearborn Independent.

ORDINARY life was once considered too humdrum, and it was said that the stage must furnish the pathos and tragedy as a counter poise. But now we get tragedy right out of doors in every-day affairs and the stage isn't so much needed for that.

THE DEMONSTRATION OF BIBLE DOCTRINE

By J. W. Williams

ALL formal propositions are considered subject to demonstration or disproof. The Bible freely lends itself to man's power of test, and appeals to his reason to satisfy itself fully of its claims. The divine appeal is, "Come and let us reason together." Those who exalt reason as the highest thing for mortals can surely afford to heed the appeal.

If, then, the claims of Christianity and the Bible upon which they are based can be reduced to one inclusive proposition and it be submitted to reasonable and fully satisfactory test, and thus found wanting or fully demonstrated, both parties to the controversy will be fully satisfied. And this all inclusive proposition may be clearly set forth, upon abundant Scripture declaration. As stated through Paul it is this: If Christ be not raised, Christian faith is vain, believers are yet in their sins and deceased believers are perished. That is, Christianity rests solely upon the risen Christ. If he be not as he claimed, all is false. Both sides meet the issue squarely and confess that their whole system of ideas rests upon their contrary views of this proposition: Christ is risen.

To include the whole Bible in the test of this proposition it remains to see if all Scripture depends upon and is included in it. If so, the test is one, not only of Christianity, but of Judaism and all other religion that is based upon the Hebrew or Greek Scriptures. An examination of a few Scriptures will show that the general theme of the whole Bible is the above proposition, Jesus and his resurrection.

In John 5:39 Jesus says the Scriptures testify of him. The "Scriptures" here includes all the Hebrew Scriptures, by Luke 24:44, 45. In John 1:45 we have a similar statement. In Rev. 19:13 Christ is named "the word of God," which shows that the Bible as a whole pertains to something about him. Without multiplying evidence, we will say that this something pertaining to him in the whole Bible is the above identical proposition underlying Christianity, namely, Christ dead for our sins and risen for our justification, thus showing that Christianity and the Bible stand or fall together, and the proposition upon which Christianity depends, Christ risen, is also the one all-inclusive theme of the Bible.

That his death and resurrection are the something about him which he pointed out in "all the Scriptures" (Luke 24:27) is evident from verses 45, 46.

The same affirmed in Acts 26:22, 23. And in Acts 3:18 again. In 3:21 and 24 the future kingdom of Christ is shown to be also a truth pertaining to him which pervades all the prophets, and in 2:30 this is made to depend upon his resurrection, so that one by one, all Christian truths are made to depend upon the basic doctrine of Christianity and also of the Bible, the risen Christ. This is natural, for if Christ be dead, there is no Christ, and if no Christ, no Christianity, and hence no true Bible.

So the issue is squarely put and frankly joined by both parties.

Jesus makes a reasonable challenge in John 7:17, "If any man will do his will he shall know of the doctrine, whether it be

of God or whether I speak of myself." That is, the proof of divinely given and inspired words is found in putting them into the crucible of test, whether the spoken words of Jesus then or the same and other words now written.

This is a reasonable challenge, put the basic doctrine of resurrection in Christ to the test. Then you shall "know" says Jesus. Faith will give way to certainty. Therefore, faith must precede assurance, and only believers will know, for if we do not have enough faith in the proposition even to test it, how shall we ever know one way or the other of the truth of it?

John says he wrote his gospel to beget faith, 20:30, 31. But he also says he wrote his first epistle to beget certainty, assurance, absolute knowledge, 1 John 5:13. This, he says, was written to those who already believed. Certainty comes through faith.

To illustrate: I am sick. A physician gives me a prescription. ("Prescription" is from the same root as "Scripture.") I may doubt it or believe it. But before I ever take the medicine I must have faith enough in the written word to get it filled and put it to the test by taking the medicine. After doing this, if I get well in the process, there are not enough well people in the universe to make me doubt that prescription. I know.

I meet a multiplication table or Euclid's theorem. I may ridicule the idea of learning arithmetic by memory, (for the tables are a bugbear to children) or scoff at the one square being equal in area to the two, but if I will trust enough to try, and count eight eights and find sixty-four or count five-square and find it equal to the sum of three-square and four-square, there are not enough wisecracks who talk to me about the superiority of trigonometry and differential calculus to make me doubt what I find by test. I know, and I know that I know.

I am a pilgrim. I read on a sign board, "Three score and ten measures to the city of God." Now somebody wrote that, and I know that some signboards are untruthful, but I will never go down the indicated road until I have faith enough in the written words to test by journey, and if I go the stated number of miles in the direction indicated and find myself at the city the signboard names, there are not enough cynics on earth who have no faith in the truthfulness of humanity to make me doubt that the painter of that signboard told the truth. I know, and I am sure I know.

Why not do that with the Bible? Especially since it appeals to us to do so and is willing to be put to the same test to which we put other books?

Now the basic doctrine of Christianity and the Bible stated above is capable of just as clear a demonstration as mathematical or experimental formulae. "If we walk in the light as he is . . . the blood of Jesus Christ his Son cleanseth us from all sin."

For I am the one sick with sin to whom the Great Physician gives the prescription, and I am the pilgrim on the seventy measures of travel. He prescribes his atoning sacrifice and risen life as a cure for my sin and himself as the Way to the Father, for my pilgrimage.

So then if there be a way to demonstrate the basic doctrine of Christianity

and the Bible, Christ risen from the dead, the matter is settled to a certainty. And there is. But it is not arguments for the inspiration of Scripture, for there are still unconvinced infidels on that. It is rather the fact of a risen Christ. For even opponents cannot deny facts.

This is the issue, "Christ lives." Now here is Paul's demonstration of it: "Christ lives in me." Gal. 2:20. And of course if he is risen it proves he died. The one truth includes the other. So that the basic doctrine of the Bible that he rose includes also the obverse side that the Scriptures are written in the blood of his death as we cited above as revealed in all the Hebrew Scriptures.

In offering evidences for faith in the risen Christ to the Corinthians Paul offers among other evidences the testimony of eyewitnesses who saw him. But some of them were not convinced by that. Has he any better proof? Is there better evidence than the inspired word? There is. It is what convinced Thomas after he disbelieved the testimony of those who saw the risen Lord. Here is what Paul offers as his crowning evidence: "Awake to righteousness and sin not, for some have not the knowledge of God. I speak this to your shame." That is, Come up into the resurrection out of sin and this will prove to others the resurrection of Christ by which it is accomplished, but if you continue in sin it is a shame, and a failure to exemplify to others the knowledge of God, the resurrection of the dead.

This is the same idea he sets forth to the Ephesians, "You hath he quickened, who were dead in trespasses and sins . . . and raised us up together" with him.

So then the Christian risen from the lifelessness of sin speaks for the risen Christ. Speaks the eloquence of action, the certainty of fact. Every drunkard and profane man, every libertine and liar and thief saved by grace is a monumental demonstration of the risen Savior. Can anyone deny such facts and proof? Can all the doubters in the universe make such risen ones to doubt? With the blind man healed they say, "One thing I know, that whereas I was blind, now I see." And not even the skepticism of the whole sanhedrin could darken his eyes again or make him lose his certainty.

Does the skeptic prefer the darkness of heathendom or the enlightened Christian land? Why?

"Has anyone seen Jesus Christ in you today?" "Seeing is believing." And they who first believe may know, says John, "We know" is a frequent assertion by Jesus and his apostles.

Having now given the Bible method of demonstration of itself by proof of its basic proposition, it remains but to consider the proposition regarding faith. For since the above certainty of demonstration begins in faith by the demonstrator, and since belief or non-belief of the Bible is the matter under discussion, we remind you again of the article before this one, in which was set forth the Bible proposition that faith results from humility, in direct proportion to its cause. Thus proud infidelity and doubtful criticism by denying inspiration demonstrate the secondary proposition of Biblical truth.

THE ABRAHAMIC AND DAVIDICAL COVENANTS

By J. Conaway

WHEN considering the Christian hope we are often led to wonder how it is there are so many diverging views. Hope is expectation and desire. And when we read the poem: "With thee we'll mount, with thee we'll rise and kingdoms take beyond the skies," we wonder where the poet got his expectation from for surely there has been no promises made to that effect among the promises of God, not even a hint of any kind that we should ever be removed from the earth. Kindly see Psalm 37:11, 29. It is sad indeed that so many that believe themselves to be the children of God should differ with each other as to the nature of that blessed hope when the Apostle tells us there is but ONE hope. And again he says that we are saved by it. Eph. 4:4; Rom. 8:24.

Surely, we must believe in the times when, it is said, "Some shall depart from the faith, and give heed to seducing spirits and doctrines of devils."—1 Tim. 4:1. It is about time that we take the admonition of the great Apostle and examine ourselves whether we be in the faith, and make sure that we have, correspondingly, the HOPE that will save us. It is certainly very plainly set forth in God's revealed will to man, that he has a plan of redemption. That plan of redemption is set forth by the gospel of our Lord and Savior Jesus Christ. It is called a great salvation and Peter asks the question: "How shall we escape if we neglect so great salvation." Heb. 2:3. Hence the extreme importance, the momentous importance, of a correct knowledge of this gospel of salvation. This gospel of salvation is plainly taught in all the Scriptures, though dimly at first. The seed of the woman shall bruise the serpent's head. Gen. 3:15. When we come to Abraham we find that it was preached to him, and his faith in it was accounted to him for righteousness. It was in the shape of an everlasting covenant. This was repeated to Isaac and Jacob.

This covenant promises a blessing to all nations, including life eternal. The life must be eternal in order to possess forever the land of promise. It is verified by the oath of an Almighty God.

The Lord's covenant with Abraham was pertaining to a certain land and reads as follows: "And the Lord appeared unto Abraham and said, Unto thy seed will I give this land."—Gen. 12:7. Again the Lord said unto Abraham after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."—Gen. 13:14-17.

Again we ask the reader to follow: "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15:18. And again, "When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant

between me and thee, and will multiply thee exceedingly. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham. I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God."—Gen. 17:1-8. Read also Gen. 22:16-18 where you will find that God swears by himself, seeing that he could swear by no greater, that his seed should possess the gate of his enemies, and that in his seed all nations of the earth should be blessed, because he had obeyed God's voice.

I have quoted at some length, this remarkable covenant, and ask the reader to examine closely all the connection for the following reasons: (1) That it pertains to the matter of all the nations. (2) That it is everlasting in its nature, and that man must live forever in order to enjoy this blessing. (3) That it pertains to possessing a certain land forever. And that Abraham and his seed were to be the only ones to receive this eternal blessing.

Now, who is the seed spoken of? We will say that it is not left to human conjecture. Turn with me to the 3rd chapter of Galatians, 16th verse, and have it settled. Says Paul, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Then the inevitable conclusion must be that he who came into the world to save the world is the principal party to this everlasting covenant. He who said, "My sheep hear my voice and I give unto them eternal life."—John 10:27, 28. He that was sent to preach the gospel of the kingdom of God—the gospel of salvation. The one through whom we will obtain the eternal inheritance. Thus, then, we find that the Abrahamic covenant is the very basis of the gospel of salvation, "and if we be Christ's; then are we Abraham's seed, and heirs according to the promise."—Gal. 3:29.

We find that God's great plan of redemption has been gradually unfolded to man, from the promise that the seed of the woman should bruise the serpent's head, and by the everlasting covenant made with the fathers until it shines forth in the apostolic writings as the fully revealed gospel of the kingdom. This will be made more plain by a careful examination of the covenant that God made with David. The covenant with David gives a deeper insight into many things that had been mentioned before, especially into that clause of the Abrahamic covenant that speaks of Christ as a great Conqueror that "shall possess the gate of his enemies." Of the prominence and importance of this covenant we have sufficient proof in the fact that it is made a part of the gospel as proclaimed by Peter in his great Pentecostal sermon. Boldly he demanded of the men of Judea and all that dwell in Jerusalem, that they hearken unto his words. Read his words. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit

on his throne; he seeing this before spake of the resurrection of Christ."—Acts 2:30, 31.

Many professors of the Christian religion laugh to scorn the idea that Christ will ever sit on the throne of David. A prominent minister once said to me that he would not worship a Christ that would sit upon David's throne. (Think of it Bible reader! Yet our God has sworn with an oath to David that he shall, and has raised up that Christ from the dead.) It is high time that some ministers believe that God will perform that oath and inculcate it as an article of their faith. The Savior once said, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32. That is the one he has told us to pray for that it should come. That is the kingdom the Savior has talked about, and the gospel he was sent to preach about. It was his claim to that kingdom that was the cause of his death. Let us, dear reader, turn to our Bible to where God made this glorious covenant with David, and behold in it our BLESSED HOPE. We read: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. And thine house and thy kingdom shall be established forever before thee, thy throne shall be established forever. I will be his Father, and he shall be my Son."—2 Sam. 7:12-16. Solomon means peaceful, but that prince in all his glory was but a faint type of the true Prince of Peace to whom this covenant refers. David, in his last words, alluded to this covenant and gave a description of the mighty ruler to whom it points, for none had yet appeared in his family. Christ was the only one that could fill the description. And he says, "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my SALVATION and all my DESIRE."—2 Sam. 23:5. Thus he comforted himself "waiting for the kingdom of God." With Peter let us say, dear reader, "How shall we escape if we neglect so great salvation?" This is God's plan of salvation. Hence the Christian's Hope!

The great Apostle Paul had this hope. He says: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope sake, King Agrippa, I am accused of the Jews."—Acts 26:6, 7. Again he says: "Of the hope and resurrection of the dead I am called in question."—Acts 23:6. The great Apostle had the hope of the promise made by God unto the fathers. He also believed in the resurrection of the dead; for this was the teaching of the seed of Abraham, the rightful Heir to the throne of David, our Savior, our Redeemer, Christ our Lord, (the Head of the body of which we are members).

(To be continued)

THE faster we run into debt the more we get behind.—Sel.

MUSCULAR inactivity is the parent of much ill health.

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S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

We occasionally meet people who feel as did an old lady who said, "I do feel better, but I always feel bad when I feel better, for I know how much worse I'm going to feel." The same spirit prompts us to say, "Yes, it is nice today but it is only a weather breeder." The spirit is wrong and Christians should drop it.

In The Literary Digest for Oct. 8, on page 11, we read that a ten cent loaf of bread has less than two cents worth of wheat in it. It may be that transportation, milling, etc., make up the balance but it will be hard to convince people that it is so. True Christians submit to such conditions because they know that there are better times not far distant, but we often wonder that hungry worldlings submit as they do. It will break over some day and James 5 will be fulfilled.

Sr. Keturah Rogers of Morehouse, Mo., sends us a clipping in which an "Eminent Scientist Suggests Third New Testament be Added to Bible by the World's Wise Men." He says the Book needs bringing up to date. Of course, he (Dr. Charles Baskerville) includes himself among the "wise men." In these days in which we are living, sin takes on many forms. Among them

is the itching desire to add to or take from the Bible. However, we still believe that God has the power now, as in the past, to protect the Book that his true, humble followers may have its guiding light until the door is shut in the faces of those who would mar its usefulness.

Dire distress by way of starvation is upon Russia. The leading nation in its cruelties toward the Jews is now reaping the curse of its own past conduct. Yet, as ever, sin is making the innocent to suffer most.

Miss (Sr.) Bertha Williams, Pittsburg, Kansas, is the author of the words which have been set to music by Gustave Barto and arranged by Luther A. Clark. A copy of this music may be had by sending her 15 cents at the address accompanying this item.

Please do not send in any further orders for song books as we are out of them entirely. We cannot now say when we will get out another edition.

A request has come for an explanation of 1 Cor. 9:20-22. It seems to us that the language is plain. Paul did what every wise Christian should do when endeavoring to convert a person. He saw the person from that person's standpoint and conformed to his ways up to the point where he might break over some God given commandment. There he stopped. It is of great value to see the view from the other man's standpoint. This may be done without hypocrisy. We do not believe this idea needs further explanation by us.

Sister Mabel Bell of LaCrosse, Wis., has had a serious time with blood poisoning and now as she is recovering from that, other difficulties appear which seem to make it obligatory for her to go again to the hospital for further treatment. Mabel has had more than her share of that sort of thing in her life time. Bro. Harlan Bell, the report says, was called on only recently to lay his mother away in her last resting place. We extend to this family our love and sympathy in their distress.

Sister Rilla Drew of Glenwood, Iowa, is at home in Dixon, Ill., where she will probably now make her home after a long spell of sickness. While we are sorry that sickness overtook her, yet we know that Srs. Ada and Anna will enjoy her being with them after so long a separation.

Bro. J. W. Cooper, Ripley, Ill., is again a proud grandpa, a son having been born in the home of his daughter, Mrs. Mary Burnett, recently.

We regret the sad news of the untimely death of Richard (Dick) Murra, brother of our esteemed Bro. Fim Murra, editor of Our Hope, Mendota, Ill. Dick had been making his home for some time in southern Alabama and northern Florida. We have none of the details of his death. This will be a shock to his many friends in northern Illinois where he formerly held church membership at Adeline and Oregon. The editor has known Dick from childhood and can speak with authority of the hardships through which he, with other members of the family, had to pass through to reach

the measure of success to which they have attained. We extend our love and sympathy to the sorrowing family.

REMITTANCES

James H. Lewis; Mrs. Emma Oaks; Fern Moore; S. E. Baird; Mrs. W. O. Jenter; F. E. Siple; Arthur Hornaday; Carrie E. Hilsabeck; G. E. Marsh; Mrs. Lewis Ralston; Weldon McCoy; Rolla Hightower; Paul E. Broberg; Mrs. Emma Lenz; Mrs. M. L. De Counter; Mrs. Ella Skeels; Mrs. M. E. Bray; Landers and Son.

EMERGENCY FUND.

Carrie E. Hilsabeck 2.00
Ella H. Wyman 2.00

TRACT FUND

Mrs. W. O. Jenter .42

Notices.

Notice, Adeline, Illinois

I am planning to run up to Adeline, Ill., for services on Sunday, Oct. 30, instead of the 2nd Sunday of November. This is done to make possible the holding of an evangelistic meeting at another point in November.

Let us make the 30th a big day at Adeline church—a regular family reunion!

Frank E. Siple.

Reports.

A PLEASANT TRIP

We cannot refrain from making a brief report of our trip to Ripley and Camden, Ill. The attendance at both places was splendid. On the last evening in each place the house was full almost to overflowing. Not only so, but the spirit manifested was ideal. We have never before enjoyed meeting with this brethren more than at this time. Their expressions of love toward us were many and genuine. At the homes of Bro. and Sr. Wm. Laning of Ripley and Martin and Sr. Lela Peterson at Camden we enjoyed all the welcome our own home could afford us. Visits to the various homes had all the pleasure of a home-coming. At the conclusion of the Camden meeting Bro. George Nell of Birmingham, Illinois volunteered to see that we reached a train at 2:42 on the following morning some 30 miles away to save us a half day at home. Arriving at his home, Helen and three of her friends took the job away from her father and conveyed us the balance of the distance—and such a ride—our arms ache yet from holding on to George's Ford, although a part of the time it was a flying machine. At any rate we arrived and had plenty of time to spare. We have been wondering since whether they intended a scare for us or whether it is the usual gate that Ford travels. Possibly it was Helen's plan to get even for some things that have taken place in bygone days. If so, we allow her the pleasure of knowing she succeeded splendidly. How kind and cordial they all were. The kindly greetings and all will always help to light many an otherwise dark road. May God bless every one of them.

S. J. Lindsay.

Casey, Illinois, Oct. 3, 1921.

The 19th Annual Meeting of the Church of God met at the Restitution church near Casey, Ill., Sept. 24-Oct. 2, inclusive.

Bros. F. E. Siple and L. E. Conner were our speakers and teachers. Bible lesson each afternoon and sermon in the evening.

This was the first time our people at this place had had an opportunity to hear Bro. Siple. All enjoyed his short stay with us. There was good attendance except when hindered by rain. Attention was good all the way through.

The brethren from Salem church were here for three sermons. Those from a distance were Sr. Emma Lenz, Sr. Bertha Smith and daughter of Altamont, Ill., Sr. Elsie Grubbs, Mansfield, Ill., Sr. Baldwin, Cleveland, O., and Bro. and Sr. Jeffrey, Murphysboro, Ill.

If all is well Bro. Conner will be here again Oct. 29th and 30th.

Lucy E. Lansbery.

Report

Sunday, October the second, was our annual election of Pastor and Sunday School officers of the Church of God at Guthrie Grove, S. C.

All elections were unanimous. The results of the meeting were as follows: A. N. Durham, Pastor; B. Z. Chandler, S. S. Superintendent; M. O. Williamson, Assistant Superintendent; P. A. Guthrie, S. S. Teacher; James Pack, S. S. Clerk; P. A. Guthrie, Singing Clerk.

For lack of time we postponed the election of the Secretary and Treasurer until a later date.

W. McCoy.

Table Committee Report of the Iowa and General Conferences

Rec'd. from sale of tickets	\$445.30
Rec'd. from donations	50.07
Borrowed from Conference	50.50
Balance from 1920	10.05
Total Rec'd.	\$555.92
Paid Out	
Groceries and meats	\$261.24
Help	182.00
Supplies, Ice and Milk	33.67
Tickets to Conf. for Ministers and Teachers	30.00
Conference	20.50
Gas	16.72
Total paid out	\$544.13
Balance on hand, Sept. 28, 1921	\$11.79

The Missouri Conference of the Church of God met at the Blush Church near Fredericktown, Sept. 10-18, inclusive.

Bro. Drinkard of Iowa and Bro. Siple of Illinois conducted the services morning and evening, also Bible School every morning.

The attendance was good and much interest was manifested.

The officers elected for the ensuing year are: J. F. Williams, Pres., W. S. Cooper, Vice-pres., May Williams, Sec'y., P. J. Graham, Treas., and William Cooper, fifth member of board.

The move for unified work through a National Conference was ratified.

Sr. Leota Hanson assisted in organizing a Berean Society at the Blush Church, which will meet every Saturday evening.

Others in attendance from a distance were, Bro. Lyon and son of Ala., Bro. An-

thon of La., Srs. Hanson and Logan of St. Louis, Sr. Schneider and son of Marquand, Sr. Rogers of Morehouse, Sr. Roome and family of Leadwood, Srs. Myrtle Williams, J. Bechler, and Bro. J. F. Williams and wife of Hillsboro.

We thank God for the privilege of meeting together with those of like precious faith.

May Williams, Sec'y.

Portland, Oregon, Oct. 7, 1921.

Dear Restitution Herald:

Please publish this report in your next issue.

The Northwest Conference of the Church of God met at Felida, Washington, July 21-24, inclusive. Thursday evening Bro. Darby talked to us on "Our Responsibilities in the Plan of Salvation." Psa. 49:7-9 and 1 Tim. 4:16 and continued the discourse Friday afternoon.

Bro. Corbaly gave us a series of sermons on "The Signs of the Times," speaking four times.

Saturday morning at 10 o'clock our annual business meeting was held.

Secretary's report read and approved. Evangelist's report read and accepted. The Committee on Resolutions appointed were A. W. Darby, Grace M. West and J. W. Wolfe. The election of officers resulted as follows:

President, J. W. McIrwin; Vice-president, Jim Wolfe; Secretary, Grace M. West; Treasurer, Ed McIrwin.

The Constitution of General Assembly was read and laid on table until Sunday afternoon. Sunday afternoon the discussion was taken up again and it was moved and seconded that we adopt the Constitution. The motion was lost. It was moved and seconded that the Secretary be instructed to write the Assembly and explain the reason we do not adopt their Constitution but if they will mail us their complete Constitution, accompanied by their articles of faith, we will act on them. Carried. Treasurer's report read and accepted.

A report of the work being done by the church at Corvallis was read and it was moved and seconded that the Felida church give the Corvallis church a vote of thanks for their work during the past year.

The following resolutions drawn up by the Committee were read and accepted:

Resolved, that we as members of the Northwest Conference of the Church of God do render to God our sincere thanks for his tender mercy to us during the past year and for the opportunity of assembling ourselves together again.

Resolved, that we extend to Bro. J. W. McIrwin and family our tenderest sympathy in the loss of a loving companion and mother and our condolence to the brotherhood in the loss of a faithful sister in Christ. To the Northwest Conference we tender our sympathy and share the loss of our dear old Sister Palmer. May the good seed she has sown continue to bring forth fruit for the honor and glory of God.

Resolved, that we extend to the brethren and friends of Felida our thanks for their generous hospitality and loving care during our stay here.

Our new President then took the chair and adjourned the meeting.

Sunday morning Bro. Darby talked on "God's Kingdom and Our Obedience." Sunday P.M. Bro. Corbaly spoke on "The Resurrection of the Dead" and in the evening

again on "The Signs of the Times."

Then came the Good Byes, committing ourselves to him who doeth all things well.

Wallace Wolfe, Pres.

Grace M. West, Sec'y.

Minutes of Arkansas-Oklahoma Conference

The brethren of the Church of God of the Abrahamic Faith of the Arkansas-Oklahoma Conference met with the brethren at Havana, Ark., Aug. 18, 1921. 7:30 P.M.,

Sermon by Bro. Tice. Conference met in regular session, Friday, Aug. 19, 1921 at 9 A.M. In the absence of our President and Vice-president, Bro. J. H. Luman was elected President. Carrie Wile Chambers was elected Secretary, pro tem. The following committees were appointed: Credentials: Eva Sain, Forest Smith and Norman Mc Gugin; Finance: E. Hays, R. L. Tice, Sisters Thomas Walker, Mariam Hendon and P. Smallwood; Resolutions: L. H. Shelton, Sisters F. J. Powers and Carrie Wile Chambers.

Short talks were made by a number of the brothers and sisters on various subjects for the betterment of our Conference and the Master's cause.

Report of Committee on Credentials received, and Committee retained. The minutes of last Conference were read and accepted. The following persons were elected as officers for the coming year:

President, J. H. Luman, Bristow, Okla., Vice-president, R. L. Tice, Solgohachia, Ark., Secretary and Treasurer, Carrie Wile Chambers, Blackwell, Okla., Corresponding Secretary, Mariam Hendon, Magazine, Ark., Chorister, Carrie Wile Chambers.

Conference recessed till 2:30 P.M. Sermon by Bro. Weaver. Conference convened at 2:30 P.M. Singing, and prayer by Bro. Utley. Report of Editor of Gospel Trumpet received and accepted. Moved and seconded that the report of the Press Committee be carried over till Saturday morning. Carried. L. H. Shelton was elected Editor of Gospel Trumpet; A. A. Shelton, Assistant Editor; E. O. Stewart, Associate Editor. Moved and seconded that report of Evangelist fund be postponed till Saturday morning. Carried. Moved and seconded that the Secretary cast the vote of the entire Conference for Bro. Luman as Business Manager and Treasurer of the Gospel Trumpet. Carried. Moved and seconded the business be continued till 9 A.M., Saturday, and Conference adjourned. Carried. Sermon Friday night by Bro. Shelton. One came forward for baptism.

Saturday, 9 A.M., Conference was called to order by President. Scripture lesson by Bro. Billingsly, prayer by Bro. Utley. Report of Treasurer of Evangelist Fund received and accepted. Buying the press was discussed by various ones. Moved and seconded to buy a press immediately. Carried. Moved and seconded that a Committee of two be appointed to buy the press, and draw on Bro. Morgan for the money. Carried. Brothers Hays and Shelton were appointed, and instructed to purchase the press the following Monday, Aug. 22, 1921. Moved and seconded that the Business Manager continue to have Gospel Trumpet published, till press was installed and ready for publishing Gospel Trumpet. Carried. Moved and seconded that Bro. Shelton be the Publisher of The Gospel Trumpet. Carried. The following Committee was appointed to solicit funds for the support of Bro. Shelton, as Publisher of the Gospel

Trumpet: Sisters Mary Luman, Powers, Mariam Hendon and Brothers Butcher and Utley. Moved and seconded we appoint a Committee of one or more from each, to solicit funds that we may secure a brother from another state to be the speaker for our next Conference. Carried. The above Committee is a joint Committee, to also secure funds for Bro. Shelton, our Evangelist. Conference adjourned to meet Sunday, at 9 A.M. Sermon by Bro. Luman Saturday afternoon. Bro. Tice baptized Miss Caldwell into the all-saving name of our Savior, Jesus Christ. Therefore I wish to introduce Sr. Caldwell to all of the household of faith, and hope she will continue faithful to the end. Sermon Saturday night by Bro. Shelton.

Conference called to order, Sunday, 9 A. M. by singing. Scripture lesson by Bro. Tice and prayer by Bro. Shelton. Bro. Hays was re-appointed treasurer of Evangelist Fund. The subject of uniformity of singing books, with words suitable to our faith was discussed. Carrie Wile Chambers was appointed to correspond with Northern brethren in reference to the publication of another edition of Manuel of Praise. Bristow, Okla., was selected as the place for our next Conference, to continue ten days. Report of Committee on Credentials received and accepted, and Committee discharged. Moved and seconded that advertising of one column be put in the Gospel Trumpet. Defeated. Bro. Shelton was unanimously elected as the Evangelist, to be paid \$75.00 per month out of the Evangelist Fund. Sister Smallwood suggested that all the sisters in the country lay aside the Sunday eggs for Conference Fund, and others lay aside ten cents each Sunday for the same fund. Conference recessed till 7:30 P.M. Sermon by Bro. Shelton. Sunday, 2:30 P.M. the chorus of Havana gave a program which all enjoyed. Carrie Wile Chambers gave a few remarks on History of Music. The chorus did good work during the meetings. Conference convened at 7:30 P.M. Report of Committee on Resolutions received, accepted, and Committee discharged. Conference instructed to send all funds for our Evangelist, Bro. Shelton, to E. Hays, Waveland, Ark., and the funds for the preacher or speaker for our next Conference, be sent to Conference Treasurer, Carrie Wile Chambers, Blackwell, Okla. Conference adjourned to meet at call of President. Sermon by Bro. Luman.

Carrie Wile Chambers, Sec'y., Pro Tem.
Resolutions of Arkansas-Oklahoma Conference:

We, your Committee on Resolutions, submit the following resolutions:

1. We extend our thanks to the officers of the Conference, and Editors and Business Manager of the Gospel Trumpet, for their faithful work during the past year.
2. We thank the brothers and sisters of the faith, and the friends of the cause, for their support of the Gospel Trumpet the past year.
3. We extend our sympathy to all of like precious faith who have lost loved ones the past year.
4. We extend our Christian love to all the brethren of the north, and pray that the blessings of God may rest upon them in their noble work the past year.
5. We extend our thanks to the people of Havana, and the surrounding community, for their kind and courteous treatment

of the members of our Conference during our stay among them.

L. H. Shelton.
Sr. T. J. Powers.
Carrie Wile Chambers.
Committee.

Letters.

Chinook Cove, B. C., Sept. 19, 1921.
Dear Brothers and Sisters in Christ Jesus:

In the Restitution Herald of Sept. 6th I noticed a letter from Bro. Drinkard, also a selected article on "The Fine Art of Thinking." I think Bro. Drinkard would do well to read the last paragraph of the selected article referred to. I cannot see what is the use in always trying to get up an argument on subjects which do us no good. Paul says we must all be of one mind and speak the same thing. 1 Cor. 1:10. He also said there is but one gospel and if any one preaches any other gospel let him be accursed. Gal. 1:8-9. Now let me refer you to the 18th and 19th chapters of Genesis, also 2 Peter 2:4-7. It will do you good to read the four verses. I think you will see something in them if you read them with a prayer to God to open your mind.

Now dear Bro. Drinkard you think me bold to say what I have but it makes me very sad to see so much of the old man in the brothers and sisters. I am far from any of you, with just my good old book, the Bible. When I see an article in the papers I take that doesn't seem just what it should be, I go to the Fountain Head and I always get light on each subject.

I think if each one would read God's word, not to get up an argument, but to learn his will and the truth, nor put their own wills and thoughts before God's word, we should all be in better spirits and should have more love one for another. We must believe the word of God only, in order to be saved. His laws and words will stand and we shall do well if we look to him for help and strength in these days of trouble.

This letter was written in love to all. May God's spirit keep us from evil is my prayer.

Your Sister looking for the soon-coming King.

Susan A. Howard.

Dear Herald Readers:

Among other things I am pleased with in the report of the Conference at Waterloo, Iowa, is that of placing our literature in the homes of the people, and the recommendation that colporteurs be carefully considered as a desirable means to this end. A great many people have become interested in the truth through the medium of a little tract. It does not cost much to send one, and it may be the means, in God's hands, of some enjoying the blessing of eternal life, who otherwise would not.

"Will there be any stars in my crown?" is a suitable question for each of us to ask ourselves.

I have not the talent to teach, or preach, but I can slip a tract into an envelope, place address and stamp on it, and drop it in the mail box, and know positively that the all-seeing God will direct its course.

God won't do anything for us that we can, and ought to do: but when we have reached our limit, he carries the work on

and finishes it. Eternity will show us how weighty, perhaps, that work has been.

This has been my work for years, and I have often wondered why our people have been so, apparently, thoughtless along this line.

We know how zealous the Russellites, and Seventh Day Adventists are; why cannot we be the same?

The country is flooded with anarchist, and infidel reading, story papers and novels; and for this reason, if no other, we ought to place all the good reading in circulation we can to, if possible, check the influence of the evil.

Your Sister in the Master's service,
Lillie H. Willis.

Los Angeles, Calif., Oct. 6, 1921.

Dear Bro. Lindsay:

Perhaps a few church items from Los Angeles will be of interest to the readers of the dear Restitution Herald. We are glad to report that Bro. and Sr. Scroggs and their son have returned to this vicinity from Beagle, Ore., and will be able to meet with us occasionally. Bro. and Sr. Hatch of Santa Ana were with us the first Sunday, when our meeting consists of short talks by members, and we were encouraged by an earnest exhortation by Bro. Hatch. Also, Sr. Esther Holmes, now of Bodfish, Calif., was with us while visiting in the city. Sr. Orem and Sr. Wilma Orem of Manhattan, Kans., who are expecting to spend the winter in Southern California, have been with us at some of our meetings, and we trust will get located near enough to attend quite regularly. Sr. Jessie Kauffman of Springfield, Ohio, is now a resident of Los Angeles, being engaged in Y.W.C.A. work, and we are hoping to have her for a co-worker in the Master's vineyard. We are eagerly looking forward to November, when Sr. Woodward and Bro. Conner will be with us, and we can all unite in sending out the message of salvation.

While we pray, Lord Jesus, come quickly, let us see to it, that we be found of him, in peace, without spot and blameless.

Your Sister looking for the Master,
Ella H. Wyman.

Dear Brethren:

AND he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned.—Mark 16:15, 16. It pleased God by the foolishness of preaching to save them that believe.—1 Cor. 1:21. How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent.—Rom. 10:14, 15. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14. And, behold, I come quickly; and my reward is with me to give to every man according as his work shall be.—Rev. 22:12. Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit. Every branch that beareth not fruit he taketh away.—John 15:2.

It is God's plan to save those that believe the gospel. It is his plan for us to preach that gospel to every creature. This is the work of the whole body, every

branch.

How can they preach except they be sent? Every servant in the vineyard must work to get a reward, according as his work shall be. Rev. 22:12. One proof given by Jesus that he was Christ was, The poor have the gospel preached unto them. Matt. 11:5. We (the body) must give the same proof that Christ, our Head, gave. The field is now ready for the workers. Some of the branches can carry the gospel if helped by the others. God expects this and in 1 Cor. 9 he points out that the preacher must be taken care of while giving spiritual food. But, say some, We don't feel able to give, it takes all we can make to support our families. Read 1 Kings 17:9-24 and you will see that the greatest blessing that could have come—food through the famine, and her son brought back to life—came to this widow woman because she believed God's word and divided the last cake she had with the one who brought her God's word.

In Rom. 12:1-16 we are taught to present our bodies a living sacrifice and that each must fill his office. In Mark 10:28-31 we are taught by the Master that everything we do for him will pay us an hundredfold now and bring us eternal life in the future. Let me again state God's plan—his way, not ours—is to send the preachers out and the lay members are to help by supporting them. Our way is to keep our ablest preachers preaching all the time to a few churches, while many poor people never hear a gospel sermon. What has been the result? A few overfed with preaching, others starving for food.

The writer is anxious to try God's way, but can't without the help of some other branches. Reader, are you willing to help? Let me point out the way.

In North Carolina, six miles east of Hendersonville, my father established a church about forty years ago. When he left that country about 25 years ago the church went down. However, God kept a living witness (Bro. J. Manning Case) there. We have been going there for some years, every 5th Sunday. Last winter we asked the brethren to remodel the old church house. They did so and we held service in it over the fifth Sunday of last July. In this meeting we baptized six. One man 51 years old who had heard the truth for 40 years. The members of this church are very active, carrying on a Berean Class and a Sunday School. There are many around here who are almost persuaded to accept the truth.

Twelve miles east of Hendersonville we have a church where there are a few, but I understand they have no service. About thirty miles south of Hendersonville, in S. C., we have a church. I baptized 14 at this place in August 1920, and last August, 2. The brethren here, under the leadership of Bro. J. W. Garrett, built a nice house last winter.

In the city of Greenville, S. C., fifteen miles south of Bro. Garrett's home church, we have a number of people who have no service. Here is a good field. We have preached in the Court House in this city. Twenty miles south of Greenville is the Guthrie Grove church, under the leadership of Bro. Durham. During our visit to their place last summer we baptized 24. It is about 600 miles from Woodstock, Va., to Hendersonville, N. C., and as there are nine of us it would cost not less than \$350

to charter a car and move ourselves and household goods. As we hope to move, not later than Nov. 25, and as we are at present undecided as to where we shall go, we would be pleased for all who are willing to support this work to write us as early as possible, stating how much each one will give per month. Should we take up this work we shall send in reports of the work each month to the papers. Should you want more information write the Editor of the Restitution Herald or J. Manning Case, Dana, N. C.

J. H. Anderson.

The Sunday School.

By Alta King.

STRONG DRINK IN A NATION'S LIFE (World's Temperance Lesson)

Lesson 5. October 30, 1921.

Lesson Text: Isaiah 28:1-13.

Golden Text: Woe unto him that giveth his neighbor drink.—Hab. 15.

Memory Verse: Isaiah 28:7.

For Study

In last Sunday's lesson Paul finished his third missionary journey and returned to Jerusalem. We digress, again, in this lesson from his missionary labors, and consider a temperance lesson, drawn from the history of the Northern kingdom of the ten tribes of Israel. The basis of the lesson is prophecy given through Isaiah, foretelling the downfall of the kingdom.

The following selection will aid in interpreting some of the figures of speech found in the prophecy.

"Samaria, the Capitol of the Northern kingdom was beautifully situated on a rounded hill commanding a fertile valley. The hill was girdled with towers, a system of fortifications, which Isaiah likens to a crown of flowers on the head of a drunken reveller. Drunkards in those days were wont to twine garlands in their hair at their carousings. The flowery crown was fresh and fair when the city was young and strong, . . . but now the carouse is over, the wreath is a wilted circle of faded flowers. . . . The nation lies prone, stretched out like a rich valley. The head, Samaria's rounded hill, lies helpless in a drunken stupor."—Peloubet's Notes.

As you study the prophecy refer to the above for the interpretations of the figures of speech.

Verse 1. Meaning of "woe," "crown of pride," "drunkards of Ephraim," (who was Ephraim?) "glorious beauty is a fading flower," "the head of the fat valleys." Note the first sin mentioned. Show that this is the primary cause of all wandering away from God and therefore of all sin.

Verse 2. What was the woe mentioned in the first verse? Who was the strong one? Verses 3-4. What would the strong one do to Ephraim? Would the drunkenness of the people have anything to do with the victory of the strong one? Has this proven true in every nation's life?

Verses 5-6. What is referred to in these verses? Isa. 11:1-5; 2:11. "In that day," that is in the day that Samaria's pride is brought low. What does elevation of God in a nation's life necessitate as regards man, and why? Can both be exalted at one and the same time? If not, why not?

Verses 7-8. "They also"—who? See verse 6. What had strong drink done to those who should have been wise rulers, teachers and leaders? Was drunkenness a national sin in this nation's life? How can drunkenness become a national sin? Why is it a sin? Is drunkenness a single sin, or is it accompanied by other sins of which it is the cause? Is the mere state of drunkenness the full extent of the drunkard's sinfulness, or is it an index to inner weakness and sinfulness of heart and mind?

Verses 9-10. One commentator interprets these verses as the mocking answer of those to whom Isaiah was talking. The Revised Version reads:

"Whom will he teach knowledge, and whom will he make to understand the message? Them that are weaned from the milk and drawn from the breasts? For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little." The priests and prophets to whom Isaiah was addressing the rebuke ask: "Does he think that he is teaching babies that he is coming to us with such childish prattle of precept upon precept, and line upon line? Why, we are God's spokesmen, and he cannot teach us."

Verse 11 contains Isaiah's answer to these mocking words. The Revised Version reads: "Nay, but by men of strange lips and with another tongue, (the speech of the foreign conqueror, the Assyrian) will he speak to these people."

Verse 12. Had God spoken in love to these people?

Verse 13. How had these words been received by the people? (According to the interpretation of verse 10, these words had been received as childish prattle into unhearing ears.) What was to be the result?

Verses 14-19. Isaiah continues his condemnation of these people. Pick out the verse that indicates that the fulfilment of these verses was future from that time. How had these people deceived themselves into thinking that they would be safe from God's wrath—what was their place of refuge? How was God going to break this refuge down and pour out condemnation upon them in spite of their confidence that death would not touch them?

Can you make present day application of this lesson, first, as regards present day nations; second, as regards individuals who make up the nations? Does it concern you and me? 1 Thess. 5:1-8. Are there other kinds of drunkenness besides alcoholic drunkenness?

Scripture Readings: Isa. 28; 2 Kings 17:5-41; 1 Thess. 5.

The Children's Lesson: Make a connected story of this bit of Bible history. Picture to them how Isaiah went to the rulers with God's words; how he found them in a drunken revelry, and how they made fun of and mocked God's prophet. Tell of the results. Tell of how God has warned us of last day drunkenness—just before Jesus comes.

For Class

Discuss the verses of the lesson with the purpose of making present day application. Are people as heedless today of God's warning given to the world for present day application? Do we want to be among this heedless class?

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JOHN WESLEY ON INSPIRATION

NO man who doubts the inspiration of the Bible can be used notably by our Lord. John Wesley stated his faith in a few strong points which we give here. He wrote over 100 years ago. "I beg leave to propose a short, clear and strong argument to prove the divine inspiration of the Holy Scriptures."

1. "The Bible must be the invention of good men or angels, bad men or devils, or of God.

2. "It could not be the invention of good men or angels; for they neither would nor could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.

3. "It could not be the invention of bad men and devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell.

4. "Therefore, I draw the conclusion, that the Bible must be given by inspiration."

What would Wesley think were he here today, to find that Methodist preachers were destructive critics and were undermining the faith of the people in the divine authority of the Scriptures, and publishing books with our imprint on them, that will call in question the faith of our fathers?—E. S. D.

THE main difference between the man who succeeds and the man who merely grovels along in a mediocre sort of way is that one utilizes every hour of his time to the best advantage he knows how, while the other is content to dawdle. When business is not particularly brisk and the weather is depressing there certainly is a temptation to sit at the window and watch the crowd go by. But those who succumb to such temptations wake up sooner or later to find that the whole procession has passed them and left them in the lurch. Don't sit at the window. Get out and hustle.—Sel.

WE are not to seek pain; but when it is sent to us we are not to fret and grumble at it, but try and go cheerfully along, as though we did not feel it. It is for our good, our purification—for nothing is so purifying as pain, if it be rightly borne.—Sel.

SEE to it that each hour's feelings, and thoughts, and actions are pure and true; then will your life be such.—Sel.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.
Marshalltown, Iowa.
104 South 7th St.,

THE GIVE-AWAY GAME

("It is more blessed to give than to receive."
—Acts 20:35.)

Alice thought it all up by herself after she had gone to bed. She and her father had been playing checkers before that and when mother said it was bedtime Alice teased for one more game and father teased harder, as he does sometimes—just in fun, of course—but mother said, firmly, "No, children, not one more game of checkers; but," she relented, "you may play a game of give-away. That goes faster."

It was that game which made Alice think of her game of give-away—and you will see how she played it. As soon as she woke up, she remembered and was so happy that she dressed unusually fast and was downstairs in ten minutes.

Out in the yard her pet chickens, Speckle and Buff, ran to meet her.

"Good morning, chick-chicks," cried Alice. "This is my give-away day."

And she tossed them some corn for which they clucked, "Thank-you, thank-you," as plain as a chicken could talk.

After breakfast old Bowser limped dejectedly in at the gate.

"What is the trouble, Bowser?" inquired Alice. "Oh, I see—your paw."

And she bandaged it very gently with a strip of cloth from the rag bag and gave him a drink of water.

She was looking about to see where to make her next "move," when Old Mother Hopkins came down the street, tugging a heavy basket.

"Oh, let me help," called Alice, and they carried it between them as far as Mother Hopkins' porch. "You see," Alice explained, "this is my give-away day."

"Well," grunted Mother Hopkins, "that is a game two can play at," and she handed Alice a fat, brown cooky.

Just one bite had been taken when, round the corner come little Tommy Wheeler, sobbing dismally.

"Hello, Tommy," cried Alice. "What's—oh, you stubbed your sore toe. Well, never mind, it will stop hurting as soon as you taste this cooky," and she handed the cooky to Tommy, excepting a tiny rim round the place where she had bitten; and, sure enough, the cooky stopped the hurt.

So it went all day long. After lunch, she gave mother the help of an expert eight-year-old dishwasher. Before supper she gave

WHAT BECAME OF ALICE



FIRST, somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it
Till they got it outside.
When the crowds came across it,
And never once lost it,
But tossed it and tossed it,
Till it grew long and wide.

This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers—
A terrible crew;
And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do.

And so, evil-bodied,
This monster lay goaded
Till at last it exploded
In smoke and in shame;
When from mud and from mire
The pieces flew higher,
And hit the sad liar
And killed his good name!—Sel.

Baby Ruth a long swing in the hammock. After supper she gave father's coat a brushing that he said would have cost him ten cents in any barber shop, but Alice would not take even five cents, "Because," she told him, "this is my give-away day."

The habit of giving grew so on Alice that she gave away a number of things that she did not know she gave (but other people did): smiles, and kind words, and the sight of a shining little face that it made every one happy to look at.

The last thing was her good-night kiss and, as mother stooped over for a big squeeze, Alice whispered, "Do you know, my give-away day has been the gladdest, glad day I ever had!"

THINGS WORTH WATCHING

By W. L. Crowe

THE threatened railroad strike to be pulled off, might prove to be the beginning of the fulfillment of James 5, Ezek. 7 and Isa. 2. Even if it is postponed, the conflict between capital and labor is very likely to come through a struggle between the union forces and the open shop advocated by the big business interests and is pretty certain to start with a tie-up of the railroads.

The monied interests claim that a strike will bring an end to the unions quicker than any other means, as they can starve the workers to accept of any terms.

On the other hand some union officials claim that the unions have enough money on hand to support union men on strike for over a year, and they could buy the roads out if they wanted to.

These two mighty forces are sure to clash sooner or later, and the common laborers, with no union money to support

them, and all the poor of the cities, will, in a few weeks, be in a condition of starvation if these arteries of the commercial system are paralyzed, and then house-breaking and wholesale plundering may start on a scale that the government forces cannot cope with.

It is no uncommon thing now to hear men out of work declare with an oath that when it comes to where they cannot get work to earn an honest living that they will take a gun or some dynamite and will help themselves to what their family needs.

This spirit is everywhere becoming more bold, and like all such effects produced from causes, is contagious.

Another cause of coming horrors is the certainty of all military experts that the next war will be fought with gasses and disease germs which will not do an individual killing like bullets, but will destroy every living creature in whom is the breath of life, in whole cities, whole armies and whole countries. This explains why the slain will be from one end of the earth to the other end of the earth, and why they will not be lamented or buried. Jer. 25; Ezek. 39. The terrible gasses and disease germs and electric forces now discovered will destroy all flesh in the localities where a few airships drop these bowls of wrath. Rev. 16.

Now is the time, as never before, to urge all to enter the ark of safety in Christ. It is the very last gleanings of the harvest.

Chanute, Kansas.

THE SECRET OF CHRISTIAN JOY

THERE is something wrong somewhere in the religion of those people who go about with long faces and sad voices, and give the impression that Christianity makes one sour and gloomy. Certainly such people do not seem to have acquired that "joy which no man taketh away," of which our Lord spoke. His joy is something very different from a feverish search for pleasure. It is something bigger than pleasure; it is a fundamental happiness of soul, which is independent of external circumstances of excitement and amusement; it is even independent of good fortune and success, as the world reckons them. Most of the misery and sadness in life comes from making the pursuit of happiness our direct objective; and Christians will never experience the reality of spiritual joy if they serve Christ in order to enter into his joy. But if they serve Christ out of devotion and loyalty to his perfect love, then they will find that life is a joyous thing.—Sel.

WE are all writing books—histories of our own lives, and we can omit nothing, soften nothing. Only the naked truth can be marked upon those pages.—Sel.

WAS JESUS OF NAZARETH SON OF MARY, PREDESTINED?

By D. C. Robison

THERE is a class of writers who believe and teach that when the purpose of God was conceived, that, personally, Jesus of Nazareth was included. Much harm is being done by these teachers in disturbing the minds of many. Jehovah purposed to people the earth with a sinless race. It was his purpose that the pair which he formed from the dust of the ground should do this by multiplying. However the condition implied was to subdue it before having dominion. We then learn that they were subjected to a trial to prove their fitness to fill so important a position. They disobeyed, proving their unfitness. Their failure could not have been included in God's purpose. If so, Adam's failure would have been according to God's purpose. Further, it would have been unjust to punish Adam for doing the Father's will. The law was enacted to restrain him from violating it. All laws with an added penalty are made to prevent their violation. Opposite to a penalty is always a reward. Both were included in the law under which the pair was placed. Adam well understood that obedience would continue them in the garden. His choice was to disobey, which introduced sin into the world with all attendant evils.

These conditions necessitated another effort to secure one whom Jehovah could place at the head of the race. We must remember that the failure was not with God. It is evident that the instrument God designed to fulfill his purpose failed. It now required another effort upon God's part to continue his purpose. So he did when he made the covenant with the woman. (Gen. 3:15) We wish to call attention to a peculiar feature in this covenant, viz., Adam was eliminated and the Holy Spirit became the generating power. (Luke 1:35) This must be a logical sequence. One man, or son, had failed, therefore under less favorable conditions all would fail. A premeditated disposition to sin had developed in Adam, so it should not be entailed upon the seed of the woman. This seed must be placed on trial and win the crown by proving his fitness to rule. It embraces the divine law of the survival of the fittest. Jehovah was not compelled to cease because of the failure of even his second son, who became the first or only begotten. Through perfect obedience Jesus obtained eternal redemption.

As called-out sons we must obtain eternal redemption in the same manner. Jesus of Nazareth has demonstrated the possibility of others to a divine sonship. If Jesus was a personal concept in God's plan he could not have disobeyed. This idea removes the necessity of a trial period in which a fitness was shown.

Calvinistic predestination fixes all events and they must occur as predestinated. It is said that God's foreknowledge required the idea of an eternal, fixed principle. Let us use a little common sense in examining the subject of God's foreknowledge. I wish to state a few facts about it.

"God's foreknowledge depended upon his purposing upheld by his omnipotence." Is it reasonable to think that God purposed to fill the earth with sin? It is established in the minds of some who reason

thus: "The earth is filled with sin, therefore God purposed it and it became fixed." Their reasoning along this line is illogical and false. What Jehovah will do reveals his purpose. The Angel said to Moses, "As truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14:21. God will destroy sin and fill the earth with his glory. His purpose did permit sin, but he designed, through the seed of the woman, to destroy it by bruising its head. The seed or promise must be evolved.

As the seed planted in due time will produce a fall ear, so must the promise produce a personality. We find such terms as "the seed of Abraham," the "seed of David," applied to a prophetic character. To these might be added the Messiah, or Coming One. Moses knew this seed as: "A prophet shall the Lord your God raise up unto you of your brethren like unto me. Isaiah knew him as the child born and the son given, who will be given the throne of David. Jeremiah knew it as David's righteous Branch, and as a king who will reign and prosper, and execute justice and judgment in the earth. Malachi knew him as the Sun of righteousness with healing in his wings. The Jewish people beheld through these prophetic utterances their Messiah. Some are still looking.

The personal character was manifested that he might destroy the works of the devil. (1 John 3:8) Paul, in writing to the Galatian church, said, "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law."—Gal. 4:4. When the angel appeared to Mary he announced the means by which the seed would be made a personal being. Thirty years had passed when a person known to John as Jesus of Nazareth demanded baptism at his hands. He was unknown to the people assembled there. John knew him as the Lamb of God which beareth away the sin of the world. At his baptism it was announced, "This is my beloved Son, in whom I am well pleased." Did God choose the Messiah or did Jesus enter the race for the reward? Here again we claim that many err in claiming that Jehovah made the choice. The call was extended to any of the race as it is today. The son of Mary meditated on the Coming One as to whom he should be. At an early age we hear of the boy disputing with the doctors of the law. All that heard him were astonished at his understanding and answers. This took place at the feast of the passover and must have been concerning the coming One. During the following 18 years Jesus had ample opportunity and time to make his choice. When he came to John his mind was fixed as to the choice. He must be inducted into the priestly office. The Father was willing to accept him on condition of a trial to prove fitness. We find him tried in the wilderness three several times. He withstood the pains of hunger and refused to use his power to command those stones to become bread. He refused to cast himself down from the height that God might save him. Again he refused to try for Roman glory. In these three points he eliminated worldly honor and selfish gratification. He now begins his struggle for the crown, fully advised from the prophetic word, that it lay beyond the cross. We are sometimes asked, Did not God compel his Son to suffer the tortures of the crucifixion? We an-

swer, No. Jesus knew all that would befall him during his trial period. Read carefully and prayerfully the 53rd chapter of Isaiah.

Jesus freely gave his life and suffered the torture of a crucifixion that he might wear the crown. For this the Father gave him eternal life and he became the first-fruit of the harvest through his holy spiritual nature. We shall discuss this subject further with the knowledge that Jesus became the predestined One through suffering and sinned not. All who heed the call are under grace and must suffer as did our elder brother. God predestined that a number of the race would be chosen that they might be conformed to the image of his Son, that he might be the first-born among many brethren.—Rom. 8:29. Moreover whom he did predestinate, them he also called; whom he called, them he also justified; whom he justified he also glorified: whom he glorified he also justified: whom he justified he also glorified. Jehovah is here speaking of those now being tried, as if it were an actual fact. To God all events are one eternal present. To us our being chosen depends on our loyalty and in the future. Our justification and glorification is seen and known to him alone. In our struggles there is a partner-commanded to work out our own salvation with fear and trembling. For it is God who worketh in you both to will and to do his good pleasure.—Phil. 2:12. Paul further states that the transformation of our mind proves what is that good and perfect and acceptable will of God. These conditions could not be required if all things were foreknown and predestinated from the beginning. We are the intellectual clay in the potter's hands.

In the Ephesian letter Paul says, "Grace be to you and peace from God our Father, and from the Lord Jesus Christ." It is further stated that he hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world (cosmos), that we should be holy and without blame before him in love. Why require such conditions if we are dead material. We give the Diaglott translation of this text: "Having in love previously marked us out for sonship through Christ Jesus for himself, according to the good pleasure of his will. Having predestined us into the adoption of children (sons), by Jesus Christ to himself, according to the good pleasure of his will." (A.V.) Note, please, that the predestination is unto the adoption of sonship by Jesus Christ to himself.

We should observe that nothing of this nature is spoken of through the prophetic word. After the manifestation of Jesus, the Son of God, the apostle is revealing the full purpose of Jehovah respecting our adoption to the sonship. We must also remember that "If we reign with him, we must also suffer with him."

The most objectionable feature about the doctrine of predestination, as some writers and teachers put it, is that only God works, whereas we are admonished to make our calling and election sure. We are also told how it may be accomplished. Give all diligence, add to your faith, virtue (courage). Add what? The seven graces spoken of in 2 Peter 1:5-8. These graces must not only be in you, but they must abound that an entrance may be minister-

ed unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

We have extended our article beyond our first expectation. Our reason for this is that we wish to call attention to a doctrine known as, "The Worker and his Works." To our Scriptural knowledge it is not only untrue but harmful. It brings among our people a doctrine never before taught. There are differences enough without the adoption of Calvinism into our creed. In-as-much as there has been an organization of a General Conference these differences should be reduced to a minimum. At least the leaders should be discreet and have regard for the weak. (A book on the devil will, we believe, be a devilish book. Pass it by.) Give us more reading and preaching on the gospel of the kingdom of God, and kindred subjects. Let us get out of the realm of doubtful disputations and attain unto universal knowledge.

RESURRECTION

OF late, in our much esteemed paper, The Restitution Herald, there have appeared several articles by Bro. Drinkard on universal resurrection, life for everybody, whether in Christ or not. He quotes 1 Cor. 15 to prove his position. As in Adam all die, even so in Christ shall all be made alive. We are all in the first Adam by nature and under the sentence of death from start to finish. But we are not Christ's naturally. We have to put on Christ by baptism. If we don't do that we can't see where the gift of life comes in.

Bro. Drinkard talks about two resurrections. This Bible of mine only reveals one, but every man in his own company. There seems to be three classes brought to view in the resurrection—the bride class; the subject class, that is, those who did the best they could to get to heaven, but knew nothing of the truth because they never heard it. So this, like father Abraham, is counted to them for righteousness or will get them a chance for life during the restoration time. The ones that accept the gospel of this age will get life and those that reject will get the second death, or go down into the ground to stay. The third class are those of Sodom, those in the wilderness and the Egyptians at the Red Sea. This class did not die in ignorance like class two. As Bro. Peter says, They shall utterly perish in their own corruption. Does this mean a restoring to life?

Paul, in talking about certain classes, says, "If our gospel be hid, it is hid to them that are lost." Does he mean they will come up for probation. Paul says, reasoning on these lines, Hath not the potter power over the same lump, to make vessels to honor and some to dishonor. Then man answers, Why does he find fault with us if he ordained us so? What about Jacob and Esau; about Isaac; about Paul; about the King of kings, and so everything in the universe was destined to go a certain way and they will do it in spite of everything. You can see good or bad in a child as soon as he gets on the stage of action. I can see in our church today about two-thirds of its members who will lose the crown for lack of a true heart and right spirit. They have the faith but not the works. Only one seed out of the many fell

on good ground and brought forth fruit. Now reason a little. Would it not look a little revengeful for God to bring up the people of Sodom, with others, just to have the pleasure of killing them again. My Bible says that they shall never see light. There is no resurrection promised to the tare class. They were made to be destroyed for a lesson to the wheat class. The gift of life is bestowed on the ignorant because their intentions were good. They are put on the plane with Adam, but they never get the position as rulers during the thousand years.

These three classes are in order with the three worlds; the three heads of the faithful, Abraham, Isaac and Jacob; Father, Son and Holy Spirit; etc. The thief on the cross is an example of the subject class. His intentions were good, but he never had complied with the conditions. But the promise is out and will be fulfilled in due time. So the good old people that died will get a chance for life as well as the thief, but no second chance for anybody. Everyone is his own company. Space forbids enlargement but there is a lot more to be said on this subject. Now, Bro. D., come out again as we are after the truth.

Your sister in the one faith,

Mrs. J. W. Gamble.

Letters.

Dear Restitution Herald Readers:

We sometimes hear it said by those of like faith as we that we should not be too quick in condemning error taught by others, for, they say, We have not the whole truth ourselves.

Now it seems to me that it is necessary that we believe the whole truth, as far as the gospel is concerned, for Jesus says, "Ye shall know the truth, and the truth shall make you free."—John 8:32. If the truth is to make us free, how can we be free unless we know and believe the truth? And how are we to believe the truth unless it is plainly taught in God's word?

Jesus told his disciples that the Spirit of truth would guide them into all truth. So when we have the word as recorded by the apostles we can be certain that we have the truth. Of course, we can't be certain when we are considering parables and figures of speech, but surely the gospel message is not hidden since it is the power of God unto salvation to everyone that believes it, as stated by Paul in Rom. 1:16. And he goes so far as to say, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed." God would not accurse a man for not preaching the truth, or gospel, if it were not plainly stated.

We need not be in doubt as to the meaning, when we read in Gen. 22:18, in which God says to Abraham, "In thy seed shall all nations of the earth be blessed." When will this blessing of the nations take place? and how can it ever take place if the people and nations are all destroyed at the coming of Christ? Evidently it will be when he sits on his throne in Jerusalem, which we know was promised him in Luke 1:32, 33. Psa. 132:13, 14 says, "For the Lord hath chosen Zion, he has desired it for his habitation. This is my

rest forever: here will I dwell: for I have desired it." Isa. 2:3 states: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This must be when the nations are to be blessed, for we read in Jer. 3:17: "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart." "The Lord liveth, in truth, in judgment, and in righteousness: and the nations shall bless themselves in him, and in him shall they glory."—Jer. 4:2. The prophet Zechariah says, "Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people."—Chapter 2:10, 11. The prophet further says, "It shall yet come to pass, that there shall come people, and inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and seek the Lord of hosts, I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts, in Jerusalem, and to pray before the Lord."—Chapter 8:20-23.

We might go on quoting Scripture that has no uncertain sound on the subject, but let one more, from the closing chapter of Zechariah, be sufficient: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Verse 16.

It is a very easy matter for us to know who the children of God are, who are in Christ, for we have some very plain, positive statements on the subject. The Apostle John, in the first chapter of his gospel, says, "He came unto his own, and his own received him not. But as many as received him, to them gave he the privilege to become the sons of God, even to them that believed on his name." And Gal. 3: 26-29 says, "For as many of you as have been baptized into Christ have put on Christ." This Scripture plainly states that we are children of God by faith in Christ Jesus, and since there is only one faith (Eph. 4:5), unless we have that faith we are not the children of God. Only those that believed on his name, gave he the privilege to become the sons of God. Then those that have faith in three gods: Go in to heaven at death; sprinkling for baptism; a sky kingdom, and all other false faiths, cannot be the children of God, since the Scriptures declare there is one God, one Lord Jesus Christ, one faith, one baptism and one body (the church). Eph. 4:4-6.

Yours in hope,

Mrs. Ernest Crundwell.

OPPORTUNITY is two willing hands, one alert brain and one strong will.—Sel.

WHEN the heart is cleansed from sin the eye is cleansed from film.—Sel.

NO outward form can make us clean, The leprosy lies deep within. Sel.

WEALTH may bring luxuries, but luxuries do not always bring happiness.—Sel.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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Editorials and Church News.

All copy must be in our hands not later than Wednesday evening of each week if it is to go out in the next week's paper. It takes time to get out our paper.

Bro. T. A. Drinkard is now at Delta, Ohio, holding meetings. He is to go from there to the Brush Creek church near Tiptecanoe City, Ohio. We pray for the success of the meetings in both these places.

Sister (Miss) Almeda Wertz, of Lanark, Ill., is now in training for a nurse at the Little Hospital, Freeport, Ill. There is a great call for nurses and we believe Almeda has made a wise choice of occupation since by it she will not only insure herself remunerative employment but will be in a good position to do great good to humanity.

Bro. and Sr. Philip Senff have left their home on the farm near Bourbon, Ind., and now may be addressed at Bremen, Ind. Just how city life may affect these good people we are not ready to say. Will have to call and see later.

A letter from Sr. Eva L. Grimsley, La Junta, Colo., says they have kept up their

Berean Class regularly all summer. She expresses pleasure at the thought we are to have Junior Berean lessons. We will hear more about these later.

Something New?

Recently we have received at this office letters containing matter of a private nature that we feel should, in some measure at least, be made public.

This matter relates to the various 'isms of the day among our people. It seems at times that some of our people get tired preaching the old-fashioned gospel and wander off after some new thing. Nor would this within itself be necessarily bad, but so often when a new idea hits, it becomes paramount in the mind of the finder and he is not satisfied until he has all whom he comes in contact with seeing eye to eye with him. It seems to make little difference if it is inclined to make trouble, the matter is of so great importance that it must be exploited, trouble or no trouble. One of our letters calls attention to the fact that we are in the last days and how necessary it is that we busy ourselves trying to get the Good News to many in the world who have never heard it. We further say that there are multitudes of people in the world who have never heard of the Church of God or the doctrines which we stand for. We are trying to reach many such with the Herald. It has always been our desire to make the Herald thoroughly missionary in its nature. To make it effective as such we must ask that subject matter suitable for that purpose be sent in. We do not care to make its columns an open forum for the discussion of matters that never can be settled among us—matters which to our mind are of secondary importance to say the best of them.

Now that we are in a fair way to have a general organization, let us use it, not for personal ends in such matters, but to the end that we may all push in one direction in spreading the glorious gospel of Jesus Christ. Let us with one accord leave our hobbies behind and go forth as the apostles of old did, to preach the things concerning the kingdom of God and the name of Jesus Christ. The Herald and its editor stand ready to back anything that will do this. What will you do to help?

S. J. Lindsay.

REMITTANCES

Mrs. J. A. Guttery; Mrs. H. A. Wright; Mrs. Valura Bates; Mrs. J. A. Compton; J. A. Dickinson; Sylvan Richey; Mrs. Teresa Martindale; Mrs. Ernest Crundwell; Miss Ina Gingrich; Mrs. Anna Boyanoosky; Levi Coffin; Mrs. Katy Davis; Mrs. Abbie E. Mead; Mrs. E. C. Lakin; Lottie Cronbaugh.

Notices.

Notice

We are endeavoring to compile a Directory of the Illinois State Conference and therefore want the name, with correct address, of every member of the Church of God within the state. Unless you are certain that your name has been filed with the secretary of the conference, please attend to it now, otherwise our

Directory will be incomplete. Address:
Mrs. Almeda Glotfelty,
Lanark, Illinois.

Notice. Adeline, Illinois

I am planning to run up to Adeline, Ill., for services on Sunday, Oct. 30, instead of the 2nd Sunday of November. This is done to make possible the holding of an evangelistic meeting at another point in November.

Let us make the 30th a big day at Adeline church—a regular family reunion!
Frank E. Siple.

Reports.

Kennard, Nebr., Oct. 11, 1921.

Dear Bro. Lindsay:

Through the kindness of the Iowa Conference, Bro. T. A. Drinkard has again been permitted to be with us and hold a four nights' meeting. During his stay he preached four sermons and conducted one Bible lesson.

The attendance was good and the Omaha brethren were with us one evening. We hope to have Bro. Drinkard with us again in the near future and we thank the Iowa brethren for their kindness.

Your sister in the faith,

Laura Bates.

Camden Illinois, Oct. 12, 1921.

Dear Herald Readers:

Bro. S. J. Lindsay held a short series of meetings at this place, beginning Oct. 3rd and continuing over the following Sunday, Oct. 9th.

The house was well-filled each evening with earnest listeners until the last night when it was more than filled. We were sorry Bro. Lindsay could not stay longer but as others were waiting for him he had to hasten on. He certainly delivered some splendid sermons. Some remarked that they had never heard of such truths before. While results of this meeting were not visible, we are sure good seed was sown and that we were all renewed in our hope to hold out faithful until the coming of our Lord.

He left here by way of Macomb, early Monday morning, for his home for a few days. Then he will visit places in Virginia. May God's richest blessing attend him is the earnest prayer of the people of this place.

Mrs. Laurence Vincent.

Report

After meeting with the brethren of and near Casey, Ill., we hastened to Blanchard, Mich., to hold a two weeks' series of services. We regretted having to leave the Casey neighborhood so soon, for we had thoroughly enjoyed the work, and highly appreciated the interest manifested, but it may be possible for us to work together again at some time.

Our meetings at Blanchard began on Sunday, Oct. 2, and closed Sunday night, Oct. 16. It was the busiest season of the year for farmers of that neighborhood, but in spite of that and bad weather we had a very good attendance and splendid interest. There are some fine people, and earnest workers there, and we were thankful for the spirit of co-operation.

On Sunday afternoon, the 16th, Bro.

Richard Powell, who had presented himself for service to the Master, was planted in Christian baptism. Bro. Powell is a young man of intelligence and ability, and after thoughtful investigation he desired the closer walk with Jesus. This unites the home in the truth, as his good wife was formerly Sr. Zelma Hill, known to students of the Michigan Bible School. We pray that the Father's blessing may go with them in their work together.

There are others almost ready, and we feel that Blanchard is a good field to be worked.

Frank E. Siple.

GENERAL CONFERENCE NOTES AND ANNOUNCEMENTS

By F. L. Austin, Sec'y,
Fonthill, Ontario.

Book Room and Evangelization First Work of General Conference.

HAVING accepted the request of the Council Board of the General Conference of the Church of God to take charge of the work of said Conference, and its subsidiary National Bible Institution, the undersigned is arranging to devote his entire time to this field of labor at the earliest possible date. As soon as possible he hopes to locate his residence in the middle West with a view to being advantageously situated to handle the work as economically and efficiently as possible. It is not yet certain whether this change of residence can be made this fall or not but it is hoped that by November 1st he will be in position to give full time to these labors.

Two lines of work will be taken up at once, viz.: The creation of a literature for general circulation, including the handling of Bibles, Testaments, and such religious books as may be readily recommended, and evangelization tours throughout the country by the Secretary to the fullest extent possible. This work of evangelization will be along regular lines of such efforts, but it will be impossible to continue the work long at any one place. In addition to the regular evangelistic aims these appointments will be made with a desire to get into personal touch with the brotherhood, learn the local and general conditions of the churches, and to acquaint and interest all with the conditions under which others are laboring, and with the aims and efforts of the General Conference and the National Bible Institution.

To aid in the itineraries for these evangelistic trips the undersigned will be glad to receive word from such localities as may wish to cooperate along these lines.

The opportunity for labor in both the above named lists is very great. The responsibilities are correspondingly heavy. The prayerful cooperation of all who approve of these efforts is earnestly solicited. Many mistakes will undoubtedly be made. All such will be gladly corrected if possible whenever and wherever found. But discovery is the first essential. Will all aid in pointing out any and all errors.

Let us all heartily and prayerfully co-operate as unto our Lord, always endeavoring to "keep the unity of the Spirit in the bond of peace."

F. L. Austin, Secretary.

Evangelists and Pastors Who Wish to be Listed by the General Conference.

In harmony with the statement issued in connection with the report of the General Conference referring to the matter of listing the names of such evangelists and pastors as wish to be listed under the sanction of the General Conference, the following have been received:

D. E. VanVactor, Argos, Ind.; G. E. Marsh, Marshalltown, Ia.; J. W. Williams, Belle Plaine, Ia.; F. E. Siple, Oregon, Ill.; Mrs. Mary A. Ward, Dutton, Mich.; J. E. Cowles, Stratton, Col.; F. L. Austin, Fonthill, Ont.; T. A. Drinkard, Waterloo, Ia.; S. J. Lindsay, Oregon, Ill.; A. M. Jones, Eagle Grove, Ia.; F. V. Blakely, Grand Rapids, Mich.

Any others that are received by October 15th will be listed in next week's papers.

In harmony with the statement previously referred to, if any one knows of any scriptural charge of misconduct which should be placed against any of the above named persons will they kindly make such scriptural charge at once to the Secretary.

That all may understand what this particular effort is, let it be repeated that the General Conference does not give sanction to any person for the ministry, providing there is any scriptural charge against such person which cannot be rectified.

The General Conference is not yet in a position to issue Letters of Commendation for the ministry. It may merely give its sanction to such as are already engaged. And it is desirous to do this only so far as the standing of each individual is in accordance with scriptural requirements. By this procedure it is hoped to protect both the ministry and the brotherhood.

The special reason for hastening this particular item of labor is to facilitate the securing of Ministerial Certificates from the Railway Passenger Associations. As these names should be placed before the Passenger Associations by the last of December, it is necessary to hasten as rapidly as possible.

Ratification.

Under date of September 1st, 1921, the Corresponding Secretary, Miss Evelyn Harsch, of the National Berean Society, gave notice that said Society had ratified the organization and purpose of the General Conference of the Church of God.

Under date of September 24th, Mrs. May Williams, Secretary for the Missouri Conference in session at Fredericktown, Mo., closing September 18th, 1921, ratified as above.

From various parts of the country individual ratification of same have come in to the number of approximately 100. We are glad that attention is being given promptly to this matter.

Letters.

Dear Bro. Lindsay:

I write you that you may know my condition. I am crippled with rheumatism and have a cancer on my ear. A doctor is treating me and I am not able to pay him. I know if the church knew my condition I would get some help—God bless them. I have been a member of the Church of God for 50 years. I am isolated in this neighborhood—no one near of our faith. At present I am at Waco with my son. Will be here a short time. My address is 315 Barron St., Waco, Texas.

I am your brother in the one faith and hope of eternal life by a resurrection from the dead.

John Weeks.

The Sunday School.

By Alta King.

PAUL'S EXPERIENCES IN JERUSALEM
Lesson 6. November 6, 1921.

Lesson Text: Acts 21:18-; 23:34.
Acts 21:27-34.

Golden Text: God is our refuge and strength, a very present help in trouble.

Therefore will we not fear.—Psa. 46:1-2.
Memory Verse: Acts 23:11.

For Study

Our digression, last Sunday, from Paul's missionary labors, was a temperance lesson. The Sunday before we left Paul in Jerusalem, just returned from his third missionary journey. It seems that we can detect a note of human weariness and longing for the finish of his labors, in his farewell message to the elders at Ephesus. Acts

20:22-24.

While he was stopping at Caesarea on his way to Jerusalem, he was told by a prophet what would happen to him. Acts 21:8-14. In today's lesson we study fulfillment of this prophecy and see how it worked to the furtherance of Paul's mission. As we study this lesson, and other similar historical Bible lessons, let us realize more and more that God uses human beings and human actions (sometimes very human actions) to work out his purposes. Realizing this, let us work with fear and trembling lest we be found complaining of those things that are adverse to right. Let us, like the brethren in Caesarea when they tried to influence Paul against going to Jerusalem, try to avoid adversity so far as we can, and when we see we cannot, merely say, "Thy will be done."

The account of Paul's adventures in Jerusalem (Acts 21:17-23; 24) is long, but it is interesting and so we shall try to get a comprehensive survey of the whole. Such accounts put us in close touch with the spirit and life to the early church and we are greatly in need of this close touch. If we can let our imaginations carry us back over the years, and take us with Paul in his labors for Jesus, we cannot but be better fitted for those labors ourselves.

1. Paul's Reception: Acts 21:17-20. Note the spirit of interest and mutual fellowship. Why were these people so glad—was it because their "organization" was growing in spite of opposition?

2. The tactful attitude of the early church toward non-essentials: Verses 20-26. Note that there were thousands who were in need of this tactful treatment.) What attitude had the apostles and elders manifested toward the observance of the Jewish law system of worship, when the conference was held? Pick out evidences from verses 20-26 which show that they as Jews, living among Jews in whose lives this system was deeply embedded, observed the forms and customs of the system. Was Paul in complete harmony with them? Recall other instances which show the same spirit.

3. Paul in the hands of the mob: Acts 21:27-40. What spirit caused the Jews to spurn Paul's attempt to put himself in the right light before them? What evidence did Paul show, during this ordeal, of his courtesy and self-control? How did he gain the right to speak? We usually see that Paul wanted to speak primarily for his own defense, but a survey of the speech shows, rather, that he wanted another chance to make those misguided countrymen understand his mission. He wanted, if possible, to make them understand that he was not tearing down Moses and the prophets, but was only building up in accordance with their typical laws and predictions. He wanted to defend himself, but it was for their sakes. His own early blindness gave him great patience with these people.

4. Paul's Speech: Acts 22:1-21. Try to get a clear idea of the main points. Why do you suppose Paul rehearsed to them his former attitude toward the church, and his conversion? What one word in verse 21 would serve to arouse the mob spirit again?

5. Paul's treatment at the hands of the Roman officers. Verses 22-30.

6. Paul's trial: Acts 23:1-11. Note that his trial, or examination, was before his

former associates, by whom he had been highly respected. "Earnestly beholding them"—We can almost feel Paul's burning desire to convince these men of what he had been convinced. He wanted to be understood for their sakes. What evidence in verse 3 of Paul's minute knowledge of the law, and of the big trace of the human element of anger, though controlled? What evidence in verse 4 of Paul's poor eyesight and of his loyalty to God's law?

Although Paul knew that God's hand was supreme in his life, was he supremely inactive, or do verses 6-10 show that he had his eyes open to perceive opportunities that might present themselves?

Did Paul have his moments of deep discouragement and despondency?

7. Paul's escape from the mob: Verses 12-24. Read these verses until you have the story in mind. Here again we see Paul's alertness to seize upon any opportunities that were right. He knew God's purpose that he should go to Rome. Any opportunity that would not hinder this purpose was made use of by him.

Scripture Readings: Acts 21: 18-40; 22: 23:1-24.

The Children's Lesson: The story, almost as it is told in the Bible, is interesting and within the grasp of the child's mind.

For Class

Let different ones lead the discussion of one of the topics, reading the verses and bringing all the good points they contain.

THE ABRAHAMIC AND DAVIDICAL COVENANTS

By J. Conaway

(Continued from last week)

The Apostle says: "Now I say that Jesus Christ was a minister of the circumcision for the TRUTH of God, to CONFIRM the promises made unto the fathers: that the Gentiles might glorify God, for his mercy."—Rom. 15:8. The Savior was sent to the LOST sheep of the House of Israel; not to destroy the law given by Moses: but to fulfill, and to confirm, the promises made of God unto the fathers. Or, in other words, to preach the gospel of the kingdom of God. Had not this new order of things taken place the Gentile world that was an alien to the commonwealth of Israel, and strangers to the covenants of promise, would have been left without a God, having no hope. But thanks be to our God! In due time the Messenger of the covenant came (Mal. 3:1) and confirmed this glorious and everlasting covenant, and brought Hope to a down-trodden, and sin-sick world. The middle wall of partition had been broken down; there is neither Jew nor Gentile. All are made one by the gospel of salvation. This gospel of salvation was the glad tidings concerning the kingdom of God.

Now, among his other attributes, we find those of a messenger expressly attributed to Christ, and that he had been sent as the bearer of a message from God to man. Thus he is called the 'Messenger of the covenant' (Mal. 3:1) as we have quoted. Also, "The Apostle and High Priest of our profession." Heb. 3:1. The word Apostle here applied to the Lord Jesus means the same thing as messenger or am-

bassador. In the parable of the vineyard he speaks of himself in the same way: "Last of all he sent unto them his son." Again, the dear Savior, when standing before the judgment bar of Pilate, as the faithful and true Witness, as a Messenger, as an Ambassador from God, says, "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37. Note that he was born to be a king, and that he should, and did, bear witness to that great truth. Again, notice that he thus verified the statement of the angel that God sent to Mary when he said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:32, 33. Remember, dear reader, that David's throne was in the city of Jerusalem; upon this earth, not beyond the skies. See 1 Chr. 29:27. The 23rd verse says that it was the throne of the Lord. So then this great Ambassador, this great High Priest of our profession, was sent from God with a message. That message was a message of salvation, and to truly believe on that Messenger we must believe what that Messenger has said. Peter speaks very plainly on this subject. He says, "The word which God sent unto the children of Israel preaching peace by Jesus Christ: he is Lord of all. That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached."—Acts 10:37, 38.

Note how easy it is to find that message. First, we are told who sent it. God sent it. Second, To whom was it sent? Ans. To the children of Israel. Third, By Whom? By Jesus Christ. Fourth, In what region was it published? Ans. All Judea. Fifth, From what point did it begin? From Galilee. Sixth, At what time did it begin? After the baptism which John preached.

Let Mark tell us what this great Messenger said: "And after was delivered up John, came Jesus into Galilee, proclaiming the glad tidings of the kingdom of God. And saying, Has been fulfilled the time, and has drawn near the kingdom of God; repent, and believe the glad tidings."—Mark 1:14, 15. (I quote from Stephen's Copy, an Interlinear Translation of 1550, thinking it plainer.)

Thus the time had arrived for the gospel to take the place of the law; and the rightful Heir to the throne of David was in their midst: but Israel had sinned. They cried: "Away with him! We will not have this man to reign over us."—Luke 19:14. The time had come for the Nobleman to go into a far country to receive for himself a kingdom and return. See 12th verse. The time had come for the gospel to be sent to all the world. All nations are to be blessed, says the promise to Abraham. Hence the command of Jesus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15, 16. How important it is, then, to believe this gospel. Especially, when Jesus says, "I must preach the kingdom of God

to other cities also: for therefore am I sent."—Luke 4:43. I wish most earnestly here to call the attention of the reader to the Scriptural phraseology, that "preaching the kingdom," is the same as "preaching the gospel." And it certainly follows that those that do not preach the kingdom do not preach the gospel.

The Savior has commanded us to believe the gospel. We are told by Paul that the time would come, when they would not endure sound doctrine; but would turn away their ears from the truth, and should be turned unto fables. But along this line is our very dear Hope. Our Savior has told us to pray, "Thy kingdom come." That hope reaches to him that is within the veil. He has told us that he would come again. Daniel saw him in the night vision come in the clouds of heaven; and he said that at that time the saints should take the kingdom and possess the kingdom, and that it was under the whole heavens; and that it was an everlasting kingdom and would not pass away. Dan. 7. The Angel told Mary that her son should be the Highest, and that the Lord God should give unto him the throne of his father David: and he should reign over the house of Jacob forever; and of his kingdom there should be no end. Luke 1:31-33. And the four and twenty elders sing a new song of redemption: that we should reign on the earth, and the 20th chapter tells us it is with Christ. See Rev. 5 and 20. Peter says for us to add to our faith the Christian duties and we shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Peter 1:5-11. Let us be sure, dear reader, that we have the faith of Abraham—the faith that was once delivered to the saints—and to talk that faith wherever we go; reproving and rebuking with all longsuffering and doctrine. The oath to Abraham and to David will surely be fulfilled.

Your brother in this faith,

J. Conaway.

TRUTH SOUGHT AND FOUND

By J. W. Williams

WE close our series on the Scriptures with an effort to show you the royal path into the truth of the revealed Word.

We wish first to consider some of the false standards by which people have frequently decided what is truth.

1. Opinions of the great. "Great men are not always wise, neither do the aged understand judgment."—Job 32:9. Jesus was a young man and "of no reputation," while the Pharisees of whom he said they were blind leaders of the blind, were the elders and the prominent in the scholarship of the day. See also John 7:25, 26, 45-49 and 1 Cor. 1:20:26. The Lord said the truth is hidden from the wise and prudent and revealed to babes. His apostles were "ignorant and unlearned men," as far as worldly wisdom goes, but they were noticed as having been with Jesus and learned of him. When people argue against religious teaching on the ground of lack of collegiate and theological lore it is evidence that both the ones so speaking and the leaders they admire are in error.

2. Belief of the majority: This is one of the commonest deceptions. It is often urged that certain people are in error be-

cause the mass are against them. The world sank in the flood when only eight were right. When the hosts of Israel had turned to idolatry only seven thousand were reserved who bowed not the knee to Baal. Then the false prophets numbered eight hundred fifty, when Elijah alone was the true prophet. The majority crucified the Lord, who had only one hundred twenty on his side. People merely betray a lack of courage and a spirit of idolatrous hero worship who follow others.

3. Claims of miraculous revelations by dream, vision, or talking with God, now that we are in the time when Paul said all this should "cease." There are all kinds of revelations purporting to come from behind the veil, and they all contradict each other and all contradict the Bible. The child of God knows no voice but that of the Good Shepherd, and will refuse all that has been added, under severe warnings at the close of God's revelation.

4. Worldly wisdom. Mere study of the Bible as a pupil studies arithmetic, grammar or science. We have already shown the futility of logic when applied to Scripture. Syllogisms, laws of grammar and all human science and philosophy are vain when applied to God's book. It is such follies as these that have led people to trust in theologians and scholarship, as we cited in (1), for manifestly, if common people who have no college training cannot find the truth of Scripture, they then must trust in scholars, and then God would not have said the gospel is the power of God unto salvation of those who believe, but would have chosen the college instead and education as the power to save. No wonder the Pharisees said that the common people, who know not the law, are cursed. Otherwise neither would the Father have chosen an unlettered carpenter for a Savior, but a college professor, as Gamaliel, or a Saul of Tarsus, instead. True, Moses and Paul, both educated in worldly wisdom, are the outstanding writers of Bible truth. But they are neither of them serviceable to God until, as Paul says, "But what things were gain to me, those I counted loss for Christ." What was Egyptian mythology or the traditions of the Rabbis when it came to giving the law of God or writing on justification through the blood of Christ? These two cases merely show that God can use great men after he humbles them. But Paul himself says the cases of calling the noble are "not many." The reason is given in a recent article: Pride forbids faith.

Moses did not learn the law of God from Egypt, nor Paul receive the doctrine of Christ from the Rabbis.

But reason and linguistic study have their place. That place is subordinate to faith, humility and prayer. Paul reasons masterfully. So Jesus also. The Book is ever to be superior to the mind that receives its truths. Because it is from God, and he is greater than man's reason or aught else. For God made the facts which men classify into multiplication tables and logarithms, fauna and flora and Kepler's law. Reason is all right so it does not try to dethrone the high One of heaven and usurp the place of faith. For even philosophers and infidels have faith in something—Nature or themselves or their science and philosophy or something out-

side themselves. For they confess they do not know all, and where science ends, faith begins. They who raise the taunt, "Where did God come from?" have a bigger problem if they deny him, for then where did matter and force and law come from?

So now we come to the true way to learn the Book. Briefly stated, it is this: Just plain old-fashioned righteousness. Lacking college training, smartness or any other superiority, all may still find truth within their reach, and thus the gospel becomes the power to save all sinners who believe.

A few Scriptures teaching the above assertion are: Eccl. 2:26; Prov. 3:31, 32; Psa. 25:14; Dan. 9:13.

The reason as given by Paul is this: The Scripture was all given by the holy spirit and he uses "spirit" for "mind." Hence, a holy mind produced the Bible, only those likeminded will understand it. To all others he says it is "foolishness," and that they cannot know the truth.

Some have feared we cannot know Biblical truth because of the faults in translation.

There are in Scripture a few cases of "inspired translation," such as Matt. 1:23; Mark 15:22, 34; Rev. 16:16, and the inscription on the cross. But if there is need of the whole Bible being so translated, why did the Lord not provide it for us? We have never seen much essential variation in all the translations we have ever read, and we own several. The faults of man cannot conceal the truths of God. The mere form of the words is not important. This is shown in the variation in wording in parallel accounts, such as the gospels, and in the variation between quotation and original in such cases as Isa. 64:4 and 1 Cor. 2:9.

A comparison of 2 Tim. 2:2 with 2 Peter 1:15 shows that oral transmission of truth was as reliable as the written word.

THAT CONVERSATION

By T. A. Drinkard

NOW the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die.—Gen. 3:1-4.

Thus it is reported that a conversation was held about the advisability of eating some fruit that looked good, and which was good for food. The woman was inclined to think it a dangerous proposition to eat of it. But the serpentine appeal was sugar-coated with the promise: "You will be wise as the gods, you won't die, why not eat and become wise?"

Was the fruit literal fruit? Just as literal as the man that ate it. Was he literal? It says it was good for food. Is anything good for food that is not literal? Did God make man to sin? Did God know he would sin? Sure! But remember that God did not decree that he should. If so, then man did God's will by committing sin. Then God

cursed him for doing his will, and God is responsible for sin. Such a view of God and his plan shifts the whole responsibility upon him, and furthermore leads people to understand that God will finally save everybody with eternal salvation, after he has led them through the sea of sin. Such a view gives sanction to the serpent that he told the truth when he said: "Ye shall not surely die." Our thought is that God does not will the death of any man. Therefore if he does not will that any die, how can sin be his will, seeing that sin leads to death? This fact prevents shifting the responsibility for sin upon the Creator. This is the fundamental principle upon which the plan of salvation rests. Man is responsible. He sinned. He is in a condemned condition. Therefore, the Father has provided a way of escape for him, and if he refuses to accept salvation, he is the only one to blame. To accuse God of being responsible for sin and everything ungodly in this world, is to teach something that is unscriptural. Man is inclined to excuse his own wayward acts, and if he can fix up an excuse to put the blame all off on God he will do it, at least some of them anyway.

Such teaching discourages Christian work and effort. If such teaching is true, then you can't do one thing to be lost. If I believed such then I would advise people to enjoy the fleshly desires to the fullest extent in this life. Then in the sweet bye-and-bye the Lord will give you eternal salvation. Show me a man who preaches such, and I will show you one that is doing very little to build up the cause of truth in the earth. Show me a place where such teaching is thriving and I will show you a place where they consider it unnecessary to do very much and consequently will soon become indifferent and cease to strive for the Master's Truth.

1 Cor. 15:50

By Lillie H. Willis

"FLESH and blood cannot inherit the kingdom of God."

My father's view of this verse was: To inherit means to come into possession of. We do not come into possession of the kingdom of God through the Adamic nature: it is the gift of God: and we must be born of water, and of the spirit—become spirit beings in order to come into possession of this kingdom. It has no reference to our flesh and blood bodies; as, though born of the spirit to an immortal condition, we will undoubtedly have flesh and bones as we have now. What change will occur to make us deathless, instead of dying creatures, God in his wisdom has not revealed to us. Nevertheless his word stands sure that these frail, dying bodies of ours shall be fashioned like unto the glorious body of our Lord; and we shall enter into rest in the kingdom of our God.

GRAND temples are made up of small stones, and great lives are made up of trifling events.—Sel.

An open mind, an open hand, and an open heart will everywhere find an open door.—Sel.

As a man thinketh in his heart so is he.—Bible.

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THE GREAT WORLD CRISIS

By Ora L. Worley

I AGAIN warn you all to be on your guard lest ye be taken in the snare that is coming upon the whole world. I will give a few verses of 2 Peter 3. Knowing this first, that there shall come in the last days scoffers walking after their own lusts. And saying, Where is the promise of his coming; for since the fathers fell asleep all things continue as they were from the beginning of the creation? It seems to me that there has never been the like as it is at this present time. There are so many people who are scoffing at what the Bible says about the second coming of Christ. But Jesus says they shall be deceived. Now it is by faith or through faith that he will bring every event to come to pass at his own good time. Well, some people who are not looking for the good Lord's second coming, say unto me, Why all the talk about that and nothing else? I just answer them this way: When Noah was building the ark the world said to him, I don't see any use in building that big boat when there is no sign of a flood. But old, faithful Noah kept right on building and at last it was done. Then what happened? God told him and his family to go into the ark, which he did. The good Lord waits 7 days to see if they will repent. But they don't. On the morning of the 8th day the people saw a big cloud coming up. But what could they do?

Christ says, As it was in the days of Noah so shall it be in the days of the coming of the Son of man. Once more, dear brethren, I warn you to be on your guard. The nations of the whole world are preparing for war. And remember this, No one knows the time when Christ is coming back.

Our next thought will be on the gathering of the nations at the Holy City, and the signs of the coming of the Son of man.

HELPFUL HINTS

NO man is born into the world, whose work is not born with him; there is always work and tools to work withal, for those who will; and blessed are the horny hands of toil! The busy world shoves angrily aside the man who stands with arms akimbo set, until occasion tells him what to do; and he who waits to have his task marked out shall die and leave his errand unfulfilled. Lowell.

THE RESTITUTION HERALD.

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Number 5.

The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,
Marshalltown, Iowa.
104 South 7th St.,

WHITER THAN SNOW

LITTLE Mary was born in India. She had lived there all her life. She was now five years old. Her parents were missionaries, and were now home on a furlough to America.

Little Mary had many things to learn. She saw strange and new things every day. One morning she looked out through the window and exclaimed in great surprise. "Look, mamma, some one has scattered flour all over the ground and on the trees and houses!"

"That isn't flour, dear, that is snow," said her mother.

"And what is snow, mamma?"

"Suppose we go out and look at it," suggested her mother.

"O mamma, how white and beautiful it is, and how it glistens in the sun!"

"Now take some of it in your hand."

"O mamma, it burns!"

"No, dear, it doesn't burn. It is cold, it won't hurt you."

"O mamma, it is all gone, and my hand is wet!"

"Yes, dear, snow melts and turns to water when it is warm, and your hand is warm, and so it turns the snow to water."

"How funny! May I go out and walk in it?"

"Yes, it won't hurt you, only put your rubbers on, and when you come in I will teach you two Bible verses that speak about snow."

"Now, mamma, I've had lots of fun, the snow is so white and soft and nice, now tell me the Bible verses."

"Well, first we will turn to Isaiah, first chapter, and eighteenth verse; it reads: 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow;' and the other one is part of the seventh verse of the fifty-first Psalm, and reads: 'Wash me, and I shall be whiter than snow.' Sin is a dark stain, and Jesus only can take away that stain, that is our sins, and make us pure and white as snow."

"'Whiter than snow,' mamma, the Bible verse says."

"Yes, that is right. Now you want to learn these two verses, and every time you see new-fallen snow you want to repeat the beautiful snow prayer, 'Wash me, and I shall be whiter than snow.'"—Sel.

THE BOOK OF GOD

ROCK against which a thousand storms
Have cast their angry might,
While twice ten thousand thunder peals
Have echoed o'er its height!
But storms have spent their rage in vain;
The rock unmoved abides,
And still majestically it towers
Above the angry tides.

Pillar of fire to mark the way
Where pilgrims feet might tread,
Undimmed its splendor shines forth still
O'er ages of the dead.
Its radiance gilds the Canaan shore
In pictured joys to be,
Where pilgrim feet shall find their rest
Beside life's crystal sea.—Sel

THE NEW MAN

TAKE a look at the new man," said the coast guardsman to the minister as he sought the warm shelter of the life-saving station. And indeed the new man was worth looking at—a quiet, clean-skinned giant, sitting with his back to the wall.

Outside, the wind, roaring savagely, dashed the loose sand against the windows. On such nights, when the thermometer was ten degrees below zero, the minister reflected, these men patrol the beach and watch the sea for wrecks. The new man, the minister knew, was equal to the work.

A little later the minister was astonished to hear the giant say, "You see, cap'n, I have never been on the ocean. What does a lobster look like?" That was an astonishing thing for him to ask! But the old captain expressed no astonishment; he merely took a pencil and some paper and began to draw while the new man watched him closely.

"A lobster," said the captain, "has a body like this and long claws run out here."

What did it mean? Going quickly into the boat room, the minister said to one of the guardsmen, "What does this mean? The new man says he never has been on the ocean, and he has just asked the captain what a lobster looks like."

"Oh," said the guardsman, smiling, "he was transferred from the Great Lakes and got here just this afternoon."

The skill in saving life that the new guard had acquired on the inland sea he was going to use on the ocean. Even though he knew nothing about the small facts of ocean life, he could still do his duty.

There is a lesson here. God calls on us as Christians to rescue men who are morally lost; but frequently we say that we cannot become Christians because there is a passage in the Bible that we cannot understand. What if the life-saver should refuse to go out to dying men on a sinking vessel because he yet lacked knowledge of some simple thing about the sea? When the government ordered the new coast guardsman to go to a seaport station he had

gone. What he had learned to do on the Great Lakes he could also do on the ocean. Similarly, if a man can toil and plan for this life, he can also watch, fight, pray and work for the kingdom of God.—Sel.

HIDDEN DANGERS

ONE winter evening I met a friend near the drug store. Near where we stood a telephone pole sent a long shadow across the sidewalk. As we talked, a man who was passing us stumbled and almost fell. He was scarcely out of sight when a woman with a basket stumbled at the same place. Other passers-by stumbled there, too, so many, indeed, that finally we stooped to examine the sidewalk.

We found that the workmen repairing the walk had lifted some of the bricks and put them back carelessly. One brick, hidden in the shadow of the pole, stood three-quarters of an inch above the others. We pushed it down level with the rest.

As I walked home I thought of the people who had stumbled over the brick. The sidewalk had looked smooth and safe enough to them. But the treacherous brick was there, concealed in the shadow. How many hidden dangers, I reflected, there are in life! We need to be constantly on our guard, especially when the way seems smooth. In politics, in business, in our relations with our friends and our families, even in the work we undertake to do for God, there are hidden, unsuspected temptations—stumblingblocks in our path.

The worst stumblingblock of all is the weakness of our own character. You are trustworthy, not for what you achieved in moments of strength and exultation, but for what you prove to be in the moment of sudden, strong temptation directed at your weakest point. A chain is no stronger than its weakest link.

The character of no man is without weaknesses. Those weaknesses are the shadows that stretch across our way, and in them hide our dangerous temptations. Watch the shadows then. Erect and safe you may walk the street from end to end and stumble at last on the treacherous brick in the shadows of your own door.

—Sel.

By Hook or By Crook

THE church was in dire financial straits. The congregation was slow with its contributions and interest lagged. The minister arose Sunday morning and made the following announcement:

"I need not say here how much the church stands in need of immediate funds. We have tried to obtain this in the customary way, and have tried honestly. Now we will see what a bazaar will do."—Sel.

A TONGUE loose at both ends cannot well be tied in the middle.—Sel.

THE TWO SONS OF GOD. (No. 1)

By D. C. Robison

MUCH has been written concerning these two Bible characters. Some things are new but not true. Some things are true but not new. The human mind has been active in revealing many things that are confusing. The "free life" question has its advocates who labor to prove from the Scriptures that the last Adam was placed upon a higher plane than the first Adam. This is the doctrine that is new but not true. The means that God employed in the production of these two characters are necessarily different, as each was made to accomplish God's purpose—that is, to fill the earth with a righteous race and to restore the earth to its Edenic condition.

After the failure of the first Adam God designed to accomplish the same results through the last Adam. The dust-made man failed to obey. It was therefore necessary on God's part to design a plan that would eventually prove a success. Where sin held dominion it was impossible for any of Adam's children to evolve a perfect character through whom God could do his work. It is claimed by some writers that God is therefore limited in his power to accomplish his will. Such is claimed through false reasoning and a desire to strengthen their theory. God designed to accomplish his purpose through a dust-formed man. The man failed—not God nor his purpose. His original purpose must be accomplished or else God would fail, which is unthinkable. It must be accomplished through one related to the dust.

He therefore made a covenant with the woman in which he stated that her seed would bruise the head of the serpent's seed. In this designed plan God eliminated the man in the production of the last Adam. The first Adam proved a willful sinner and could have no part in evolving the man who did overcome. Willfulness was not an element in the first Adam but was produced through lustful desire. Paul kept his body under, that sin might not destroy him. All the human impulses were latent in the first Adam and he alone was responsible for unduly producing them. Willfulness eliminated, the last Adam inherited from his mother the same impulses as one of the race.

By the selection of the fittest God was able to choose a virgin whom he announced was greatly favored and would become the mother of the seed of the woman who will destroy sin. Jesus was begotten by the Holy Spirit instead of the introduction of man's seed. Luke 1:35. This in no degree relieved him of his sin nature inherited from his mother. It removed the disposition to sin willfully. His disposition was to know more of God's purpose in regard to the Messiah.

In the 119 Psalm the prophet causes the Messiah to call out in the following language: "Oh, how I love thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditations. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast

taught me. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp to my feet, and a light to my path. I have sworn and I will perform it, that I will keep thy righteous judgments."—Psa. 119:97-106.

These were inspired words to Jesus when he resolved to struggle for the Messiahship. They were not the words of a pre-existent Jesus, but prophetic words upon which Jesus meditated and became strong intellectually. At an early age he was able to confuse the learned in the temple. His knowledge of the law enabled him to discern between the spirit and the letter of the law and the rabbinical traditions which made the prophetic word useless. His knowledge enabled him to see the sufferings he must endure to obtain eternal redemption. He also knew when the time came, that obedience to his mother must cease. At 12 years of age he was found in the temple. When rebuked by his mother he answered, "Wist ye not that I must be about my Father's business?"

Jesus had meditated on God's law and his commandments that Jewish traditions were early made plain. His early knowledge of the prophetic word strengthened him in his period of evangelizing and choosing and instructing his apostles.

His observance of the cleansing and purifying requirements of the law enabled him to endure untold hardships. His manual labors were always subservient to his Father's will. While a youth he no doubt communed with the Father. During his ministry he spent nights alone in communing with heaven. There were no discordant notes in his secret, silent prayers. It is evident that the Father heard and answered them. These isolated periods strengthened him physically and spiritually. When virtue departed from him as it did when the woman through faith touched him and was cured of her malady, it was necessary to acquire more, which was restored through prayer and meditation.

There is no evidence that God recognized Jesus through an audible voice until his baptism. By this act he covenanted with the Father that he was willing to become the covenant victim. Jehovah then made a public acknowledgment in the following words: "This is my beloved Son in whom I am well pleased." This occurred again on the mount of transfiguration.

The above shows how God designed to accomplish his purpose through one of the Adamic race. The special difference between the two Adams is that the first was given a perfect nature, wholly devoid of sin; the last was made of a woman who was under the power of sin. He was therefore subject to the same death that held every son and daughter of the first Adam. His environments were distinctly different from the first ones. His enemies were always present with him. He came into a sin-cursed world and was subject to every evil impulse. He had no place to lay his head although the birds of the air had their nests and the foxes their holes. The trial period of the first Adam was all life and no death. The last lived in a world in which death reigned supreme. The first Adam, through a dust man, had a perfectly formed body, every organ functioning perfectly. He was privileged to converse with

heavenly messengers. The law was given by one sent from heaven. His home was ideal. His environments were all that belonged to the perfect earth system. No poisonous vapors, no destructive tornadoes, no unnecessary precipitation, no necessity of labor, as there were in the garden "trees that were pleasant to the sight and good for food." Besides there were the tree of life and the tree of knowledge of good and evil. ("The tree of knowing that one knows good and bad."—Gardiner's translation.) With these environments Adam desired to know good and bad and became a willful sinner. Paul, in writing to Timothy, said Adam was not deceived. 1 Tim. 2:14. If he was not deceived he had a foreknowledge of the result of eating of this tree. Therefore he became a willful sinner.

INSPIRED TRANSLATION

By J. W. Williams

UNLESS telepathy be true the communication of thought at the present time, since miracles have ceased, must be by some form of visible or audible expression, or at least, an expression perceptible to our senses, as leading or pulling a person to express to him a desire that he go in a certain direction. And the commonest form of such bodily expression is by words, either spoken or written.

Divine thought is no exception when communicated to mortals. Hence Paul says that the revelation given him he spoke in words which the Holy Spirit taught him.

And since words are signs of ideas, accurate thought can be best communicated in accurate words. However, a child's inaccurate and awkward self-coined words, spoken even in lisping form, are intelligible to parents, and sometimes even better to other children. And our language likewise. So that it is easy to emphasize overmuch the idea of accurate translation of the Greek and Hebrew sacred Scriptures into modern language. However, we grant the value of the most accurate translation possible. But all speech is imperfect, at best, and hence it is not possible to utter great divine truths within the limitations of human language. Artists, poets, musicians and all such idealists find it impossible to set before the eye and ear of others all the depth of feeling and thought that they find in their consciousness, and how infinitely greater than this must be divine feeling and thought. But enough can be expressed in Scripture words for our needs in beginning and development of the divine life till we come to be freed from all human limitations, and then perhaps the greatest ideas now attainable to men will seem as the abc of the primary grade. There are likely greater ideas in mathematics than the fourth dimension awaiting our intelligence and more sublime things of the spirit than Job or Isaiah ever penned.

If strictly accurate translation were as important as some have thought, it seems to us that one or the other of two alternatives would be before us: Either salvation would have been beyond the reach of all the common people all these centuries we have lacked an exact translation, and then only the learned who could read the original and translate for themselves could have been Christians, or else there has all this time been the need of a divine, an in-

spired translation which should be free from all error and inaccuracies. And our good sense will likely refuse to concede either alternative and go on as before, trusting the good providence of a loving Father to provide what we need. For if there has been need of an inspired translation all these centuries before the common people could be saved, why did the Father not provide it? Even if he did provide it through Joseph Smith and at that time restored the true gospel and the true church, how can we account for the absence of so vital a matter as inspired translation from the time of Paul to that of Joseph Smith, and for the absence of the true church from the world all those centuries? Ordinary good sense will not permit men's ideas to deprive them of peace and salvation in such fashion.

We have in Scripture some examples of what may be called inspired translation, mostly of Hebrew Scripture into Greek, but some evidence of translation of original tongues into any current language, as we shall see.

In Matt. 27:46 we have an English translation of Matthew's inspired translation of the Hebrew part of Psa. 22:1 into Greek. In Acts 4:36 we have the Greek name Barnabas interpreted into Greek as to its meaning. There are several such cases in Scripture. In Heb. 7 we have the interpretation of the name Melchizedek and the title "king of Salem," as being "king of righteousness and peace." In Rev. 16:16 we have a Hebrew word cited by transliteration into Greek instead of translation. "Aeldama" and Golgotha" are likewise translated into Greek in Scripture, and if the writer is not mistaken, in Gal. 4 Paul translates the Greek of Hagar into Arabic "Sinai" after transliterating the Hebrew word into Greek, though he may be speaking only of the allegorical meaning.

So much for inspired translation of Hebrew Scripture into Greek Scripture. Any one today with a comparative concordance of Hebrew and English can translate such as the above cases into English, passing by the Greek intermediate language.

Then in apostolic times, before miracles ceased, the gift of tongues and the companion gift of interpretation of tongues existed in the church. The latter was equivalent to inspired translation, for it was the process of taking the words miraculously spoken in some foreign language and translating them into the current language used by that particular assembly. Thus it was equivalent to translating any language spoken into any other language spoken, and was itself done miraculously, hence was an inspired translation.

But God himself does not attach to even inspired translation the importance that many today do when they insist on a translation that is strictly exact and when some have insisted that before the Scripture truth is properly available there must be a modern inspired translation of the whole Bible. This is shown by the following fact:

By taking some Greek copy of Matthew and Mark, such as the Diaglott, or taking a Greek concordance, and looking up the quotation of Psa. 22:1 in Matt. 27:46 and Mark 15:34 and comparing the two in the Greek you will find that Matthew and Mark do not agree in the Greek wording, which in both cases is an inspired translation of the Hebrew from Psa. 22:1 into

Greek. Therefore, since God himself variously translated the Hebrew into Greek under the Holy Spirit by Matthew and Mark, no such importance attaches to exact translation as many have believed.

And if an inspired translation of the Bible is now necessary, how can it be, since by the Bible itself, miracles were to cease when the Bible revelation was completed? For therefore no one today can give us an inspired translation of a single word in Scripture, because inspiration itself is a miracle, and hence, an inspired translation would be miraculous. We will not here venture to show the flaws in Joseph Smith's "inspired translation," for any one can detect such for himself.

The best translation of the Bible of which we know is the Concordant Version, by the Concordant Pub. Co., 2823 E. 6th St., Los Angeles, Calif. We will not take space here to show why, except to say it is the only attempt to translate Scripture by a sound scriptural principle, which they do by getting Bible usage of Bible words by making definitions of words and translations of words by gathering together all Bible cases of such words and obtaining English equivalents by such usage instead of relying on the learning of great men or classic usage, for all such reliance is merely the pride of the flesh. The American Revised Version we consider the next best. The Concordant is not all printed yet.

Anyone can take even such translations as the Authorized Version and get what he needs from it. For instance, take the word "hell." By noticing the synonyms in Isa. 14 and Ezek. 31 you find three words, "hell," "grave" and "pit," used for the same thing. Now these three words are the very ones used in the Authorized version for translating the Hebrew word "sheol." So it is satisfactory to know we do not need to be learned scholars to be Christian people and rejoice in the hope of salvation for service.

So our common sense says, "Give us the simple, every-day Scriptures and any ordinary translation and do not burden us with all this learned talk, for what is the pride of the flesh to a child of faith?"

PRAYER

By J. H. Anderson

GIVE US DAY BY DAY OUR DAILY BREAD

HERE we are taught to pray for our daily food. (See E. D.) I believe, however, that the Master had in mind spiritual food as well as temporal food. In John 4:31-34 we find these words: "In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus said unto them, My meat is to do the will of him that sent me, and to finish his work."

Turning to Matt. 16:6-12 we find that when Christ warned his disciples to beware of the leaven of the Pharisees and of the Sadducees, he had in mind the doctrines held by these sects while the disciples at first thought he spoke of natural food. These references show that the Master had in mind spiritual food as well as natural food when he gave his disciples instruction on the subject of prayer.

When a babe comes into the world it

must have milk (food) to live. When one comes into Christ he is a babe and must have food to grow to manhood in the Christian life. "As newborn babes desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2. Deprive one from food and in a short time he will die. Keep one from the bread of life, the milk of the word, and he will become a dead branch. Then let us pray every day for the bread and milk of the word that we may grow thereby.

To relish our food we must be hungry. Are we hungry for the food of life? Jesus says, "Blessed are they which do hunger, . . . for they shall be filled."—Matt. 5:6. Here in Virginia we are hungry for more food and we are looking forward to November when Bro. Lindsay is to be here to feed us with the food we need. Then we hope to be filled.

A babe cannot feed itself, but must have some one to give it food. So God has select preachers to feed his babes (lambs) with milk, his people (sheep) with food. In John 21:15-17 Jesus commands Peter to feed his lambs, his sheep, and in 1 Peter 5:1-4 Peter commands us, the elders, to feed the flock. The mother is very careful to give her babe pure food in just such quantities as it needs. She knows its health and life depends upon the care of it. So, too, the true minister knows the great responsibility that rests upon him in feeding the flock. He must give the pure food, the word of God, as it is in the Bible. During the World War the people were asked to use substitutes and save as much wheat as possible for our friends in Europe. Some people did not like to do so but insisted on using the pure flour in making their bread. However, when it comes to God's word, the (only) bread of eternal life, they are anxious to use a substitute—anything rather than the pure word.

Dearborn Independent Items

One man in every 25 in the United States is a coal miner.

Twenty million persons attend motion picture theaters daily, paying in the aggregate \$4,000,000 each 24 hours.

Caruso's lungs were so powerful that when a concert grand piano was pressed against his chest he moved it several inches by the expansion of his lungs.

More garages than dwellings were built during 1920 in the United States.

Paper barrels are being manufactured in Canada. Preparations are under way to make them suitable for the shipment of flour, dyes, lime, sugar, lard, butter and other goods.

Holland auctioneers start at a high figure and gradually reduce until a bid is received.

The percentage of illiteracy in Japan is lower than that of the United States.

The right of a man to eat in his shirt sleeves in a public dining hall has been upheld by an Oklahoma court.

Bismark's chef is now a janitor in the Capitol at Washington.

Out of every five marriages comes one divorce, according to statistics.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD, Oregon, Illinois.

Editorials and Church News.

The editor and wife expect to be at work with the brethren at Maurertown, Va., when this issue of the Herald reaches you. Will be in Virginia about a month unless the railroad strike interferes.

Bro. and Sr. Reid, who have been in Scotland for the summer, will soon return to their former home in Pasadena, Calif. much to the joy and satisfaction of the brethren in that locality.

Bro. and Sr. Scroggs have returned from their trip north to southern California

Sr. Ella Hanson, of Lander, Wyo., is at her home near Lebanon, Ill., for a vacation from her hospital duties.

Oregon, Ill., is having a week of meetings as we go to press.

We are sending Vol. 10 to the bindery this week. Those who wish us to preserve for binding the volume 11 will please so notify us. These volumes bound will cost \$2.50.

Sr. (Miss) Leota B. Hanson of St. Louis, Mo., is to have a breathing spell from her long connection with the firm for which

she has worked so long and will spend a part of that time with her sister, Ella, at Lander, Wyo. Our idea of a vacation in the cold of winter is to spend it among the 'gators of the south rather than where you can hear the creak of the frost every step you take.

This is the time of year that many subscriptions are coming due and as we have something in mind that will please you all when we are ready to make it generally known, you will see the need for paying up your subscriptions promptly. We need the money to carry on the work. Won't you please remit at once or drop us a card to let us know you are thinking of us?

Bro. F. L. Austin, Fonthill, Ontario, made a business trip to Oregon the week of Oct. 23-29, and having meetings during the week, he was hitched to a part of the load and made to pull.

Bro. Glenn Birkey and family from near Rochelle, Ill., were in attendance at the meetings in Oregon a part of the time.

REMITTANCES

Mrs. V. J. Powell; Mrs. J. C. Kirkpatrick; C. H. Munch; John P. Eastman; Leota B. Hanson; Mrs. Martha A. Argent; Landers and Son; J. T. Knife; Mrs. J. A. Ordnung; H. S. Lasher.

EMERGENCY FUND.

Leota B. Hanson 2.50
Mrs. J. A. Ordnung 1.00
J. A. Dickinson .70

Obituary.

George Moyer

was born April 23, 1838, in LaPorte County, Indiana, and died at Clarksville, Iowa, Oct. 11, 1921, aged 83 years, 5 months and 18 days.

Mr. Moyer came to Clarksville many years ago and purchased the flour mill northwest of town where he made his home and conducted a milling business until a few years ago. He had been married twice, both wives being dead several years before his demise. Of late years he made his home with his only sister, Mrs. Emily Tennyson. He had no children and besides the sister, one nephew, Herman A. Moyer, of Wichita, Kan., survives him. Mr. Moyer was a member of the Church of God, and was a strong exponent of the creed of his religious society. He was a man held in high estimation by a large acquaintance.

Funeral services were held from the late home, Thursday afternoon, at 2:30, and interment was made in Lynwood Cemetery.—Exchange.

The foregoing is the obituary notice of our much beloved Bro. George Moyer and practically all the information we have concerning his death. Bro. Moyer was an independent thinker—one whose thought was deep and expressed in no uncertain way when he had occasion to speak. He was just a commonplace man, making no effort to appear to be that which he was not. We loved him for these character-

istics. He now sleeps awaiting the call to life.—Editor.

Notices.

Notice

We are endeavoring to compile a Directory of the Illinois State Conference and therefore want the name, with correct address, of every member of the Church of God within the state. Unless you are certain that your name has been filed with the secretary of the conference, please attend to it now, otherwise our Directory will be incomplete. Address:

Mrs. Almada Glotfelty,

Lanark, Illinois.

Reports.

Financial Report

of the Ladies' Auxiliary of the Church of God Conference in Nebraska, which convened at Holbrook from Aug. 13th to 21st, inclusive.

Money on hand at Conference time \$129.74
Receipts from table 141.76
Conference dues 3.60
Donations 11.60

Total 356.70
Paid out for table 104.65
Other expenses 109.62

Total paid out 214.27
Balance on hand 142.43

We wish to express our sincere thanks to all those who so generously helped, both in money and otherwise, to defray the extra expense that was caused by the high water at the beginning of Conference,

Mrs. C. A. Stowe, Sec., and Treas.

The Sunday School.

By Alta King.

PAUL BEFORE THE ROMAN GOVERNOR

Lesson 7. November 13, 1921.

Lesson Text: Acts 23:25 to 24:27.

Acts 24:10-16.

Golden Text: I herein exercise myself to have a conscience void of offence toward God and men always.

Memory verse: Acts 24:25.

For Study

Run over in your mind the main points in last Sunday's lesson so as to connect it up with today's lesson.

Acts 23:25-35. In as few words as possible, summarize these verses. Do you see any place where Lucias tries to smooth things over for himself?

Paul's trial before the governor:

The accusation: Acts 24:1-9. Summarize these verses. It appears that Tertullus was a hired lawyer, eloquent and shrewd. Evidently the Jews had learned that Paul could put up such strong self-defence that they would need more shrewdness than they themselves possessed. What incident in the trial at Jerusalem would teach them this lesson? See Acts 23:6-9.

The defence: Acts 24:10-21. Read the verses. Why should Paul be glad to speak before a judge who had judged his nation

many years? Verses 11-13 contain Paul's flat denial of the charges made against him, thus he makes proof the first care of his accusers. In verses 14:16 Paul shrewdly explains to the governor that the real trouble between him and his accusers was merely a difference of Jewish belief—a trouble that no Roman governor would ever take into consideration. Acts 18:15; 23:29; 25:19, 20. Pilate perceived that such were the charges against Jesus and sought to rid himself of all responsibility by telling the Jews to judge Jesus by their own law. John 18:29-31. How does Paul show that the difference in belief was more a matter of jealousy and envy than of real difference. See Verses 14, 15. What telling score does Paul make in verse 18? Who were his original accusers? In verse 20 Paul calls upon those present to give the verdict rendered at his trial in Jerusalem. Would they care to give it? See Acts 23:7-10. Note Paul's absolute honesty in verse 31. What did he admit to be a possible ground upon which Felix might have room to question him?

In this speech of Paul's we find an example of the harmony between Paul's conviction that God's will was supreme in his life (see Phil. 2:13; 1 Cor. 15:10) and his own vigorous activity. Such belief does not make spineless, inactive Christians. Paul knew that God was for him and that no harm would come to him, but he also knew that one of God's ways of helping is to provide the way of escape for which one must keep his eyes open and be ready to enter upon.

Verses 22, 23 tell the result of Paul's defence.

Verses 24-27. From these few verses make out a characterization of Felix. Find out what you can about Drusilla. What part of Paul's appointed mission is he fulfilling in these verses? In this sermon, as in all of Paul's sermons, what occupies the prominent place (note the last of the three things mentioned and compare with Acts 17:31. Also Peter's sermon, Acts 10:42). Why is it necessary to preach the judgment phase of the kingdom? Why not just preach the positive love phase, the phase that tells of the joys and happiness and beautiful things? Show that, when Paul reasoned with Felix concerning righteousness, temperance, and judgment, he was preaching the "faith in Christ." What is Jesus as the Christ expected to do? Did Paul mean to tell this Gentile, who had never been given God's written law, that he would have to stand before God, some day, and answer for the evil he had done? If Felix had never had a chance to hear Paul, would he have been free from all danger of a future judgment? (Note that Paul's reasoning concerning judgment followed his reasoning concerning righteousness and temperance, both of which Felix lacked. Felix was not told that he would come into judgment, if he did not accept Jesus. His unrighteousness and intemperance was bringing him into judgment even before he was given a chance to hear Paul. His chance to hear Paul gave him a chance to escape that judgment. Was Felix sincere in asking Paul to tell him of the faith in Christ?

Can you see where Paul would be reaping a benefit from this long imprisonment?

Scripture Reading: Acts 23:25 to 24:27.

The Children's Lesson: Tell the story of

Paul's journey to Caesarea and his trial before Felix. Emphasize the strong points in Paul's character, especially his bravery in facing Felix with his wrongs when it might have meant the withdrawal of all the favors Felix had shown him.

For Class

Review last Sunday's lesson so as to make the connection between it and today's lesson. Describe Paul's trip to Caesarea and give summaries of Lysias' letter and of Tertullus' speech of accusation. Read and discuss Paul's speech verse by verse, especially his sermon to Felix. Bring out all the strong points in Paul's character manifested in today's lesson. Did Paul's belief in the supremacy of God's will rob him of a strong, active personality?

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Report

Sunday, Sept. 18th, the last day of our Missouri Conference, Bro. F. E. Siple and Sr. Leota B. Hanson, officers of the National Berean Society, assisted us in organizing a Berean Class of which we were very glad.

The officers elected were as follows: Pres., Ethel Manken; Vice-pres., Leonard Manken; Sec'y., Claude Graham; Treas., Orman Cooper.

We meet every Saturday night and every one seems to take a special interest in the work. Let us "search the Scriptures daily."

Yours in the work of the Master,

Claude Graham, Sec'y.

HIDDEN TREASURE

By Nellie M. Blakely

AGAIN, the kingdom of heaven is like unto treasure hid in a field; the 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.

In ancient times it was customary for people to hide their treasures in the earth. Thefts and robberies were frequent and banks were not common as they are now. The earth was looked upon as a safe hiding place, but often the place of hiding was forgotten, or death might claim the owner. In Christ's day it was not uncommon to discover in neglected lands, old coins and ornaments of gold and silver.

A man is hired to plow this field and unearth this buried treasure. He sees that a fortune is within his reach, so he puts back the treasure, goes home and sells all that he has in order to purchase the field containing the treasure.

His family and neighbors think him very foolish, as they see no value in the neglected field, but he knows what he is doing and when he has a title to the field he searches every part of it and finds still more treasure.

This parable illustrates the value of the

heavenly treasure and the effort we should put forth to secure it. The finder of the treasure in the field was ready to part with all he had in order to secure the hidden treasure. So the finder of heavenly treasure will count no labor too great and no sacrifice too dear in order to gain the treasure of truth.

In the parable, the field containing the treasure represents the Holy Scriptures and the treasure is the gospel. We must "search the Scriptures" if we expect to get this treasure, and we must pray for the enlightenment of the Holy Spirit in order to discern the truths of God's word. Let us all be diligent seekers after the truths of God's sacred book, and at last find the hidden treasure.

THE PERISHABLE ROSE

By Mrs. W. C. Ratliff

THE French have a beautiful legend picturing our Savior as a child in the garden of the home at Nazareth. In trying to coax him to take his first step his mother had plucked a beautiful rose and held it out to him, saying, "Come, little son, take it from my hand."

The baby only laughed and cooed and held out its arms toward her. While still coaxing him, a young dove, exhausted by its efforts in learning to fly, fell fluttering at her feet.

Then the Royal Son was moved to take his first step. In toddling baby fashion, he made his way to her side. Unmindful of the rose in her hand he stooped and tenderly picked up the dove. Gently he held it to the heart that was afterwards broken for the sins of mankind.

Only a legend, but what could more beautifully describe the characteristics of our Savior's life—always ready to reach out and lift up the fallen and lead them to better things.

Life is a great thing and we all want to do our best with it and make the most of it, yet too often the perishable rose is the object of our attainment. These things may be very desirable and very enjoyable for a time but sooner or later they fade away.

A rich life is a life rich in service, in sacrifice, in spiritual peace and power—a life having high ideals and striving to live them out.

May we, as Bereans, constantly study the mind and character of Christ and conform our lives thereto, is my prayer.

THE PRESENT NEEDS OF THE CHURCH

How May We Supply Them?

By Lottie E. Young

THOUGH the church is nearly two thousand years older now than when Peter preached the sermon which caused three thousand to take on the All-saving Name, I wonder if its needs today are much different to what they were when the great apostle to the Gentiles dedicated himself to the service of the Master? A study of the book of Acts will show, first, the necessity of preachers and teachers, to go in all directions to awaken an interest in the minds of the people who have been lulled to sleep today with as fatal teachings as when the worship of Jupiter and Mercury was prevalent; men who will take for their main theme that which runs through the first teachings of the apostol-

ic church—Jesus and the resurrection—and who, like Paul, will preach on "righteousness, temperance and judgment to come." It is not likely we have a Paul or a Peter in the ranks of the present day church, but we may have a Barnabas and Andrew, who first brought these greater lights to a knowledge of the work the Master would have them do. It needs men full of the spirit of Christ to be willing to give up thoughts of material gain in this world and brave all the discomforts attendant on those who are willing to go where duty calls them to preach Jesus. It is one thing to sing "Take my life and let it be consecrated, Lord, to thee," and quite another to LIVE wholly set apart for the Master's use.

And besides these heads, each member of the Church of God should consider himself or herself a missionary, or messenger, to all those with whom they come in contact. How faithful the early Christians were in this respect may be seen when even during the lifetime of the men who had been with Jesus when he walked this earth the news of the Gospel had penetrated all parts of the known world, and all ranks of society, from the members of Caesar's household, to the slaves therein, were ready to testify to their faith in a risen Savior even to the giving up of life itself. The words Go and Give are closely associated in the Bible, and those of us who stay at home should surely not do less than practice the missionary spirit of "giving till it hurts" to the carriers out of the Master's command, "Go ye therefore and teach all nations." Jesus Christ was the great home missionary even as his immediate followers became foreign messengers.

Though there have been many generous and self-sacrificing souls in our little churches, as a body we have not practiced self-denial. We believe we have the truth, and are apt to think we know more of the Bible than the denominations about us, but when the subject of tithing, or proportionate giving to God's work is discussed, most of us are quite content to think that was part of the Jewish ritual and we have nothing to do with it as we are in the days of abundant free grace, forgetting, as the colored pastor reminded his hearers, that it has to be piped to those who have not been so blessed. Let us remember that all our earthly blessings come from God, and render unto him not only tongue service, but a baptized pocketbook as well. We cannot be true followers of the Lord Jesus unless we sacrifice something to his cause, for he said, "If any man would come after me, let him deny himself, and take up his cross and follow me." A cross is formed by the upright of God's word crossing the reverse of man's will, and it is very hard yielding our desires to the point that our great Example did when he said to the Father, "Not my will, but thine be done."

A current saying is: "What's everybody's business is nobody's business," and this has been carried out in large measure by the Church of God. Jesus Christ said, "I must be about my Father's business," and his last recorded words to the twelve told them what their work should be.

A neutral man is apt to be "unstable in all his ways," and more than one example is given in the Bible where punishment is meted out to such. How dreadful the thought that some day, instead of hearing

the words: "Come, ye blessed of my Father," we should hear the King say, "I was hungry and ye fed me not," and receive the punishment instead of the blessing. There are men today perishing for the bread of life. What are we doing in any way to feed them? Are we making the King's business our business? Or are we making all kinds of excuses, pleading poverty for the Master's cause although we do not deny ourselves even luxuries. "Ask great things of God, expect great things of God," but let us each do our part as God works through men and women.

If we feel this way we will add to consecrated MEN and consecrated MONEY a third "M"—consecrated Management of same—somebody to whom the money should go for the support of the men in the field, and a headquarters for the publication of needed literature—in other words, a central committee representing different parts of the field. We realize that every home and every business must have a head to plan and carry out same, and if the Church of God is to achieve success as a light bearer, it must also have a central working body for that purpose. We as a church, have been too haphazard in our methods, too little attention being paid to business methods in connection with the Lord's work, and, as a consequence, the results of the laborers have not been what they should be. Let us wake up at once, and remember the consecrated M's—MEN MONEY, MANAGEMENT—and by the use of this splendid team accomplish much for the Master.

DENYING THE RESURRECTION

By Katie Davis

SOME time ago a writer in a religious paper claimed that the first and the second resurrections were past—were fulfilled when man was raised spiritually from the dead in sin. He says Adam died a spiritual death on the day he ate of the forbidden fruit. The serpent said, Thou shalt not surely die. God said, In the day thou eatest thereof thou shalt surely die.

Professed Christians say there is no death; it is just a step to glory; just leaving the house of clay to enter heaven, or, on the other hand, the wicked enter an everlasting hell already prepared for them. They have everlasting life in torment because this me cannot die; only the outside house of clay dies. They deny the resurrection as did the Sadducees.

The wicked have no promise of eternal life even in hell. Immortality is put on at the coming of Christ; at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.—1 Cor. 15:52. In a moment, in the twinkling of an eye does Christ descend; with a shout and the voice of the archangel and the trump of God. 1 Thess. 3:16. Every time a man is converted or raised from sin are they brought forth from a grave of sin in the twinkling of an eye? In denying the resurrection they also deny the power of God.

Some man will say, How shall the dead be raised, and with what body do they come.—1 Cor. 15:35. The first man Adam was made a living soul, the second Adam a quickening spirit. As we have borne the image of the earthy, we shall also bear the image of the heavenly. That is, those who

are accounted worthy of the first resurrection. Blessed and holy are they; for on them the second death hath no power. The first body is natural flesh and blood and can die the second death. The body of Christ cannot die any more. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. So the wicked will be earthy and corruptible; subject to the second death. They shall be as stubble and the day that cometh shall burn them up and shall leave them neither root nor branch.—Mal. 4:1. Why should it be thought a thing incredible with you that God should raise the dead.—Acts 2:8. For of the hope of the resurrection of the dead am I called in question.—Acts 23:6. Paul says there will be a resurrection of the dead, both of the just and the unjust. He also says, If the dead rise not let us eat and drink, for tomorrow we die. Many that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt. Did Daniel mean this as only a resurrection from sin? If so, why does he say that they awake to shame and contempt. I believe in being raised above sin as it speaks in Rom. 6:1: How shall we that are dead to sin live any longer therein; but we should be alive unto God; for the carnal mind cannot be subject to the law of God, neither indeed can be. To be carnally minded is death, but to be spiritually minded is life and peace, for we are saved by hope, but hope that is seen is not hope, for what a man seeth, why doeth he yet hope for. May we be free from sin but alive unto God through Christ. The wages of sin is death, but the gift of God is eternal life and this life is in his Son. When Christ who is our life shall appear, then shall we also appear with him in glory. Behold I come quickly, and my reward is with me to give to every man according as his work shall be.—Rev. 22:12. Blessed are they that keep the sayings of the prophecy of this book. If any man shall add to these things or take from the words of this book, God shall take away his part out of the book of life, and out of the holy city, and the things that are written in this book.—Rev. 22:19. Blessed are they that do his commandments that they may have the right to the tree of life and may enter through the gates into the city. Amen.

IMMORTALITY

Tradition and Speculation versus Scripture

ALTHOUGH the immortality of the soul is still regarded as one of the cardinal doctrines of Christianity, the fact is indisputable that it is nowhere affirmed in Scripture. Theologians are well aware of this, but thousands of intelligent Christians have failed to note the fact, and to consider its significance. Let the inquirer look up occurrences in the Bible of the words "immortal," "immortality," "eternal," "everlasting," "soul" and "spirit;" let him make diligent search for "immortal soul," "deathless spirit," or any other such expression with which current literature, preaching, and hymnology have made him familiar; and the result of his search is perfectly assured: he will not find one single statement in Scripture of that which so many thousands of believers and thinkers have assumed to be an outstanding and es-

sential part of Christian doctrine.

Several passages are, however, alluded as affording inferential support to that which has already found its place in the belief of so many individuals, and the creed of so many churches. Two familiar examples may be given: (1) Man was made "in the image of God" (Gen. 1:26, 27). This, be it observed, no more proves the immortality of man than it proves his omnipotence. (2) When God created man, he "breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). But this was not specially characteristic of man; and the same is true of "all flesh that moved upon the earth" (Gen. 7:21, 22).

It is usually maintained, however, that the natural and universal immortality of the soul or spirit of man is not stated in Scripture, because it is sufficiently clear and obvious from the light of reason alone. Three of the usual arguments adduced in this connection may be cited: (1) The body of man is undergoing constant change, but his identity remains unaltered through all his life. The same is true, however, of the creatures lower than man; so that the argument, if it avails at all, proves the immortality of all animals. (2) The desire for immortality is practically co-extensive with the human race. In the first place, this is not really according to fact; in the second place, it proves nothing, since many things which we desire we never receive; and in the third place, if the prevalence of the desire points to the possibility of its being gratified that is an argument for conditional, not for inherent, immortality. (3) It is, on moral grounds, inconceivable that the inequities of the present life should not be rectified, and Divine justice be meted out, in a life to come. There is much force in this argument (though it evidently fails to convince many minds); but a life to come is an altogether different thing from the inherent, inevitable, and inalienable immortality of all men.

Let Scripture Itself Teach Us What Is the True Doctrine of Immortality:

God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.—Rom. 2:6, 7.

The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality.—1 Tim. 6:15, 16.

God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

This is the will of him that sent me, that every one which seeth the son, and believeth on him should have eternal life; and I will raise him up at the last day.—John 6:40.

The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.—Rom. 6:23.

God gave unto us eternal life, and this life is in his son. He that hath the son hath the life; he that hath not the son of God hath not life.—John 5:11, 12.

If the dead rise not, then is Christ not raised. . . . Then they also which are fallen asleep in Christ have perished. . . . But now is Christ risen from the dead, and become the first fruits of them that are asleep. . . . For as in Adam all die, even

so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.—1 Cor. 15:16-23.

The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.—1 Cor. 15:52-54.

We are thus taught that immortality is not inherent in man, but is bestowed by God upon those who are saved through faith in the Lord Jesus Christ. Eternal Life is God's gift to us, and we enter into its full realization at "the last day," when the Lord returns from heaven, the righteous dead are raised incorruptible, and the faithful are changed.

To accept these truths is to reject the God-dishonoring doctrine of eternal torment, not only as opposed to the explicit teaching of Scripture that the wicked "perish" in the "second death," but as an impossible destiny to befall any mortal creature. Thus also Universalism (the popular speculation that ultimately all men will be saved) stands revealed in its unscripturalness. And, yet again, Spiritism and allied occult systems, being tried at the bar of Scripture, are found guilty of opposition to the Word of God.—Words of Life.

An Answer

IN the Restitution Herald of Oct. 18th, Sr. Howard of Chinook Cove., B. C., offers a kindly criticism of what she considers to be the wrong spirit behind an article which the writer had in R. R. of Sept. 6. I am very glad to have Sr. Howard's criticism. Such help us to cultivate our disposition in the right direction. I fully believe that Sr. Howard is faithful to her faith. No doubt all will remember that the writer was sent to Chinook Cove., B. C., some two years ago to baptize Sr. Howard. And I can truthfully say that this sister is certainly isolated, and needs all the help she can obtain. I will never forget that trip as long as I live. I could write a better account of the trip now than I could then.

I have re-read the article of Sept. 6, and will suggest that all do so. I also read the paragraph of the other article Sr. Howard suggested. You will kindly notice at the head of my article a quotation from a certain writer. If my memory serves me right, that writer was Sr. Howard. The reason for the article was clearly manifest. The sister asked for light and I replied. No spirit of egotism caused me to reply, that is not my policy. My style of expressing myself is entirely original. What I have to say I wish to say with as few words as possible. I do not mean to misrepresent or manifest an unkind disposition, and I feel sure the sister has misunderstood my intent and purpose.

In my series of articles now going through the paper our only thought is to present truth. Quite true, our aim should be to be of the same mind. For that reason we should be willing to accept what has been written with that aim in view. I have been writing the articles on resurrection of

all, because such is a beautiful presentation of the Father's plan and purpose with the world.

T. A. Drinkard.

THE REASONS WHY

THE reasons why we should not believe that the Righteous receive their reward in Heaven at Death, but on Earth at the Resurrection of the Just are:

1. Because "NO man hath ascended up to Heaven" except Christ.—John 3:13.
2. Because "David is NOT ascended into the heavens," but is "both DEAD and BURIED, and his sepulchre is with us till this day."—Acts 2:29, 34.
3. Because Christ said, "Whither I go we CANNOT come."—John 8:33, 34; 13:33.
4. Because he will bring our reward with him: "Behold I COME quickly; and my reward is WITH me to give to every man according as his work shall be."—Rev. 22:12.
5. Because "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be NO END."—Luke 1:32, 33.
6. Because "the Lord shall be king over all the EARTH." Zech. 14:9.
7. Because "the kingdoms of this world are to become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."—Rev. 11:15.
8. Because "he shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psa. 72:8; Zech. 9:10.
9. Because "the righteous shall be recompensed IN the earth (not in heaven), Prov. 11:31; at the resurrection.—John 5:28, 29; Dan. 12:2.
10. Because the meek and all who keep his ways shall inherit the earth.—Psa. 37:9, 11, 22, 29, 34; Matt. 5:5.
11. Because "the righteous shall never be removed" from the earth.—Prov. 10:30.
12. Because "the Lord shall reign in Mount Zion and in Jerusalem."—Isa. 24:23.
13. Because "the kingdom and dominion and greatness of the kingdom UNDER the whole heaven shall be given to the people and all dominions shall serve and obey him" (Dan. 7:27); not a kingdom set up in men's hearts, for a kingdom must have subjects, territory and a ruler.
14. Because "he shall stand at the LATTER DAY upon the Earth."—Job. 19:25. Reader, are we not now in the Latter Days?
15. Because "the LAW shall go forth from Zion, and the WORD of the Lord from Jerusalem."—Isa. 2:3; Micah 4:2.
16. Because "unto them that LOOK for him shall he appear a SECOND TIME without sin unto salvation."—Heb. 9:28. Is the world looking for him?
17. Because Jesus said: "I will COME AGAIN."—John 14:3.
18. Because "thou hast made us unto our God kings and priests and we shall reign ON THE EARTH."—Rev. 5:10.
19. Because no Scriptural interpretation warrants the belief of a sky kingdom, but the reverse is true.
20. Because the righteous are judged when Jesus comes.—Matt. 16:27.
21. Because Eternal Life is in the world to come.—Luke 18:28-30.
22. Because the Redemption is not till the Resurrection.—Rom. 8:23.
23. Because the Adoption is not till the Resurrection.—Rom. 8:23.
24. Because we are not saved at death, but from death.—Rom. 8:24, 25.
25. Because our sins are not blotted out till Resurrection.—Acts 3:19.
26. Because our Reward is at the Resurrection of the just.—Luke 14:12-14.

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THE Bible has now been published in 538 different languages, ten new translations having been made during the last twelve months, says the 117th annual report of the British and Foreign Bible Society.

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Learn by Habit

EVERY habit and faculty is maintained and increased by the corresponding actions. The habit of walking by walking, the habit of running by running. If you would be a good reader, read; if a writer, write. But when you shall not have read for thirty days in succession, but have done something else, you will know the consequence. In the same way, if you shall have lain down ten days, get up and attempt to make a long walk, and you will see how your legs are weakened. Generally, then, if you would make it a habit, do it; if you would not make it a habit, do not do it, but accustom yourself to do something else in place of it. So it is with respect to the affections of the soul. When you have been angry, you must know that not only has this evil befallen you, but that you have also increased the habit.—Sel.

THE RESTITUTION HERALD.

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Number 6.

The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.
Marshalltown, Iowa.
104 South 7th St.,

THE HELPERS

WHEN June came from school there was no one at home, but in the regular place under the clock was mother's note, and with the note in her hand she went to the telephone.

"Is this you, father?" she asked, when some one answered her call. "All right. Mother is at the Ladies' Aid. Shall I come down to the store, or shall I stay here? Mother said to ask you."

Then she listened for her father's answer.

"No, father, I'd rather stay here. Sister will be here in just a minute and I have a plan. No, it isn't any mischief. You would think it was alright."

"I'll trust you," answered father and June hung up the receiver, went into the dining room and looked about her. All over the floor were scraps of bright colored tissue paper, for mother had been making some cute little baskets, which now stood on the table in neat little rows. June counted them and there were twenty-eight of them—just enough.

June knew mother had been very busy, the room showed that, and besides, to-morrow would be the anniversary of grandfather and grandmother's golden wedding, when all the aunts and uncles and cousins were coming to eat the big turkey father had shown them the night before. Any seven-year-old girl would know that meant work for some one. Mother had said at breakfast she did not see how she could get time to go to the Ladies' Aid, but mother could find time for good things in places where no one else could.

June went to the stand where lay a number of packages, and by feeling the outside of them, she had just decided which package was the nuts, when Myrtle burst in.

"Sister," she exclaimed, before Myrtle had had time to take off her white cap and scarlet sweater: "I have the best plan. Mother is at the Ladies' Aid and father says we won't need to come down to the store—"

"But I like to go to the store," interrupted Myrtle.

"I know, of course, but listen—"

And June poured out the plan.

"How did you ever come to think if it?" demanded her older sister.

"Oh," answered June, "it just sort of

VICTORY IN DEFEAT

DEFEAT may serve as well as victory
To shake the soul and let the glory out.
When the great oak is streaming in the
wind,

The boughs drink in new beauty and the trunk
Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy.
—Edwin Markham.

came to me, when I remembered what mother said at breakfast."

"I can find everything."

And they went together into the dining room.

At six o'clock father came home from the store, hung his coat and hat in the front hall, and stepped into the living-room. Mother and the two girls were sitting before the grate fire and mother was reading.

"Father," mother exclaimed, as soon as she saw him, "I want to show you something."

She led him into the dininn-room, the two girls following, and there on the table stood twenty-eight gay-colored baskets, all filled with nuts.

"Who do you suppose did that?" she demanded.

"Why, you, I suppose," answered father.

"Not at all; our daughters did it."

"Made the baskets and all?" gasped father.

"No," answered Myrtle, "but we cracked the nuts and picked out all the kernels."

"And without mother telling us to do it," added June.

"When I left for the Ladies' Aid," mother went on, "this room was in perfect confusion. Who do you think cleaned it up?"

"You must have had Mrs. Svendsen come in," said father.

"No."

And mother silently pointed to June and Myrtle.

"It seems to me," said father, solemnly, "that as a reward our daughters ought to have their father and mother play charades with them for a whole hour after supper."

"Father, said Myrtle, with dignity, "we didn't do these things for a reward. We did them to help mother because she was so busy."

But after supper they had charades just the same.—The Morning Star.

Untermeyer and Zionism

"To me the ideals of Zionism are among the most thrilling and inspiring of which the human mind and heart are capable and Dr. Weizmann one of the greatest, most unselfish and statesmanlike leaders of modern times. The hope and dream of centuries, now well nigh realized, that our race is at last to reinhabit its ancient home,

surrounded by the religious and historic traditions and landmarks so dear to us and is there to resume its industrial life and cultural development in the interest of world progress on a broader and more comprehensive scale than could have been forecast by our forefathers in their wildest dreams, is one that must inspire the imagination of every Jew.

In that blessed land we are about to establish ourselves as a Nation and the nightmare of the 'wandering Jew' kicked and buffeted about the world from pillar to post by the Hosts of hate, bigotry, jealousy and persecution, is soon to become a thing of the past to take its place in the blackest pages of history alongside the Inquisition and the other horrors of the Dark Ages.

"And when the semi-civilized nations, who have found the outlet for their barbaric cruelty in torturing and casting forth our people into starvation, death and worse, awoken to the realization of the fact that we too have a home and a national future and refuge—a center from which we can protect and vindicate the rights of our persecuted people—and that there are at last spiritual and political forces with which they must deal in the sight of all the world, our brethren in those lands will know something of the protection that is their just due.

"Then, too, we shall have other persuasive means of destroying this cruel gospel of hate and bigotry or of counteracting its outer manifestations, for our ambitions have no mean or narrow limitations. All the genius, energy and resourcefulness of our race, all the lessons in patience, charity and understanding that we have learned in this bitter school of bigotry and torture of the centuries will now have their opportunity to bear sweet fruit in the accomplishments for the uplift of the entire human family that are for the first time within our reach.

"Whilst our people in Palestine are being made self-sustaining and are being placed on the high road to material prosperity in agriculture and in the industries that will be founded for them, their traditional cultural life will enter upon a new phase that shall furnish free outlet and expression for the manifold types of genius that we know to be ours and that not even the centuries of the most odious oppression to which mankind was ever subjected has been able entirely to suppress.

"The inspiring and altruistic scheme has already emerged from its nebulous state and the foundations for its realization have been laid. I refer, of course, to the great international University whose beginnings are now in operation on the modest scale that befits the launching of so vast an undertaking. At this center there will be assembled a seat of learning that shall surpass in its idealism and in the variety of its culture, anything that the world has ever known. It will include

the leaders of Jewish thought and accomplishment in art, science, literature, theology, law, agriculture and industry. From that cultural center will radiate to every corner of the earth racial and religious Jews to whom the world will be forced to acknowledge recognition for its future inspiration, development and betterment in the manifold fields of activity by which the world is to be made a better and a happier abiding place for the human race.

"We know that the material is among us. This University is to be the medium for its outlet and opportunity. Our mission is to be one of peace, liberty and good will. Surely such a vision and to work toward its realization are sufficient to stir the hearts of all mankind and to still the ancient hatreds of which our race has been the victim through all the centuries that have gone before. This is my conception of Zionism."—The New Palestine.

INSPIRED QUOTATION

By J. W. Williams

WE have in Scripture, besides such cases of inspired translation noticed in previous articles, many cases of what we may call inspired quotation, inspired interpretation, inspired reasoning and memory and even inspired seeing and hearing.

Considering these in reverse order as stated, we have, for instance, what we may call inspired sight and hearing in such cases as Balaam's ass and Elisha's servant seeing angels, Saul of Tarsus seeing the risen Christ and Christ seeing Nathanael, as to seeing, and as to hearing, such cases as Saul here and Jesus hearing words from heaven. For in John 12 we read that Jesus heard and understood the words which others, at best, only discerned as a heavenly voice and some even mistook for thunder.

In John 14:26 we find Jesus promising inspired memory, in that the comforter should bring back to their memory what he had previously spoken to them.

The use of "therefore" by Paul, Jesus and others, and such samples of reasoning as 1 Cor. 15 and Luke 11:14-22 are good illustrations of what we may call inspired reasoning. And Jesus could read minds.

All such examples as these serve to illuminate the whole process of inspiration, as explained by Paul in such as 1 Cor. 2 and 12. For he uses "spirit" for "mind." Therefore inspiration is the process of using the body and powers of man under control of another Mind, even that of God himself, and thus the whole list of gifts of the spirit may have been the control of the natural talents of men by the mind or spirit of God, so that one inclined to nursing or physician's work could have the gift of healing, the historian the gift of prophecy, the ready speaker, the gift of tongues, and so on. Just as now in the ordinary and non-miraculous work of God's mind in believers, when our lives are consecrated we find our place of service.

As to inspired interpretation of Scriptures, consider such cases as the bond woman and the free, the old and the new covenants and much else in Hebrew and Christ's explanation of parables he had spoken, as well as citations of prophecy

fulfilling, as Luke 4:21, Acts 2:16 and 13:32-34.

But we wish herein to devote our attention chiefly to inspired quotation, for we find therein much light thrown on questions troublesome to faith.

Taking again the case before considered under inspired translation, that of the quotation from Psa. 22:1 in Matthew and Mark: By reading the original Greek quotation of the Hebrew you will find that Matthew and Mark do not agree in the wording, as well as their translation of their quotation. But neither their variation in quotation or translation changes the thought quoted from David, and the variations must have been put in by the spirit of God for some purpose. There may be several purposes, but we believe one is, to rebuke the pride of scholarship which would have it necessary that truth be filtered to us through the learned, in their claims of "translation" and otherwise, before we can know the way of wisdom and the path of truth. If education is the power of God unto salvation most of us must quit preaching because of our own lack and the lack in those who hear us. How presumptuous are the will and the self-exultation of the flesh!

The above quotation as a sample of quoting thought but not word is further exemplified by Paul quoting Isaiah in 1 Cor. 2:9 and many similar quotations and in the varying accounts in the four gospels and other historical books, and it is what we all do when we preach the word by explaining Scriptures, the difference being that we do it uninspired and hence make mistakes. But the nearer we come to being controlled by the spirit of Christ in complete consecration, the less will be our error, and herein lies the biblical hope of unity for brethren in Christ.

Quoting thus the thought but not the exact wording illustrates Paul's words on the letter and the spirit of law. The latter is the greatly important matter in both cases.

The writer finds much help to faith when considering the variations in original manuscripts of the Bible in the above illustrations of inspired quotation. There is no use to deny facts when we know that there is some such variation. But when we find divine examples of quotation of the thought but not of the exact wording in the case of one such original manuscript, as the Diaglott Greek on Psa. 22:1 above, why shall we be surprised or discouraged to find it continued by copying the originals? Especially when those who are able to read and translate the originals assure us that the variations in them do not affect the thought, just as we found the same to be true in above cases of inspired quotation?

So we come back and rest as we always have done, in the providential care of a loving Father, whose power, wisdom and love will give us what is best.

THE TWO SONS OF GOD No. 2

By D. C. Robison

IN closing our first article we stated that Adam had foreknowledge of the result of eating of the tree of knowledge. This he must have received from the Lord God, the elohim, that formed him and gave him life. In his association with God's messen-

ger he observed the superior knowledge and power exhibited by the eliah attending him and he greatly desired to possess it. He reasoned that it would make him wise and powerful. His desire to be a Lord God was the reasoning of the serpent, an imaginary character, which caused his being disobedient. The means to obtain this was in the tree of life which he would have had access to if he would have been trustful and have endured to the end. He was in his first trial period. The tree of life would have given him an endless life and would have elevated him to the rulership of the kosmos. Through him would have been given the work of filling the earth with a righteous race. The earth would not have been cursed. Adam would have become the Lord God to instruct and teach his offspring.

We might here engage in a hypothetical proposition as to the nature and requirements of his children. Would they have been permitted to partake of the tree of life without a trial to prove their worthiness? Would the tree of knowledge still remain in the way of the tree of life? Would their desires have a tendency to cause them to sin? If so, would judgment of condemnation immediately follow? Would every soul who commits sin receive retributive judgment? Would individual sin in any way affect the condition of the earth?

The law of begettal and conception would be the means of filling the earth. In judging the woman he said, I will greatly multiply thy sorrow and conception; In sorrow shalt thou bring forth children.—Gen. 3:16. To our mind it seems that previous to the introduction of sin these conditions would not have existed.

There is one proposition not hypothetical, that is, that it was necessary to shut up unto sin the whole race, placing it under the law of sin and death with the means of freeing them from their bondage.

In writing to the Roman church Paul said, The law of the spirit of life (the gospel) hath made me free from the law of sin and death.—Rom. 8:2.

In concluding we wish to apply the science of physiology, psychology and phrenology to these two Bible characters. In the formation of the first man, dust of the ground, we should remember that even the material out of which he was formed was pure—no taint of sin. The breath of the spirit of life contained every element of purity. No curse resting either on the dust, or the life-giving element of the atmosphere. A perfect living soul. When the man breathed the life-giving air for the first time the organs began functioning. His first thoughts were the product of a brain that possessed no weakness. His meditations were without a cloud or thought of sorrow or trouble. His environments were such as God's son would naturally expect. No enticing sin to cause disobedience. His lustful desire to hasten the time when he would become a god (an eliah) lead him to partake of the tree that he reasoned would give it to him made him an enemy to the Deity.

We spoke of the functioning of every organ when he received the element that made him a living soul. The blood must all have been arterial. The ozone of the air was not needed to purify but to produce vigor and enjoyment. No pains disturbing his flesh. No tears nor sorrow. At this time

everything was pronounced good—very good. Besides this the Lord God was his companion and teacher. He was privileged to pluck perfect fruit and eat to his heart's desire. The trees of pleasure were not needed to protect him from the scorching sun but to add to his enjoyment. He was placed in the garden to keep and adorn it. It would have been his future home during eternity had he not sinned.

We have tried to place before the reader him whom God formed without a wrinkle, spot or any such thing. Let the reader judge between the equipments and environments of the two sons of the Deity. It is not logical to claim that Jehovah favored his last son with better environment, nor with greater physical and intellectual strength to withstand a desire. His enemies were always before him and finally put him to death. His intellectual strength came through a constant and abiding faith in the Father and nights of meditation on the prophecies concerning the Messiah. We shall now attempt to discover the equipments of the last Adam.

The baser elements would not have evolved. The first Adam in this respect stood pre-eminently above the last Adam. To establish the theory of "a free life" is to prove that the last Adam possessed a charmed life and was free from all the weakening influences of sin. Whereas the prophet writes, He is despised and rejected (by his enemies) of men. A man of sorrows and acquainted with grief and we hid as it were our eyes from: he was despised and we esteemed him not. He was wounded for our transgressions; he was bruised for our iniquities. He was oppressed and he was afflicted, yet he opened not his mouth. He poured out his soul unto death.—Isa. 53.

Not so with the first Adam. Those who advocate the free life theory are always ready to make use of the following Scripture: I lay down my life, that I might take it up. Again, in their use of this Scripture, they deny the power of death over the last Adam as he lay in the tomb. The power of death over the last Adam had to be broken else he would never have been raised. It is evident that a dead man can take nothing of himself while dead. A cleared translation is found in the Diaglott. I lay down my life that I may receive it again.

The theory of a "free life" is pregnant with error. The most fatal one is that the last Adam was on the plane of innocence and remained upon it. This argument is given to show that the last Adam was free from all the environment of sin. To carry this to its logical conclusion we must believe that the conception was not only miraculous but it must have been immaculate as to mother and child. This, truly, would have placed Jesus on the plane of a "free life."

Would you be willing to adopt a doctrine belonging to the apostacy? The doctrine of human paternity is a credit to it. In proof of the position we take we wish to present a few unanswerable arguments.

Paul, in Galatians 4:4, 5, says, When the fullness of time was come, God sent forth his Son made (born) of a woman made under the law to redeem them that were under the law that we might receive the adoption of sons. Now the birth of Jesus followed his conception, which took place as with every other child. His begettal was,

according to record, by the spirit which eliminated the part of man. Jesus, through his begettal and birth, was relieved of the willfulness to sin. The child was nurtured in the fetal state with the mother's tainted blood and must have partaken of the same.

If being placed on the plane of innocence means anything in this theory of a "free life" it means that the one in possession of it must be immune from death. His willingness to die would not produce death. He was free from death and must sin to have the privilege of dying.

The simple truth is that the death of the Messiah of the prophecies was included in the covenant made with the woman where it was written that the seed of the serpent would bruise the heel of the woman's seed. When Jesus entered into the covenant made with the woman he expressed through baptism his willingness to become the covenant victim. He was set forth (foreordained) to be a propitiation through faith in his blood (death) to declare his righteousness for the remission of sins that are past.

To many the death of Christ was a forceful measure on God's part. Jesus, as the woman's seed, entered into the covenant willingly. Had he not have so done he would have sinned. He would have therefore broken the covenant and been counted a sinner and the race would have remained under the power of death.

Paul, in the Hebrew letter, wrote, Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him who had the power of death, that is, the devil. This Scripture is in perfect harmony with a statement previously made that through conception, growth and birth Jesus partook of the mother's flesh and blood. In view of the statement that the life is in the blood we assert that the theory of "free life" is illogical and unscriptural.

SIGNS OF THE TIMES

By J. A. Dickinson

WORLD wide lawlessness, marked in America by a 400 per cent growth in the last decade in Criminal court cases exclusive of prohibition crimes, is inveighed against by James M. Beck, Solicitor General of the U. S., in his address before the American Bar Association at Cincinnati early in September this year.

Other striking declarations of his address are:

The world is in revolt against law and authority.

Violent crimes, murder, burglary and treason are multiplying appallingly.

City streets once secure are infested with footpads and highwaymen.

Failure in America to enforce prohibition causes half the crimes. The dial of moral civilization has turned back 1000 years.

Breach of contract and moral faith is wide-spread.

Materialism and blatant defiance of church and state and morality abound.

The great evil of the world today is aversion to work.

The world is mad for a new thrill and diversion.

To the Bible student these striking dec-

larations are full of meaning and are plainly fulfillment of Scripture. It is written in Matt. 24:37: As it was in the days of Noah so shall also the coming of the Son of Man be. Turning to Gen. 6:5 we read: And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Then again turning to 2 Tim. 3:13 we read: But evil men and seducers shall wax worse and worse, deceiving and being deceived.

When these things come to pass then look up and lift up your heads for your redemption draweth nigh.

The coming King is at the door,
Who once the cross for sinners bore,
But now the righteous ones alone
He comes to gather home.

Missoula, Mont.

ON TRIAL

IN a company of tourists on one occasion there was a young woman who, looking upon a noble painting of Raphael, said: "That does not appeal to me. I do not think much of that picture." The verger who was conducting the party through St. Peter's, Rome, replied: "Madame, Raphael is not on trial." A very gentle but very suggestive and appropriate rebuke to the fresh and rash young lady. Not the great artist, but she and all others who looked upon the fruits of his marvelous genius were on trial as to their education and power of artistic appreciation. In criticising Raphael she was passing severe criticism upon herself. So, when we come face to face with an inspiring truth, an ennobling principle and a clear duty, and are able to say that they do not appeal to us, we are passing a heavy criticism upon ourselves. Let it not be forgotten that truth, principles and duty, that Christ and God are never on trial, but rather are we always on trial mentally, morally and spiritually by the attitude we assume toward those things and persons.—Sel.

Editor Restitution Herald:

I want to say to Bro. Drinkard that his article in the R. H. of Sept. 6, is in accord with the word of God. It does me good to read it. We cannot teach the resurrection enough. It is our hope of life and the only way the wicked can receive their reward is through the resurrection. Bro. Drinkard's article in the R. H. of Oct. 11 on "Did God Foreknow," has settled my mind on that question. I was bothered some to understand it. Sr. Horn please read the 9th and 10th verses of the second chapter of second Peter.

M. S.

WORTH REMEMBERING

THAT the tongue is not steel, yet it cuts.
That cheerfulness is the weather of the heart.

That sleep is the best stimulant; a nervine safe for all to take.

That cold air is not necessarily pure nor warm air necessarily impure.

That a cheerful face is nearly as good for an invalid as healthy weather.

That there are men whose friends are more to be pitied than their enemies.

That advice is like castor oil—easy enough to give, but hard to take.—Sel.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

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Editorials and Church News.

Through the kindness of a sister beloved, The Restitution Herald is to have a new home all its own. A brick building within a block of the business center of Oregon has been bought and possession is to be given at once that necessary changes may be made. Then we will move into commodious quarters where we will not be crowded as we have been for a long time past. We mean in a short time to give a cut in the Herald and will then divulge the name of the one who has so kindly remembered our needs. In the meantime we shall need to collect every cent due us that we may pay our extra bills and keep the work going. We mean to try to make the transfer of machinery without the loss of a single issue to our readers. When this change is made, we will have one of the best equipped printing establishments to be found in any city the size of ours. Look at the label on your paper and see just how much is coming to us on that account.

On Friday evening at the conclusion of the evening service at our church in Oregon, Clarence Carpenter applied for baptism, and on Saturday afternoon Bro. F. E. Siple conducted the service that gave to him the name of Christ. We are glad

to see now and then one coming thus to take upon them the duties attending a service so solemn. We wish there might be many. We extend to Clarence the glad hand of fellowship with a prayer for his final victory when the Lord comes. The attendance at these meetings has been very good considering the brief notice that was given for the same.

Born to Bro. and Sr. F. E. Siple, Oregon, Ill., on Oct. 27, a little girl which is to be known as Dorothy Ann. This is the fourth little girl to come to this home. Bro. F. E. says that he now has a complete quartette of girls. It is our judgment that his joy would have known no bounds had Providence supplied him with a boy soloist.

During our absence the editorial column may suffer somewhat, however the space will likely be filled with more profitable matter.

REMITTANCES

Mrs. Ruth A. Wachtel; Mrs. Alice Williams; E. S. Oliver; J. E. Hammond; Miss Elizabeth Ordnung; Mrs. Diana Murphy; Mrs. W. L. Kuhns; Leota B. Hanson; A. E. Shaw; Mrs. Ethel Johnson; Alice B. Haupt; Mrs. Eliza Morris; Chas. S. Carter; A. E. Renneker; G. E. Coats; Mrs. Alice Wolford.

EMERGENCY FUND.

A. E. Renneker 4.00
Mrs. Alice Wolford 1.00

Notices.

Notice

We are planning to begin a series of special meetings with the brethren at Eldorado, Ill., on Thursday night, Nov. 10th, to continue over Sunday, Nov. 20th. The co-operation and assistance of all lovers of the truth who are so situated as to be able to co-operate will be greatly appreciated.

Yours for the Gospel of Christ,

F. E. Siple.

Reports.

Baptism

During the week of meetings recently conducted at the Oregon, Ill., church, Bro. Clarence Carpenter expressed a desire for the closer relationship with the Savior, and so on Saturday afternoon, Oct. 30, he was inducted in the waters of Christian Baptism.

Bro. Clarence, formerly of Brumfield, Ky., is a young man of good character and pleasing personality, and we are very glad to now be able to number him among the members of the Church of God at Oregon. We recommend him to the fellowship of the brethren, and pray the Father's blessing and guidance to rest upon him.

F. E. Siple.

Report

Beginning Oct. 16th, at the Raker Church House, Delta, Ohio, was held a two weeks' series of meetings by Bro. T. A. Drinkard of Waterloo, Iowa. This is the

first time that Bro. Drinkard has been among us. We had read his articles, which often appear in the Restitution Herald with pleasure and interest and for this reason we were very desirous of hearing him talk. Through Bro. Archie Donahue's high recommendation of Bro. Drinkard after hearing him at the Illinois Bible School and Conference, we decided to have Bro. Drinkard come to us if possible.

Words cannot express the pleasure and benefit received from the wonderful lessons Bro. Drinkard gave us while here. Bro. Drinkard is surely a fearless speaker, speaking the truth at all times, regardless of whether or not it is pleasing to the ear. We wish to express our thanks to the Iowa brethren for letting Bro. Drinkard come to us.

Sunday, Oct. 30, was the last day of our meeting and one long to be remembered by all. We had an all-day meeting. The brothers and sisters of the faith with other friends took their dinners and through the kind and welcome invitation of Sr. Sophia Gill and husband, who live but a few steps from the church house, threw their house open to us all day, where we all enjoyed a bountiful dinner and supper. After dinner we assembled in the church house where we received a great lesson on Truth and Error, Bro. Drinkard showing us the Rock and Error built on the sand by man. We wish to thank Sr. Gill and her husband for their kindness and hospitality. How grand and beautiful it is to be among friends and those of like precious faith. But the sad side of the picture is that of parting. What a happy time it will be when we need not part any more. May the time soon come.

Bro. Drinkard left us Monday, Oct. 31st, for Tiptecanoe City, Ohio, where he begins another two weeks' series of meetings. While there are no visible results here from our meeting, yet we could think no other way, but the good seed sown has fallen into fertile soil and sooner or later it will spring up in all its beauty. The weather was fine during the meeting and the attendance and attention good. Our love and best wishes go forth with Bro. Drinkard and to the brethren at Tiptecanoe City for their success in the meeting which they are beginning. May much good be done to the honor and glory of God and his Son Jesus, the Christ.

Your brother and sister in the hope
of eternal life,

Mr. and Mrs. Roscoe Dunbar.

Report

The Quarterly Conference of the Church of God convened at Coats Grove, Mich., Oct. 21 to 23. Bro. Blakely, our president, was present at the opening session. Bro. Conner of Cleveland, Ohio, was on hand for the first sermon and each succeeding service and did the talking except on Sunday afternoon when Bro. Blakely spoke.

Bro. Conner gave splendid educational sermons throughout. The full house of listeners spoke well for the interest manifested.

The Disciples, or Church of Christ, brethren offered their building for this meeting. It was accepted with thanks. Meals were served in dear old Sr. Coats former home, and such eats as we had— tables loaded with good things which all enjoyed. These meals were furnished free of charge, Bro. Edwin Coats refusing pay, saying they

wanted to do that themselves. We all understand what a benefit this was to the Conference fund.

Business meeting was called to order by Bro. Blakely, Saturday at 1:30 P. M., and the question of changing the time of the annual Bible School was brought up. After discussing the several reasons for this change Bro. Richardson moved that the Bible School commence on the usual Time of the Annual Conference, and the Conference come immediately after the classes. Bro. A. K. Richardson seconded the motion and it was unanimously carried.

The next question before the house was the work of the National Bible Institution. Brothers Blakely and Conner made very plain the great need of such an organization. After it was thoroughly talked over, and questions asked and answered, a motion was made that the Conference accept the Constitution of said N. B. I. as amended at the Waterloo, Iowa, meeting. Carried unanimously. Sr. M. A. Woodward had a blank ratification paper which she passed to those who had not already signed one, and got thirty signatures. So many do not realize the need of immediate action in this respect and have laid the Restitution Herald of Sept. 27th aside without signing the coupon therein contained. We hope that all will immediately sign and send to F. L. Austin, for nothing can be done to hasten the work until 1000 have signed their names and sent them in.

One sister writes me from Blanchard, Michigan, "Can it be possible that our people are really waking up to the great needs of the work?" Yes, some are, but, brethren, do not leave this splendid work for just a few to do. If all could realize the sleepless nights and hard work done, the personal expenses already freely given by the Committee, I know every lover of the truth would be willing to do their share immediately. Your name and prayerful influence is needed before the work can proceed. **Work today, tomorrow may be too late.**

Sunday P. M., after services, the president asked the committees to meet him to adjust the financial needs of this meeting, which was done.

The Conference closed Sunday evening. The house was full, to listen to another fine sermon by Bro. Conner. Thanks were expressed by the president to the people for the use of their church and to the brethren for their splendid hospitality. "God be with you till we meet again" was sung, good byes given, and we stepped out into God's future with renewed strength to work for him.

M. A. Woodward, Sec'y Pro Tem.

The Sunday School.

By Alta King.

PAUL BEFORE THE KING

Lesson 8. November 20, 1921.

Lesson Text: Acts 25:1 to 26:32.
Acts 26:1-8

Golden Text: Now hath Christ been raised from the dead, the firstfruits of them that slept.—1 Cor. 15:20.

Memory verses: Acts 26:19, 20.

For Study

In this lesson we come to the place in the history of Paul where he is to go to

Rome. Read Acts 24 so as to get the connection between last Sunday's lesson and this lesson.

Can you think of any blessing that might have come to Paul through his long imprisonment? Where was his prison and how was he treated? Acts 23:35; 24:23. Would Paul be in need of rest and recuperation after his years of hard missionary work, involving extreme physical and nervous strain? Is God watchful and careful of his people even though he permits them to go through all kinds of hardships? Do you think Paul was content and thankful for this blessing, even though he desired what seemed the greater blessing—freedom? Phil. 4:11.

It will not be necessary to study Acts 25 verse by verse. Read it carefully so as to summarize in your own words. Note the verdict of Festus concerning Paul. This is the second time Paul has been pronounced guiltless by Roman rulers; once by Captain Lucias (Acts 23:29) and once by governor Festus. The governor, also, would have rendered the same verdict if he had not been desirous of bribery from Paul. Why did Festus want Paul to speak before king Agrippa? Read again Acts 25:23:27.

Before studying Paul's speech read Acts 26:3, 26-28, 32 so as to get an idea of the kind of man king Agrippa was.

Paul's speech before king Agrippa is perhaps his greatest speech, at least the greatest we have on record. He seems to have realized that he was speaking to a king that understood and believed the Jewish prophecies. He had been told by Jesus that he should witness before kings, and, without doubt, he saw, what would seem to any of us as a great victory for the Truth, the possibility of converting a king. Read the whole speech. Was Paul thinking chiefly of his defence? Can you pick out a verse where Paul, in his earnestness, forgets himself as a prisoner and Agrippa as king, and becomes very personal? Do you think Paul misjudged the state of the king's state of mind? Account for the king not accepting what in his heart he knew to be true. Verse 8 shows that up to the time he heard Paul, he had been doubting the resurrection.

What promise does Paul refer to in verse 6? Gen. 12:3; 18:18; 26:4.

What inheritance is referred to in verse 18? Note that it is an inheritance "among them which are sanctified (set aside) by faith that is in Christ." Acts 20:32 speaks of the same inheritance. It is an inheritance that belongs exclusively to "set aside ones," and only those "ones" that have been set aside by the faith that is in Christ. Jas. 2:5 together with Eph. 1:9-12, 17-19 tells us what these "set aside ones" are to inherit. Pick out the verses in which Paul sums up what he had been preaching to Jews and Gentiles. Was there anything contrary to the law and prophets?

What was the result of Paul's speech? This is the third time Paul has been acquitted by Roman authorities. How does king Agrippa show more fairness than the other Roman authorities had, when they had found Paul guiltless?

Scripture Reading: Acts 25; 26.

The Children's Lesson: Picture Paul standing before the king, his friends, and all the attendants and preaching the gospel fearlessly to them. Put the sermon he

preached in as simple language as you can. There are some parts which they have already had. Help them to recall and tell these parts themselves.

For Class

Before whom does Paul speak in today's lesson? Relate the circumstances that brought this about. Who was king Agrippa? Tell all you can about him. Read Paul's speech through without interruptions so as to imbibe something of the spirit of Paul's words. Was Paul speaking in self-defence or to convert king Agrippa?

After reading the speech as a connected whole, discuss various verses as various ones in the class may call for them, such as verses 6, 7, 18, 20, 22, 23.

Paul's long and unjust imprisonment is brought to a close in today's lesson so far as Caesarea is concerned. Can you show that this imprisonment was a blessing to Paul?

Notes

Will you give the best of your time to satan, and leave only the remnants to God? God has not dealt thus with you, who gave his beloved Son for you.—Henry Martyn.

Canon Glazebrook gives us this picture of Paul's trial before king Agrippa:

"There sat in mock majesty the freedman, Festus, who from being a slave, had risen by the basest arts to be the ruler of a Roman province—a man whom the whole conditions of his life had conspired to render hard, selfish, unscrupulous, and commonplace. By his side was Agrippa, the shadowy prince of a petty Jewish state the splendor of whose dress was only matched by his servility and insignificance. Before them that shabby, bleary-eyed prisoner, bowed with the premature age of hardship and suffering—the man whom future ages were to recognize as beyond all comparison the greatest man of his generation. The very names of Agrippa the king and Festus the governor owe their preservation merely to the fact that they once had the power to do an injustice to Paul."

The only greatness in the universe comes from service to God.

Of all Paul's addresses his speech before Agrippa is the most finished and elaborate in style, and it represents the high water mark of his oratory. Unfailing tact and courtesy are manifest in Paul's speeches. On every occasion he is the true Christian gentleman. This is particularly noticeable in the manner in which he addresses his various audiences, whose sympathy he is anxious to gain. Paul was essentially a citizen of the world, at home and perfectly at ease amid all surroundings. Another very prominent trait in the Apostle's character, is his thoroughness, his passion for the absolute. Rev. Maurice Jones.

Above all else, Paul the orator is the ambassador of Christ. He relies on him for the words he is to speak. He seeks to hide behind his Lord. He is never so much Paul the orator as Paul the missionary and evangelist.—Peloubet's Notes.

IT doesn't make much difference how good the seed is, unless the planting is done well and the cultivation properly attended to.—Sel.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Berean Relief Work

Since we have adopted the relief department the committee has been requested by different ones to explain the outline of work we are planning to do.

The work of the Bereans is not only to study the Scriptures. We are to help one another. The good work of the Social Correspondence Department, the Isolated, the Tract and others, that are helpful in their way, are familiar to many. Letters of sympathy are written to those who are in sorrow, words of cheer are sent to the discouraged and the isolated by these committees and to make our organization more complete we added the Relief Department.

Relief work is nothing new among our members, but to reach the worthy ones in different parts of the country and avoid duplication we felt the need of doing this in a systematic way.

Do I hear some one say, "That is a modern idea. We must not let that come into the church work." But system is not modernism. For an example we read in our church papers an appeal for help. Different ones, perhaps many, will send a donation. In a short time we will read of another brother or sister, who on account of sickness, old age or misfortune, needs assistance. Nothing will be given. The reason? The ones who gave assistance in the first case cited will think, I responded to the other call, some other one this time will send aid. Others will think the same. The consequence is they receive no help. In this way we are without satisfactory knowledge of how these appeals are met. And there are other cases similar to these.

Now, our plan is that where assistance is needed the name of that person or family be sent to the Berean Relief Committee and we will do what we can to aid each one according to their needs and there will be no duplication and no publicity.

The question has been asked, Are we just going to include the Bereans? We are endeavoring to follow our Savior's teachings and you will find the answer in Luke 10:30-37 and other Scriptures that tell us what our duty is in this work.

Mrs. Orpha Sanford,
National Berean Relief Committee.

193 Spruce St., Aurora, Illinois.

THE ADVENT AND PRE-MILLENNIALISM

THE doctrine of the second advent of Christ, as taught by himself and also by the New Testament writers, is one of the fundamental doctrines of the New Testament. That teaching presents Christ as returning at the close of the age, and usually in connection with judgment for the world, and associated, also, with punishments and rewards.

With the appearance of the Book of Revelation, we have a new phase that becomes closely associated with the previous

doctrine of a second advent. We refer to the 20th chapter of Revelation, its portrayal of a period of a thousand years, which is presented in connection with a reign of Christ. It is difficult to account for the sudden rise of this new feature in Christian faith. The candid student is compelled to admit, that there is little or nothing in Christ's teaching which seems to afford any groundwork for the theory of a thousand years. Just how and when it had its rise, and how quickly it appealed for acceptance to the early church, has never been made clear.

It was, to say the least, a very radical departure, but for all this the view has made its way very largely into the faith of the Christian church, and has been held through the centuries. Naturally, the period injected between the two comings of Christ which it presents, has afforded ground for the fanciful and grotesque. Such views have been multiplied almost without number, nor has the thousand year period ever held a more motley array of views and ideas as to what was to transpire than at the present time. In recent years these have crystallized into what is known as the Futurist School. Its expectations as to future unfoldings in that period are very widely held, and have a very insistent propagation by many Christian leaders.

It is not our purpose to enter upon a discussion of the thousand-year period of Revelation. By some it is put in the past, by others it is variously interpreted, sometimes meaning little, sometimes much. It has proved through the centuries and in our time one of the most perplexing problems in Christian belief.

There has arisen in recent decades a widespread agitation which is aimed primarily at Premillennialism, but which evidently involves, on the part of very many of the agitators, the whole question of a personal return of Christ. Indeed, there are many who are disposed to regard the whole Bible testimony of a second advent to be mystically or spiritually interpreted. It is not always clear as to the exact aim of those who are antagonizing Premillennialism. If their aim is the fanciful theories that have come to be associated with it, there are very many in this body who could sympathize with their work. If, however, the propaganda is aimed at the fundamental doctrines taught by Christ and New Testament writers, this body must dissent. The Advent Christian Church holds unwaveringly, that Christ and his apostles taught the doctrine of a second advent, that it was to be a personal and visible manifestation of Christ at the close of the Gentile age. This testimony points very strongly, also, to the view that judgment, punishments and rewards, are closely associated with that manifestation.

The second advent, and Premillennialism, constitute two distinct questions. The teaching of Christ and the New Testament is surely entitled to separate consideration. If the views of a thousand-year period, as presented in the 20th chapter of Revelation, lead into a maze of fanciful predictions, or to a repudiation of Christ's teaching, then students of the New Testament will go slow at this point. Whatever interpretation may be offered on the 20th chapter of Revelation, it should not be such as to diminish or lessen the fundamental doctrine of Christ's second advent.

That must stand so long as the New Testament and the church stand, and they will stand or fall together. The fanciful views that may have arisen in this field will ever attract discussion for and against, but they should be held as belonging to that field, and not be allowed to minimize or shadow the great expectation of the New Testament.—World's Crisis, Oct. 5, 1921.

We have read the foregoing editorial with a great deal of interest. The Crisis people have for some time been showing more favor to the doctrine of the thousand year's reign and the return of the Jews to their homeland than in former times. It is not surprising in reading their changing views that we should find some things which to us who have believed these things for a long time sound passing strange.

The foregoing article has one such matter to which we wish to call particular attention. It is this:

"Whatever interpretation may be offered on the 20th chapter of Revelation, it should not be such as to diminish or lessen the advent."

It occurs to us that if there is any one doctrine in the Bible that calls for the return of our Lord it is the doctrine of the pre-millennial coming of our King, and his reign upon the earth. We never yet have heard a speaker who believes in the thousand years' reign who has not been a champion of the doctrine of the coming of our Lord. And when we come to investigate the outstanding truths of the Bible we find it amply substantiates all that we claim for that reign. We read that Christ is to reign until he has put all enemies under his feet and that the last enemy to be destroyed is death. That he is to reign "till" he has put all enemies under his feet, indicates that time in doing this will pass. It will not be done in a moment. Christ has never yet reigned in the sense of which this Scripture speaks. He does not reign until he sits upon his throne. He is now upon the Father's throne. He will occupy his throne when he comes with all his holy angels and not until then. We are in training now to reign with him when he comes and the Revelator says that reign will last a thousand years. Why should people be so afraid to investigate the Bible doctrine of the thousand years' reign? Is it because the doctrine holds out something unpleasant or dangerous, or is it only the pain that comes to many when they are obliged to declare that they have for a long time been mistaken?

There are a multitude of passages in the Scriptures that cannot be harmonized upon any other solution than that which is found in considering his reign upon earth to subdue all things to himself. The hope held out to those who are faithful in this age is that they shall reign with him in that age when he reigns. In fact, what is the gospel that does not include this very promise? It would be another gospel, would it not? But once you accept the doctrine of the Bible that teaches the thousand years' reign of our Lord you will find angels and prophets to harmonize with it in the Old Testament and that angels and apostles, as well as the Master himself, in the New all harmonizing their teaching with that great thought. Brethren and friends, it is a beautiful study. Do not be afraid of it. Search it out and get the

comfort from it that the Father wants you to get. It will make a picture that will cause you to forget many present ills. It is the good news that the Father has for you.

S. J. Lindsay.

IS IT TRUE?

By Rufus A. Curtis

IS it true that rewards are bestowed upon Christ's true followers at death? In the estimation of many professed religionists, to call in question the theory that Christians are rewarded at death, is to place yourself in the category of infidelity. If you follow your convictions of truth and take the Lord's testimonies as the men of your counsel (marginal reading of Psa. 119:24), you will soon know what persecution and ostracism mean. John 15:20. Nevertheless,

"He is a coward who dare not be
In the right with two or three."

I care not to ask, as many do, "Is the doctrine received with popular favor?" I have a question of far more importance to press to the front in this investigation: "Is it true?"

The question that Pilate asked: "What is truth?" should not be obsolete yet. John 18:38. Having asked the question let us tarry for the answer, and not summarily depart, as did Pilate. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matt. 16:27. "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5:4. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter 4:13.

Not until the absent nobleman returns does he reckon with his servants. "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him" for final reckoning. Luke 19:11-27. Not until "he shall appear" will his faithful followers be transformed into his imperishable likeness, having their bodies "changed" and "fashioned like unto his glorious body."—1 John 3:2; 1 Cor. 15:51-54; Phil. 3:20, 21.

Christ's followers do not and cannot share in his physical likeness when they go down into the death state to "sleep the sleep of death." Psa. 13:3. They must "awake" from death's dreamless sleep ere that glorious event can take place. Psa. 17:15; Isa. 26:19. "When Christ, who is our life shall appear, then shall ye also appear with him in glory."—Col. 3:4. Not until the "kingdoms of this world are become the kingdoms of our Lord, and of his Christ," does "the time of the dead" arrive, "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 which corrupt the earth."—Rev. 11:18. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but

the goats on the left. 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. 25:31-34.

"Salvation" and Christ's appearing "the second time" are indissolubly linked together. Heb. 9:28; 10:35-37. "The mark of the prize of the high calling of God in Christ Jesus" is not attained without "the resurrection of the dead." Phil. 3:10-15; 1 Cor. 15:35-49; John 5:28, 29; Rev. 20:4-6. "And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."—Rev. 22:12; Matt. 13:36-43.

"Thou shalt be recompensed at the resurrection of the just."—Luke 14:12-14; 2 Thess. 1:4-15.

THE GLORY HOLE

AS we came into the furnace room the stoker was turning away from the glory hole, through which he had been looking into the great furnace. The glory hole is a little peephole to which the stoker can put his eye and examine the fire without opening the big doors and thus losing some of the heat.

Seeing us with our guide, he said, "Would you like to look at the hottest place in the world? Do not look too long, for it might blind you for a time."

One after another we put an eye to the hole and for a moment looked into a brightness like that of the sun. When we turned away, everything for a moment was black.

One after another as we filed out of the room, we remarked, "Why, I am still looking through the glory hole! I can see into the furnace just as plainly as I could when I had my eye to the hole. It makes a spot of light everywhere I look. I did not suppose anything could be so bright as that."

And as I listened to their talk, I remembered the words, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." If the brightness of the furnace and of the sun are too much for our eyes, what must it be to behold the glory of God, who gives light to the heavenly city! God does not now let us look into that glorious place; but sometimes he holds his hand over us, as he held it over Moses in the cleft of the rock and gives us a glimpse of the glory. And how wonderful it is—the glory of God! There is nothing with which we can compare it. It is brightness that would hide the light of the sun as the risen sun hides the stars.

Can it be that God intends his children to be glory holes through which others can catch a glimpse of his grandeur and the glory of his heavenly abode? If we are true children of God, surely something of the brightness of purity and love and holiness will shine through us, so that others may at least "take knowledge of us that we have been with Jesus."

Jewish Sanhedrin Revived

It is reported from Jerusalem that the Jewish Sanhedrin has been officially revived by Sir Herbert Samuel, British high commissioner for Palestine, himself a Jew. The re-establishment of this ancient body is greeted by oriental Jews and English

statesmen as one of the most important religious events since the destruction of Jerusalem by the armies of Titus in the year 70 of the first century of the Christian era, while the opening address delivered by the high commissioner is placed on a par with the first appeal of Nehemiah upon his return to Jerusalem from the court of Artaxerxes. A correspondent of the New York Evening Post says: "That the revival met with unqualified approval among the Jews is shown by the fact that every sect took special pains to be represented except a very few so orthodox that they are called heterodox. And that Sir Herbert was determined to build up the Sanhedrin on its original basis is proved by his method of procedure. Seventy Rabbis participated, assisted by thirty-five laymen. A supreme head was chosen, as well as a court of appeals, consisting of three members. This takes us back to Num. 11:16, where Moses was commanded to gather together seventy men 'known to be elders of the people,' who were to constitute the Sanhedrin of that time. It is a most venerable institution that the English government has revived. And it survived in all its vigor until the fall of Jerusalem in 70 A.D. It was then transferred to this place and then to that, gradually losing its political authority. Then it lost its religious influence. The name was discontinued under the Presidency of Gamaliel VI, in 425." Surely, the fig tree is putting forth its leaves. Those whose hearts God has touched and whose eyes he has opened will greet the above announcement with keen interest. God is standing "within the shadows, keeping watch above his own."—*Serving-And-Waiting*.

WHITE COLLAR JOBS

"THAT young man is looking for a 'white collar job,' he wouldn't be any good to us," reported the secretary to his chief, as the office door closed and a boy of fifteen walked down the corridor. What the secretary meant was that the disappointed boy had sought work only in the office, where neither his hands or his clothes would be soiled. The establishment had plenty to offer in the way of work in the warehouse or in their uptown factory, but nothing that required purely clerical labor.

It is well to remember that most "white collar" jobs that are worth while began as "overall and jumper" jobs. The successful men that sit in private offices directing the labors of hundreds outside were outside themselves once, doing the very things they hire others to do now. And they did these things so well that finally they were selected to direct other men in doing them. Before they are chosen to command they had to learn to obey.—Sel.

ALWAYS take a pleasant thought to bed with you, because you build character while you sleep. Your dominant thought when you fall asleep will work in your brain during the night, and you will awaken in the morning cheerful, strong, resolute to win out that day; or depressed, weak, negative, hopeless, according to the nature of the thought you took to sleep with you.—Sel.

GO forth in the morning to speak and act as if this were your last day.—Sel.

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TRACTS ON HAND.

- (Free for postage. Pay no one for them.) The Resurrection, S. J. Lindsay. Essential Truths, From an old Tract. Where Are the Dead? L. S. Bronson. Articles of Faith, Blush Church, Mo. Martyr or Savior, 16 pp., J. W. Williams. The Coming of Christ, S. J. Lindsay. The Rich Man and Lazarus, Frank E. Siple. Everlasting Punishment, Rufus A. Curtis. God's Promises, Anna E. Drew. Death Reigned from Adam to Moses, Bros. Conner and Robison. "Manifesto," a post card, Anonymous. Conditional Immortality, Rufus A. Curtis. The Thief on the Cross, F. E. Siple. The Sleep of the Dead, Rufus A. Curtis. The Resurrection, 32 pp., John L. Wince.

The Sabbath, S. J. Lindsay. Do not order more than a pound. The postage on a pound is 8c. Send all orders to S. J. Lindsay, Oregon, Illinois.

THE SUNDAY SCHOOL LEAFLET

The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois and may be had as follows: 50 Leaflets for one year, \$5.00; 25 Leaflets one year, 3.00; 15 Leaflets for one year, 2.00. Fractional parts of a year at the same rate.

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By W. H. WILSON.

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THE GATHERING OF THE NATIONS

AS we are in the last days I will give a few uses of Rev. 16:12. "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared."

What is the prophet, John, doing here? Is he looking down the stream of time almost 2000 years and seeing what will become of Turkey? How is it? Does any one know at this present time? I will say right here that Turkey is a nation of the past—John then say: "Behold, I come as a thief. Turkey is no more. What does the prophet Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame." The country of Turkey has adopted the Russian form of government, and is looking to Russia to help her in all future wars. At the present time the nations of the whole world are greatly concerned about them. Why is this? Is the Jew better than anyone else? No. It is the great wealth that the Jew has that the nations of the whole world are after. It is the great amount of gold that the Jew has that is troubling kings and magistrates and rulers and the great men of today.

The nations are preparing for the time of trouble spoken of by Daniel in Dan. 12: 1. Let us turn and see what Paul says about the great nations and about the peace cry. For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:3, 4.

On the 11th day of the coming month our president has a disarmament meeting in which he hopes to bring about everlasting peace. What will happen that day? It is said that the resurrection will take place on that day. I don't know whether it will or not. It would be a grand thing if it would. How about the Lord's second coming? With all the nations preparing for war and the Jews going back to their homeland, before long we will hear the great cry of the nations of the whole world gathering around the Holy City to take a great spoil, but the Lord God will then fight as when he fought in the days of old.

But before the nations declare war the bride will be caught away for the marriage. I again warn you to be on your guard and be ready at any time for nobody knows the time when Jesus will be here.

Ora L. Worley.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.
Marshalltown, Iowa.
104 South 7th St.,

THE WORDS YOU SPEAK

SUPPOSE a great magician should come along and say, "I'm going to put a charm on your words so that you can see all of them after you say them."

That would be great fun, to see words; so you would say politely to the magician, "Thank you, very much, sir." And immediately you would see your words go flying along, looking like gay little golden butterflies. For words of thanks are good words, and would look beautiful if you could see them.

Then you would run about shouting with joy, and each joy word would look like a little bird, flying away and singing. For words of joy and good cheer fly far, and sing to many people.

Then suppose mother would call and say, "Vera, please come and take care of the baby awhile," and you should say, "Oh, yes, mother, I'm coming right away. I like to play with her." Then those words would go sailing away like roses and lilies, smelling so sweet that every one would look up to see them, and smile. For those are love words, and love words are sweeter than the sweetest flowers.

But suppose the day were nearly done, and you were tired and cross, and you whined out to mother, "No, I don't want to do that," or said to brother, "No, you sha'n't have my playthings. Put that right down."

Dear me, what horrid-looking words there would be flying about. They would look very much like buzzing wasps with stings. And I hope you would be so ashamed of them that you wouldn't let another one get out, for unkind words are worse than wasps, and sting far harder.

Suppose a magician like that could come to your town today and lay a charm on the words. Would you find that you are filling your house and neighborhood with butterflies and singing birds and sweet-smelling flowers?—Dew Drops.

SOME HINDRANCES TO ANSWERED PRAYER

IF I regard iniquity in mine heart, the Lord will not hear me."—Psa. 66:18. How many times have our prayers fallen to the ground, unanswered, because of some secret sin, which we have made the foolish attempt to hide from the all-seeing

THE TEMPEST

HE shall give his angels charge
Over thee in thy ways."
Though the thunders roam at large,
Though the lightning round me plays,
Like a child I lay my head
In sweet sleep upon my bed.

Though the terror comes so close,
It shall have no power to smite;
It shall deepen my repose,
Turn the darkness into light.
Touch of angel's hands is sweet—
Not a stone shall hurt my feet.

All thy waves and billows go
Over me to press me down
Into arms so strong I know
They will never let me down.
Ah, my God, how good thy will,
I will nestle and be still.
—Alice Freeman Palmer.

eye of God and the often-seeing eye of our fellow man. Our Heavenly Father, in the holy jealousy of his character, cannot permit the answer to a prayer that is "made" as those of the Pharisees were, that the Lord Jesus tells were as a cloak to cover the inward wickedness of their hearts and lives. How often prayers attempt to rise from hearts which are filled with pride, with the remembrance of personal grievances against others, with a revengeful spirit or with one of the many forms of selfishness, which act as dead anchors to hold those prayers to the earth. And do we not sometimes even hear men stand in the presence of God to tell him what THEY think HE ought to do, etc.? Ah, the folly of all this. To "regard" iniquity in our hearts is to "have respect to it" or to "harbor" it. May the Lord lead us to a heart-searching, a cleansing, a sanctifying, which will tend to "lay aside every weight" from our prayer life.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James 4:3. How searching this is! Lord, wilt thou search out my requests? Wilt thou take away all that is of "self" and wilt thou retain and remember only that which is to Thine Own glory. The business man who is obliged to leave the affairs of his financial life in the hands of one who is to exercise the power of attorney during the period of his absence, dares to entrust only that man who will forget personal, selfish interests and do all for the welfare of his employer. It is "in his employer's name" that he is to act. What a gracious illustration of the "power of attorney" our Lord Jesus has left us—"whatsoever ye shall ask IN MY NAME, that will I do, that the Father may be glorified in the Son." Yes, we are to "write out checks" on the Bank of Heaven—IN HIS NAME—and what a wonderful promise we have—"My God shall supply ALL YOUR NEED according to his riches in

glory by Christ Jesus."—John 14:13 and Philippians 4:19. But are we asking "amiss"—that we may consume our request upon our own desires? If so, let us not expect an answer from the throne of God. The only "guaranteed" prayer is the one—IN HIS NAME.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:24. Here we are brought face to face not only with the greatest difficulty in the way of answered prayer, but the greatest obstacle to every grace of the Christian life. This is the sin "which doth so easily beset us"—unbelief. The old colored preacher commented well upon this verse when he stated that unbelief is the sin which doth so easily "upset" us.

The most heinous, the most insulting sin that can beset the life of the Christian is that of unbelief. Not believe God! How preposterous! Ah, dear Christian reader, let us search ourselves, let us confess to God "who is faithful and just to forgive our sins and cleanse us from all unrighteousness." "All things are possible to him that believeth" because he is trusting in One with whom "all things are possible."

The story is told of the woman who knelt at the side of her bed before retiring to pour out her heart to the Lord in prayer. She lay all of her troubles and cares at the feet of the Lord. When she had finished praying she reached down, picked up all of her troubles and took them to bed with her. This simple, crude illustration pictures to us the attitude of many a child of God. Lack of faith leaves us with a lack of peace and power—yes, a lack of answers to our prayers.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways."—James 1:5-8. "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you."

—Selected by Harriet E. Boice.

EVERY man is the builder of a temple, called his body, to the God he worships, after a style purely his own, nor can he get off by hammering marble instead. We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, and any meanness or sensuality to imbrute them.—Sel.

A WEAK man sinks under prosperity, as well as under adversity. A strong and deep one has two highest tides, when the moon is at the full and when there is no moon.

—Sel.

BIBLE THEOLOGY versus HUMAN THEOLOGY

Article No. 1.

By D. C. Robison

THE above subjects are of inestimable value to the human family. The one saves, the other condemns. The word theology is derived from two Greek words, namely, theos and logos. Theos is translated God, and refers to the one Eternal God. Logos is translated wisdom, discourse, knowledge. We therefore have two theological schools. Both claim to be derived from the same book, the Bible. One is labeled orthodox, the other heterodox. If I claim to be orthodox you are heterodox. We also apply truth and error.

These systems have been established many centuries. The first was known as the school of the prophets. The second is based on traditions and the inventions of men. From Solomon we learn that, God made man upright; but they have sought many inventions.—Eccl. 7:29. That is, they have formulated many false doctrines.

If, today, we preach that there is but one gospel that saves, we are charged with unchristianizing the world and leading them astray. It is plainly evident that Jehovah accepted Abel's sacrifice, it being offered in faith. He rejected Cain's because he rejected the counsel of the Lord God. The two schools began here and have been antagonistic and will remain so until sin has been blotted out and a righteous race, the fruit of faith offering, shall have filled the earth with the knowledge of God and his purpose consummated.

Truth and error stand in strong contrast, error claiming the prior right to doctrine on account of superior numbers, and scholarship. They point with pride to the many educational institutions where their so-called truths originate and are heralded to the world through their highly paid evangelists who claim that God has sent them out to convert the world to their theological ideas. They stand before the world as super-men. Human theology has divided itself into many individual schools where each teaches a peculiar doctrine. They are still seeking for something new. The philosophers and stoics of old Athens belonged to this school. When Paul disputed with them concerning their theological ideas they called him a babbler, as he seemed to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection. He also preached that God had appointed a day in the which he would judge the world in righteousness by that man whom he has ordained: whereof he hath given assurance (offered faith—marginal) unto all men, in that he hath raised him (Jesus) from the dead.—Acts 17:31. A strange doctrine then, so it is today. When they heard of the resurrection of the dead some mocked: others said, We will hear thee again of this matter. However certain men clave unto him and believed.—Acts 17:32, 33.

The two most distinguishing features between these schools is the source from which their knowledge is obtained. There are two and only two sources, viz., From the Bible and from human theological schools. Job was much concerned over the subject as to where true wisdom might be found. He said, Surely, there is a vein for the silver, and a place for gold where they may be found. Iron is taken out of the earth, and brass is molten out of the stone.

The above are subjects most interesting to the world today and are classed as human wisdom. He asks, Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the living. Unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job. 28. The conclusion of the matter with temporal things: the getting of silver, gold and brass, is that they shall perish. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments. For this is the whole duty of man. For God shall bring every work into judgment, with every secret thing whether it be good or whether it be evil.—Eccl. 12:13, 14.

Paul, in writing to the Corinthian church, said, Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Bible theology emphasizes the thought that in Christ is found God's power and wisdom. In human theology is found the trinitarian God in which Christ is revealed as equal in existence and power with the only wise God. This subject will be more fully discussed in our next article.

THE ONLY TRUE GOD versus THE TRINITARIAN GOD

Article No. 2.

WHE purpose in this article to reveal in a logical way the two creeds noted in the above title. Both creeds cannot be orthodox from a Bible standpoint. One is true, the other is false. They both belong to the two theological schools, viz., The school of the prophets and theological universities. The translators of the Authorized Version made a serious blunder in translating the names of the Deity by the one word, God. It is an Anglo-saxon word and means good. It in no way reveals the Eternal One. In the book of Genesis we have four Hebrew words which were translated by the one English word, God. These words are as follows: Eloah, and Elohim are applied to the messengers of the Eternal One, Eloah being the singular and Elohim the plural. These words are sometimes preceded by the word, Lord, which is the equivalent of Adon, singular, and adonai, plural. If these Hebrew words had been Anglicized much confusion would have been avoided. To illustrate: In the first chapter of Genesis we have the plural word, Elohim. In the 26th verse we have the same word, Elohim. The only revelation of the Eternal One

is through his immortal angels. They are known as the Mighty Ones. In the 17th chapter we have the Eternal One revealed through his mighty one by a new name, El All, and means the Mighty One, and is rendered into English by Almighty God. The words are found as prefixes and suffixes of Hebrew words. In Bethel, Peniel, Emmanuel, the suffix is el All and reveals the Deity's name. This word is associated with the word, Shaddai, as Ail-Shaddai, Mighty Ones. In Exodus 6:23 the Eternal One is revealed through a new name, Jehovah. This is given as the English equivalent to Yahweh. This word is rendered into English by the phrase, God Almighty.

When Moses asked for his name it was given as I AM. Some Hebrew scholars claim that the phrase should be, I will be. It is claimed that in this phrase there is revealed the Coming One. In Exodus 34:67 we have Yahweh, Yahweh Ail, who reveals to Moses his characteristics as, merciful, gracious, longsuffering and abundant in goodness and truth. When Moses and Aaron went into Egypt they declared his name, Yahweh, to their brethren in whose name they came. When Jehovah gave Moses the ten commandments he gave it as the One Eternal or the Eternal One.

Israel was commanded to worship Jehovah as the only One. If found worshipping any other God they were punished with death. Ex. 22:20. In Deut. 6:4 we have these words: The Lord our God is one God. When Israel ceased to worship the One God and worshipped with the surrounding nations they were severely punished. All the prophets declared their messages in the name of Jehovah. In the New Testament Jesus is declared to be the only begotten Son of God, Jehovah. The law and the prophets were pendant upon the commandment: Love the Lord thy God with all thy mind, soul and strength. In Matt. 1:23 we have the following: They shall call his name Emmanuel, which being interpreted is God with us. Through Jesus and the New Testament we have the Eternal One revealed through Christ. In John 17:3 Jesus prays to his Father as the only true God. Paul revealed him as the only wise God. In 1 Cor. 8:6 we read: Unto us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by or for whom are all things, and we in him.

In the above we have given but a small percent of Bible testimony to prove that the Eternal is One. Enough however to convince the most sceptical. We purpose now to take up the doctrine of the trinity as a church creed. In discussing the doctrine of the only True God we found no trace of the trinity, therefore we must confine it to a church creed. The creed is usually stated in a church discipline. We therefore call attention to this creed as announced in the discipline of the Methodist Episcopal Church. Article 1. Of faith in the Holy Trinity we have this statement: There is but one living God, everlasting, without body or parts, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in the unity of this Godhead there are three persons, of one substance, power and eternity—the Father, the Son, and the Holy Ghost.

This article presents to the student a peculiar kind of Deity—a triune God—a God of three parts each being a God. All without body or parts. The second article represents the Son as the very eternal God, of one substance with the Father. This doctrine is believed and preached by all the churches—Catholic and Protestant—some churches introducing a mother God. The Catholic Church is the originator of the doctrine of the Trinity. We quote from Athanasius. The Catholic faith is this: We worship one God in Trinity, and Trinity in Unity. There is one Person of the Father, another of the Son, another of the Holy Ghost. But the Godhead of the Father, of the Son; and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate; and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible; and the Holy Ghost incomprehensible. The Father eternal, the Son eternal; the Holy Ghost eternal. Of this creed the late Cardinal Gibbons says, Are not the Scriptures full of incomprehensible mysteries? Do you not believe in the Trinity, a mystery not only above but apparently contrary to reason? In reviewing the history of this creed it is a well established truth that Athanasius was not the author, also that it was not adopted as a creed before the 8th century (A.D.) When the Catholic Church elected the first Pope this became part of their creed. Unless you give assent to this doctrine none of the nominal churches will receive you into their fellowship. It is regarded as nominal Christianity.

In Acts 2, Peter, through the influence of the Holy Spirit, declares the Apostles' doctrine, or creed. It is stated that all who believed continued steadfastly in the Apostles' doctrine and fellowship, in breaking of bread and in prayer.—Acts 2:42. We now note the statements made by the Apostle on the day of Pentecost, at which time he received the Holy Spirit. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonder and signs, which God did by him in the midst of you, as ye yourselves know. He then charges them with having crucified this one whom God had raised up, having loosed the pains of death. This act is prophetic and reads: Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Therefore being a prophet, and knowing that God had sworn with an oath to him (David) of the fruit of his loins, according to the flesh, he would raise up Christ to sit on David's throne. This is the root and Crown-sheaf of the apostles' doctrine. Jesus declares himself as the root and offspring of David and the bright and morning star. Rev. 22:16.

At the house of Cornelius the Apostle declared this same truth. To whom all the prophets witness that through his name whosoever believeth in him shall receive remission of sins. In the 3rd and 4th chapters of Acts the Apostle preaches the identical same doctrine that Jesus of Nazareth was the one whom God declared to be his Son to whom he will give the sure mercies of David. In Acts 13:16-44 Paul declares that God raised Jesus from the dead and will seat him on David's throne. To give him the holy and just things of David is equivalent to giving him the rulership of the world. Contrast the two creeds.

ACQUAINTANCE WITH GOD

By Lyman Booth

TO my young readers I wish to present this question: Have you ever sealed your faith in God by obedience in immersion? Have you ever earnestly, diligently and prayerfully sought an interest in his promises, and communion with his Son, through whom alone eternal life may be attained? If not, then I fear your religious interest is much like one of old when he said to Paul, When I have a convenient season I will send for thee.

Why do we so often see the young avoiding the path of life instead of following the example of pious parents? They know the way but do not strive to walk therein. They do not come to Jesus that they might have life. John 5:40. In the statement made to the Jews who were desirous that he give witness of himself, he gave them to understand that, The works which the Father hath given me to finish, the same works that do I, bear witness of me, that the Father hath sent me. They did not understand the testimony he had given them so he declined to give them others. If they could not perceive the one it was useless to give more. They had never heard with their ears the Father's voice, nor seen with their eyes his form. He had not revealed himself to them in such a manner, and in them no other but the fleshly sense had been developed. For this reason they could not understand the testimony which the Scriptures had given of him, and which he commanded them to search, saying, Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me.—John 5:39.

The word of God which they should have received did not dwell in them in its full meaning. It was entirely outward, therefore their former reading of the Scriptures was lifeless to them. They thought they had eternal life in the letter of the Scriptures. They did not understand that the Scriptures then given were only intended to lead them to Christ—to him who alone was commissioned to impart eternal life. He was the burden of prophetic story, and the theme of David's song. Jesus told them to go and search the Scriptures, and they would find him to be the sum of their testimony, that he was the divinely appointed dispenser of life eternal. They would not come to him but preferred to remain in ignorance. Oh! how many today are resting at ease in the same condition!

Jesus has said, through John in Rev. 2: 10, Be thou faithful unto death and I will give thee a crown of life. In the covenant that God made with Abraham he said, I will be a God unto thee, and to thy seed after thee.—Gen. 17:7. These are great and precious promises, as much so to us as to any one else. God is as willing to fulfill them in our behalf as he was to Abraham; for, while we may not be of his blood, we may become his seed. Paul has said, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.—Gal. 3:29. These blessed promises are still yours, my young readers, if you but love him. Love to God must be the motive power to all Christian activity; for though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand

all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. So said Paul in 1 Cor. 13:1-3.

Happy, indeed, is the one whose God is the Lord, who, having escaped the pollutions of this world, have fled for refuge to the hope set before him in the gospel. Much of his time is given to study of the Scriptures, to gain larger measures of his favors, and a greater portion of his love. This should be the aim of all who are seeking eternal life. It should be begun early in life, and not put off till the closing years of your career are filled with regrets for not having been diligent, and for knowing so little of his promises, his laws and his love. Nor yet to complain that for the time we ought to have been teachers, we need that some one teach us which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. Heb. 5:12. In this gentle reproof which Paul gave his Hebrew brethren we may find a word of caution for ourselves. He tells them plainly how deficient they were in the improvement of their ability to teach, which might have been expected of them for the time they had been in the school of Christ. Instead of being able to teach others they were in need of a teacher in the first principles of the oracles of God.

Some do not fully realize that there is much to be done after conversion. That is but the beginning of an active Christian career. It should be an unceasing progress. Growth is the principal law of the Christian life. Such a life is not satisfied with conversion alone, but wants to build after the pattern of divine beauty, without blemish or defect. It is a continual strife for the best gifts from him who hath called us to glory and virtue. As Peter has said, They give diligence to make their calling and election sure. 2 Peter 1:10. They strive to attain the full assurance of hope, and to know whom they have believed. Then all should begin this work in earnest, encouraging themselves with this assurance: Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and the former rain unto the earth.—Hosea 6:3.

All who come to Christ, making and sealing their covenant with him and continuing faithful unto the end, will be saved: not because they become perfect in this life, but because they are in him who is perfect, and who will perfect them. After the discipline of this life he brings them to the Father, and presents them, faultless, before the presence of his glory with exceeding joy. Christian zeal sets every one possessing it to seeking and aspiring after perfection. It sets every foot to running with patience the race toward perfection. Such an one has the beginning of life hid with Christ in God, and he has the full assurance that when he meets his Lord face to face he shall be like him, for he shall see him as he is.

While you see others turning away from God, and refusing his offer of mercy, will you also go with them? Will you join the company of the wicked and reject him?

Will you continue in sin and say you are too much engaged in business to entertain him? I know you will not admit it, but does not your neglect to come to him prove your utter disregard for his gentle pleadings? If you lack courage to come to him, remember that true courage is to take a bold stand for truth and righteousness, and to so live that no one can bring against you a stronger charge than Daniel's enemies did against him, when they said, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.—Dan. 6:5. They did not succeed in restraining Daniel from praying three times each day. Because of his faithfulness the Lord did not forsake him; neither will he forsake us if we live as true to him as did Daniel. Who has not witnessed the ending of a life in misery and remorse, purchased by sin? Paul has said, The end of these things is death.—Rom. 6:21. Many people, especially the young, treat lightly the thought of communing with God, and look upon meditation and prayer as useless or as folly.

Almost with his expiring breath, David charged his son Solomon to show himself a man. 1 Kings 2:2, 3. How was Solomon to show himself a man? Let David answer. Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his testimonies, as it is written in the Law of Moses: that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. He would advise his son to be humble and just, fearing God—not haughty and proud. The crime of which Daniel charged Belshazzar was that he forgot the punishment inflicted upon his father, who was driven from the sons of men: and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will, and thou his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this.—Dan. 5:21, 22.

Consider well the position of the sinner and the ungodly, then decide which you would prefer to be. Observe how many display indecision, because of the fear of being called peculiar if they make an effort to live after the pattern of Jesus. But why dread making the effort? and why stand back for fear of being considered peculiar, if God is your friend, if the angels are your minstreing spirits, if Christ is your Savior, if the inheritance of the just appeals to you? Are you going to be like the Pharisees who did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God? John 12:42, 43. Consider well the worth of eternal life. Jesus said, For what shall it profit a man, if he shall gain the whole world, and lose his own soul (life).—Mark 8:36. The thing which hinders many from a full embrace of Christ and his promised blessings is a desire to go with the multitude: a shrinking, through shame, from those things which would separate them from the world and their former associates. To such the words of our Savior do not appeal, when he says, Whosoever shall be ashamed of me and my words in this adulterous and sinful gener-

(Continued on page 55)

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S. J. Lindsay, Editor and Manager.

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Fred H. Knedle, Oregon, Illinois.
L. E. Conner, 10407 Westchester Ave., Cleveland, Ohio.
S. J. Lindsay, Secretary and Treasurer.

THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD, Oregon, Illinois.

Editorials and Church News.

We learn with deep pleasure of the baptism of Sr. Bertha Partlow at Casey, Ill. Bro. Conner, on the date of his last visit there, attended to this service. She has considered this matter for a good while. We hope soon to see the husband take the same step.

We had the pleasure, at Maurertown, Va., of meeting Sister M. A. Lillybridge, of Newark, N. J. We were quite well acquainted with her name but had never met her before. She is one of those solid, old-time soldiers of the cross.

Bro. G. E. Marsh, of Marshalltown, Iowa, is moving his family to Fonthill, Ontario, where he expects to begin work with the church there about the 20th of this month.

Sister Goldsmith, of Casey, Illinois, is mourning the loss of her grand-daughter who recently died in California. This grand-daughter was the more dear to her because of the fact that her mother died while the daughter was yet young and Sr. Goldsmith raised her up as her own. Our love and sympathy are extended.

At this writing we are enjoying the hospitality of the brethren at Maurertown,

Va. Our meetings are fairly well attended and good interest is shown. Bobbie is enjoying the trip immensely. While grandma and grandpa are enjoying the mountain scenery, etc., Bobbie finds greatest interest in the horses, cattle and pigs.

Sr. M. A. Woodward expects to leave for California on November 15th. Her address will be 1020 S. Burlington Ave., Los Angeles, Calif.

REMITTANCES

Mrs. Hester Berry; Mrs. Annie McLaughlin; Mrs. C. B. Everett; Mrs. Ada Daniel; C. B. Compton; Mrs. A. J. Chaplin; Mrs. John Cochran; Mrs. Mary Rynearson; Alice Kerr; Fred Seymour; Mary Goodyear; Will Eckert; Mrs. O. L. Miller; Mrs. Mary Hart; Mrs. Mittie Chandler; R. A. Daniels; W. W. Roll; John F. Waggoner; C. A. Nokes.

EMERGENCY FUND.

Mrs. Annie McLaughlin, 1.00
R. A. Daniels 1.00

Marriages.

Schaal-Kanaar

Mr. Ralph Cleo Schaal and Miss Cora Kanaar were united in wedlock at four o'clock, Tuesday, Oct. 25, 1921, at our home in Argos.

After the wedding they went to the home of Mr. and Mrs. Edward Kanaar, parents of the bride, where a bountiful dinner was served.

Mr. Schaal is a prosperous young farmer of the North Salem neighborhood, and expects to make agriculture his future occupation. He is the son of Mr. and Mrs. Noah Schaal who are old residents of the vicinity.

The bride is a member of the North Salem Church of God. She graduated from the common schools of Lapaz and had three years of High School, and is thus equipped to do her part in the newly established household.

They will be at home to their friends upon the farm of Mr. Schaal's father. May the blessings of peace and plenty go with them through their journey of life.

D. E. VanVactor.

Burch-Senff

Mr. Lawrence Ignatious Burch and Miss Mary Elizabeth Senff were united in marriage at high noon, Sunday, Oct. 30, at the home of Mr. and Mrs. Philip Senff, in Bremen, Ind.

Immediately after the ceremony a company of thirty partook of a special repast in honor of the occasion of the newly weds.

The groom is the son of Bro. and Sr. Warren Burch of the North Salem Church, and is a young man of integrity and worth. He was baptized at the Bible School a year ago last July, where he also first met Miss Mary.

The bride is the youngest child of Bro. and Sr. Philip Senff. She is also a member of the Church of God.

The symptoms of matrimony took a sudden turn for the better during last summer's Bible School and rapidly eventuated to the entire satisfaction of both parties

concerned.

May the blessings of heaven rest upon them.

D. E. VanVactor.

Reports.

The Michigan Quarterly Conference

The Michigan Quarterly Conference was held at Coats Grove, Oct. 21-23, 1921. Bro. L. E. Conner was present to do the speaking and was assisted by Bro. F. V. Blakely.

Saturday A. M. the business meeting was in session. At the close of the annual conference at Dutton a vote was taken to have the time of the June Conference and Bible School changed and to have the matter brought before the Quarterly Conference. Bro. Blakely presented the question before the immediate gathering explaining the reasons for the change. It was moved and supported to have the Bible School come on the former time of Conference and Conference to follow the Bible School. Carried.

The treasurer's report showed a balance on hand, Oct. 23, 1921, of \$194.11. This report was accepted.

The work of the National Bible Institution was discussed freely. Bro. Conner made some stirring remarks why the N. B. I. was so much needed among our people. Motion made and seconded that we accept the revised Constitution of the N. B. I. as now presented to us. The motion carried unanimously. After the settlement of a few minor details the meeting adjourned.

The sermons given were very instructive and were enjoyed by all.

At the close of the meeting, Sunday evening, Bro. Blakely made very appropriate remarks in thanking the Disciple friends for their kindness in asking us to use their house of worship.

The brethren had made provision for meals in Sr. A. J. Coats' former home which was very convenient and pleasant.

Mildred N. Heise, Sec'y.

Report for October

	Sermons
Oct. 1, 2, Stanhope	3
Oct. 3-6, Kennard, Nebr.	5
Oct. 8, 9, Pleasant Prairie	3
Oct. 12, Waterloo	1
Oct. 16-30, Raker, Ohio	19
Oct. 31, Brush Creek, Ohio	1
Total	32

The above is a report for the month of October. At Stanhope a nice congregation greeted us, and seemed interested in "the things" about which we ought to give more "earnest heed" to. (Heb. 2:1.)

From there I went to Kennard, Kebraska, just across the state line, for a four nights' meeting between the Sunday meetings at Stanhope and Pleasant Prairie.

The Saturday night before the 2nd Sunday found me at Pleasant Prairie. A small but interested crowd gathered together to hear the things of Scripture presented.

On Oct. 12 I had the pleasure of giving a discourse before our small but faithful class at Waterloo.

The next point visited was Raker, a Union church house, near Delta, Ohio. We had a very nice meeting here, one that will be remembered for some time by me. It was a great pleasure to meet those of the

faith there, the most of whom I had never met before.

Our next place was Brush Creek, Ohio, where I am at the present writing. A report of this meeting will come in the November report. May the Father bless each and every one.

T. A. Drinkard.

Letters.

A Correction

Bro. Lindsay:

In looking over the Auxiliary report of the Nebraska Conference, I find an error. You have only \$3.60 Conference dues, and no Auxiliary dues. It should be:

Conference dues	70.00
Auxiliary dues	3.60

Your sister in Christ,

Mrs. C. A. Stowe.

The Sunday School.

By Alta King.

PAUL'S VOYAGE TO ROME

Lesson 9. November 27, 1921.

Lesson Text: Acts 27:1 to 28:16.

Acts 27:1-12.

Golden Text: Wherefore, sirs, be of good cheer: for I believe God that it shall be even as it was told me.—Acts 27:25.

Memory Verses: Acts 27:23-25.

For Study

Our lesson for this week is concerned, chiefly with the historical account of Paul's trip to Rome, but this bit of history relates several incidents which help to make us acquainted with the man in whom Christ lived; with his abiding faith in God and his indirect ways of directly managing his affairs. If, through our study, we absorb something of this faith; our study will not have been in vain, even though we do not refer to the cardinal points of our belief.

It would be well to study Acts 27:1 to 28:16 until you can give the story of the trip briefly in your own words, and then to look for those incidents that will help us. There are so many verses that do not require special study, that it would be a waste of time to study the lesson verse by verse.

What incident in the very beginning of the trip shows that Paul had come to be held in high regard by those with whom he came in contact during his long imprisonment? Account for this. The fact that his advice, the advice of a Jewish prisoner, was even listened to, also points to the respect in which he was held. What would weigh against the acceptance of his admonitions?

Even though Paul had the unconditional promise that all should be saved, did he recognize that the fulfillment of that promise was to be accomplished through himself and those on board? Did Paul take an active part? Was he cautious even of details? (See verses 30, 31.) Did those on board take an active part? Does the fact that God decrees a thing, exclude man from taking an active part, even from using his God given power to judge and

choose?

What incident shows that Paul's faith in God made it possible for him to radiate cheer and hope? Find two incidents which show that Paul was not ashamed of his faith in God before these indifferent and unbelieving people.

"Paul takes pride in belonging to God. The very first word in his every epistle, after his own name is 'doulas'—'Paul, doulas, slave;' he glories in it. The Romans fastened a little slip of brass on the ankle of the slave, and on his wrist, and on the slip of brass on the wrist was the name of the owner and the word 'slave' with it; and in the forum, in the market place, the slave with the glitter of that slip of brass had to step aside to the slaves' quarters, and the proud, haughty Roman drew in his toga as the slave went by. Ah, but Paul took pride in the glitter of that piece of brass; it was his cherished honor. Do you? Some of you pull down the sleeve of your coat over it."—John Robertson. "We begin by saying, 'Christ is mine;' we go on to say, 'I am his.'"

Was any good accomplished through this adversity and hindrance to Paul's trip to Rome? Would it not have been just as well, or better, if God had let Paul have a peaceful, quiet journey to Rome?

Was God's hand in the saving of Paul in verses 42 and 43? Was it direct or indirect?

This fact, that God sometimes works indirectly, oftentimes causes man to lose sight of the supremacy of God's will and, as a consequence, to exalt the power to will that God has accorded to man.

How did Paul show his untiring desire to serve and be kind after they had all landed safely on the island? Who had been the real leader and commander all during the perilous trip? As we come to know Paul in his greatness let us not lose sight of the one fact that was foremost in his mind. 1 Cor. 15:10; 2 Cor. 3:5; Eph. 3:7.

If we lose sight of this fact we are exalting man, not God through Christ.

Note the effect upon these heathen of the working of the Holy Spirit. Recall another similar incident during one of Paul's missionary journeys. Why did Paul heal these people? Does the record show that he made any impression on them doctrinally? Has this seemingly little side issue of Paul's labors no bearing on the ultimate completion of God's purpose to fill the whole earth with the knowledge of the Lord and the glory of his power? May there not be some things happening today which, while they do not directly concern formal preaching of the kingdom, are nevertheless adding their mite to accomplish this great purpose? Where should we begin to help fill the earth with the knowledge of God? Is self not the most effective and sure place?

Scripture Reading: Acts 27:1 to 28:16.

The Children's Lesson: Make an interesting story of Paul's trip to Rome emphasizing his faith in God and God's care for him. There is much adventure in this story, and it is true adventure, and best of all it is adventure in God's service.

For Class

Read or relate the story as a whole. Then bring various helpful lessons that may be gleaned from the account. Read

the verse or verses that appealed to you most during your study.

COME OUT AGAIN

By T. A. Drinkard

NOW, Bro. Drinkard, come out again as we are after the truth." (Mrs. J. W. Gamble in R. H. of Oct. 25th, 1921.)

Alright, but permit me to suggest that when offering criticism please refer us to the special article, and above all, be sure and quote exactly what I say; and also be sure to quote Scripture correctly. Don't affirm a proposition unless you are sure you are right. Failure to abide by this rule has caused many to fail in their undertaking, including Sr. Gamble. I do not object to her criticism. She has manifested the right spirit, and with the permission of our kind editor, I shall kindly point out a number of mistakes she has made.

I have sought to keep the matter clear before our readers, that while I firmly believe that there will be a general resurrection of all the dead, yet I oppose what others may teach as universal salvation. My arguments will be brought forth in a clear-cut style.

Sr. Gamble says: "Bro. Drinkard talks about two resurrections." In what article did you read of my position thus stated? To my knowledge I have never taken such a position. Thus an imaginary argument is thus attacked instead of the real.

Let us look at 1 Cor. 15:21, 22, and see if we can reach a satisfactory conclusion. Doesn't the 21st verse say: "For since by man came death"? Does Paul mean what he says? Sure! Well, doesn't it also say: "By man came also the resurrection of the dead"? How do you know that Paul meant that only Christians will be resurrected? Let us look at the 22nd verse and read, "For as in Adam all die." Will you admit that Paul knew what he was talking about? Do all die in Adam? Does the all include Christians? Don't evade the issue. Stay on the point until it is settled. What does the all embrace? Study the rest of the verse, "Even so in Christ shall all be made alive." I refuse to surrender the truth for the think-so of men. I submit that Paul teaches that the "all" that die in Adam will be resurrected through Christ.

Sr. Gamble objects to raising only Christians but yet she says: "The subject class, that is, those who did the best they could to get to heaven, but knew nothing of the truth because they never heard it, so this, (dying in ignorance—T. A. D.) like father Abraham, is counted to them for righteousness or will get them a chance for life during the restoration time." Do I understand you to say that "those who did the best they could" are to get to heaven? If you did you failed to give proof that anyone will go to heaven. If they did the best they could, and because they did the best they could will be saved, why use the expression, "will get them a chance for life during the restoration time." If they have a chance for life now, and will have one in the "restoration time," don't you teach a second chance?

Sr. Gamble says: "My Bible says that they (Sodom) shall never see light." Will you please tell chapter and verse where it says so?

She further says: "There is no resurrec-

Continued on last page.)

General Conference of the Church of God

COUNCIL BOARD

Jas. A. Patrick, Pres.,
Eden Valley, Minnesota

F. L. Austin, Sec'y.,
Fonthill, Ontario

L. E. Conner, 1st V. Pres.,
10407 Westchester Ave.,
Cleveland, Ohio

J. S. Lyon, 2nd V. Pres.,
Citronelle, Alabama

G. P. Allard, Treas.,
Box 86
Fort Dodge, Iowa

NOTES BY THE SECRETARY

RATIFICATIONS

On Oct. 29, 1921, the Secretary received official notice from Jas. A. Patrick, President, and Thos. Savage, Secretary, that the Minnesota Conference of the Church of God had ratified the work and organization of the General Conference of the Church of God, and requested membership therein.

To date, the National Berean Society, the Missouri and the Minnesota Conferences have ratified this effort.

Unofficial word has been received that the Michigan Conference, at its recent quarterly Conference, also ratified.

In addition to the foregoing 325 individual ratifications have arrived.

May it be urged that all who endorse this work and are desirous of seeing it quickly move forward will at once send in their personal ratification.

The NATIONAL BIBLE INSTITUTION may not be organized until at least 1000 individual members and 3 state conferences shall have ratified the work of the General Conference. Therefore the work will necessarily remain largely in abeyance until this number of ratifications are listed.

EVANGELIZING

Before this shall have reached the people, the secretary, according to arrangements as per request of the Council Board, will have commenced evangelistic labors, and will (D.V.) devote all of his time and strength to the various interests of the General Conference and the National Bible Institution. Requests have been received from 5 or 6 states for appointments.

It is hoped to make this work strictly evangelistic in character, so far as services for the general public are concerned. It is further hoped to confer with the membership at each place of appointment on matters pertaining to the GENERAL CONFERENCE and its work through the NATIONAL BIBLE INSTITUTION. Experience teaches that the widest possible mutual understanding and co-operation on any given public effort gives the best results. It is the desire of the Council Board that suggestions and consideration shall be received from all those interested. To this end the places visited for evangelistic labors will be consulted with reference to the proposed plans and activities.

That this evangelistic effort may extend as far as possible with the least expense, an effort is being made to arrange appointments with a view to the least of traveling. It is therefore desired that those wishing such efforts in their respective localities will so indicate at their early convenience. Points in Nebraska, Texas, Illinois, Indiana, Michigan and, indirectly, Missouri have, to this date, requested meetings.

When definite dates are known sufficiently in advance announcements will be made through these columns. Also, reports of meetings will be offered to these columns.

HOMES AND BIBLE EDUCATION

FROM October 24 to 28 the writer was in consultation with several persons relative to a plan for co-ordinating our efforts to accomplish the purposes of the N. B. I. All realize that we must commence on a small scale. But all also realize that a general plan should be outlined before the tasks are undertaken.

There are a number of our fellowship, who, for one cause or another, are alone in life. They have means more or less ample to take care of their wants so long as health continues. Some are looking forward to the day when they will enter some one of the Homes which are provided by various societies.

Without exception, those consulted as per above, were of the opinion that provision could be made by our General Headquarters whereby a number of such persons could secure the advantages of home life, together with the advantages of that Christian fellowship and companionship that gives cheer and mutual aid.

Such a community of homes at our General Headquarters might also be made most beneficial in furnishing the atmosphere of home life and Christian counsel to those who are desirous of studying to prepare for some phase of the ministerial labor in the CHURCH. These two elements of life could aid each other most economically and beneficially.

Also, a general publishing house, located in close proximity, could provide many opportunities of occasional labor at a price that might be of benefit to all concerned.

This whole plan is being carefully placed before the Board and it is hoped that the near future will permit of placing before the Church a carefully outlined plan that shall have met the approval of practical business minds.

It is certain that all phases of our labors must be performed with the least possible expense. If all phases can be of mutual aid then much shall have been done toward this end.

EVANGELISTS AND PASTORS

D. E. VanVactor, Argos, Ind.
G. E. Marsh, Fonthill, Ont.
J. W. Williams, Belle Plaine, Iowa.
F. E. Siple, Oregon, Ill.
Mrs. Mary A. Woodward, Grand Rapids, Mich.
J. E. Cowles, Stratton, Colorado.
F. L. Austin, Fonthill, Ont.
T. A. Drinkard, Waterloo, Iowa.
S. J. Lindsay, Oregon, Ill.
A. M. Jones, Eagle Grove, Iowa.
F. V. Blakely, Grand Rapids, Mich.
L. E. Conner, Cleveland, Ohio.
Jas. A. Patrick, Eden Valley, Minn.
C. E. Randall, Mora, Minn.
A. W. Darby, Gresham, Oregon.
A. S. Bradley, Mullin, Texas.
E. O. Stewart, Cleveland, Ark.
J. H. Anderson, Woodstock, Va.

The above named persons, recognized ministers of the Church of God by the various State Conferences to which they severally belong, have requested recognition and approval by the GENERAL CONFERENCE of the Church of God. Their names are therefore announced. If there be no scriptural charges placed against them to show that in character, or habit of life, they are disqualified for the great responsibilities scripturally assigned to all such as enter upon the duties of such offices, their names will be officially listed by the Council Board of this General Conference, to be endorsed and recognized by said Conference in their respective positions.

If there be scriptural charges placed against any one or more of the persons above named, said Council Board will appoint a committee of competent brethren to hear such charges and the evidences therefor, and the answer thereto by the one charged. Should any such charges be sustained, and the one charged decline to make

proper and acceptable correction or restitution, such person will not receive the endorsement of this Council Board, and the name of such person will not be listed among those approved and recommended by the General Conference of the Church of God.

But should such charges not be sustained, then the one placing the charge will be expected to withdraw same, and the person charged will be endorsed by this Council Board, which Board will use its good offices to sustain and encourage such person the same as though there had been no charge laid.

All who have reason to believe that any one of the above named persons are in character or conduct such as is unbecoming those engaged in the Gospel Ministry as Evangelists or Pastors, are earnestly requested to make their reasons definitely known to the President (Jas. A. Patrick, Eden Valley, Minn.) or the Secretary (F. L. Austin, Fonthill, Ont.) of this General Conference, at their earliest possible convenience, that same may receive prompt attention.

It is not purposed to give more than necessary publicity to any action that may arise from this procedure.

The foregoing is provided to the end that by returning to Scriptural teachings relative to such conditions, the Church may protect its name, and the name of its Head, from unjust blame or censure; and further, that the Church may protect the name of any one of its recognized teachers from unjust blame or reproach.

It is hoped that all ministers of the Church will offer their names for this list.

If, after allowing sufficient time, there be no charges laid against any of the foregoing, the Secretary will take steps to have these names approved and so published.

The Railway Passenger Associations will be furnished a list of all approved names.

A CORRECTION

IN the Report of the proceedings of the General Conference, published in the Restitution Herald under date of Sept. 27, 1921, (Identical copy of this Report was sent to four of the Church papers.) under the paragraph reporting the choosing of President, it is stated, "The third ballot resulted in the vote being divided between J. A. Patrick and J. W. Williams, J. A. Patrick having but one vote in excess of J. W. Williams. On Motion of E. W. Moses," etc.

It was at the temporary organization and not at the permanent organization when this close division and the following motion took place, as the Secretary's records show.

In the permanent organization J. A. Patrick was unanimously chosen after having received 60 per cent of all the votes cast.

The Secretary's error is in the compiling of the records and not in the records themselves.

READY FOR BUSINESS

WE are now ready for active work. The Secretary has already taken the field in an Evangelistic way.

Ratifications are coming in but could be received more rapidly. As soon as 1000 ratifications have been booked, steps will be taken to organize the National Bible Institution. As soon as this Organization is in existence, the matter of literature will be taken up. Work has already been commenced with a view to being in readiness as soon as proper organization is perfected. Consideration is also being given to the matter of educational and benevolent work. Just when these activities will be entered upon depends very largely upon the promptness of those who are in favor of the principle of the General Conference, and its National Bible Institution. So let us hear from you at once. Not only your ratification but also any pledges you may have to offer for the purpose of carrying forward the work. All remittances from the States should be made payable in the States. Personal checks or drafts are acceptable. P. O. Orders should be drawn on Niagara Falls, N. Y. This because of the Exchange conditions. Canadian funds may be made payable in Canada or on the Post Office at Fonthill, Ont. Following these directions saves us considerable in the amount of exchange.

Remember there is no limit to the opportunity before us. The degree in which we will occupy the opportunity presented depends almost en-

tirely upon the co-operation offered by the members at large. "The night is far spent, the day is at hand: Let us therefore cast off the works of darkness, and let us put on the armour of light." Soon he that is to come will come, and will not tarry. Let us be therefore on duty, active to the fullest measure of our ability, each in our own several capacity, serving, not self, but the Lord.

We anxiously await your word of approval and co-operation.

PRE-MILLENNIALISM

IT is the inevitable tendency of man to turn every idea that gains a hold upon him into an "ism." This is a matter of little consequence when it is merely one of the vagaries and notions cropping up in every generation that is formulated and labeled as an "ism." But when the idea thus dealt with is a part of the truth of God, the consequences are most serious. It may have been at first a thing of life and power, energizing and shaping the conduct of those who embraced it. But in a little while its name becomes a mere formula, a party badge under which a number are enrolled and to which recruits are sought, a mere husk of doctrine from which the living substance has departed. How little for example, is there in modern "Method-ism" of the life and spirit of the Wesleys!

Or, to take a more conspicuous example: What a tremendous upheaval was caused by the truth of "justification by faith" when that truth penetrated the conscience of Martin Luther, and when he took his bold stand upon it in defiance to the power of Rome! What then has been the outcome? We behold it in that gigantic and diversified system called "Protestant-ism." But what has become of the power of the truth? How many "Protestants" are "justified by faith in Jesus Christ?" How many know or even care what is meant by "justification?" Is it not plain that believing in "justification by faith" has no more power to save a man than believing in the roundness of a circle, or even in transubstantiation?

We have only to lift our eyes and look upon the many "isms" of our day—especially on those of a religious character—to realize that the tendency to which we have referred manifests itself in everything that gains an influence over the human mind. It has recently displayed itself in a striking manner in respect to the truth of the second coming of Christ; and we desire to call the attention of our readers to this, for a very practical purpose.

Some seventy years ago, or more, it was given to a few humble and separated saints and servants of God to apprehend, as a living and sanctifying truth, that the Lord Jesus Christ is truly and personally coming again from heaven; that the time of his coming is near; and that there is no predicted event intervening; so that any day may be the end of the sojourning of his people on earth.

The effect was, that those by whom this truth was thus apprehended became truly strangers and pilgrims on earth. Having this hope in him, they purified themselves, even as he is pure. They set their affections on things above, not on things upon the earth. They occupied their time in serving the living and true God and waiting for his Son from heaven; and inasmuch as they were truly looking for the Savior,

they were delivered from the pursuit of earthly pleasures and earthly gains. And not only so, but they sought diligently to warn perishing men of the shortness of the time, and to urge them to accept God's offer of mercy in the Gospel of his Son, ere the door, be shut.

By the efforts and testimony of those men, and by the power of their consecrated lives, the truth was spread far and wide. But alas! as it gained adherents, its power seemed to subside. Christ did not come; yet the doctrine of his near coming had made considerable headway. It had interesting and attractive features. Books and magazines advocated it. Prophetic conferences with able speakers (well advertized) helped to sustain the interest and make the doctrine popular. And so, by degrees, instead of a few godly saints, truly waiting for and loving his appearing, we have tens of thousands of "pre-millennialists." Thus has the most stimulating, most vitalizing, most sanctifying of truths (to those who truly take it into their hearts) become a great "ism," with its schools, conferences, periodicals, controversialists, and all the appurtenances of a sect or party.

Let us wake up to the facts. Let us recognize that pre-millennialism may be (and with many actually is) as lifeless and as powerless as post-millennialism; and that, if it be (as with many it is) merely a matter of opinion as to whether Christ will come before the millennium or after, it matters nothing at all what a man may think. What does matter, and all that matters, is whether the truth of the Lord's coming (for coming he surely is, and soon) has so entered into the heart as to shape the life and conduct. If it has, then the one so occupied with Christ has no time for pre-millennialism; and if it has not, then his pre-millennialism is only an injury to him, for by its means he is miserably deceiving himself through trusting in a mere name or a mere notion. . . . Even so, a man may accept (as in fact many do) the idea that the Lord's coming is not far off; and be as little affected by it. The sad fact is that the idea of pre-millennialism has found a place in the creed of many in our day, and has become as dead a thing as the other articles thereof. . . .

Here then is a real, a pressing, a serious danger. For it is not too much to say that "pre-millennialism" is liable to be the greatest obstacle to the acceptance of the truth of the Lord's coming. And why? For the simple reason that it looks like the real thing, and is often accepted as a substitute. For a person may be a pre-millennialist, and not be looking for the Savior, or waiting for him at all. . . .

—The Last Hour.

(Continued from page 51)

ation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.—Mark 8:38. The praise of men is of no value beyond the sound of their flattering words. In a very short time it will be of little importance to us whether or not the world loves or despises us.

The important question is, What does the word of God say? After learning his will to abide by it against all the wily and worldly schemes of men, Jesus has said, If any man love the world, the love of the Father is not in him.—1 John 2:15. Know

ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.—James 4:4. No matter how earnestly you may strive you cannot walk in two paths at the same time. You cannot serve God and the world at the same time. To be in his vineyard one day and in the flowery gardens of the world the other six will work no good. One day seeking salvation and following after worldly pleasures the rest of the time; today singing the praises of Christ and tomorrow the praises of worldly things is useless.

Fulfilling the Law of Christ

WE are told to "Bear ye one another's burdens, and so fulfill the law of Christ." To do this as God would have us do it we must shake ourselves out of ourselves and put ourselves into the other person, which is no easy thing to do; but until we learn how to do this we cannot help others, even a little, to live their lives.

Prejudices, timidity, selfishness, unfeelingness all stand up within us, and the wheels of good purpose move so slowly, and the least little thing, such as want of time, or "what's the use," so check our enthusiasm that we forget to make allowance for the difference in education and mode of living between the other person and ourselves; and so more often condemn than help them bear their burdens. Therefore let us put ourselves in the other person's place, helping to bear his burdens, and so fulfill God's golden rule.—Sel.

Speaking of Faults

A MAN was complaining of the many faults of his fellow church members.

"But you have faults," I cried.

"Oh, I suppose so," he answered. "I don't claim perfection."

"Well, haven't all the other members just as good a right to their faults as you have?"

"Yes."

"Suppose, then, every member were just like you—two or three faults apiece. Let's see; six hundred members—eighteen hundred faults, granting each member the luxury of his fault just once a year; say, would the church be any better? Perhaps you enjoy the luxury of yours several times a year. Of course, I don't believe that; but if it were true, what a church it would be by being—just like you!"

"Your reasoning seems to be good," he said, "perhaps I am too critical."—Sel.

OF a truth, perilous times have come. The world has suddenly gone mad! Men are asking the question, "What next?" A spirit of unrest has seized the people. Uncertainty mingles with fear. Murder and suicide, arson and theft are being committed on every hand while the worthy rulers of the allied nations are busy making the world "safe for democracy."—Sel.

I AM so busy now that if I did not spend two or three hours each day in prayer I could not get through the day.

—Martin Luther.

HONOR and shame from no condition rise; act well your part, there all the honor lies.—Pope.

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(Continued from page 53.)

tion promised to the tare class." Have you read closely John 5:28, 29—"And shall come forth; they that have done good, . . . and they that have done evil." Are these who do evil in the tare or wheat class? Doesn't it say they will come forth? Sure it does, and why waste words trying to fight against God, and yet profess to believe him?

You further say: "So the good old people that died will get a chance for life as well as the thief." What "good old people?"—those in Christ, or out? What puzzles me is, how you are going to give them a "chance for life . . . in the restoration time," unless you resurrect them. Are you going to resurrect them through Adam or Christ—which? Then if you resurrect them through Christ, won't they be resurrected? That is the point I am contending for.

You further say: "Would it not look a little revengeful for God to bring up the people of Sodom, with others, just to have the pleasure of killing them again. . . . They were made to be destroyed for a lesson to the wheat class." For a lesson to the wheat class! My, that is the first time I ever heard that. Just think, if you please, the idea that God made a lot of human beings to be destroyed "for a lesson to the wheat class." Then God must have fore-ordained them to that destruction, and no matter how much they wanted to escape they could not if they were made "for a lesson."

Again I read: "The gift of life is bestowed on the ignorant, because their intentions were good." What kind of life? Does this include the heathen and children?

Well, after all, I rather think you believe in a general resurrection. I trust you will see the beautiful Truth as presented upon this question.

(We trust that this may end this style of literature. We beg of our contributors to spend their energies in presenting truth along peaceful lines without reference to one another. If you have a thought that is not in harmony with that of another, tell it and give your proof and let it go at that. We cannot be convinced that the debate which borders on bitterness can be conducive to true spirituality.—Editor.)

COME, take that task of yours, which you have been hesitating before and shirking and walking around, and on this very day lift it up and do it.—Scottish Reformer.

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, November 22, 1921.

Number 8.

A PSALM OF THANKSGIVING

MAKE a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with

THANKSGIVING

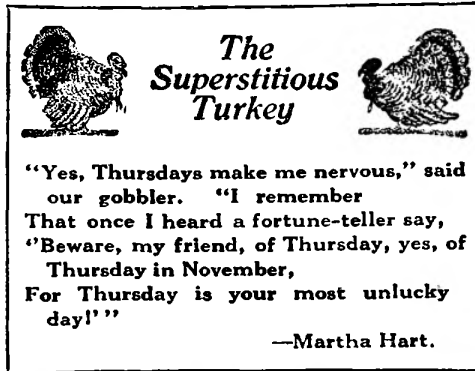
and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

THE JEWISH PROBLEM

THERE is no greater international problem today than the Jewish problem. It is the heart of many other problems. All nations have been thrown by the war into a state of flux. Old systems and institutions are called in question, and the minds of men are unsettled on lines of government, of education, of economic theories. All manner of questions and problems trouble the thinkers of the world. There is the labor problem everywhere. Unrest seethes in many lands. But no problem surpasses that of the dispersed restless Jews, wandering still after so many centuries in rebellion against God. They intensify the complexity of nearly all the troubles of the nations. The Eastern Question has for its center Palestine and the Jew. The reconciliation of East and West, after the estrangements and conflicts of twenty-five centuries, will take place through the medium of Israel in the Holy Land. The problem of world conversion will only be solved when Israel proclaims from Palestine the universal dominion of the Son of Man. Then will come the harmonizing of the nations of the earth with each other. The settlement of the Jewish problem will issue in universal peace among men and between men and God.

What is the Jewish Problem?

The Jewish problem is the question of how the Jews shall dwell in peace among the Gentile peoples of the earth. From the side of the Gentiles it is the question of what shall be done with the Jews. The Jews are a separate people, having a separate religion, separate customs and laws and ideals from the peoples among whom they dwell. They will not mix socially with the Gentiles. They do business with the Gentiles, but otherwise hold themselves aloof. All this leads to suspicion, distrust, dislike and finally hatred and worse. The problem is deepened by the Jewish demand for what they call their rights. When these are granted, as in some Western lands, they are still unsatisfied. They seek, as in this country, to destroy the Christian features of public life. They thus show themselves very largely against the public institutions of so-called Christian lands, the very institutions by which they have the liber-



Thanksgiving Time

THE bountiful harvests are all gathered in,
The bins and the barns runneth o'er;
The cellars and closets are full to the brim
With delicious and bounteous store.

With grateful remembrance we sum up the year,
While our hearts with thankfulness swell;
And as we confess we're unworthy and poor,
With thanks we his goodness will tell.

With hearts full of joy we gratefully meet,
To the God of the nations we sing;
For harvest and health and freedom for all,
We gratefully honor our King.

We will honor our rulers, give praise where 'tis due,
And with gratitude help those in need;
We'll visit the sick, and our enemies love,
Not only in word but in deed.

As in family reunions we meet round the hearth
Where peace and contentment are found,
May God be remembered and gratefully praised,
And nought of unkindness be found.

While we are rejoicing and singing his praise,
As we, our rich blessings enjoy,
May we also remember the lonely and sad,
And to help them our talents employ.

May the years of the future be better employed,
Each day may our thanks be expressed;
May we never more worry or murmur or chafe,
But be grateful and happy and blessed.

With our eye on the mark, and our hand clasped
in his,
May each day see some noble work done;
When the year rolls around and Thanksgiving
day comes

We'll rejoice with the souls we have won.

—Sel.

ties they enjoy.

The problem has been stated in Scripture. Notice was taken of it in the kingdom of Persia about 500 years B. C., as recorded in Esther 3:8:

"And Haman said unto king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's laws."

In Numbers 22:2-6, we see how Balak, the king of Moab, was distressed on account of the Israelites coming up from Egypt.

In Zech. 12:2, 3, the prophet foretells what a problem the Jews will be to the nations in the time of the final trial of the Jewish people. The language is definite and terrible:

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it."

The relation of the Jews to the life and the gospel work in the earth of the Lord Jesus Christ is set forth by the Apostle Paul in 1 Thess. 2:15, 16:

"Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away."

The problem has been manifested in history. We see this from the days of the bondage of Israel in Egypt down to the present hour. Through long centuries of dispersion a people without a land and a land without its rightful people have waited for each other. Each has been a trouble to the nations. The land has been the goal of desire to mighty empires, and it will yet be the bone of contention for the whole earth in the days when the great coming Teutonic-Russian-Mongolian invasion of Palestine takes place. The battle of Armageddon will be fought within its borders, and the flower of the manhood of the earth will fall there to rise no more till the last resurrection. See Ezek. 38 and 39.

Solution of the Problem.

Many solutions have been proposed for the Jewish problem. These resolve themselves into three groups, the Gentile, the Jewish and the divine methods. The Gentile methods of solution are three, by assimilation, by conversion and by destruction.

The method of assimilation for the solution of the Jewish problem has been often proposed by Gentile writers and statesmen. It is also the pet idea of many Jews. But it has always proved a failure. Like Jonah, the Jews are indigestible. Such attempts usually end in more trouble for the Jews and deeper sin for the nations that will not have the Jews to mingle with them. It is a long, sad story, this of Jewish assimilation. It meant the Dreyfus case in France, it meant many another case of sore persecution in other lands, so that the Jews who thought "to become like the nations" were driven back in sore anguish to their own people. It took this to awaken men like Dr. Herzl to the fact that they were not wanted among the Gentiles, and so led to the formation of the Zionist movement.

The method of conversion will not solve the Jewish problem. The gospel has been preached to the Jews for over a century, but the nation remains as adamant against it. Many individuals have yielded to Christ, but they were cast off and the ranks of the

nation closed up solidly behind them against their Messiah. This is not the solution that God intends. The great mass of the Jews are to be converted after the Church is removed from the earth as a witnessing agency. God is reserving the Jews for a national future in the land of Israel. No method of conversion then in the present time, whether by means of gospel truth or by force, will avail to bring the Jews to the same confession of faith as the Christian Gentile. Force has been tried through the centuries, but with little effect. For nearly three hundred years the Jews of Rome were compelled to hear a priest preach to them in their synagogue every Saturday, but that did not convert the Jewish community of that city.

The third Gentile solution, by destroying the Jews, will also fail. It was tried in Egypt, "but the more they afflicted them, the more they multiplied and grew." It was tried by Haman, but he found his end on the gallows he had made for another. It was tried in Spain, but Spain has sunk to a low place among the nations and is now inviting back the Jews she drove out. It was tried in Russia, and Russia has suffered at the hands of Jewish anarchists more than under her Czars. Old Frederick the Great, infidel though he was, knew something of the philosophy of history. He said that no nation ever persecuted the Jews and prospered.

The wiping out of millions of people is no easy thing. It is a dangerous proposal for any nation to make, and in the case of the chosen people of God absolutely impossible. Yet the attempt will yet be made on a tremendous scale. Psalm 83 tells of a future conspiracy of nations, mentioned under old familiar names of the enemies of Israel, which shall seek to blot out the Jews from the earth. Note verses 3 and 4.

"They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

It is the end-time, when the nations are confederate against both Israel and Christ and when the issue is that the armies of the earth are confounded for ever and men learn that Jehovah is "the Most High over all the earth," verse 18. It will be a terrible day for the Gentile armies gathered against Jerusalem, when a plague of utmost virulence will overtake the men of the united hosts of the world and their beasts. Zech. 14:12-15. This will be the end of the nations that seek to destroy Israel. Their armies will utterly fall, while those who are left will learn the fear of Jehovah and seek his name and worship at Jerusalem. Psa. 83:16; Isa. 59:19; Zech. 14:16.

The Jewish Solution

1. Solution of the Reform Jews. The new ideas of modern times and the pressure of the world spirit on the Jews of Western Europe and of America have resulted in a great change. Thousands of Israelites, wearying of the old ideals and the antiquated modes of worship, and eager to conform themselves to the ways of the Gentiles in worship, have left the ranks of Jewish orthodoxy and organized a new movement known as Reform Judaism. They based their movement on the ethical principles of Mosaism, and forgot the teachings of the prophets. They have accepted the results of the higher criticism as final

for their attitude toward the Bible, and the evolutionary teachings of modern science are the basis of their attitude toward the universe. They deny that the Jews are a nation and they discount utterly the hope of a return to Palestine. They are therefore bitterly opposed to the Zionistic solution of the Jewish problem, finding the real mission of Israel to be to spread the doctrine of the unity of God over the earth, and holding that their dispersion is a providential factor to this end.

ing that their dispersion is a providential factor to this end.

The Reform Jews are in many respects the modern Sadducees, wealthy, cultured and occupying a high place in the communities where they dwell. They are usually satisfied with this world, and as Palestine is nothing more to them than a long-buried memory, they have no love for the idea of a return there. They fear that the assertion and development of Jewish nationalism will cast suspicion on the allegiance of Jews to the lands where they find their homes. So they combat Zionism with great energy of words, as Dr. Jastrow in his Zionism and the Future of Palestine, and Mr. Morgenthau in his article, "Zionism a Surrender, Not a Solution," in The World's Work for July.

2. The Zionist Solution. This is too well known to need any special unfolding here. Great numbers of Jews have come to believe that it is not for them to wait for the coming of a mighty Messiah to lead them back to Palestine. They must take the solution of the Jewish problem into their own hands and by their wealth and brain and brawn work out their own salvation from the present impossible state of things in the midst of hostile Gentile nations. Thus the Zionist movement for a return to Palestine arose out of a sort of infidelity to the idea of Messianism. It means a return to the Holy Land to build a nation on the natural plane, on the plane of the nations of the world. It is a building, therefore, without God. The words of Psa. 127:1, describe it: "Except the Lord build the house, they labor in vain that build it." No wonder the movement finds danger and trouble on every side and that their chariot wheels drive heavily.

How God will Solve the Jewish Problem.

The divine solution of the Jewish problem involves four great stages. The Jehovah of history, who sits and watches the unfolding drama of the ages (Isa. 18:4), will interpose when all things are ready for his mighty hand. He is permitting the self-willed Jewish nation to go on its own chosen way. When they have wrought all that human wisdom and wealth can do and when dire distress comes upon them, then they will be ready for the divine interposition.

The first stage in God's future working for the redemption of Israel will be judgment of the Zionist Jews. There is no other way by which God can bring the proud, unrepentant people to a sense of their dependence on Jehovah. It is a principle of the divine government, to teach the rebellious by judgment, as in Isa. 26:9: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

This great judgment is vividly described in many places in the prophets. Jeremiah says, 30:7: "Alas! for that day is great, so that none is like it; it is even the time of

Jacob's trouble," as if there had never been any other time of trouble to the house of Jacob. Daniel describes that period thus, 12:1: "At that time (the time of the conflict with the Antichrist) shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time." Our Lord Jesus predicted the same time of trouble in Matt. 24:21: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

These three prophets foretold the same time of trouble, the great tribulation. We know they speak of the same time, for each describes it as unparalleled either before or after, and two of them declare that Israel shall be delivered at that time. The same events precede and follow this time of trouble. There can be no mistake as to what time this is nor as to the purpose of the judgment. It is during the reign of the Antichrist, and by the Antichrist, and because of Jewish acceptance of the Antichrist as Messiah instead of the Lord Jesus. See Daniel 9:26, 27; John 5:43. Because of that terrible insult and rebellion, Jehovah will punish the returned Zionist Jews in the land of Palestine.

This awful judgment is described in more detail by Zechariah, in chapter thirteen, verses 8, 9: "It shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire and will refine them as silver is refined, and will try them as gold is tried."

The full process of purifying the mass of Jews left in the land, the third part, is carried out in Jerusalem, as revealed in Ezek. 22:17-22. See also Zech. 14:1, 2. The passage in Ezekiel reads:

"Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God: Because ye are all become dross, behold I will gather you in my anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you."

Study these terrible words. One shudders at the thought of what is to come on the unbelieving Jews in the Holy Land and in Jerusalem in the years just a little beyond our present horizon. One's heart goes out to those poor, unsuspecting Zionists. We see them on the streets, we hear of their wonderful enthusiasm for the land of their fathers, and we pity them in their blind unbelief. Oh that they might yet hearken to the call of their great Messiah! But we know that they will not. God's word makes it clear that the Jews will return in unbelief and accept the Antichrist as their Messiah. Poor blinded Israel! By the fires of the awful siege in Jerusalem God will burn out of them their unwillingness to hearken to him. Their terrible distress will drive them to call upon Jehovah.

So we come to the second stage in the divine settlement of the Jewish problem, the rescue and the conversion of the nation in the city of Jerusalem. When the agony is come to its height then shall they cry, as in the words of Isaiah 64:1, "Oh that

ACQUAINTANCE WITH GOD

By Lyman Booth

thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence." Then he answers them in his love and comes down to the Mount of Olives, whence he had ascended, and the mountain cleaves before him, as Zech. 14:4 tells us: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the south, and half of it toward the north." A way is thus prepared for the escape of the people of the city.

At that time will be fulfilled that spoken of in Zech. 13:9: "They shall call on my name, and I will hear them; I will say. It is my people; and they shall say, The Lord is my God." This marks the conversion of the nucleus of the Jewish nation in Palestine. It is the same thing that is told in Rev. 11:13: "And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven." That refining fire in Jerusalem means God's final choosing of Israel for himself, as he says in Isa. 48:10: "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."

In the third stage of Jehovah's future work for Israel, he will cleanse of sin the whole house of Israel still left among the nations. The converted Jews in Palestine will go forth to declare the glory of the Lord in all the earth, and the hosts of Jews who had not returned to the Holy Land will repent, humbling themselves at the call of the Lord. Thus there will be a conversion of the Jews before they go back, as the Zionist Jews are converted after they return. On this see Deut. 30:1-3. It will be with grief for their sin that these Jews will return.

The Lord will deal also with the ten tribes of Israel, who have been lost to history but not to God, to cleanse them and to purge out the rebels from among them. Ezek. 20:35-8; Amos 9:9, 10.

The fourth stage will be the restoration of all the tribes of Israel to their own land. The Jews and the Israelites will return and will be united as one nation in the land. Isa. 11:12, 13; Hosea 1:11; Jer. 31:8-11. From these and other passages we see that the Lord will lead back a humbled and repentant people. Jehovah will use the Gentiles to carry them back, as told in Isa. 60:9; 66:19, 20. For the reunion of the twelve tribes into one nation, see the symbolism of the two rods in Ezek. 37:15-22. That glorious day will fulfill the glowing prophecies of the prophets of Israel, when God himself will bring to pass the Zionism of the Scriptures, the true Zionism, in fulfilling the heart desires and prayers of repentant and obedient Israel.

—Jewish Missionary Magazine.

(Sent in by S. J. Wilson with a request for comment on it by others.)

EVERY time any nation lays the keel of another battleship, it feels impelled to protest that its intentions are entirely peaceable toward all the rest of the world.

—Sel.

JESUS said, No man can serve two masters. The only way we can attain the reward of faithfulness in little things, which qualify us for greater is by a total renunciation of mammon—a complete surrender of self, time and means. We cannot rightly use our earthly goods unless we make choice decidedly between God and the world; and then with undivided aim refer all things to the one Master to whom we have wholly consecrated our life. We must remember that true faithfulness knows no distinction between great and small duties—between small and large offerings. For from the Father's point of view nothing is large or small, as we measure them. The worth depends entirely upon the motive. The largeness of any act, we may do, is not the true measure of its greatness. Any deed done from a holy and pure motive cannot be justly considered small. The least deed as well as the largest can be done from the loftiest motive, and weighs as much in God's scale of justice. The widow's two mites outweighed, in our Lord's estimation, all the gifts of the others combined. His standard of commendable offerings and gifts depends, not on our surplus, but rather on our deficiency. Not what we will not miss, but that which is a real sacrifice. He will not refuse the offerings of the poor because of their smallness; neither will he accept the offerings of the rich because of their largeness. The widow cast in more than they all, not in money value, but in moral worth. The praise he gave her has gone to all quarters of the globe and with it has gone the great truth, that in his sight it is the motive that gives an act its true character. Her self-denial, in her pauper condition, was greater in his sight than that of the wealthy Pharisee, who had contributed but a portion of his gold. The Pharisee was soon forgotten, but when she drew back her empty hand and turned away to toil for more, she went away with a mine of priceless treasures which Jesus gave into her keeping, the value of which has survived the centuries.

Be decided for God, and the world will admire your consistency, though they may despise your religion. Use Scriptural methods for the conversion of others, but do not diverge from the straight path of duty, knowing that, if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. 1 John 1:6, 7. It is this firmness of faith that overcomes the world.

The three Hebrew children furnish a striking example, when they said to the king, Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy Gods, nor worship the golden image which thou hast set up.—Dan. 3:16, 17. When one enters Christ's service he must do it upon the express condition given by Christ when he said, If any man will be my disciple, let him take up his cross and follow me.—Matt. 16:24. Let him bear his cross every day, and not lay it aside. Let it be his

glory, his pride, and joy. Be not ashamed of his words—of the testimony of the Lord.

Some may say, If I could be persuaded that God would welcome me, and if I knew he had extended to me an invitation, then I could go to him without fear. Can he receive a creature so unworthy as I into his friendship and confidence? The invitation has certainly been given. For Christ has said, Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28. The Lord has said, Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool—Isa. 1:18. The friend of publicans and sinners invites all to enter his communion. He is the meek and lowly one, who repels none because of their misery. He will remove the load from the weary, instead of imposing greater burdens. He offers joy and rest in his fellowship. He exacts no extravagant demand, but does require an easy and pleasant obedience, rendered in the spirit of love.

All of the unwillingness to divine communion is on our part, not on his. He offers the hand of friendship to us, and in accents of love, says to us as he said to Israel, Oh, Israel, return unto the Lord thy God: for thou has fallen by thine iniquity. Take with you words and turn to the Lord: say unto him, Take away all iniquity and receive us graciously: so will we render the calves of our lips. I will heal their backslidings, I will love them freely for mine anger is turned from him.—Hosea 14:1, 24. If ever a cloud of doubt lingers in your mind, listen to Job: Oh, that I knew where I might find him, I would go even to his seat.—Job 23:3. And in Jer. 29:11, 13, where the Lord speaks to Israel: I know the thoughts I think toward you, thoughts of peace, and not of evil, to give you an expected end, then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. If the Lord expressed such loving kindness toward backsliding Israel, will he not be as mindful of us also? Surely he has given us a promise, full of affection: Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. 6:17, 18. This is a coming out from all irreligious associations. It requires energy of purpose, kindled and kept alive by faith. Be separate from sin is a command to the persevering and enduring will. Sons and daughters! O, what a power of personal endearment is contained in those two words. When the Father is presented to us as the gospel presents him; when we become assured that his love is so true, that even when we were in the depths of sin and degradation and ruin, fighting against him with all the force of a perverse will; he gave his only begotten Son to be the propitiation for our sins, then the sentiment of love begins to reign within us and claims a supremacy over our former self-will. Then our faith will beget works, and though we be in the world, we will not be of the world. We will then bear the impress of loyalty to him, and in our beings there will spring up other joys in the liberty wherewith he has made us free.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

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Editorials and Church News.

John Ward Scott is the name of a little gentleman who has come to make an indefinite stay in the home of Mr. Ward Scott and Sister Cecile (Cross) Scott, of Clinton, Iowa. We rejoice with these young people on this addition to their home.

Bro. F. E. Siple is holding services near Eldorado, Ill. We trust his labors may bring forth a good harvest.

A letter from Bro. E. W. Moses says they have reached their home safely in Houston, Texas. They have been sojourning in the north for some time and made the trip by auto.

Work is progressing on our new home for the Herald. Foundations for the press and linograph are nearing completion. If winter sets in soon, we may not get moved until spring. We had thought to get moved upon our return from Virginia, but this may not be done.

"ETHEL, can't you tell us the shape of the world?" asked teacher dear, encouragingly.

"Yessum; it's in a pretty bad shape just now," replied the precocious child, who had

heard her daddy say a few things at home.
—Florida Union.

A BEE inflicting a sting, it is said, leaves its barbed weapon in the wound and thus being mutilated dies itself. The bee stings itself to death in stinging others. Your stinging may hurt others but it will kill you.—Sel.

A VOICE in the Wilderness (i.e., the U. S. Senate)—"How can we prevent another great war? Why, gentlemen of the Senate, only in the same way in which all the great wars of history have been prevented—by being thoroughly prepared!"—Judge.

REMITTANCES

Mrs. Isaac Fish; Mrs. L. W. McMinn; Mrs. J. E. Lent; Mrs. Lola Clark; Nelson Morton; Mrs. R. Lake; Mrs. Calista Glotfelty; Harriett E. Boice; J. A. Dickinson; Bro. and Sr. from Calif., Fred Hall; Bessie K. Walker; Jennie Kemp; Vernon Boggs; F. L. Austin; Mrs. L. McRoberts; A. S. Bradley; Mrs. Emma Murray; Effie M. Long; E. E. Warren; Louisa J. Presley; F. M. McCrory; Mrs. Martha Sutterfield; Lillian King.

EMERGENCY FUND.

Bro. and Sr. from Calif.,	6.00
Effie M. Long	1.00
Lillian King	2.00

Notices.

The Kansas-Missouri Conference Work

Our Kansas Conference Board in past years paid out more for evangelistic work in other states than in our own state. Nevertheless we plan to keep Bro. W. L. Crowe, of Chanute, Kansas, as a general evangelist to answer calls for meetings in Kansas, Missouri, Oklahoma and Arkansas this winter, to which he will give all his time and talent.

If anyone wishes meetings or desires to help financially to send the gospel of the kingdom to new places, write to any of our Conference Officers as follows:

Pres., Eugene Howard, Morrill, Kans.,
Sec'y., Mrs. Rebecca Anderson, Huron, Kans.,
Cor. Sec'y., Lester Alexander, Burlington, Kans., Rt. 2;
Treas., John Alexander, Burlington, Kans., Rt. 2.

Once More to Our Contributors

Again we call attention to some points which must be observed as long as our present policy is followed.

From the beginning, we have endeavored to avoid those questions among us which are productive only of division and an evil spirit. You may talk all you please about it's being done in the "unity of the Spirit," but we know it is not so done. Our people have so demonstrated over and over again that it cannot be done, and to continue to claim that it is done only convinces honest minds of the insincerity of it all. And so long as it is so and it is our lot to edit the Herald, we do not want to receive for publication anything, either negative or affirmative on such subjects. This is in fairness to all. The Herald goes out to many babes in Christ and we do not care to be responsible for feeding them on conten-

tion, disputations and, in too many cases, abuse. We have personal requests and some letters urging us thus and it is our own disposition as well.

We have observed these contentions for many years among us and we have yet to see the first indication of a growth of the Spirit of the Master growing out of it. Please write what you may believe on any subject, say it in love, and do not criticize others who have good right to their opinions.

S. J. Lindsay, Editor.

Letters.

Dear Brethren:

As I am just a new sister of the Church of God I feel rather timid in writing, but I think and want Bro. Drinkard to know that his article of Sept. 6th is as God's word teaches us. I love to read it over and over again—it's all my hope of life. Also, Bro. Drinkard's article of Oct. 4th in R. H., on "Abraham's Case." Oh, how much that article satisfies me of the great love and promises of God. His promises are sure. Heaven and earth may pass away, but his word will not fail. So let us trust and obey and fill our minds with the things of God and his coming kingdom. Let us not find fault with others but let us all try to love each other better. God will do his part just as he has promised and let each one of us poor beings see that we do God's will as he would have us do it. My prayer is that God will give me grace and that I may live just one day at a time. I love the writings of so many learned men. There is much Bible reading that I cannot understand as well as I wish, but there is enough that I do know and understand that if I live up to and practice it daily, it will inspire me. We surely don't get too much teachings of the resurrection. Give us more, Bro. Drinkard, on such subjects. We need more such teachings.

Your sister in Christ Jesus,

Mrs. E. Pendleton,
1132 3rd St., Webster City, Iowa.

The Sunday School.

By Alta King.

PAUL IN ROME

Lesson 10. December 4, 1921.
Lesson Text: Acts 28:12-31.
Acts 28:16-22.

Golden Text: I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1:15, 16.

Memory Verses: Acts 28:30, 31.

For Study

After making a brief survey of last Sunday's lesson, read Acts 28:12-31 several times and then see if you can answer these questions without referring to the text. If you cannot read through the text again until you find the answer. As you read look for beautiful thoughts and try to make yourself receptive to them.

Had Christianity reached Italy before Paul reached it? What encouragement

would there be in knowing that there were brethren in Rome? What evidence of the instinctive thankfulness of Paul's mind?

How was Paul favored by Roman authorities? Did Paul in Rome work according to the principle, "To the Jew first and also to the Gentile"? Was he loyal to his nation in spite of the wrongs its leaders had done him? Why did Paul want to see the leading Jews in Rome? Was it because he wanted them to help him gain his freedom or was it because he desired to tell them of the "Hope of Israel" for which he was bound? What evidence that the work of the Christians who had been in Rome had not been very effective in spreading the truth? When the leading Jews came back to hear Paul concerning this sect, what did Paul begin preaching to them at once? Enlarge upon the brief summary of his sermons as much as you can. Name some of the prophecies he would need to refer to. What is the outstanding proof of Jesus' Christship? John 5:36. Did Paul have the power to demonstrate that proof when occasion should call for it? What was Paul's success with these Jews?

Was there anger in Paul's parting words to those who would not believe? Considering Paul's love for his brethren in the flesh (see Rom. 9:1-3), what do you think was the dominant feeling? See also Matt. 23:37, 38.

Was Paul's imprisonment any advantage to him during his missionary work in Rome? (Paul's letter to Philemon, written while he was in Rome, gives evidence of his age. He was no longer able to bear up under the strenuous hardships he had been subjected to.) Was God manifesting thoughtful care for his servant, Paul?

How long did Paul carry on his missionary work in this way?

"You could not have dropped into Paul's lodging at any time during the two years that he was at Rome, before the emperor liberated him, without hearing him preach of the 'things concerning the Lord Jesus Christ.' Every arrow in his quiver was aimed at the one target, and he knew how to hit the white of it each time."—C. H. Spurgeon. He preached the kingdom of God, the Father's vast and beneficent plans for his world and how they would work out through Jesus Christ. He was bold in his preaching, as always through the quarter century of work before this; and the Roman authorities allowed him to preach to his heart's content. Those were great years of Paul's life, in spite of his bondage, and the chief fruit was the priceless prison epistles to the Philipians, Colossians, Ephesians and Philemon.—Peloubet's Notes.

Scripture Readings: Acts 27; 28.

The Children's Lesson: Choose as your topic "The End of Paul's Journey." Through questions bring out the events that lead up to the journey and those that occurred during the journey. Then picture the closing scenes, emphasizing the fact that Paul is still preaching the kingdom of God and the things concerning the name of the Lord Jesus, just as he did in the beginning of his ministry.

For Class

Read and discuss the account which brings to a close the written record of Paul's missionary labors. What do we

know about Paul's age during this period? What evidence do we have that God was maintaining watchful care over his servant, Paul? What right have we to conclude that there was no anger and ill feeling in Paul's parting words to those Jews who would not believe? Summarize all the beautiful and helpful thoughts you have gained from Paul's missionary labors.

Notes

"It is the greatest triumph in the world, in times of bodily danger, when men can keep calm, not get flurried and lose their heads, and begin shrieking out that kind of prayer that means distrust. The only prayer that is worth much is that which is like the hand of a little child placed in the Father's hand and so waiting."—Rev. Brooke Herford.

"When I am feeble as a child,
And flesh and heart give way,
Then on thy everlasting strength
With passive trust I stay;
And the rough wind becomes a song,
And darkness shines like day!"

"'Be of good cheer' seems to have been a favorite exhortation of Paul's as it was of Christ, and the reason was the same in each case. As Christ said, 'Let not your heart be troubled: ye believe in God.' It is strange and surprising even to ourselves how absolutely enough we always do find it, just to believe that it shall be even as God has told us, and rest on his word."—Francis R. Havergal.

THE LIMITATIONS OF LANGUAGE

By J. W. Williams

BY this we mean the imperfection of all spoken and written expression of thought, due to the very nature of language itself, which makes it inadequate to express the greatest thoughts and often inaccurate in the expression of the thought intended by the words.

As a simple illustration, consider ambiguity. Take the following words: "I am thinking he is sick." "I am, too." (Thinking or sick?) How much misunderstanding and estrangement has been caused by ambiguity. And how vexed we often are by inaccurate expression of authors. Perhaps you may have reason to be so with this product.

But it may be argued that ambiguity is but a fault of the user of language, not inhering in the imperfection of the language itself, spoken by the user, and may therefore be avoided by properly using the proper words. For example, instead of saying as above, "I am, too," say "I do, too," or "I think so, too." However, there are situations in which, if thought is to be expressed at all, it is impossible to avoid using imperfect expression. For instance, such methods as the following are necessary: To a blind person dark color may be expressed as heavy. This principle gives rise to such words as "sad iron," for sadness is heaviness of heart, in a figurative sense. The heart physically seems heavy, due to the emotional effect of sadness on the solar plexus. Again, in case of the child who knows nothing about heat,—how can you express to him the idea of a sensation of burning? He has never felt it, and there is no such word in his vocabulary because no such fact in his experience. Since "a word is a sign of an idea" language

grows with experience. Hence the language of men is superior to that of beasts and probably inferior to that of angels. So you tell your child the stove will bite, because he has learned the fact of the bite idea early. But as a matter of accuracy stoves do not bite. But the imperfect language is necessary if you speak to him at all.

So our Father with his children. He speaks of his anger, vengeance, grief, disappointment and repentance, his eyes, ears and feet, and of smelling incense and tasting the savor of sacrifices, with pleasure. This principle underlies exorcism, and by it we say "lunatic" without intending the etymological idea of the word, "moon-struck," nor do we, when using "volcano" and "martial," intend to continue recognition of the gods vulcan and mars, who were supposed to oversee working of metals by fire, and matters of war, respectively. Exorcism is based on this idea, for in Scripture "demons," "gods" and the departed spirits of the dead are synonyms and are declared to be "nothing in the world." But if people who believed disease was caused by such imaginary beings were to be spoken to at all about healing disease, it must be in terms they used, hence it was called casting out devils just as we use "lunatic" in exactly the same way. The expression in the one case does not show that Jesus and the apostles believed in departed spirits of the dead any more than the expression in the other case proves that we believe imbecility is due to the moon. The principle is this: Divine truth for mortals must be expressed in the form of words used by them, imperfect though it be, in its forms, its grammatical anomalies, its superstitious, crude and erroneous ideas perpetuated in it and its various other imperfections. But the divine truth is comprehensible just the same, to those of spiritual life.

Perhaps you are wondering what this all has to do with Inspiration, Integrity and Credibility of the Scriptures? This: Since Scripture is divine truth in imperfect human language, it will not do to insist too much on "inspired translation," exact quotation or other attempts to have a revelation perfectly expressed in imperfect language, as we have previously asserted.

FAITH IN GOD'S LOVE

WHAT is love? The deep desire to give itself for the beloved. Love finds its joy in imparting all that it has, to make the loved one happy. And the Heavenly Father, who offers to meet us in the inner chamber, has no other object than to fill our hearts with his love. Because of this, our first and chief thought in the inner chamber should be faith in the love of God. Seek, as you set yourself to pray, to exercise great and unbountled faith in the love of God. Take time, O my soul, in silence to meditate on the wonderful revelation of God's love in Christ, until you are filled with the spirit of worship, wonder, and longing desire. Let us remember with shame how little we have believed in, and sought after, this love. And as we pray, let us hold fast this assurance: Father longs to manifest his love to me.—Andrew Murray.

LIFE, to be true life, consists in love for others.—Sel.

BIBLE IMMORTALITY versus CHURCH IMMORTALITY

Article No. 3.

By D. C. Robison

THIS subject is of vital importance as it is the beginning of theological errors. Upon this is built the whole of the church creeds.

Without it spiritualism could not exist. It is Egyptian, Babylonian, Grecian and Roman mythology modified. Egyptian transmigration of the soul was applied to the other church creeds which gives us the doctrine of the soul's immortality. Babylon adopted it to honor her heroic dead.

It constituted no part of the Bible theology. It first presents to us two persons created from earth elements, with the addition of the breath of life which made man a living soul. This did not impart to the man an ever-living entity. It only caused him to become an active being. The judgment given him was: *Dust thou (Adam) art and unto dust shalt thou return.*—Gen. 3:19. All of Adam's posterity, out of Christ, will share the same judgment. It is a truism, that like produces like. Whatsoever you sow that shall you reap is a clear Bible truth.

We learned as a teacher that the most impressive method to impress a subject on the student's mind was by employing an object. To teach a child the meaning of words an object should be used. We therefore wish to present Jesus the Christ as our object and glean from his and the apostles' teachings the Bible doctrine of immortality. We wish to state that Jesus was begotten by the influence of the Holy Spirit and conceived by Mary, the one chosen by Jehovah. As the Son of man he was empowered with the Holy Spirit to perform miracles which should have identified him as the true Messiah. But it was written: *When we shall see him there is no beauty that we should desire him.*—Isa. 53:2. He was honored by God but despised by men. The preaching of the truth brought him to the cross which entitled him to the crown and the supreme rulership of the whole world. The most important feature in our lesson is God's dealing with his Son.

Peter declared that it was not possible that he should be held by death. It was written: *I will not leave his soul in hell, neither suffer my Holy One to see corruption. This assured Jesus a resurrection out of death. A resurrection means standing again. He was placed in the tomb a dead person. After three days he was raised an ever-living one. His own testimony attests this truth. I am he that liveth, and was dead; and behold I am alive for evermore.*—Rev. 1:18. We stated that the breath of life made the first Adam a living soul. So the Holy Spirit rendered the last Adam a quickening spirit. God, through the resurrection, filled the blood vessels with an enlivening spirit. Hear: *The Father hath life in himself, and hath given to the Son to have life in himself.*—John 5:26.

The change wrought in Jesus as the Son of man and Jesus the resurrected One was as to power over death. There was no change in his physical structure. As proof we give the testimony of Jesus after his resurrection. To prove to his apostles he said, *Behold, my hands and my feet, that it is I myself; handle me and see; for a spirit (phantom) hath not flesh and bones, as ye see me have. This is an object lesson of the most important character. This is Bible immortality and teaches a physical, literal resurrection with all the parts and organs of the body preserved in the resurrection. He ate, which proves that organic functions were preserved. The spirit nature had power over natural food to change it into spirit force as the natural spirit has power to change natural food into natural force. The difference is that the residue of food of the natural man is excreted, but the food of the spirit man leaves no residue of food.*

We have said that this doctrine is fully attested by the testimony of Jesus and his apostles. In teaching this doctrine to Nicodemus, a ruler of the Jews, he said, *Except a man be born again (the second time) he cannot see the kingdom of God. That which is born of the flesh is flesh. That which is born of the Spirit (in the resurrection) is spirit. In the resurrection Jesus was created a spirit being, with a complete, literal, physical form. This doctrine is most fully proven by the words: The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. It is the one born of the Spirit who can come and go as the wind, not the spirit as taught by church theology.* John 3:3-8. In Romans 8:11 we read: *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. To the church at Philippi Paul wrote: Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself.*

In this doctrine there is a testing time after being called by the gospel. Also a time to be immortalized through the resurrection and judgment period when the saints will receive their rewards. 2 Cor. 5:10; Rom. 14:10. Contrast the above with the present day theology and you can see truth in one and only error in the other. Present day church creeds promises as a reward for the morally good a place in heaven with nothing to do but sing praises before a God who has neither body nor parts. Again, the morally good are immaterial, immortal souls. The unfortunates are cast into a hell of fire where they are tortured during eternity. The doctrine of the immortal soul is responsible for all theological theories. Babylon borrowed it from Egypt. Hero worship necessitated a conscious existence and a place for the good and bad. The Jews imbibed this doctrine during the 70 years' captivity in Babylon. We have it in Grecian and Roman mythology. It is pantheistic while the Bible is monotheistic.

The Bible is clear on a physical, literal resurrection. As the personal features of Jesus were preserved, so will ours be preserved. In death he poured out his blood, but there remained the body with all its organs. He presented himself in bodily form. He said, *Behold my hands and my feet, that it is I myself.*—Luke 24:39.

In 1 Cor. Paul writes, in answer to the question, *How are the dead raised up? and with what body do they come?* He says, *God giveth it a body as it hath pleased him (that is, a body of its nature). Again he compares the different kinds of bodies—bodies celestial and bodies terrestrial. So also is the resurrection of the dead: the natural body and the spiritual body. The one is earthy, the other is heavenly. The one is mortal, the other is immortal. Study with care 1 Cor. 15:35-58.*

Grecian mythology presents to us a triune of gods. Jupiter was the supreme god and was worshipped as such. Neptune was second in rank, and was god of the sea. Pluto was third in rank and had dominion over the underworld or hades. Besides there were nine others inferior in rank. Jupiter was regarded as father of men and gods. He is represented as seated on a throne with a scepter in one hand and thunderbolts in the other. In time of severe storms it was believed that thunder and lightning were thunderbolts cast by him to the earth to punish those who had angered him. When it rained it was believed that Juno his wife was shedding tears. In Pluto's region it was believed that he held the disembodied or immortal souls as prisoners for torture. He also had power over devils of inferior rank whose business was to associate with members of the human family and cause the weak to sin and finally be cast into the pit from which there can be no escape.

The honest Bible student can see the source of present day church creeds. It is an embodiment of Grecian mythology. In conclusion we wish to affirm that the Bible no where promises anyone an inheritance in heaven nor an endless existence in hell. The dead know not anything.—Ecc. 9:5. *The dead praise not the Lord.*—Psa. 115:17. *The soul that sinneth it shall die.*—Ezek. 18:4. *Evil doers shall be cut off. The wicked shall not be. Thou shalt diligently consider his place and it shall not be.*—Psa. 37. *Man's breath goeth forth, he returneth to the earth; in that very day his thoughts perish.*—Psa. 146:4. *Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.*—Mal. 4:3. *The wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.*—Psa. 37:20. Consider these texts carefully and the truth will be revealed to you.

THE BIBLE KINGDOM versus THE CHURCH KINGDOM

IN discussing the subject of Bible theology we wish to contrast the difference between the testimony regarding the two creeds. The nominal church people do not themselves agree on the subject as to what constitutes the doctrine, neither do they consider it important nor vital as a doctrine. Some teach that the church is the kingdom. This is not true from the following facts:

(1) The words cannot be used interchangeably in the same text. (2) They are derived from two distinctly different Greek words. (3) The church is ecclesiastical and not political. (4) The church or ecclesia is made up of called-out ones. The kingdom contains an element known in the prophetic word as kings and priests who will aid Jesus in the judgment of the nations and are therefore immortalized. The church is a training school in which we are schooled for future positions in God's kingdom. Rev. 5:10.

Another element in the creed of nominal churches is that the kingdom is a spiritual kingdom and is in the heart or conscience. For proof they depend wholly upon a private interpretation of Scripture, which is in opposition to 2 Peter 1:21. A literal interpretation of Scriptures is a safe method. The subject of the kingdom has its origin in God's purpose concerning the earth and man and is fully evolved in prophetic testimony. When God created man he purposed to make him the world ruler. Gen. 1:27, 28. The failure of the first Adam to keep the law did not change God's plan so he purposed to accomplish the same through a second Son, born of a woman. Gen. 3:15; Gal. 4:4, 5. This son was conceived and brought forth to fulfill the purpose intended for the first Adam. Jesus, the son of Mary, became the Christ through perfect obedience, and obtained eternal redemption and will give it to all who accept him, through faith, as God's power and wisdom. This faith has its foundation in the promises made to Abraham and David.

To Abraham he promised a land and a son. The land was given to him and his seed. Gen. 15:18. This will constitute the territory of the kingdom. To his seed he promised that he should possess the gates of his enemies, and he should bless all nations. Gen. 22:15-19. This seed Paul identifies as Jesus the Son of God. Gal. 3:16. In this chapter he promises an heirship to the same promises to all who are baptized into Christ. Gal. 3:27, 29. In the Ephesian letter the Apostle very emphatically affirms what is written in the Galatian letter. At that time (when ye were Gentiles in the flesh) ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.—Eph. 2:12.

There are four expressions in this verse that I wish to specially call the reader's attention to: (1) *Ye were without Christ.* (2) *Having no hope.* (3) *Without God in the world.* (4) *Being aliens from the commonwealth of Israel, and strangers from the covenants of promise.* Now the logical conclusion of this verse is that salvation is based on faith in the covenants of promise. Further on in this chapter their alienation had been changed to fellow-citizenship with the saints and of the household of God. The covenants of promise are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Eph. 2:19, 20.

We are now ready to inquire, *What constitutes the covenants of promise?*

We have previously revealed the promise made to Abraham and find that it will be consummated through Jesus Christ, Abraham's seed. Gal. 3:16. To us God has revealed himself through the covenants. With David he made a covenant concerning his house and kingdom: *When thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish*

his kingdom forever. Thine house and thy kingdom shall be established before thee forever. Thy throne shall be established forever.—2 Sam. 7:12, 16. Study with care this covenant as recorded here and in 1 Chron. 17:11-16. These two covenants constitute the covenants of promise as given by Paul in Eph. 2:12, 19, 20.

The seed of David is Jesus the Christ. For proof we call your attention to the evidence given by the angel to Mary: The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. In Acts 2:30 Peter states that God raised Christ from the dead to be seated on David's throne. That these statements are prophetic we call your attention to Isa. 9:6, 7, in which he is promised the throne and kingdom of David. The Psalmist predicates the perpetuity of this covenant on the covenant made with the race, that is, on the endurance of the sun and moon. Psa. 89:3, 4, 34-37. It yet remains to be proven that the kingdom and throne herein named will be a literal kingdom and throne.

The word kingdom is the English equivalent of the Greek word *Basalea*, and is used in Scripture to identify human political division, viz., the kingdoms of Babylon, Greece and Rome. Therefore a kingdom must possess the five elements: a king, associate kings, territory, subjects and laws. The kingdom of God prophesied of must be literal to fulfill God's purpose.

In the second chapter of Daniel there are four universal kingdoms mentioned, which are to extend from the Babylonian to the kingdom of God. During the division of the Roman kingdom God will set up a kingdom which, he says, will never be destroyed. It shall not be left to other people, but shall break in pieces and consume all these kingdoms. It shall stand forever. Dan. 2:44. The prophet compares this kingdom to the four kingdoms which were universal and literal. Daniel, in 7:27, describes this kingdom as gaining dominion and a greatness under the whole heaven.

All rulers shall serve and obey him. This kingdom will be an everlasting kingdom.

It should be remembered that at one time God had a kingdom over which David and Solomon reigned. David said, The Lord hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord over Israel.—1 Chron. 28:5. This kingdom was overturned in the reign of Zedekiah, the last of the royal line of David. Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.—Ezek. 21:25-27. By referring to Luke 1:32, 33 you will learn who this one is.

When Jesus began to preach his theme was the gospel of the kingdom of God. That is the good news of the overturned kingdom of Israel. He promised his disciples that they should sit upon twelve thrones judging the twelve tribes of Israel. Matt. 19:28. After his resurrection he remained with them forty days speaking of the things pertaining to the kingdom of God. The apostles understood this to be the overturned kingdom of Israel, as they asked: Wilt thou at this time restore again the kingdom to Israel? His answer was: It is not for you to know the times or the seasons which the Father hath put in his own power.—Acts 1:3, 6, 7. They evidently understood the nature and identity of the kingdom but not the time of its restoration.

To believe in the Christ is to believe in him as the future supreme ruler over the whole earth. Please study carefully the 72nd Psalm; Isa. 32:1; Jer. 23:5, 6; Acts 13:16-39. The Bible student will be surprised with the great amount of Scriptural testimony in proof of the futurity and the perpetuity of God's kingdom. Present day signs indicate that its approach is very near. May it soon and speedily come, is our prayer.

Dear Bro. Lindsay and all of like precious faith:

We are approaching the glad time of the year when we will celebrate the birth of our Savior. December 25th may not be the exact date of his birth, because we are told that the shepherds were in the field with their flocks. It isn't so much in knowing the date of his birth. We know that he was born and that he was to be the Savior of the world.

The world-wide invitation is, Whosoever will may come.

Do we realize the importance of his birth, this wonderful gift to mankind?

Our Heavenly Father has provided a way for the salvation of mankind and the way is through Jesus. He is God's gift to us.

Let us raise our voices in thanksgiving for this gift. If it were not for him there would be no salvation.

So we, at this time, give gifts to each other, and let them be presented with the Christmas greeting and the Christmas Spirit.

As the time is not far distant when Christ will come, and we are anxious that many more may enter the sheepfold before that time, let us give gifts that will instruct those interested that they may accept and be Christ's, watching for his coming.

So we, at this time, are offering our publications at reduced prices, that they may be used as Christmas Gifts. They are as follows:

Pine Woods Bible Class, 85 cents each or 6 for \$5.00.

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If you decide to use these as Christmas gifts, send your order early, so that you may get them before the Christmas rush.

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SUSPICIOUS CHARACTERS

GLADYS read from the local paper in an excited voice: "Suspicious characters were seen lurking about the post office last evening, but they disappeared into the darkness before their identity could be discovered."

"Suspicious characters!" repeated Aunt Louise. "I saw a suspicious character last—"

Gladys started for the library door in breathless alarm. "O auntie," she cried, "what time was it? I must tell father this minute!"

"Your father has gone to his office," said Aunt Louise calmly. "Sit down and let me think just when I saw my suspicious character. As I remember, it appeared at seven and left just before nine."

"And you never told us a word!" cried Gladys, her blue eyes widening. "Was he—lurking?"

"I should say, rather, that she was lounging."

"She!" echoed Gladys, "Seven to nine—why, that was when Nina was here."

Aunt Louise glanced from the handkerchief she was embroidering to the girl's flushed face and smiled. "Don't you consider Nina a suspicious character?" she asked. "I can hardly help classifying your friends since you allow me to hear your enlightening conversations. I gathered last night that Nina was absolutely sure that the new freshman was the Stevens that was expelled from the Kingman High School for cheating."

"She said she thought he must be the one, for she saw the initials 'K. H. S.' in one of his notebooks," Gladys replied. "His seat is just back of mine, and I kept thinking this morning that he was copying algebra over my shoulder."

"Of course you can't help being suspicious now," her aunt agreed. "But, granted that he is the Stevens, he may be trying to turn over a new leaf. I was surprised to hear that interesting bit of news about your new music teacher. I wonder how our school board came to hire a young woman with an uncontrolable temper."

"Oh, Miss Morgan is a splendid teacher!" cried Gladys. "Nina wasn't positive wheth-

er it was the music or the drawing teacher in Camden that struck the boy who refused to sing or draw, whichever it was—she explained it all out at recess."

"But you are suspicious of Miss Morgan, now."

Gladys looked thoughtfully out of the window for a minute. "I suppose it has made us—suspicious characters," she admitted at last.—Youth's Companion.

THE nature of a human being is like a finely cut diamond—it reflects a multitude of color flashes as the light of other personalities is played upon it.

Through the warm glow of brotherly love in your own nature you draw out the most delicate rays of kindness, respect and admiration in others—while a sombre flame of hatred, jealousy or revenge in your heart will cause flashes of resentment, suspicion and doubt in those you meet.—Selected by Lillian King.

IT is one of the strange contradictions of our faith—and life and the universe are full of such contradictions—that the Gospel should have proved itself, unquestionably, a powerful factor in creating happiness; and yet the central figure of the Gospel was a Man of sorrows and acquainted with grief.—G. H. Morrison.

LET no man turn aside ever so slightly, from the narrow path of honor, on the plausible pretense that he is justified by the goodness of his end. All ends can be worked out by good means. Those that cannot, are bad; and may be counted so at once, and left alone.—Charles Dickens.

IT takes all the thought and work which one man can give to run one man right, and if a fellow's putting in five or six hours a day on his neighbor's character, he's mighty apt to scrimp the building of his own.—Sel.

LIGHT moves in straight lines, but darkness has no direction. The man whose inner light is darkness, has no goal; but the path of the just is as the shining light, with an eye straight as the sunlight to its objective, who is Jesus Christ.—Sel.

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A THANKSGIVING OF THE FAITHFUL
By Katie Davis

BEHOLD, God is my salvation, I will trust and not be afraid. Jehovah is my strength and song, therefore shall ye draw water out of the wells of salvation.—Isa. 12:23. Sing unto the Lord, for he hath done excellent things: that is known in all the earth. Cry out and shout, thou inhabitants of Zion: for great is the Holy One of Israel in the midst of thee.—Isa. 12:5, 6.

May we sing in the assembly of the upright and meditate in his precepts in a glad thanksgiving. May we rejoice and in his law delight.

'Tis good to trust in the Lord;
All-wise God, exalted be thy name.
'Tis good to sing his praise,
And shout abroad his fame.

May he lead us through this wilderness
Into a land of peace,
And long enjoy the fruits of his vineyards,
Which he maketh to increase.

We thank thee, Lord, each day,
For blessings we receive,
And praise thee for thy wondrous works,
And thank thee for thy saving grace.

Oh, glad Thanksgiving day to come,
When with the ransomed throng
In joy and peace we sing with praise
The everlasting song.

Then God shall wipe away all tears,
And trials and sorrows flee away;
Then the night with all its fears
Shall pass in the dawn of a perfect day.

I CANNOT choose my surroundings, but I can choose my thoughts. I cannot hinder evil entering my mind, but I need not, unless I like, bid it welcome and ask it to stay. I can get rid of it best, not by direct attack, but by what soldiers call a flank movement. To face the evil thoughts in your own mind, and try to think them out, is, in most cases, to make the trouble worse by concentrating attention upon it. The better way is Paul's—whatever things are true, pure, lovely, and of good report, think on these things. The good will expel the evil. Beyond our speech, our secret cherished thoughts speak for us. Beyond our profession, they declare what we are. If, beyond our poor speech and imperfect discipleship, we want our lives to speak for Christ, we must love him and worship him, just in our inmost hearts.—Archibald Alexander.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.
Marshalltown, Iowa.
104 South 7th St.

THE OPENERS OF THE WELLS

AND so you are much discouraged, Ruth?"

"Yes, Dr. Rankin, I'm just a sort of secondhand worker. I'm not original. The only talent I have is to cheer people along; I have never done an original bit of good in my life."

Dr. Rankin smiled into the earnest young eyes. "Listen to what I have just been reading: 'And Isaac digged again the wells of water which they had digged in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham.'

"In the old Hebrew days the well digger was a benefactor, for water was scarce. Isaac was esteemed just as highly for re-opening the wells that the Philistines had filled as Abraham had been for digging them in the first place. Do you catch my point?"

Ruth shook her head in perplexity.

"Why, Ruth, there is no more important business in the world than just keeping open the wells which the Philistines of sin and discouragement and weakness are continually trying to fill up. And from what I hear you have quick sympathy and understanding, contagious cheerfulness and energy—the very qualities needed for keeping open the will-springs of courage. Do you see what I mean?"

"I think I am beginning to understand."


"The Suez Canal cost a hundred million dollars and nobody knows how many lives," Dr. Rankin went on. "It is worth all its cost, but it would be worthless if dredge boats were not continually at work keeping the channel free from the sands that are always drifting in and that would soon close it again. In the same way the drifting sands of temptation and weakness would soon fill up the channels of communication with God,—which somebody has opened,—if it were not for constant watchfulness and helpfulness on the part of persons like yourself. Do you see now?"

"Dr. Rankin," cried Ruth, "that's the best sermon you ever preached! Won't you preach it sometime from the pulpit? There are so many secondhand people like myself whom it would help."

"I might," said Dr. Rankin thoughtfully. "The Openers of Wells—that would not be a bad subject."—The Youth's Companion.

THE BRIDEGROOM'S AT THE GATE

By F. L. Piper

OON shall the passing night
Fade off the western sky;
There rises high the eastern light,
That tells that day is nigh.

Long have the shadows been
On heart and home and plain;
Long now has been earth's reign of sin,
And long her night of pain.

But shadows soon shall break,
Where wait the martyr dead
In resurrection life to wake,
And rise to meet their Head.

The morning comes at length;
Awake, O earth, and sing!
Church of the ages, gird thy strength,
With day shall come thy King.

Hast thou thy message given
On street and lone byway?
Haste, then, thy task, for on the heaven
Are signs that herald day.

My soul thy case prepare,
Trim well thy lamp and wait;
The night gives place to morning fair,
The Bridegroom's at the gate.

—The Second Advent in Poetry and Song.

COUNTING THE COST

THE dinner table was set, and mother and father were waiting; the little son had been away all morning. Suddenly they heard him coming along the walk. In three jumps he was up the steps, and, bursting through the open door, he eagerly ran to his mother, holding up for inspection a shining fish.

"Mother, see what I have caught!" he cried. "Isn't it a fine one?"

"Yes, I see the fish, and it is very fine," said the mother. "I am sure you must be proud to have caught it, but I see something larger and more important than the fish. I see a pair of good shoes covered with slimy mud from sole to top, a pair of stockings torn in several places, a suit of clothes so soiled that it will have to be cleaned before it is fit to be worn again. And I see a boy who disobeyed his mother and went to the stream alone. Do you think the fish was worth it? Do you think I can be well pleased with even so fine a fish after you paid such a price for it?"

As the boy looked at his soiled clothes he realized with shame his disobedience toward one whom he really loved better than anyone else in the world. He turned from his fish that had appeared so attractive at first, and that had seemed such a big achievement, and with downcast face took his place at the table.

When the meal was over, he said, "After this I am going to think what it means to other people and not just to myself when I start doing anything. It is far

more fun to please you than to catch fish—after it is over. I don't like fishing so well as I thought I did."

And what of grown-up children who go fishing for the prizes of life? Is there such a thing as paying too high a price for a coveted prize? Is it possible to win success and at the same time lose that which makes success worth while? Do we ever pay too high a price for our fish?

It is possible to gain great wealth at the price of honor, advancement at the price of a good conscience, temporary reputation at the price of character, popular applause at the price of truth. It is possible to gain worldly ease and the pleasures of sin at the price of eternal life. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" True success consists sometimes in relinquishing, not in achieving.—Sel.

GOD'S DISARMAMENT PLAN

The Vision

MANY nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.—Micah 4: 2-4.

The Omnipotent Ruler

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.

I am God and there is none else. Unto me every knee shall bow.—Isa. 9:6, 7; 45: 22, 23.

The Law of Love

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.—Matt. 5:43, 44.

The Proclamation

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

The Benediction

The God of peace makes you perfect in every good work to do his will, working in you that which is well pleasing in his sight.—Heb. 13: 20, 21.—Terre Haute Star.

A BIBLE JUDGMENT versus A CHURCH JUDGMENT

Article No. 5.

By D. C. Robison

THE above title is a part of church creeds. There are two prevailing ideas, very distinctly different, originating from two sources, viz., The Bible and the theological schools. Judgment implies investigation and an execution of judgment. A Bible judgment is applied to men and women while in the flesh and is either corrective or retributive, which is final. The judgment of Adam and the antediluvians was final. This kind of judgment occurs when God visits destruction upon a person or a people. Sodom belongs to this class.

When Israel entered Canaan God exercised a corrective judgment to continue the existence of the kingdom to fulfill his purpose. It has been God's purpose to continue human governments so long as they were useful in the government of the people. He destroyed them when he could not use them as instruments in his purpose to better conditions. Babylon gave way as unworthy of further continuance. Their cup of iniquity being full God raised the Medo-Persian kingdom up to continue his plan of filling the earth with his glory. Three Gentile kingdoms have passed from the stage of action and the fourth is now in the last stage of action. Daniel's metallic image is in the throes of the iron and the clay which belongs to the feet and toes. Dan. 2:31-45. The present social, religious, industrial and political condition of the world indicates a change in administration of the affairs of the present cosmos.

In speaking to Israel the prophet said, Of thee I will not make an end. God's judgments will continue as long as sin and iniquity exist. We are in the passing stage from the gospel age to the restitution period, when Jesus the Christ will appear to judge the quick and the dead in his kingdom. The coming age or world to come will constitute all judgments and bring in everlasting righteousness and fill the earth with a righteous race of people. During the period of ages to come God will show the exceeding riches of his grace in his kindness toward us through Jesus the Christ. Eph. 2:7.

Since the covenant made with the woman (Gen. 3:15) God has afforded an opportunity to all his creatures to gain a position in his kingdom. An acceptance of his purpose rendered them righteous and a continuance of a righteous life will assure them a resurrection from among the dead. In their trial period faith and works will determine their status in the judgment where Christ will be our Judge. When he comes he will bring our rewards with him. The world to come will be placed under the rulership of Jesus and his chosen saints. Unto angels hath he not put in subjection the world to come whereof we speak.—Heb. 2:5.

The above is but a brief outline of the judgments rendered in favor of or against individuals or nations. There yet remains a judgment to be applied to a nation which God selected and placed under trial. Their iniquity became so great that he overturned their government for a period known in Scripture as Gentile times. These times were to continue after the destruction of Jerusalem and the dispersion of his chosen people. These times will terminate with the coming of Jesus from heaven and the setting up of his kingdom. New Testament writers speak of this people under the figure of the fig tree. Luke 21:29-31. The fig tree was cursed because it bore no fruit. Its leaves withered but the roots remained alive and in the end will become a holy nation. Ex. 19:5. We glean this from the prophet concerning this people: I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee yet will I not make a full end of thee: but I will correct thee in measure and will not leave thee altogether unpunished.—Jer. 30:11. This judgment is fully taught in the parables of the talents and the pounds. This judgment will occur soon after the return of the nobleman from a far country to which he has gone to receive for himself a kingly authority. We read: I will bring you out from the people and will gather you out of the countries wherein ye are scattered with a mighty hand and a stretched out arm, and with fury poured out. And I will cause you to pass under the rod and I will bring you into the bond of the covenant. I will purge out the rebels from among you, and them that transgress against me. This will make them fit subjects of the kingdom of God over which the twelve apostles will reign. Matt. 19:28. To close this part of our subject we ask the reader to study and compare Amos 9:11-15 with Acts 15:13-19. Without Israel restored there can be no subjects; therefore no kingdom nor gospel. Please study and apply Ezek. 37. The resurrection herein brought to view is national and not individual. These bones are the whole house of Israel.

The Apostle Paul in disputing with the Stoics in Athens, said, He hath appointed a time in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead.—Acts 17:31. In the above we have shown the times and character of God's judgments. Also that his judgments were visited upon men and nations. But the heavens and earth which are now by the same word are kept in store; reserved unto fire against the day of judgment and perdition of ungodly men.—2 Peter 3:7.

To conclude our article we will now state the church creed on the judgment. They teach that the judgment is future and applied to all at one time. They teach that at death the morally good are admitted into heaven or a place they designate as an intermediate state of conscious existence which is composed of two parts—one for the good and one for the bad. They are reserved here until a general judgment day when they are assembled for distribution of rewards or the execution of judgment into the flames of a torturing hell where they are tortured for ages upon ages. This judgment is not inflicted upon men but upon their immortal souls. Instead of accepting the Bible doctrine on the judgment they adopt Grecian and Roman mythology. To provide for

a judgment they were compelled to invent a place where the bad soul might have a place of residence. In the acceptance of this doctrine they nullify the coming again of Jesus and the resurrection of the righteous dead and the changing of the living righteous. They also ignore the judgment rendered against the living nations during the thousand years in which Jesus and the saints will fully establish the kingdom of God and destroy all evil from the earth. See Rev. 20. The Scriptures place the lake of fire at the end of the thousand years. This lake of fire destroys instead of preserving the wicked. Instead of keeping all souls in an intermediate state and conscious the Bible teaches that the dead know not anything. Their love and their hatred and their envy is now perished. There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.—Eccl. 9:5, 10.

We present in the above article the Bible testimony of the judgment and the condition of the dead in the interval of death and the resurrection to life again. According to the evidence given, it is a state of unconsciousness. The Psalmist says, His breath goeth forth, he returneth to the earth; in that very day his thoughts perish.

THE BIBLE HEAVEN versus THE CHURCH HEAVEN

Article No. 6

IN the discussion of the above we shall use the word heaven as meaning a place of work and perfect enjoyment. When the rewards are distributed to the righteous there will be no further judgment for them but they will be given power over the nations. We therefore shall designate heaven as the redeemed earth. The term heaven and earth we apply to the present ecclesiastical and political arrangement or cosmos which the apostle says, will pass away. 2 Peter 3. He further states that according to God's promise they were looking for a new heaven and earth wherein dwelleth righteousness. The heaven that we are looking for is the redeemed earth. The earth before the curse was a paradise of pleasure in which were trees that bore fruit for its inhabitants, also trees of pleasure and the tree of life. When found worthy they would have been admitted to the tree of life. When the curse is removed present conditions will be replaced by former conditions. The earth will be full of God's glory and righteousness will be the characteristic of earth's inhabitants. It is evident to the earnest Bible student that God created the earth as a home for the first pair and their children. Without sin the earth would have remained in its perfect state. After sin entered God still designed that the earth should be the place where the race should be schooled and disciplined as rulers for the new heavens and the new earth system. According to God's purpose there was to be evolved a supreme and associate rulers, who will be immortalized, to restore the earth and the race. The Prophet Isaiah states very clearly that the earth was formed to be inhabited. Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited.—Isa. 45:18. He further says, The heavens are the Lord's, but the earth hath he given to the children of men. This is further affirmed by Solomon. The righteous shall never be removed; but the wicked shall not inherit the earth.—Prov. 10:30. Such as be blessed of him shall inherit the earth: they that be cursed of him shall be cut off.—Psa. 37:22. Evil doers shall be cut off: but those that wait upon the Lord they shall inherit the earth. The Lord knoweth the days of the upright: their inheritance shall be forever. The righteous shall inherit the land and dwell therein forever.—Psa. 37. The above should settle forever the question as to what they shall inherit and where their future home shall be.

The New Testament affirms the above Scriptures: Blessed are the meek for they shall inherit the earth.—Matt. 5:5. These are the words of the Lord. Again we read: Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Peter 3:13. The apostle wrote this after having stated that the present heaven and earth system would pass away. This will constitute the third earth that the Lord will fill with his glory. Paul was caught away into the third heaven in vision and saw things not lawful for a man to utter. 2 Cor. 12:4. In this earth the tree of life will again be placed. Rev. 22:2.

Some few who claim to be Bible students believe and teach that the earth as a planet will be consumed with fire at the coming of the Lord, leaving no trace of the former earth, after which the new earth will be created. Peter states that the world (cosmos that then was) being overflowed with water, perished. The earth as a planet was not destroyed but every living substance was destroyed which was upon the face of the ground both man and cattle and the creeping things and the fowls of heaven.—Gen. 7:23. In this we learn that the things upon the earth were destroyed. As proof that the earth abideth forever we will give a few texts: One generation passeth away, and another generation cometh: but the earth abideth forever.—Eccl. 1:4. He laid the foundations of the earth, that it should not be removed forever.—Psa. 104:5. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.—Psa. 119:90. It is yet to be shown what God purposed concerning the earth.

The angel said to Moses, As truly as I live, all the earth shall be filled with the glory of the Lord.—Num. 14:21. Again, The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11:9. Habakkuk affirms the above in very strong language: For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—Hab. 2:14.

In the above we have the testimony of an angel and the prophets Isaiah and Habakkuk. When the earth is placed under the above conditions it will far exceed all poetical imagery concerning harps upon which to praise God and the gold paved streets of the new Jerusalem which they place in heaven. The earth, as we have shown, is the future

home of the redeemed through the resurrection from among the dead. The poet, being inspired by heathen mythology, sings of crystal rivers, gardens of pleasure, where the immortal souls of the blessed enjoy life everlasting beyond the realm of time and space. They sing, When you have been there ten thousand years your time has just begun. Imagine, if you can, as one writer has put it, that ten thousand immortal souls may be placed on the point of a needle.

Wherever you may travel you can see church steeples pointing toward an imaginary heaven. The whole system of church theology is derived from Grecian and Roman mythology. As the gospel, in Paul's day, was foolishness to the Greeks, so is modern day theology foolishness to those who know Christ as the wisdom and the power of God.

The above criticisms may seem a little harsh, but our aim has been to place error so strong that all may see it.

HOW TO STUDY THE BIBLE

By J. W. Williams

A YOUNG sister asks the above, and thinking our reply might help others we give it to the readers for what it is worth, having found much benefit ourselves in what we here offer.

1. Try to get the main thought in the purpose of the whole Bible. See 2 Tim. 3:16, 17 and Rom. 15:4.

From Rev. 19:13 and John 1:1, 2 it is evident that all the Bible is written in the thought of the Messiah. And from such as Luke 24:44-46 and Acts 3:18-24; 24:14, 15 it is evident that the sacrificial death and resurrection of Christ for our sins, our forgiveness and justification, is the main idea of the Bible. Prophetically, the plan centers yet future in his coming and kingdom. Then by John 12:49, 50; 14:9 and 17:26 you find that his mission was to reveal God. Try to think of God's love in all you read in the Bible. By Rom. 15:4 say, "This was written for me." Jesus prayed for you. John 17:20, 21.

2. Try to study each book with the main thought of that book in mind.

"Genesis" means "beginnings." The beginning of all created things, of sin, suffering and death, of marriage and birth and friendship, and the first funeral. The beginning of shadow sacrifices of Christ. The beginning of nations. You can find other beginnings.

"Exodus" means "going out." Who? From where to where? How? etc.

"Leviticus" comes from Levi, the priesthood. Their appointment and service.

"Numbers," the number of Israel and of their various classifications.

"Deuteronomy," "the law repeated." By whom? to whom? where? why? etc.

You can discern the meaning of the various books from Joshua to Malachi.

Keep in mind the divine classifications of Scripture given in Luke 24:43-44. The meaning of "prophet" is not merely a foreteller, but spokesman for God. See Ex. 4:15, 16 and 7:1, 2, where the word first occurs in Scripture. Since God had other things to say than to predict future events, the prophecies are not all predictions. There is some history in the books of the prophets and also much reproof. Think of this as you study each book. The main prophetic idea is the priestly and royal work of Messiah and the part of Israel in the royal plan.

From Matthew to Acts you can see the purpose of each book by its name. See also Matt. 1:1; Mark 1:1; Luke 1:1-3; John 20:30, 31 and Acts 1:1, 2 (a continuation of Luke.)

The epistles, Romans to Jude, reveal their own purpose in each book, as does also Revelation. All the Greek Scriptures except Paul's epistles were probably written to Hebrew believers. Paul's epistles are particularly to us because we are Gentiles, so he was our apostle. But on the principle of 2 Tim. 3:16, 17; Rom. 15:4 and Heb. 13: 5, 6 we may use whatever else is

useful for our development and service, in all the Bible. Because in Heb. 13:5 he quotes a promise made only to Joshua and applies it to the Hebrew believers in Christ and in verse 6 applies to them verses David wrote probably of himself.

3. Use the references in the margin of your Bible to help you find other like Scriptures.

4. Use different translations to cause you to see what God is saying. We get so accustomed to one sole translation that we fail to notice what the words say. The 20th Century New Testament and Weymouth's and the Concordant Version all give the Scriptures in modern English.

5. Transpose and paraphrase the wording as further aid to getting the thought. Language, at best, is inadequate. Great truths struggle within the limitations of language to utter divine thought. Hence do not trust overmuch in "correct translation."

6. Use a concordance and study by subject. For instance, find all you can in Scripture on "soul," "spirit," "hell," "life," "salvation," "baptism," etc. In Romans 15 the calling of Gentiles, and in Heb. 2 the nature of Christ are thus dealt with by collecting various Bible statements together. And by this means you can best make Bible definitions of Bible terms.

7. Compare Scripture with Scripture. For instance, the four gospels together, Samuel, Kings and Chronicles and such parallel accounts. Thus Matt. 24:3, 30 with Luke 21:20 shows what "the sign of the Son of Man" is. Likewise, Matt. 18:7 compared with next two verses, shows the "eye," "hand" or "foot" to be members of the body of Christ put away from fellowship, because of the use of "offend" ("offense") in both places.

8. Read prayerfully James 1:5, 6; Eph. 1:17.

9. The righteous only, Prov. 3:31, 32; Eccl. 2:26; Dan. 12:10, the spiritual minded, 1 Cor. 2, understand. The more carnal we are, the more ignorant and in error.

If the writer could be of service in helping the reader study or in answering questions, you are welcome to write him.

PROMISES MADE TO ABRAHAM

THE Lord has promised a blessing to Abraham and a land which he shall inherit forever. When the Lord makes a promise it is steadfast and sure. These promises were not only made to Abraham, but to all families of the earth. For we find this statement in Gen. 13:3: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Abraham builded an altar unto the Lord and called upon the name of the Lord. Abraham and Lot seemed to be very rich in cattle. But the land was not able to bear them so they could not dwell together. Let us now turn to Gen. 13:14-17 and see what the Lord had to say unto Abraham: And the Lord said unto Abram, after that

Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward. Listen closely to the next verse. For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth then shall thy seed also be numbered. Then he says to Abram, Arise, walk through the land, in the length of it, and the breadth of it: for I will give it unto thee.

By these Scriptures we understand that this earth is to be the future home of the saints—not a home in heaven as a good many people believe. We find in Gen. 22:17, 18 these same promises renewed to Isaac. And again in Gen. 26:3, 4 this promise is made to Jacob. For it says, And in thy seed shall all the nations of the earth be blessed.

Deuteronomy 7 shows that these promises were made by one who is able to fulfill them: for God is able to keep his commandments to a thousand generations. His seed shall endure forever and his throne as the sun before him. The gift which God giveth is good and perfect, and there is no gift more pure than which he giveth. These promises were not made to Abraham or his seed through the law, but through the righteousness of faith.—Rom. 4. These promises were also renewed to David in 2 Sam. 7:12-17, also, in Acts 2:25-31. David says, My flesh shall rest in hope because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. The dead shall sleep in their graves, or the tomb, until the resurrection, and we have no other promise of anything else until the time of restitution of all things. For Paul tells us in Heb. 11:13: These all died in faith, not having received the promises. But having seen them afar off, and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season. And these all having obtained a good report through faith received not the promise, God having provided some better thing for us, that they without us should not be made perfect.—Heb. 11:39, 40.

Gal. 3:16 shows who the seed is that is to fulfill these promises. Gal. 3:26-29 show who will be associated with Christ in blessing the world. If we have believed these promises we must obey his command and be baptized into his name. Then add to your faith those virtues which we find in 2 Peter 1:1-9, in order to make our calling and election sure and to gain an abundant entrance into his everlasting kingdom.

The apostles thought he would establish this kingdom when he was here on earth. They died in the hope of reigning

(Continued on page 71.)

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,
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Editorials and Church News.

A good, faithful, elderly sister sends us two dollars on subscription. Her health has been poor for some time, therefore we offered to send her the paper from the helping fund. She refused our offer and writes: "I made sale of a quilt. I have been making quilts for sale for one year now. I have only made 23 and have another one on the way, but it takes some time to make a quilt, but it is employment and a little pay; but it does not bring in the money that my old washing machine did while I could run it."

This is the kind of faith and practice that makes true Christians. We are bound to love such devotion to truth.

At our meetings at Seven Fountains, Va., Misses Edith Boyer and Lillian Coverston decided to put on Christ by baptism and on Saturday, Nov. 19, they were baptized. On Sunday morning at our services Miss Bernice Rhodes also applied for baptism. Our attendance here is splendid and all are attentive.

The church at Ripley, Ill., recently held its election, which resulted as follows:

J. W. Cooper, Chairman; Mrs. Tessie Laning, Sec'y., Mrs. Ora Burnett, Treas., Wm. Fey and J. W. Cooper, Elders; Frank

Laning and Fred Paisley, Deacons, and Wm. Laning, Wm. Densmore and John Long, Trustees. We are glad to see this action and know that it will result in good.

Brethren are invited to help a good cause along by sending their back number Heralds to Wm. J. Davis, Ozark, Ark. A good work can be done by so doing.

Please do not send for song books as our supply is exhausted.

REMITTANCES

Almus Dimmick; Mrs. Nettie Daharsh; Mrs. DeWitt Dauntler; Mrs. Eva H. M. Fletcher; E. D. Shellenberger; Wm. Platts; Allen Weaver; Susie Lesh; Mrs. P. W. Ogan; Mrs. Bessie Wisher; Mrs. Nellie Wilson; Mrs. Ida Marsh; Mary Eberhardt; J. E. Boyer; H. M. McInturff; Miss Ruth Bauserman; Mrs. Wm. Lloyd; Mrs. Van Derweele; Cedric Pope; Ruby Hazel Crundwell; Gertrude Logan; Mrs. Bert Sheets; Mrs. Edwin Crosby; Hugh Logan; Mrs. Franklin Moore; Ida Jeffrey; Mrs. Amy Weaver; Mrs. E. Moran; Jno. W. Hutchings; F. C. Beck.

EMERGENCY FUND.

Mrs. Eva Fletcher	3.00
Mrs. Nellie Wilson	1.00
Mary Eberhardt	5.00
A sister	100.00
Ida Jeffrey	1.00
Mrs. Amy Weaver	4.00

Notices.

Once More to Our Contributors

Again we call attention to some points which must be observed as long as our present policy is followed.

From the beginning, we have endeavored to avoid those questions among us which are productive only of division and an evil spirit. You may talk all you please about it's being done in the "unity of the Spirit," but we know it is not so done. Our people have so demonstrated over and over again that it cannot be done, and to continue to claim that it is done only convinces honest minds of the insincerity of it all. And so long as it is so and it is our lot to edit the Herald, we do not want to receive for publication anything, either negative or affirmative on such subjects. This is in fairness to all. The Herald goes out to many babes in Christ and we do not care to be responsible for feeding them on contention, disputations and, in too many cases, abuse. We have personal requests and some letters urging us thus and it is our own disposition as well.

We have observed these contentions for many years among us and we have yet to see the first indication of a growth of the Spirit of the Master growing out of it. Please write what you may believe on any subject, say it in love, and do not criticize others who have good right to their opinions.

S. J. Lindsay, Editor.

The Kansas-Missouri Conference Work

Our Kansas Conference Board in past years paid out more for evangelistic work

in other states than in our own state. Nevertheless we plan to keep Bro. W. L. Crowe, of Chanute, Kansas, as a general evangelist to answer calls for meetings in Kansas, Missouri, Oklahoma and Arkansas this winter, to which he will give all his time and talent.

If anyone wishes meetings or desires to help financially to send the gospel of the kingdom to new places, write to any of our Conference Officers as follows:

Pres., Eugene Howard, Morrill, Kans., Sec'y., Mrs. Rebecca Anderson, Huron, Kans., Cor. Sec'y., Lester Alexander, Burlington, Kans., Rt. 2; Treas., John Alexander, Burlington, Kans., Rt. 2.

Reports.

Report

Bro. S. J. Lindsay conducted a series of meetings at the Church of God near Maurertown, Va., beginning on the evening of Nov. 2nd, and ending on the evening of the 13th. These meetings were fairly well attended and the attention given was excellent. He delivered his sermons in his usual plain and forceful way. While there were no additions we believe the seed sown will bring forth fruit to the honor and glory of God. We had the pleasure of having with us several isolated members during a portion of the meetings. Bro. Lindsay was accompanied by Sr. Lindsay and grandson, Robert. Their association and the good meetings made this a very enjoyable season.

They went from here to the church at Dry Run, a distance of about 12 miles, to hold a series of meetings.

J. E. Boyer.

Report

Bro. O. J. Allard of Fort Dodge, Iowa, came to Avery, Nebraska, Sept. 24, upon invitation by the church, to give a series of Bible talks. We thought it would be another chance to get the things we hold so dear to us before the public. We got permission of the Board of Directors of the Community Church building to hold meetings in this building for one week, or more if interest in the meetings warranted. The interest and attendance was so good that the meetings were continued for two weeks, some nights the room being full.

Bro. Allard gave us talks on Christ's death, who is to derive benefit therefrom and called attention to the importance of the study of the sure word of prophecy; the establishment of the kingdom of God following the four universal empires represented by Daniel's image and the four beasts of Daniel, and God's purpose in bringing about these events was emphasized.

The church here enjoyed these meetings very much everyone expressing themselves as being greatly helped. I believe if we would show a willingness to listen to all our speakers and accept that which is good and can be proven by the Bible, that we would all be doing more toward creating unity among the brethren, for Paul says in his first letter to the Thessalonians (5: 21), "Prove all things; hold fast that which is good." Read also Phil. 4:8, 9.

It is not the intention of the brethren at Avery to discriminate against any brother

preaching the gospel, but will listen to all with a manifest spirit of honesty and sincerity in the discussion of all Bible themes. I do not believe in accepting a one-man theory and keeping all others out, for if we do we are apt to worship the man more than God.

We are having our regular meetings on Sunday and Wednesday, and also Sunday School at 10 A. M., communion at 11. On Wednesday evenings we meet at the Community Church building and some outsiders come. Bro. Hammond requested me to lead in these meetings and we are studying the history of God's dealing with the Children of Israel from the time they went to Egypt, and we find these lessons very interesting. Sunday evening Bro. Hammond talks for us or gives a lesson from the Berean lessons or one prepared by himself. With Bro. Allard's help we have learned many new songs of praise to God and are filled with the hope of the gospel. We greatly enjoy our song service. Sisters Kjargaard and Anna Carlson often favor us with special numbers.

Hoping the brethren at large will not misunderstand the position I have explained, I remain your brother in the hope of Christ's soon coming,

J. L. Banning.

(Received for publication Nov. 12.)

Letters.

Dear Bro. Lindsay and all of like precious faith:

We are approaching the glad time of the year when we will celebrate the birth of our Savior. December 25th may not be the exact date of his birth, because we are told that the shepherds were in the field with their flocks. It isn't so much in knowing the date of his birth. We know that he was born and that he was to be the Savior of the world.

The world-wide invitation is, Whosoever will may come.

Do we realize the importance of his birth, this wonderful gift to mankind?

Our Heavenly Father has provided a way for the salvation of mankind and the way is through Jesus. He is God's gift to us.

Let us raise our voices in thanksgiving for this gift. If it were not for him there would be no salvation.

So we, at this time, give gifts to each other, and let them be presented with the Christmas greeting and the Christmas Spirit.

As the time is not far distant when Christ will come, and we are anxious that many more may enter the sheepfold before that time, let us give gifts that will instruct those interested that they may accept and be Christ's, watching for his coming.

So we, at this time, are offering our publications at reduced prices, that they may be used as Christmas Gifts. They are as follows:

Pine Woods Bible Class, 85 cents each or 6 for \$5.00.

Students Text Book, 40 cents each or 6 for \$2.40.

Destiny of Russia and Signs of the Times, also, Revelation Made Easy to Understand, 25 cents each or 6 for \$1.25.

Can You Believe, 12 for 18 cents.

This offer is good till January 1, 1922.

If you decide to use these as Christmas gifts, send your order early, so that you may get them before the Christmas rush.

Your sisters in the work for the Master,

Mrs. W. H. Wilson

Jessie M. Wilson

625 Long Ave, Chicago, Illinois.

Waco, Texas, Nov. 16, 1921.

My dear Brother in Christ:

I wish, through your valuable paper, to thank all the brothers and sisters who came to my aid during my sickness. God bless them. I wish I could take them by the hand and say, "God bless you." I am isolated here—am very old and afflicted, have cancer and rheumatism, but, thank God, I know that time is short. Our Life-giver will soon come and destroy all the works of the devil. Oh grand! Oh glory!

I am your brother in the hope of immortality,

John Weeks,

315 Barron St.

Bear, Arkansas, Nov. 18, 1921.

Dear Bro. Lindsay:

The Herald of the 15th is at hand with so much good food for the "few." Matt. 7:14; Mark 6:4-6. From "The Words You Speak" on the first page, to the close of page 51 reminds us so much of him who said, "I am the way, the truth and the life."—John 6:63, 64; 14:6-16. "Another comforter" is the Holy Spirit in the New Testament, as well as in the Old. Rom. 15:4-8. Hence we have two comforters—the Father and the Son. 2 Tim. 4:1-18. The advice given on last page for "a style of literature" is wholesome. "Homes and Bible Education" on page 54 is also good. You may put my name in the list of ministers given there. Remember us at the throne of grace,

R. A. Humphreys.

The Sunday School.

By Alta King.

PAUL WRITES TO FRIENDS

Lesson 11. December 11, 1921.

Lesson Text: Philemon 8-16.

Philemon 8-16

Golden Text: Whosoever would be first among you shall be your servant.—Matt. 20:27

Memory Verse: Philemon 20.

For Study

Introductory remarks concerning the letter:

"This epistle shows us what St. Paul was in little things. He writes, in behalf of a poor, guilty slave, a letter as carefully considered, both in form and substance, as those which he addressed to the churches of Rome and Corinth. He throws as much heart into it as if the gravest interests of his apostleship were involved."—Godet.

The other epistles of the New Testament are official, this alone is personal.

"Elsewhere St. Paul lays down for others the principles of Christian conduct, here, all unconsciously, he shows how he himself translated them into practice."—Hastings.

"Philemon was a wealthy man of Colosse in Asia Minor, about a hundred miles east

of Ephesus: . . . Paul had probably won him to Christianity during his long ministry in Ephesus, and since then he had opened his house as a meeting place for the Colossian brethren. Apphia, his wife, seems to have joined him in Christian devotion. Probably the Archippus named in the introduction of the epistle, was his son, and Archippus must have been both zealous and successful in Christian work to win from Paul the noble title of 'fellow soldier.'

"Onesimus was Philemon's runaway slave. He had stolen from Philemon and then made good his escape to Rome, where he could most easily hide from any pursuer. There Onesimus found Paul—how we do not know, perhaps he had come to love Paul when Philemon was visiting Paul in Ephesus. The slave, now free, could do many errands for Paul in his bondage, and make life much more endurable for the prisoner. It was hard for Paul to send him back to his master, but duty, as both Paul and Onesimus understood, required that this should be done."—Peloubet's Notes.

"In the eyes of the ancient world, a slave was a mere chattel, outside the ordinary rules of humanity. 'Any act is lawful toward a slave,' wrote Seneca. . . . Onesimus was not merely a slave, but a criminal slave, who had robbed his master and escaped. If he were caught, a quite normal penalty would be crucifixion. In any case he would be put to the torture and branded as a runaway slave with a red hot iron."—Hastings.

The Letter:

Study the introductory verses. Philemon 1-7. Why is Paul's designation of himself as the prisoner of Jesus Christ especially true here? Pick out various statements that reveal the character of Philemon. Pick various statements that reveal Paul's love for and confidence in Philemon. Compare these introductory remarks with the introductory remarks of others of Paul's letters. What is a common characteristic?

Study verses 8-12. How does Paul show his loving servant-leadership, rather than autocratic leadership? What does Paul mean in verse 10? What had made Onesimus profitable? What verse names the real purpose of the letter? What, in verse 12, shows the close attachment that had grown up between Paul and Onesimus?

Study verses 13-19. In what verse does Paul recognize the possibility of God's hand having been in Onesimus' running away? How does Paul again express his love for Onesimus? The letter not only breathes love for Onesimus, but it breathes love for Philemon—a longing desire to see Philemon do the right thing, the thing that would bring him a larger measure of happiness. Above all, it breathes love for Jesus and his great mission, that of filling the earth with brotherly love. Paul realized that it was just as essential that this work should be done in this one little nook, Philemon's heart, as it was that it should be done in the larger fields.

In verse 19 Paul gives his personal guarantee that he will pay anything Onesimus may owe but that he might not encourage Philemon to make such an unchristian demand he reminds him of his great debt to himself.

Read carefully the concluding verses of Paul's plea for a slave. To what might Paul possibly have referred to in the last

part of verse 21?

That our close contact with the wonderful character of Paul may not lead us to exalt man and his righteousness, let us often recall such Scriptures as John 15:5; Heb. 13:20, 21. Paul himself never lost sight of this truth even when great numbers believed through his labors. It was only that he was kept an humble, and therefore a profitable servant.

The Outcome:

What was the result of this letter we are not told. "Tradition speaks of Philemon as bishop of Colosse; and the Menoae of November 22 record his martyrdom there, by stoning, in company with Apphia, Archippus and Onesimus in the reign of Nero. In case of such facts as these, local tradition may generally be regarded as trustworthy."—Hastings.

Scripture Reading: Read Philemon many times during the week until you imbibe some of its wonderful spirit.

The Children's Lesson: Make a beautiful story from the account. Love, kindness, loyalty to duty, and bravery in doing it, are all graphically portrayed. It is by such stories as these that such thoughts are sowed in the child's plastic mind, and we should realize that such thoughts are God's thoughts and that their entrance into the child's mind is laying the foundation for a godly life.

For Class

Read the whole letter, discussing its origin and purpose, and bringing out its lessons of humility, love, kindness, mutual service, loyalty to duty, and bravery in doing it.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

BIBLE QUIZ

By Lottie E. Young

Answers to Last Quiz

1. It bought a burial place for the poor called Potters Field.
2. Matthias.
3. As tongues of flame.
4. In punishment. God said, "Speak to the rock" but Moses smote it twice.
5. Joshua.
6. Hezekiah.
7. Seven.
8. To fulfill all righteousness.
9. Joshua and Jesus.
10. "Things concerning the kingdom of God and the name of Jesus Christ."
11. Samuel.
12. Caiaphas.
13. Stoning to death.
14. Enoch and Noah.
15. Isaiah 53.

New Quiz

1. Who was the first Christian martyr?
2. What was the bread called which fell on the Israelites in the wilderness?
3. What does this name mean?
4. How many times is the word immortal found, and to whom applied?

5. When was a wonderful sermon preached to one listener?

6. What is the Faith chapter?

7. What is the Love chapter?

8. Which is called the Shepherd Psalm?

9. What is another name for the second book of Kings?

10. Where is the "much more" chapter?

11. What was the revelation of Ruth to David?

12. How many spies were sent into Canaan by Moses?

13. Who brought back a good report of the land?

14. Who was called the "weeping prophet?"

15. Who led the Jews from Babylon to Jerusalem after the captivity?

16. Who said to whom, "Thou art the man?"

17. Why was Peter not as great a sinner as Judas?

18. How many Herodian kings are mentioned in the New Testament?

19. Where was John when the Revelation was shown him?

20. What is the Resurrection chapter?

21. What Psalm describes the future reign of Christ?

22. What object has more space devoted to it than any other in the Bible?

LIFE'S ANCHOR

WHAT is life's anchor? Anchor means firm support. There is only one firm support or anchor for us, and that is hope. In Hebrews 6:18, 19 Paul assumes that man is a boat sailing upon the sea of life, with hope as a sure and steadfast anchor.

We find in Job 14:1-2 that man is a frail craft to sail the sea of life, which is full of many perils. 2 Tim. 10:12. Hope is the only anchor to prevent a shipwreck of so frail a craft as man. 2 Peter 2:9. The Lord knoweth how to deliver the godly out of temptation. In Hebrews 12:2, 4 we find an example of the hope that Jesus had. Our hope must be based upon a solid foundation, which are the promises, such as James 1:12.

False hope is worthless. Our hope must have truth such as Rom. 1:16: For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.

Sylvan Richey.

Dear Bereans:

"Press toward the mark for the prize of the high calling of God in Christ Jesus." I have noticed, and you have, how ready some are to pick flaws in his followers: and if they are reminded of their faults they always take shelter behind the flimsy excuse that they make no professions, and these do.

Now the Bible says nothing about God accusing those who trust him, and excusing those who don't; but it does say, "He that knoweth to do good and doeth it not, to him it is a sin: and the wages of sin is death." The Christian life is a warfare: we are to go forward: if we stumble, keep on going; if we fall, get up and try again. But never for one moment should we take our eyes off Jesus or let go of his hand, and he will lead us in triumph straight into the Eden of rest.

So I end my talk as I began: "Press to-

ward the mark for the prize of the high calling of God in Christ Jesus."

Your sister,

Lillie H. Willis.

Dear Bereans:

As I had promised last year, as well as this year, to write for the column, I will try to do so. How we enjoyed the last meetings in Oregon as well as in Waterloo. If there is such joy and pleasure in them, what will it be when he comes to gather us home; when we shall see him as he is, when we shall indeed become like him.

To this end may we be worthy of the name, Bereans, in searching the Scriptures daily, because if the Word of God abides in us we will grow into his likeness day by day. Let us indeed be faithful to the word of his grace, and let us heed the admonition of the apostle to the Gentiles in the sixth chapter of Ephesians, beginning at the thirteenth verse and on to the end. Please read them and ponder them prayerfully. The promise is that "he that goeth forth weeping, bearing precious seed, shall doubtless return, bringing his sheaves with him." May the God of all grace keep us unto the coming of the Lord, which draweth nigh,

Your brother in that Blessed Hope,

M. T. Aslaksen.

ACQUAINTANCE WITH GOD

By Lyman Booth

ACQUAINT now thyself with God, and be at peace; thereby good shall come unto thee.—Job. 22:21. In this Scripture we find what advantage one may gain by making peace with God. We have the promise that good shall come unto us, if we be at peace.

Those who are fighting, in sin, against him can never be at peace in such an unholy warfare. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.—Isa. 57:20, 21. Their minds are constantly disturbed by fierce alarms. Even though they may appear to be undisturbed, theirs is a false one. Though they may fancy they are secure, yet they are not safe, for their foundation is treacherous sand. They are like a man that lieth down in the midst of the sea, or as he that lieth upon the top of the mast.—Prov. 23:34. Two very unsafe places to seek repose and safety.

We also learn two grand results from an acquaintance with God. It implies that peace is the happy result—that good shall come to him who obtains this peace. The two are firmly linked together. They are inseparable. If we have peace, good will follow—and good comes not except it is accompanied with peace. Then how great are these two advantages, secured to us through an acquaintance with God's requirements?

How blessed is the man who has gained this peace and feels himself released from the fetters of sin? He now walks at large—a free man. He no longer feels the sentence of a guilty conscience, nor hears the decree of guilt, nor is his mind troubled with the fear of everlasting destruction, but he has within a firm faith in his God, and the glowing hope of rest in his paradise, where supreme love is law. He can read his title clear to an inheritance.

that is incorruptible, undefiled, and that passeth not away, reserved in heaven for him. He is no longer the servant of sin; but is the king's son. He has the promise that he shall be made like the King, to dwell in his palace, to dine at his table, and to abide with him forever. What more can one ask? It is not only perfect peace, but manifold joy to contemplate it.

Make your peace with him and you shall see your sins forgiven through Christ's atoning blood. You shall have the covenant of peace ratified in his death. His perfect and everlasting righteousness shall secure you perfect peace in this life, and everlasting joy in the day when all things shall be made new. What, then, is the wealth of this world; the gaiety of fashion, and the honors of men compared to such tranquility and peace as this, which can be attained only through willing obedience?

Thought we may have peace in Christ, we should remember that we shall not escape trouble or have less trials than the ungodly. While the wicked may spread himself like the green bay tree, we are born to trouble. It is our birthright through sin. The Psalmist said, Many are the afflictions of the righteous.—Psa. 34:19. The path of all the saints in all ages has been strewn with numerous and severe trials. Death, in many cruel forms, has claimed its thousands. It may be that we, like patient Job, may have to part with property, children and all things which we hold dear. Our health may fail, family and friends desert us, and leave us desolate, disconsolate and alone, with nothing but his peace to cheer us in our distress, which, thanks to his redeeming grace, is all-sufficient.

A thorough acquaintance may not lessen our troubles, but it will quiet us even in the hours of afflictions, though they may be many and severe. It will reconcile us to our afflictions and losses like Job, who could say, The Lord giveth and the Lord taketh away, blessed be the name of the Lord. Trouble may bring us good, if we bear it patiently, like it did Job, by teaching us the source from whence our blessings come. We will then see our Lord as our friend, sending afflictions to prove our faith and confidence in him. In our afflictions he may be dealing with us as sons. Paul has said, If you endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?

When one learns to endure in this child-like spirit, great and numerous moral lessons will come to him. One need not wait for extraordinary seasons of afflictions to learn this lesson. Every care, every cross, each little disappointed hope, if looked at in this light, becomes a lasting lesson, in patience, to the Christian. It helps him to bear it as a son, not as a servant. Woe unto him upon whom God does not send the rod. Sad may he be whom God refuses to chasten. One writer has said, Nothing seems more unhappy to me than he to whom no adversity has happened. Tribulations are intended to make men holy rather than happy. When we follow the world and worldly pleasures, God may follow with a scourge. When we are sorrowful he will follow with a healing balm. My Father's name is Love. He holds the chastening rod, and if he strikes I know it is in love. He hath loved me and gave his Son

to effect my salvation. He has promised me eternal life, and shall I doubt that he still loves me, even though he holds the scourge? No, a thousand times, no! For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Heb. 12:6. If he strikes with severe and heavy blows, and they touch my aching heart, I know his infinite love attends each stroke, and the harder the stroke, the greater love attends them. I remember that the same hand that holds the rod gives me health and cure, and in him I live, and move, and have my being.

This seems to have been the experience of many of the saints of old. King David was greatly afflicted, and tried as few fathers ever were tried. His beloved son Absalom, young, and perhaps unequaled for beauty in all Israel, and no doubt his father's favorite child, rebelled against him, sought to take his life and thereby secure the throne for himself. Ungrateful as Absalom was to his father, David would not resist him, but fled from him. As David fled from his ungrateful pursuer, he met with a worse foe; a more grievous trial met him, but his faith in his God kept him true and steadfast. It was Shimei who came out and cursed the broken-hearted father, saying, Come out, come out, thou bloody man, the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son and, behold, thou art taken in thy mischief, because thou art a bloody man. Then said Abishai the son of Zeruiah unto the King, Why should this dog curse my lord the King? Let me go over, I pray thee, and take off his head.—2 Sam. 16:5-9. Abishai could read only what appeared on the surface, and could not read the heart. He did not see the motive and love of God, in all this instance, and therefore he became enraged against David. All he looked at was Shimei's cursing. David looked at it in altogether a different light. As he was trusting in his God, he perhaps looked upon Shimei as an instrument with which to test and chasten him. This caused David to restrain from any harsh deeds or angry reply. Listen to David's reply: What have I to do with you, ye sons of Zeruiah? So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life; how much more now may this Benjamite do it? Let him alone and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requit me good for his cursing this day.—2 Sam. 16:10-12. Again we hear David saying when he was overtaken in a fault, I was dumb, I opened not my mouth. Why was he speechless? Because thou didst it.—Psa. 39:9. He reasoned that there was a necessity for God's doing so, and if he did it, it was right, for God could do no wrong.

When Eli received from Samuel the news of the death of his two sons, he said, It is the Lord, let him do what seemeth him good.—1 Sam. 3:18. Perhaps no man ever met with so many and such grievous calamities as Job. When all he possessed was swept away; when his children were taken by death; he did not complain nor utter a

revengeful word against his persecutors. He beheld in it all the hand of God. Hence without murmuring or complaining he worshipped God. It is written of him: In all this Job sinned not, nor charged God foolishly.—Job 1:21, 22. While the Lord is not cruel, he does not intend that we shall be insensible to his rod, for if we do not feel it, its restraining influence would cease.

Reader, if you are in affliction and bowed down with a heavy load of sorrow, think not that the Lord has dealt harshly with you in removing your loved ones or in taking away the desire of your eyes. Acquaint yourself with him, and peace will come unto you. Remember that every affliction sent by him has a merciful errand, sent for a special purpose. It may not always be in our power to discover, at once, the reason why certain trials come to us, but we can rest assured that they are for our profit, that we may be partakers of his holiness. He chastens for our profit, with never a mistake in judgment, and with no deviation from his benevolent purpose. Pride and folly may be bound up in the heart, but his rod of correction is to drive it out. Pride may fill our bosom, but affliction is to burn it out that we may learn to be prudent and humble. If we grow too worldly minded, too carnal, his rod is to correct those evils. When we can discover that all things are working together in this manner for good to them that love the Lord; that he has no other purpose but our eternal welfare, we will never be disposed to murmur, even though he may lead us through a wilderness of afflictions. Well may we leave in his hands the reasons for all his dealings, till we see him, for we shall know then what we do not now know. As Paul has said, For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known.—1 Cor. 13:13.

(Continued from page 67.)

with him in his kingdom. And we, today, have this same blessed promise if we hold out faithful unto the end. And let us hope that we may be permitted to live and be prepared to meet him when he comes to fulfill these promises.

Yours in hope of these blessed promises,
Quincy L. Carpenter,
Brumfield, Ky.

WHEN you are so devoted in doing what is right that you press straight on to that and disregard what men are saying about you, there is the triumph of moral courage.
—Phillips Brooks.

HE gives not best that gives most; but he gives most who gives best. If then I cannot give bountifully, yet I will give freely; and what I want in my hand, supply by my heart. He gives well that gives willingly.—Arthur Warwick.

THOU wilt not leave us in the dust; Thou madest man, he knows not why, He thinks he was not made to die; And Thou hast made him; Thou art just.
—Tennyson.

PEOPLE can generally find time for what they choose to do; it is not really the time but the will that is wanting.—Sel.

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Life and Death Eternal

IF I believe in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfected kingdom, I must believe in the annihilation of the incorrigibly wicked. Fire, in the Bible, is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are not to be tortured but to be destroyed. The hell-fire spoken of in the New Testament is the first of Gehenna kept burning outside the walls of Jerusalem, to destroy the offal of the city. Here was the worm that dieth not, and the fire that is unquenched; emblems of destruction, not of torment. I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of his creatures throughout eternity only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ; that man is mortal, and must put on immortality; that only he can put it on who becomes, through Christ, a partaker of the divine nature, and so an inheritor of him who only hath immortality; that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy—this is the most natural, as it is the simplest reading of the New Testament.—Lyman Abbott, D. D.

Could Give That Cheerfully

A SMALL boy was sent to church by his father with a nickel and a dollar bill.

"You are to put what you please in the offertory bag, my boy. Listen to the sermon and make your offering in accordance with the impression made upon you."

The boy returned. "Well, what did you put in the bag?"

"The nickel. I was going to put in the other when I remembered what the clergyman said in his sermon."

"What was that?"

"The Lord loveth a cheerful giver."

—Sel.

WE can't have an expansive stretch of healthy life without an expansive sweep of the mind. Littleness of mind, jealousy, envy, the tendency to gossip, looking for the faults rather than the good traits in others, all have these adverse, stultifying, dwarfing influences.—Ralph Waldo Trine.

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The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,
Marshalltown, Iowa,
104 South 7th St.,

A CARELESS SHOPPER

AS Clara Hoyt sat in the vestibule of a department store one afternoon she saw an incident that shows how easily a great deal of harm may come from a careless action. A girl hurried toward one of the heavy swinging doors and, not looking to see whether anyone was behind her, pushed it wide open and let it swing back with great force. Two poorly dressed women, about to leave the store with their arms full of bundles, were following her one behind the other. The big door struck the first woman square on the shoulder and sent her back against the second woman. The collision threw the second woman off her balance, and her glasses fell to the floor with a crash.

The women looked at each other. "I'm sorry!" stammered the first. "That girl in front—"

"It's not your fault," said the other, "but I just don't see how I can afford a new pair. They cost six dollars and a half a lens, and both lenses are broken. I'll have to buy them some way, though. I can't do a thing without them!"

"Indeed, you must let me pay half," insisted the first woman. "I can't tell you how sorry—"

They went out of the store together. The girl who had caused the trouble had long since vanished and knew nothing about the accident.

"Please, God," was the silent prayer that went up from Clara's heart, "please keep me from ever being careless or thoughtless again!"—Youth's Companion.

EXTRACTS FROM JEWISH PRAYER-BOOK

HEAR O eternal and merciful God of Israel, and show us grace and mercy, and in pity answer our petitions. Return soon with thy mercy and glory to Jerusalem thy holy city according to thy promise, and build it as an everlasting habitation, and elevate the throne of David. Console those who mourn for Zion and deliver them from their oppressors, and save the poor of thy people and deliver from want the children of the needy from all evil and oppression. Separate us from sin to thy service, and strengthen us to obey thy holy laws.

"Give peace to Jerusalem and gather

THE COMING OF THE KING

HERE is a hope the Christian loves,
Of it, 'tis sweet to sing,
'Tis clearly taught throughout the Word,
The Coming of the King.

This hope it comes to cheer the heart,
And with it comforts bring,
'Tis of a truth that ne'er will fail,
The Coming of the King.

'Tis sad to see the world at large
Its hatred at it fling,
At this blest hope, the Christian's stay,
The Coming of the King.

Long, long ago, we heard of it,
And still in faith we cling,
'Tis now the hope of faithful few,
The Coming of the King.

He'll never leave us to despair,
It is a steadfast thing,
Our Christ, He lives, and He'll fulfill
The Coming of the King.—Sel.

soon thy people to the land that thou gavest to our fathers and to their children forever. Preserve our hearts from deceit and from folly, and our tongues from calumny and slander and our minds from thoughts that defile and corrupt the life. Keep our souls calm in the midst of strife and false witness, before our adversaries and slanderers. Open our minds to thy doctrine and our hearts to thy divine revelations and make our souls ardently long for thy commandments.

"Turn us from sin and incline our hearts to thy precepts, and inscribe our names in thy book of life according to thy mercy and grace.

"Father and King, send help to thy people.

"Father and King pardon our sins through thy abundant mercy.

"Father and King create in us clean hearts and renew right spirits within us.

"Father and King, preserve our children from the influences of evil companions and cause them to love thy holy law, and preserve their souls from defilement.

"Father and King, increase our faith and love and teach us how to pray, and how to live, and guide our feet into paths of peace, and give us thy righteousness.

"Withhold not thy tender mercies from us and let thy loving kindness and truth continually preserve us. So teach us to number our days that we may apply our hearts unto wisdom.

"Fill our hearts continually with joy and praise for thy bountiful gifts and endue us with thy energizing Spirit and thwart all the projects of our enemies.

"Preserve us from malice, envy, despair and covetousness and guide our feet into the path of wisdom, truth, duty and virtue.

"Establish, strengthen and settle us as an oak tree and sustain us in the fires of affliction by the angel of thy presence, and

be to us a shield and harbor and a present help in trouble.

"We praise thee, O God of Israel, that thy time to favor Zion will come, when the bonds of our enemies will be broken and Jerusalem shall arise and shine in glory and become a praise in all the earth, and the fountain of peace.

"O God and Father, make bare thine arm in the midst of many nations as in the days of old and show thyself strong in behalf of those whose hearts are perfect toward thee. Deliver us from war, pestilence and famine, and reunite soon thy people that justice, truth and righteousness may be established in the earth."

How appropriate these prayers are for Christians.—Selected by W. L. Crowe.

POPULAR DOGMA versus BIBLE TRUTH

IT has been said by a leading exponent of Spiritism that "for six thousand years men have been in search of proof for soul-immortality; and that all the philosophies and religious cults have failed to provide the evidence in its favor." He claims, however, that Spiritism has provided the needed proofs.

We endorse his statement to the extent of agreeing that no proof has yet been adduced in favor of the commonly accepted doctrine. Neither ancient nor modern philosophies present anything that can be regarded as satisfactory proofs.

Religions have assumed the doctrine as true, but from within themselves nothing is offered as adequate support. Indeed, their advocates have, when challenged, mainly appealed to the unsatisfactory and changing findings of philosophers.

There is no means of actual knowledge on this matter, save as furnished by revelation. Spiritism claims that the needed testimony is afforded by revelation from the unseen, by spirits of men, but put to the acid test of reason, the claim is manifestly bigger than the evidence warrants.

We again assert that there is no means of positive knowledge outside of revelation. The Bible claims to a revelation from God dealing with the fundamental matters concerning man's nature, constitution, and destiny. From its clear and unmistakable declarations we can learn what man is in origin, his present condition, his state in death, and his possible future. That Book covers the ground.

The efforts of sceptics have been directed from many sides to destroy the value of the Bible as a revelation from God, but without success, but we here declare that if the doctrine of soul-immortality can be proven true it will be a fatal blow to the truth of the Bible doctrine on man's nature, constitution, and hope of redemption, for not one of these has ever been, or can be, harmonized with the idea of man as a being possessing an immortal soul or spirit inhabiting a mortal body.—The Bible Standard, New Zealand.

ACQUAINTANCE WITH GOD

By Lyman Booth

HE who is acquainted with God is already blessed, in that he has the promise of eternal life. He knows that he who has promised is both able and willing to fulfill his promises. He is now in unison with Christ; a member of that body of which Christ is the Head. He is hopeful of sharing his glory with him in his kingdom, and has the assurance that sooner or later he shall receive a crown of rejoicing if he continues faithful.

To choose him as the supreme object of affection, to enthrone him in our hearts, to obey his most reasonable command, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength" (Matt. 22:37), is to feel most truly happy. Is it not reasonable that we should forsake all earthly things for him, because we find all good things in him? Is it not a great pleasure to be at rest and quiet in his favor? Do we not find joy in the contemplation of his love, and happiness in the hope of seeing him in his coming glory?

If we take him as our chosen companion; if we take him as our guide on all occasions; if we submit to no lord but him, obey his laws; if we yield ourselves servants unto God, then are we walking with him. Then our eyes are turned toward him and we no longer grovel in darkness for joy, but lean upon his everlasting arm, and walk with him in the path of righteousness, and continually look up to him for that blessed hope which is laid up in heaven, whereof we have heard before in the word of the truth of the gospel. Col. 1:5.

The Psalmist has said, the upright shall dwell in thy presence.—Psa. 140:13. Such are no longer strangers and foreigners, but are of his household.—Eph. 2:19. He is a child of his family, in whom his spirit of adoption dwells, giving us the liberty to call him, "Abba, Father;" to be trained under his discipline; to be educated in his school and finally to be kings and priests unto him forever; to be an heir to his boundless inheritance; a joint heir with Christ. If we suffer with him now we shall be glorified with him by and bye. (Rom. 8:17.) He who has, in his hour of need, received favor from the Lord's fullness, will not turn away from him again; but will cling more closely, for he has lost all that is perishable and found that which is imperishable.

The Psalmist has said, Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel and afterward receive me into thy glory.—Psa. 73:23, 24. All who walk with God as did David will feel assured of a rich reward when Jesus receives his chosen into glory. In order to receive his approval we must be doers of the word, and not hearers only, deceiving our own selves. For if any be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass, for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. We may deceive ourselves and our friends, but we cannot deceive God. He knows with what interest we listen; he knows our thoughts; he notes

the progress we make with the means he has supplied in his word. To hear and do is to build upon a sure foundation, even Jesus Christ, who is the chief corner stone in the temple of the living God. Who so looketh into this word, the perfect law of liberty, shall be blessed. A mere passing glance will do little good. It is the constant, continual looking that impresses God's image upon our minds and fills our hearts with joy and love, and causes us to reflect his image to others. Those who continue to grow and increase in his knowledge will become more and more like him. When men can see his goodness, his love, his mercy, his compassion and his holiness reflected by us in our daily conduct, then they will acknowledge that we have learned of him, and that we are in him and he in us. They who see and know us will say we are the seed which the Lord hath blessed. For "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Cor. 3:18. Some authors contend that the words beholding, should read, reflect as a mirror. Many of the mirrors of the apostle's time were made of polished steel. They who looked into one of those, not only saw their own image in the mirror, but a luminous effulgence reflected upon their countenance, hence those standing in another part of the room could see the person's picture reflected upon his face in a glow of light. Likewise, when Paul looked into the mirror of the Holy Scripture he saw himself just as he was, and he saw the glory of Christ, and this same glory was reflected upon his countenance and it shone forth to others; for they could see the reflection of the Father's love in Paul's speech and actions.

Our text assures us that an acquaintance with God will bring good to us. This means that eternal good shall come to us, not a mere transitory spell, but an abiding, never ending season of good, and that in the presence of the Father of all good. Such have the promise that they shall see God. Christ said, in Matt. 5:6, Blessed are the pure in heart, for they shall see God. It is the attaining of this purity of heart that all his offers of mercy and love are leading. The meaning and purpose of them all is to fit and prepare us for the consummation of our hope, when we shall be permitted to see him. All the Christian's joys and eternal happiness are centered in this rapturous vision. If we miss this, we lose all; if we gain it, we gain all that God's riches can bestow.

What unutterable joy, love and wonder shall fill our redeemed and purified and exalted spirits when with immortal eyes we shall behold his face so full of love and tender mercy, and to hear the heavenly hallelujahs in celestial harmony greeting our ears. Royal, in the extreme, will be our welcome into his presence, in his house of many mansions, which our Lord has gone to prepare. To hear our Savior speak ineffable consolation and peace to us, to see him as he is, to have his glory revealed in us, to be like him and to reign with him will be supreme bliss and joy. It will be the realization of our desires. We shall be satisfied in the full fruition of our hope. We shall be refreshed with perpetual life and joy, and shall drink at the fountain of delight and pleasure. We shall

minge with, and enjoy the society of the pure and holy, whose glory and power is surpassed only by that of the Father and of him that sitteth upon the throne. We shall dwell in everlasting harmony. Our employment shall combine all that is pleasant and lovely; for we shall delight in the abundance of his peace, and serve him with delight.

No wonder that Paul, when contemplating the future exclaimed, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God hath prepared for them that love him.—1 Cor. 2:9. In speaking of the glory of Solomon the Queen of Sheba said the half had never been told her. So it is of Christ's future reign and glory. We can have but little conception of its beauty and splendor. The half has never been told and it must so remain until we are given the sight and hearing of spirit beings. But be it more than we can conceive, it will surely come to the faithful. While the half has not been revealed, still we are not left to spell out our blessings and privileges, or to rely upon man's reason for the foundation of our hope. Enough of his love and mercy has been revealed to insure our eternal salvation, if we walk in his precepts. He has put his designs into the shape of covenants, by the help of which we may lay hold upon his everlasting truth, and gain eternal life. These promises and covenants are common to all believers in Christ. God is their guardian and friend. He exercises his protection over them. He adopts them into his family and calls them his children and enriches them with the title of "heirs of God, and joint-heirs with Jesus Christ." Then why should we not acquaint ourselves with such a gracious Father, whose wisdom is infinite, whose power is irresistible, whose mercy is boundless and whose word of truth endureth to all generations?

Let us, therefore, be strong, be of good cheer, for our promise of future reward is not a dim picture, nor a fading dream, nor a fancy of our own, nor a wish that turns into a hazy vision, but it is based upon God's promises, and certified to by his oath and ratified by Christ, in whose blood we have remission of sin. It is built upon God's immutable word. This hope is certain and sure. Is it your hope?

THE BIBLE HELL

versus

THE CHURCH HELL

Article No. 7.

By D. C. Robison

IN the discussion of this subject we are aware of the prejudice that the nominal church people, both Catholic and Protestant, have against a creed that protests against a place where the wicked are eternally tortured because of their sins. This doctrine is borrowed from the myths of ancient Greece and Rome. In our previous articles we have at length reviewed their theology. The great surprise to the intelligent Bible student is that scholarly men and women do, in these enlightened days, teach such monstrous errors.

All Scripture alluding to a future judgment is given a private interpretation, and made to teach that the immortal soul at death is consigned to eternal torture in a place where fires are kept burning for the gratification of a fiendish devil.

Scriptural testimony is in opposition to such a doctrine. Words are used as the signs of ideas. To arrive at a logical conclusion we must secure a true definition of words associated with the subject in dispute. We have given us a list of words used or found in the Hebrew, Greek and English, when rightly used and applied will lead us into the truth.

The only word in the Hebrew rendered hell is sheol. It occurs 65 times, being rendered pit 3 times, hell 31 times, grave 31 times. These words are nowhere associated with the words punishment or torture. The words pit and grave seem to be fit words and when used should mean a place of concealment in which there is no activity ascribed.

To prove this we will call attention to texts where the original word, sheol, is used. Jacob, in his distress, believing that Joseph had been slain by wild animals, cried out, I will go down into sheol unto my son mourning.—Gen. 37:35. Readers will note that the word grave is here used as the equivalent of the Hebrew word sheol and must mean no more. His son, Judah, in Egypt twice uses this word grave as an equivalent of sheol. (Gen. 44:29, 31.) Old Testament writers speak of such as not knowing anything, their envy and hatred having perished. In the grave there is no device, knowledge, wisdom. (Eccl. 9:5, 10.) Job said, If I wait the grave (sheol is my house. His prayer was, O that thou wouldst hide me in the grave (sheol). We thus find that sheol (grave) is the hiding place of the righteous. To give the words any other meaning is against reason.

In Psa. 16:10 we have this Messianic prophecy: Thou wilt not leave my soul (me) in hell (the grave); neither wilt thou suffer thine Holy One (Christ) to see corruption. Paul said that David saw corruption.

In Psa. 31:17, 18 the Bible speaks of the wicked as being silent in the grave (sheol). Let the lying lips be put to silence. Again we read: Drouth and heat consume the snow waters: so doth sheol (the grave) consume those who have sinned.—Job 24:19.

The above must be sufficient testimony to prove our position. Note please in the above texts that sheol is down, not up. In coming to the New Testament we note that Peter in quoting Psa. 16:10 applies it to Christ. The translators rendered the word hades, which is the Greek equivalent of the Hebrew sheol, by the English word hell. Hell is an English word and means to cover or hide. If given its ordinary meaning it can signify only a place of unconscious rest and not a place of punishment or torture. If used with symbolical language it is given an illogical meaning and must be so interpreted. The word hell as used in Luke 16 is the English equivalent of hades, which is a Greek equivalent of sheol. In this narrative it is given its symbolic meaning in which dead men are represented as acting and talking. This Scripture herein partakes of a parable where inanimate objects are represented as alive. Dives, Lazarus and Abraham being dead and in sheol (hades, hell), are men in the flesh. To suit the interpretation given by church theology they are the immortal souls instead of personal beings. They would hardly affirm that they had tongues, fingers, nor bosoms. A drop of

water would scarcely satisfy a thirsty soul in flames of torment. Teaching by parables is a method where the meaning is covered and can only be revealed by prayerful study.

We have labored to show that the word hell as used in the New Testament is derived from the Greek word hades which is the proper equivalent of the Hebrew word sheol. As we have previously proven the Old Testament writers agree that sheol is a place of silence where their thoughts have perished.

In Rev. 20:14 death and hell (margin, the grave) are cast into the lake of fire. In this text they are personified and destroyed as literal objects. Death and hades were cast into the lake of fire. (Diaglott.)

It yet remains that we examine the two remaining words used by New Testament writers, viz., gehenna and tartarus. The first is associated with fire and is correctly translated hell-fire. A more recent translation gives the word gehenna fire. Instead of this place being located under the earth it is geographically located on the earth south of Jerusalem, a city in Palestine. It was not a place where immortal souls were cast and tortured, but a place where the filth of the city was cast and destroyed. All animal and vegetable matter was thrown there and the fires were kept burning until what was thrown in the fire was burned up. "Ge" is the Greek word for earth; Hinnom, the name of the owner. It is also called The Valley of Hinnom. When Jesus referred to it he said, Whosoever shall say, Apostate wretch, shall be obnoxious to the burning of Gehenna.—Matt. 5:21. (Diaglott.) This punishment was the result of a trial before the Sanhedrin, the Jewish supreme court. Only those found guilty were cast into the fire or were obnoxious to it. To give it the interpretation as given by the nominal churches does violence to reason.

The verb tartaro occurs but once in the Bible and is rendered, "cast down to hell." This is not said of disembodied souls, but of "angels that sinned," and in "chains of darkness" they are reserved unto judgment. This word is of Persian origin and was their hell. Please note that the apostle does not speak of its being a place of torture. (2 Peter. 2:4.)

The Bible hell is a place where the dead, good and bad, are concealed to remain until the righteous will be called from sheol, hades, their graves. There is another class called forth before the great white throne for judgment. (Rev. 20:11-15.) Popular theology, as preached by the apostate church and her daughters provides a hell to suit their fancy. Some are sent to purgatory and are the subjects of the prayers of priests for so much filthy lucre as may be given. Others are less compromising and leave them in a torturing fire for ages to come. The only object that we can have in writing this series of articles is to arrive at Bible truth.

Question and Answer

Dear Bro. in Christ:

Would you kindly give an explanation in the R. H. of two verses of Scripture, that I may be able to give a proper rendering to any one I may be talking with on the subject of reward at death. I wish to be able to rightly divide the word of truth. I am rather isolated—can only hear the

word spoken once or twice a year—so have to read and study alone.

The passages are found in Philippians 1:23 and 1 Peter 1:13, 14.

From a sister in Christ,

Mrs. L. Matthews.

Reply

Phil. 1:23 reads: For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Will try to be brief. Please read the context carefully. The two things which Paul is here considering are living and dying.

He was now in chains at Rome. He did not know what might be the decision of the Roman court—freedom and life, on the one hand, or death on the other. All the while he was confined in prison he was in a strait between the two—life and death. If he is allowed to live, he does not know what he will choose to do (verse 22); but as to choosing between either this life or death, he much prefers to depart and be with Christ which is far better than this mortal life or death. In 1 Thess. 4:13-18, he shows how this will be brought about.

As to choosing between life and death he could have no choice. The Roman court was to decide this. The uncertainty of their decision is what put him in the "strait." He did not understand that death would cause him to depart and be with Christ, but as he said to Timothy, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day," referring to the day when all will be rewarded. The Greek word here translated "depart" is in Luke 12:36 translated "return," which leads some translators to give us Phil. 1:23 after this fashion: "For I am in a strait betwixt two, having a desire for the returning and being with Christ, which is far better."

The other text referred to must be 2 Peter 1:13, 14 instead of 1 Peter 1:13, 14.

I understand the word "tabernacle" here to refer to his mortality—his flesh. After he has put it off he is "deceased" as is shown in verse 15. Paul uses the same thought in 2 Cor. 5, wherein he says: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed (in death), but clothed upon, that mortality might be swallowed up of life."

To carry the idea that to put off this tabernacle means the unclothing of an immortal soul is simply darning upon the imagination. By that sort or reasoning we can show that grass also is possessed of an immortal soul, as in this language, "Wherefore, if God so clothe the grass of the field," etc. (Matt. 6:30.)

S. J. Lindsay.

TEN minutes spent in Christ's society every day; aye, ten minutes, if it be face to face and heart to heart, will make the whole life different.—Henry Drummond.

TO walk with God is the path of fellowship; to walk before God is the path of holiness; to walk after God is the path of obedience.—Sel.

THE cynic laughs without mirth, but when the simple heart laughs the angels are thrilled.—Sel.

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THE RESTITUTION HERALD

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Editorials and Church News.

And now comes another good sister with a substantial financial lift but we are forbidden to give the name. These many kindnesses are fully appreciated and lead us to believe that our labor is really appreciated. No matter what our future course may be, we shall always remember these dear souls as children of God who expressed their love in such a way as to advance the truth in a material way.

Bosworth, Mo., reports a real, live, up-to-date Bible class. We are glad for this as it shows a certain growth in spiritual matters.

Our new home for the Herald is fast assuming ashape to receive us. Foundations for the press and linograph are done and extra windows in, but owing to the lateness of the season we may not move until spring.

We are sorry to learn that Sr. Catherine Nehron, Mendon, Mich., has been passing through a long and severe illness, but glad to know she is much better.

Brethren, we positively will not publish articles containing sarcasm, personalities, and abuse, so please save yourselves and us

the annoyance of rejecting such. It is possible for one to have a brain full of argument but a heart void of the Spirit of Christ.

Sr. Eva M. Fletcher and family, Kalamazoo, Mich., have had an auto trip to Toronto, Canada, but the pleasure of the trip was somewhat marred by an attack of summer flu.

Our meetings in Virginia are progressing nicely. At Slate Hill schoolhouse we had audiences that filled the house full each night. The interest was exceptional.

REMITTANCES

Mrs. Ida Shepard; S. W. Harlan; E. F. Gesin; Chas. O. Fletcher; Mrs. Emma Boerger; F. E. Siple; W. S. Cooper; Mrs. Mary Wolf; Ella Hanson; H. J. Stadden; Mary A. Woodward; Mrs. Gideon Logan; Mrs. E. L. Cronk; Miss Nellie Grant; Miss Ella Boyer; Perry Thompson; Sadie Kerr; Mrs. James Browning.

EMERGENCY FUND.

F. C. Montross	6.00
Mrs. Emma Boerger	5.00
Ella Hanson	3.00
H. J. Stadden	1.00
Mrs. E. L. Cronk	.50
A Sister	2.00

Notices.

Special Christmas Offer

At this time we are offering our publications at reduced prices, that they may be used as Christmas Gifts. They are as follows:

Pine Woods Bible Class, 85 cents each or 6 for \$5.00.

Students Text Book, 40 cents each or 6 for \$2.40.

Destiny of Russia and Signs of the Times, also Revelation Made Easy to Understand, 25 cents each or 6 for \$1.25.

Can You Believe, 12 for 18 cents.

Prophetic Word now Being Fulfilled, 3 for 10 cents.

If you decide to use these as Christmas Gifts, send your order early, so that you may get them before the Christmas rush.

Your sisters in the work for the Master,
Mrs. W. H. Wilson
Jessie M. Wilson
625 Long Ave., Chicago, Illinois.

Reports.

Where am I?

Here I am, beloveds, in Los Angeles. Translated it means "City of Angels." I have been looking around for them ever since I came—none yet seen with wings.

If you ever expect to take the trip, leave Chicago on the California Limited, over the Santa-Fe. I never enjoyed so easy, smooth and pleasant a trip. Sr. Emma Railsback and Jessie met me at the depot, and I was soon enjoying the hospitality of their fine home at 1020 S. Burlington Ave. My room opens onto a fine porch and faces the road. It is heated with a gas

heater, which is doing its best to keep me warm now, for they tell me they are having unusually cold weather for this place. Anyway, a fire is comfortable. It is surely beautiful here and I wish all you dear home folks could enjoy it with me. I do not think there is any chance for me to get homesick for I seem to have so many friends here. How do I know they are friends of mine? Because they love the same God and his only beloved Son Jesus the Christ; they talk of the same gospel hope, and may I say to these of like precious faith in California, that I am here for no other purpose, but to preach the gospel, the good news, to those outside of Christ, and to unify the body of Christ. We are waiting with prayerful watching, for the Master's coming and while we wait let us not be idle, not trying to see how little we can do, but how much we may accomplish for him. There are so many avenues open for work that none need be idle.

While I am in California, if there are any who would like to have me visit them, to have a Bible lesson or a sermon in their homes, I am ready to do my part. It is not always necessary to meet in a hall or church to worship God. The home altar is often the place of sweetest communion, where we become best acquainted with God.

We had a most delightful service last Sunday in the cozy little church on the corner of Moneta and 42nd St.—a well-filled house, with splendid attention. A cordial invitation is extended to all lovers of gospel truths to meet with us there each Sunday, S. S. at 10 A. M., and preaching service at 11 o'clock.

I expect to be with the brethren in California through the winter and spring (D.V.). Will you all help me in this splendid work?

Yours for the Master's service,

Mary A. Woodward.

Report

On Thursday evening, Nov. 10, we opened a series of meetings near Eldorado, Ill., and continued steadily till over Thanksgiving Day. It was never our lot to conduct a meeting which was more interesting in many ways than this one. There is a church building there known as "Union Chapel" which was built and used by the Adventists many years ago, but there has been very little preaching of the Gospel in that neighborhood for almost fifteen years, and the church had been used for little save an occasional funeral. Hence, to a large percent of the folks around there our teachings were a new thing. We held a short meeting in a schoolhouse near there last March, at which time some considerable interest was aroused, so that the field was ready for work this time.

In spite of much inclement weather the attendance was splendid, and one could not ask for more attentive listeners than greeted us evening after evening. Some drove almost eight miles through all kinds of weather and roads, which should put some of us who fear to walk a few blocks on a stormy day, to shame!

As a beautiful sequence to the effort, it did the hearts of all good to be able, on Thanksgiving afternoon, to gather at the water and witness the obedience of six good brothers and sisters. There were three

others who desired baptism but circumstances prevented at that time; and there are still more "almost persuaded." We are hoping to conduct another meeting there in the spring, and believe it is a good field to work—one worthy of our prayer and attention.

Most of the credit for this favorable condition lies in the faithfulness of a few lovers of truth who have stood by the faith amidst persecution, trial and ridicule in the years gone by, and it was worth far more effort than we personally had exerted, just to witness the joy and satisfaction which came to these faithful ones over the new soldiers added to the cross.

The ones baptized are: Fred Shain, Norris City, Ill., Luther Wiggins, Marshall Wiggins, Bessie Wiggins, Silas Overton and Mrs. Geo. Davenport, Eldorado, Ill.

The three from the Wiggins family are young people with the larger part of life's service before them yet, the other two men are fathers in the prime of life, and in each case it unites the husband with the wife in the Gospel, while dear old Sr. Davenport, almost seventy years of age, and undaunted by the rawness of the day and coldness of the winter waters bore testimony to her faith, and held a beautiful example before others.

May the Father's rich blessing rest upon each of these, guiding them onward. And we trust that many others in the neighborhood may soon make the same noble stand.

In Christian love,

Frank E. Siple.

Thanksgiving Morning in Los Angeles

Outside my room I hear the sound of voices and hurrying feet; for Thanksgiving dinner is being prepared, but I notice in this home that eating is of secondary importance, for all the grown members of this family are striving together for the bread of life, which occupies their minds more than the temporal things of life. So with the Psalmist we exclaim, "Let us come before his presence with thanksgiving."

There are so many things to be thankful for. We are so glad that the existing conditions of the nations of earth need not worry or fret us, for God is over all, and victory perches upon his banner: for his word is sure.

Again we can but rejoice at the good beginning made to push the cause of truth to higher grounds. We were assured at the outset of this move that we would meet with opposition, and many discouragements. We expect opposition, many discouragements and grave difficulties ahead for the waiting church who are so anxiously hoping for its speedy development, and for the already overworked committee upon whose faithfulness to the work and trust in God, its success depends. Many hard, trying days are ahead for them, caused largely by lack of thoughtfulness and promptness on the part of its real friends in responding to the first great need—the sending in of your name—for your name must count on the 1000 names necessary before the organization can be completed.

Then about the opposing forces which should not exist in God's great building! It would seem that whatever hobbies we

might cherish we should find a grave for them, and above them erect a monument of essential truths that would safeguard the church and bring truth-seekers into the saving knowledge of God's word. When the studious and learned ones reach out in their studies into what seems to them beautiful future events, would it not be well for them to stop and prayerfully consider that the one great need of the masses is to learn more of Jesus' message to mankind—"Go preach the gospel, for it (the gospel) is the power of God unto salvation to every one that believeth." This wonderful gospel is so little understood; so few realize its true meaning; so few grasp even the first principles of that great, loving gift to men; that its message is of more importance than anything else in these eventful days that are upon us.

Reader, will you turn to 2 Tim. 2 and read every word of it. Then go back to the 14th verse and stop and read it again and again. Are you, am I in any way guilty of hindering the word of God; of subverting, viz., overthrowing, destroying the faith of one of God's little ones. Read it again:—"Charging them before the Lord that they strive not about words to no profit, but to the subverting (destroying) of the hearers." God will surely hold us accountable if we destroy another's faith in him, for whom Christ died.

Perhaps there never was a time when we needed a headquarters, an association for help along gospel lines, more than now; a place where our young workers can study and become proficient in knowledge of the word of God. We know of several anxiously waiting this opportunity. Shall we hinder the work when the laborers are so few?

One sister says, "Is it possible our people have at last awakened to our great need?"

Yes. Many are awake to that fact. We are sorry to hear some say: "Well, I am going to wait (the Lord may come while you wait), and see how it comes out." O, beloveds, do not be like the servant to whom the pound was given, who hid it in a napkin and received the Master's curse, "Take from him the pound and give it to him that hath ten pounds. For I say unto you that unto every one which hath shall be given, and from him that hath not, even that he hath shall be taken away from him." We may not be able to do all we want to do, but as true stewards let us do and give what we can at the time it is most needed. Are you anxious to see the good news of salvation grow and reach the unsaved? This is the very work to be done next to accomplish that end. A band of get-together-workers will be workers or shirkers. Let us not be satisfied that "me and my wife, my son John and his wife" have a knowledge of God's saving love, but a willingness to give of our influence, of our time, our sacrifices if necessary, for others.

Submitted in love,

Mary A. Woodward.

Mora, Minn., Nov. 24, 1921.

Dear Brethren:

May I have a few words in your paper just to tell you of the splendid meetings we had some time ago. Bro. Allard came here the 19th of October That evening we

had no meeting but the next evening we had a meeting at my folks home. He preached on "The Sovereignty of God," showing what small creatures we are beside God, when he made the earth and all that is in it and we can't even make a small thing like a peacock feather. The next evening was Friday so we had meeting in the school house where we hold all of our meetings. He held over till the next Friday evening when he thought it best to close, thinking that a railroad strike was coming which would keep him from getting home. He departed on Saturday morning.

While here he tried to point out to us the purpose of the last war and who benefited by it, and I think he brought it out so clearly that it was the Jew, and that he (God) will soon restore them to their land as he has said in his holy Word, He also touched on the "Confusion of Tongues" and how people are building towers now. These are only a few of the good things that he talked to us about out of God's holy and precious word. The audience was large, the seats being full, We had to bring in benches and then some were standing.

We hope to see Bro. Allard back again soon as he is a very able speaker. We leave it all in God's hand.

Your sister in Christ,

Mrs. A. Sandberg.

The Sunday School.

By Alta King.

THE CLOSE OF PAUL'S MINISTRY

Lesson 12. December 18, 1921.

Lesson Text: 2 Tim. 4:1-18.

2 Tim. 4:1-8.

Golden Text: I have fought a good fight;

I have finished my course; I have kept the faith.—2 Tim. 4:7.

Memory Verses: 1 Tim. 1:11, 12.

For Study

In last Sunday's lesson we studied a beautiful, little personal letter written by Paul sometime during his two years of imprisonment in Rome. What did it reveal concerning Paul's character? To whom did Paul give full credit for all that he was?

The Sunday before last we studied the last of Luke's historical account of Paul's missionary labors. He closes his account abruptly by saying that Paul preached two whole years in his own hired house. He went to Rome a prisoner, but we are told nothing about his trial or acquittal, but the fact that he wrote a letter to the Roman church shows that he was acquitted and permitted to leave Rome. It was during this period that he wrote the epistle to Titus and the first epistle to Timothy. Rom. 15:24 indicates that he visited Spain.

Sometime during or immediately after the terrible persecution that arose after the burning of Rome, Paul was again taken back to Rome and put in prison. During this imprisonment he wrote his second letter to Timothy. In the letter we find a few hints of what Paul endured. From 2 Tim. 1:16 we may conclude that his prison was a deep, dark dungeon, for it was difficult for his friends to find it. He was suffering as a malefactor (2 Tim. 2:9) and it is hard for us to imagine what that meant at

that time. His friends were not able to face the dangers that standing by him in his trial would involve. 2 Tim. 4:16. Thus, Paul waited alone in prison, realizing something that was in store for him. 2 Tim. 4:6. History tells us that his head was struck off with a sword, but that his Roman citizenship saved him from the indignities described by Tacitus.

Now let us study a portion of this letter that Paul wrote during a time when it would seem that no human being would have the spirit nor the strength to write. Note the spirit of faith in God and his love and concern for the brethren.

2 Tim. 1. Read the chapter through carefully. Whom does Paul recognize as supreme in his life even during this trying time which, from the human point of view, and in consideration of his wonderful life's work, seems uncalled for and unjust. Do you suppose Paul spent his time trying to figure out the "whys" of everything? See Philippians 4:11. What verses particularly urge bravery and steadfastness in preaching the gospel during the terrible persecutions of the time. The fact that identification in any way whatsoever with the Christian sect at this time involved much suffering and danger, puts a stronger meaning into the word "ashamed" which Paul uses. He was not urging against being ashamed as we think of shame, but against the terrible fear which must have been in many a Christian's heart. See verses 6-8, 11, 12. What verse shows that some were not proving equal to the fiery test?

2 Tim. 4. Read the chapter through carefully. Verses 1-5 contain admonitions to Timothy. There is not much to be said in explanation. The best we can do is to put ourselves in Timothy's place and listen personally to Paul's words. Read in connection 2 Tim. 2:24-26. What did Paul mean by "full proof of thy ministry?" Is public preaching of the gospel the only ministry of which full proof may be made?

Verses 6-8, and 18 depict Paul's confidence. Did Paul know that the end of his labors had come? Was there pride in verses 7 and 8, or was there the joy mentioned in Acts 20:24? Was Paul sure of his acceptance? What is the crown of righteousness? Philippians 3:20, 21. Note carefully just who will receive this crown with Paul. Why is the appearing of Jesus an event to be loved? Is it to be loved for our own sakes alone? Does loving Jesus' appearing involve any degree of God's love for the world?

Verses 9:18 depict Paul's loneliness. Note that Paul mentions only one of his close companions who had failed him. Why were not his other companions with him? Does Paul still keep the welfare of his brethren uppermost in mind? Where, and under what circumstances, did we hear of Mark once before in Paul's missionary labors?

In what verse does Paul show that he had no desire for personal revenge on his enemies? Find a verse in Rom. 12 in which Paul urges this trait of character. In what verse does Paul speak words very similar to words Jesus spoke on the cross and to words Stephen spoke as he was being stoned?

Is it at all possible that some of us may sometime stand in need of just such encouragement as Paul is here giving Timothy?

Scripture Readings: 2 Tim. 1; 2; 3; 4.

The Children's Lesson: Tell the children something about the persecution of the Christians by Nero. Help them to get a vivid picture of Paul during this period. Let them see that Paul was what he was because he had walked closely with Jesus and had found him always a true friend so that he could say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

For Class

When and for what purpose was 2 Tim. written? What does the letter reveal as to Paul's last imprisonment? What does it reveal concerning his character? Read and discuss the first and fourth chapters. Of what value are such studies to us?

DANCING

By J. W. Williams

A sister wishes to know whether it is right.

To the devoted Christian, who is endeavoring to render a faultless service to Christ there arise many perplexing questions in daily life, but such a one as the above should not be difficult to answer correctly to render proper service to him who has redeemed us from former bondage. There is only one way to approach a solution of all questions of right and wrong, because the Christian has only one law to govern all his conduct, and that law is, Love your neighbor as yourself. And love is expressed in service. "Love your enemies." How? "Do good to them," etc. And love works no ill to his neighbor, is the fulfilling of the law, and on it depend all the law and the prophets.

Hence if dancing does service to humanity it is a Christian act. But if it in any way works ill to self or neighbor it is to be avoided as doing evil.

We have said that we have but one law, as Paul shows in above Scripture allusions. Some may see a difficulty in that love to God is the great command and love to man the second. But John shows the two are one by saying that he, who loves God is to show it to his neighbor. God needs nothing, hence we cannot love him by doing aught for him, but if we do aught for men it is accepted as done for him. Hence when we are told to glorify God whether we eat or drink or whatsoever we do, and that we glorify him by bearing much fruit, and that the first-fruit of the spirit is love, it is evident that if we glorify God it is done in love to men.

So then the question is: Does dancing glorify God? Does it benefit anyone? or does it injure physically, spiritually or otherwise? That is the only practical way to answer the question.

Doubtless there are conditions and cases in which dancing would pass the test of brotherly love. In asylums for the insane dancing has been found to be a help for their disease. The writer feels that in that case it is proper for the inmates to dance.

Then we are often told that children show that dancing is a natural physical expression because children jump and clap their hands and step in rhythm when in glee. And again we grant that taking steps to music may add to physical grace, health, and mental freedom from care, and that

the rest and development thus resulting may be turned to good account in later service to men, physically and mentally, and that therefore we cannot condemn as evil all cases where young persons merely take steps to music.

But that is not all that is to be said. Does the modern dance add to physical well-being or not? Do the late hours, loss of sleep, exposure to cold after the warmth of indoors and exercise turn out as a benefit physically? The answer is evident. Can you physically serve Christ better or worse the day after an ordinary dance? That is, will your body be capable of better service to men next day? That alone will answer the question of the right or wrong of dancing and answer it practically as well as spiritually.

Then further speaking spiritually: Will attending a public dance edify you spiritually and cause you to love mankind better in service? Is that why you go? Do spiritual people usually use dancing in their Christian service? Those who know that the modern public dance is based on a perversion of sex and that a large percent of wayfaring girls started wrong in the ball room know that dancing is emphatically not a means to better Christian service.

If your life is consecrated to Christ and your mind filled with love to humanity you will answer the dance question correctly and spend less money and time in the dance hall than some who try to serve Christ and follow the lusts of the flesh at the same time.

And this one law of Christian conduct will solve not only the question of dancing but all others as well, such as tobacco, movies, novels, games and such like.

TYPES

Dear Bro. Lindsay:

I have been requested to write a series of articles on the types of the Old Testament. With your permission and the Lord's help I will try to give my views on some of the types. Those who are interested in the study of types should keep these articles, because in this one we shall try to lay the foundation upon which we hope to build our structure of "Truth in Types."

The Bible is given to us in literal language, types, symbols and parables. The types, parables and symbols must be interpreted to harmonize with the literal teaching of God's word. The truths of God's word as given in types are meat, and are for the students of his word.

What, then, are types? Webster's definition is: "That which represents something else; a sign; a symbol; a figure of something to come, as Abraham's sacrifice and the paschal lamb were types of Christ." In the study of types we should keep this definition in mind.

The type is never as great or as perfect as the antitype. You have a picture (type) of yourself, but there is a vast difference in the picture (type) and yourself. So in the Bible there is a vast difference in the types and their antitypes. Those who had the typical service saw the antitypes through a glass (type) darkly. (1 Cor. 13:12.)

Men made the types under God's directions but God made the antitypes. We have two great types in the gospel age—baptism and communion. We hope later to

devote one article to these types. In Heb. 8:5 we read, Who serve unto the example and shadow (types) of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Those who observe types should remember that the types set forth the antitypes and must be observed just as given. In Rom. 6:1-17 Paul, in speaking of baptism, a type, thanks God that the church at Rome had obeyed from the heart the form of doctrine (kept the typical meaning) which had been delivered unto them. We should remember this when we observe baptism and communion and try to see that which these types set forth.

Now, as we are to write of some of the types of the Old Testament, we wish to show that these types were given for us. Now these things (things recorded in the O. T.) were our examples (types) to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for ensamples (types): and they are written for our admonition upon whom the ends of the world are come.—1 Cor. 10:6, 11. And almost all things are by the law purged by blood; and without the shedding of blood is no remission. It was therefore necessary that the patterns (types) of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.—Heb. 9:22, 23. The 8th, 9th and 10th chapters of Hebrews should be studied in connection with this subject. In the first verse of Hebrews 10, we read, The law having a shadow (type) of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

To produce a shadow we must have a light, the object to throw the shadow, and an object to catch the shadow. Christ is the light. (John 1:9; Mal. 4.) He, shining on good things to come, things of the kingdom, throw their shadow back on the law. So by looking back to the law we see the shadow of the good things that will come in the kingdom age. Looking at the shadow in the law we have a picture of the good things to come. In Rom. 15:4 Paul says, For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scripture might have hope. Then in John 5:39 we learn that the Scriptures testify of Christ. These references show that the types are for us. Therefore we shall do well to study them.

It will help the reader, when we come to study the types, to have this article for reference as we do not want to go over this part again. When Bro. Lindsay was at Maurertown he gave us a sermon on the types of Genesis. We shall begin with the book of Exodus.

J. H. Anderson.

THE HEART'S THANKS

By W. S. Bowden

THANKSGIVING is a matter of the heart. Thanksgiving Day can be appointed, but real thankfulness is implanted and has to be worked out.

Thanksgiving means thoughtfulness. Amos R. Wells wrote: "If we are thinkless we shall be thoughtless." Think and thank come from the same Anglo-Saxon word. We will not be thankful until we are thoughtful. If you would be thankful begin to count your blessings.

Thanksgiving means appreciation. We would be more thankful if we were less fault-finding. We may find in things which seem dull and stupid something to appreciate if we will look for it. A great Scotch minister preached in his church what he called an astronomical sermon. He observed in the congregation a simple but devoted young woman named Janet, from a mission where he sometimes preached. He knew Janet did not understand the sermon about the stars. The next time he saw her she said, "I did not understand the sermon, but you read the Psalms well and they were soothing and satisfying."

Thanksgiving means kindness. Kindred and kindness come from the same root word. We are supposed to be kind to our kin. As true thanksgiving fills our hearts the word kindred becomes a bigger word. The whole world becomes our kin and we become more kind. The more gratitude the more kindness.

Thanksgiving means nobility. The more thankfulness the more nobility. Think of Dr. Ussher, the hero of Van, in Turkey. During the awful massacres in the World War, he lost all his possessions, the accumulation of seventeen years. Then his wife died of typhus fever. He came near dying of the same disease. Although stripped of home, rich possessions, and the dearest human friend, he went forth thankful that his life was spared so that he might minister to the suffering Armenians and Syrians. Surely in his case thanksgiving spelled nobility.

Thanksgiving means giving in a thankful, cheerful way. It means sacrificial giving. There is considerable giving to be seen of men. There is giving for business reasons. There is much giving which is not prompted by the highest motives. Let our giving be with thanks. "Thanks be unto God for his unspeakable Gift." . . .

Thanksgiving means thanksgiving. It is well to "say it with flowers." It is also well to express our thanks with words. "Out of the abundance of the hearth the mouth speaketh." Do we speak forth our thanksgiving to God?

Thanksgiving means thanks-doing. Words are proper; deeds are sometime better. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). "Offer unto God thanksgiving; and pay thy vows unto the Most High" (Psa. 50:14). Let not your thanksgiving evaporate in mere sentiment.

Thanksgiving means thanks-living. The best thanksgiving is thanks-living. Living includes more than "saying" or "doing." Right living is the true gauge to the depth and genuineness of the thanksgiving.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count time by heart throbs; he most lives
Who thinks most, feels the noblest, acts the best."

Thanksgiving means contentment. A thankful heart means a happy life. The

Apostle Paul is a good example. He gave up everything for Christ. He learned the truth of Jesus' words: "A man's life consisteth not in the abundance of the things he possesseth." Paul wrote: "I have learned, whatever my outward experiences, to be content."

Thanksgiving means honoring God. "It is the rent we owe God." Are we withholding the rent? The living creatures of Rev. 4 "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." If we would honor God we must be thankful. Thanksgiving must find expression in our attitude toward God as well as toward our fellow-men. "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."—Psa. 116:12-14.

Thanksgiving is a privilege as well as a duty. It should be spontaneous, perennial, enthusiastic. The heart's thanks should be expressed definitely, aboundingly, unceasingly. Henry Dorsey Gough, a wealthy Maryland planter of the slavery days, and a godly man, has related this incident: While riding one day to one of his plantations, he heard a voice of prayer and praise in a cabin, and, listening, discovered that a negro from a neighboring estate was leading the devotions of his own slaves, and offering fervent thanksgiving for the blessings of their depressed lot. His heart was deeply touched with emotion, and he exclaimed: "Alas! O Lord! I have my thousands, and yet, ungrateful wretch that I am, I never thank thee, as this poor slave does. He has scarcely clothes to put on, or food to satisfy his hunger. I have plenty. Shame on me for being so unthankful."

If any little word of ours
Can make one life the brighter;
If any little song of ours
Can make one heart the lighter;
God help us speak that little word,
And take our bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of ours
Can make one life the sweeter;
If any little care of ours
Can make one step the fleetier;
If any little help may ease
The burden of another;
God give us love and care and strength
To help along each other.

If any watchful thought of ours
Can make some work the stronger;
If any cheery smile of ours
Can make its brightness longer;
Then let us speak that thought today
With tender eyes a-glowing,
So God may grant some weary one
Shall reap from our glad sowing."
—Our Hope.

HE knoweth the way that I take: when he hath tried me, I shall come forth as gold.—Job 23:10.

THAT which is in the well of ones heart is bound to come up in the bucket of ones speech.—Sel.

IT takes sixty-four muscles of the face to make a frown and only thirteen to make a smile. Why work overtime.—Sel.

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In the Spirit

WE are told in God's book (the Bible) that God is a Spirit, and if we worship him it must be in spirit and in truth.

Oh, how very thankful we should be that we have such a kind Heavenly Father that so loved us unworthy worms of the dust that he gave his only begotten Son, Jesus Christ, to die for you and for me and for the sins of this whole universe. Oh, such wonderful love and the suffering of our Lord Jesus for us. He carries the marks in his side and his hands. We see from his side, his hands, his feet such love for us.

Then we have the blessed promise of St. John 14:1: Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. He has gone to prepare a place for us in his coming kingdom. Oh, such a grand and glorious promise, and how unworthy we are! How much he does for us, and how little we do for him in return. May we, dear Father, be more faithful to him and may we have more love for those he died to save. May we count our many blessings and quit complaining. Let us put on the whole armor of God. May we live daily so that we may be shining lights to the world that others may know that we surely are God's children. Let us so live that when the summons come we will be ready and have on the wedding garment, that we may be amongst those that will meet the Lord himself when he descends from heaven with a shout, with the voice of the archangel, and with the trump of God; when the dead in Christ shall rise first, and we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so ever be with the Lord. (1 Thess. 4:17, 18.)

the Lord. (1 Thess. 4:17, 18.)
The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. If we live in the Spirit, let us also walk in the Spirit. (Gal. 5:22, 25.) What we now are has depended, and what we will yet become depends, very largely, upon our thoughts of God.

Your sister in Christ Jesus,
Mrs. E. Pendleton,
1132 3rd St., Webster City, Iowa.

GREAT memories are like standing ponds that are made with rain; so that memory is nothing but the shadows of other men's wits.—Sel.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,
452 Elmwood Ave.,
Niagara Falls, New York.

SILENT SERVICE

IN the excitement and worry of mother's sudden illness the dinner dishes had been forgotten. Eleanor thought of them with a sudden pang as she paced the corridor of the great hospital, waiting for the doctor's verdict, two hours later. She did not leave the hospital until a quiet, calm-eyed nurse had assured her that her mother was better; that she would live.

It was after five o'clock when she walked in at the front door of her house, and again she thought of that table of unwashed dinner dishes. How good the girls had been to her, and how sweet and sympathetic they were! They had volunteered to do anything in the world for her that they could. Phoebe was the only one among them who had not seemed eager and anxious to help. She was disappointed in Phoebe.

She opened the door of the living room and stared; everything was in perfect order—the curtains at just the right angle, and not a speck of dust anywhere. She walked on through to the dining room. Again she stared. The table from which they had so hurriedly risen to take her mother to the hospital had no unwashed dishes upon it. It was set with a spotless cloth; the silver and the glasses shone. There were clean napkins, and a bowl of nasturtiums glowed in the center of the table.

She walked through the dining room into the kitchen. The fire burned brightly; something was cooking on the range; and there by the table sat a little, quiet, brown-eyed girl, in a simple blue house dress and a big apron, slicing potatoes.

"Why, Phoebe May," cried Eleanor, "is it you?"

"Yes; I stayed after the others went away," said Phoebe, smiling. "I knew how hard it would be for you to come back to unwashed dishes and have to get supper. I made a custard, and, if you like, we can have biscuits. I have the potatoes nearly ready to go on, and I found some cold meat in the refrigerator."

Eleanor sat down. How tired she was! And yet what a stay and prop was all this cleanliness and order—and Phoebe's smile! In a flash some lines of Lucy Larcom's came to her mind:

If but one friend has crossed thy way
Only once in thy mortal day,
If only once life's best surprise
Has opened on thy human eyes,

OUR OWN BUSINESS

IF YOU were very busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If I were busy being glad,
And cheering people who are sad,
Although my heart might ache a bit,
I'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If I were busy being true
To what I know I ought to do,
I'd be so busy; I'd forget
The blunders of the folks I've met.

If we were busy being right,
We'd find our too busy quite
To criticize our neighbors long
Because they're busy being wrong.—Sel.

Ingrate thou wert indeed if thou
Didst not in that rare presence bow
And on earth's holy ground, unshod,
Speak softer the dear name of God.

Tears rushed to her eyes.
"Phoebe," she cried, "did you do all this—"

Phoebe smiled again. "Why not? I am your friend, you know, and friendship stands for something." She paused, then continued: "I'm not beautiful like Nina and Gladys. I can't sing as Kate sings. I can't make bright, funny little speeches as Margaret does. But I can wash dishes and put things in order for you. I don't expect you to love me as you do the others. I'm so insignificant and plain and commonplace, but, oh, I love you!"

For a moment Eleanor did not reply. She had had her dark hour, but it had not been the other girls that had led her out upon the sunny slope of hope and courage. It had been plain, silent little Phoebe. She put both arms round the slender figure enveloped by the big gingham apron.

"So many dishes, and you washed them for me!" she said brokenly.

—The Youth's Companion.

A CLIPPING

WE have clipped from the Pathfinder, of Washington, D. C., the following relative to the opening prayer recited at the Peace Conference now in session in Washington:

Please read and then answer to your own satisfaction whether God, according to his Word, will answer such a petition and give a reason from the Bible for your answer. The first correct answer coming in will be published.—Editor.

"The conference was opened by a prayer by Rev. W. S. Abernathy, pastor of the Calvary Baptist church, of Washington, which President Harding and Secretary

Hughs attend. This prayer had no sectarianism, no dogma in it; it was simply a fervent appeal to the Almighty, to the God of all nations and all ages—an appeal to which all people, of every shade of opinion—Catholics, Protestants, Jews, Mohammedans, Buddhists—everyone except rank Atheists—could subscribe. This prayer, as we believe, had a profound influence in starting the conference off right, and because of its historic importance we are going to reproduce the main part of it here:

The Opening Prayer

'Almighty God, we thank Thee for the coming of this eventful day. We have seen it from afar and now we rejoice that it has at last dawned. May it bring untold blessing to a troubled world. O Thou omnipotent One, today as in other days, we believe that Thou dost guide in human affairs. Thou hast made of one blood all nations that dwell upon the earth, and though we are of many races and many tongues, yet the interests of the few are the interests of the larger number.

'May we feel assured that the welfare and happiness and prosperity of the human family are inexpressibly dear to Thy heart. We pray for clear vision or we shall grope blindly for the light and lose our way. We pray for hearts lovingly sympathetic to human distress, wherever it may exist, or we shall sink into the depths of a miserable selfishness. We pray for minds willing to believe that the strong ought to bear the infirmities of the weak, or we shall miss the great joy of service. We pray for the forward look or we shall be overwhelmed in hopeless pessimism. Give us the ability to think clearly, to judge fairly, to act wisely. Help us to think less often of our rights and more often of our duties and responsibilities.

'We pray at this hour on behalf of a world in sore need. Thou art not unmindful of the sufferings of Thy people. The cries of multitudes of widows and orphans have come up before Thee, O God. We have had our terrible baptism of blood. There is hunger and pestilence and unutterable anguish. God forbid that the woes of these years should ever again be visited upon the earth. Can it be that Thou hast permitted us thus to suffer in order that we might turn from our own devices to Thee and acknowledge Thee as King of our lives and our destinies? Out of the depths we cry unto Thee. Save us, or we perish.

'May we walk softly and humbly before Thee, this day, and throughout the fateful days of this great conference. May we be intent on knowing Thy will; and knowing it, may we have the courage to do it. And may it not be that the findings of this conference shall be so wise, so far-reaching and so beneficial, that all mankind may take new hope and fresh courage. And to Thee shall be the praise and the glory forever and ever. Amen.'

EARTH'S COMING KINGDOM

By Rufus A. Curtis

JESUS taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10. That prayer has ascended up to the Father from consecrated lips in all lands and climes. That prayer has been echoed through gloomy dungeon corridors. The lips of God's faithful children have uttered it amidst the crackling fagots of martyrdom. From many a deathbed it has ascended to the Father, whose eyes are ever "over the righteous, and his ears are open unto their prayers." (1 Peter 3:12; John 9:31.)

I often think it must have been a source of great joy, to him who taught that prayer to his followers, when enduring the terrible agony of the cross, as well as the taunts of his persecutors, to hear derision changed into penitent prayer by one of the number,—“Lord, remember me when thou comest into thy kingdom.” (Matt. 27:39-44; Luke 23:42.)

The “sufferings of Christ” are but a prelude to “the glory that should follow” at his “appearing and his kingdom.” (1 Peter 1:9-13; 2 Tim. 4:1; Eph. 2:7; 3:20, 21.) It is then that the Father will “divide him a portion with the great, and he shall divide the spoil with the strong.” “He shall see of the travail of his soul, and shall be satisfied.” (Psa. 53:7-12; 2:8-12.)

Why should we not pray for the kingdom to come, that we might have an “entrance” ministered unto us abundantly into its enduring honors? (2 Peter 1:10, 11.) God is now calling us “unto his kingdom and glory.” (1 Thess. 2:12.) In the plentitude of his mercy he has permitted us to become “sons and daughters” of his, by adoption, and has made us “heirs of the kingdom which he has promised to them that love him.” (2 Cor. 6:14-18; James 2:5.)

Although the number who, like Joseph of Arimathea, have “waited for the kingdom of God” comprises only a “little flock,” the Master’s asseveration should dispel our fears,—“Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.” (Luke 12:32; Mark 15:43.) God has decreed that “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.) This universal kingdom, unlike its predecessors,—the Babylonian, Medo-Persian, Grecian and Roman—“shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” (Dan. 2:44.) “And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve and obey him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” (Dan. 7:14, 18, 22.)

The gospel is “glad tidings of the kingdom of God.” (Luke 8:1.) Hence, to preach “the gospel” is “to preach the kingdom of God,” and, vice versa, “to preach the kingdom of God” is to preach “the gospel.” They are inseparable. (Luke 9:2, 6; 4:18, 43.) When “Philip went down to the city of Samaria, and preached Christ unto them,” he did not, like many modern

preachers, omit “the things concerning the kingdom of God.” (Acts 8:5, 12.) “Speaking of the things pertaining to the kingdom of God” was the burden of Jesus’ message, between his resurrection and ascension, as well as before his crucifixion. (Luke 8:1; 4:42, 43; Acts 1:3.) It is a matter of record that “Paul dwelt two whole years in his own hired house (while a prisoner in Rome), 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.)

After Paul had “called the chief of the Jews together,” after his arrival at Rome they said unto him, “But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded, and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.” (Acts 28:22, 23.)

The Master has said, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matt. 24:14.) It will not do to substitute another gospel here. No other gospel can be palmed off upon the credulous hearers for “this gospel of the kingdom,” without disastrous results, even though it were preached by “an angel from heaven.” (Gal. 1:6-9.)

Upon one occasion Jesus said unto his disciples, “Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” (Matt. 15:13, 14; 23:15; Isa. 9:16.)

God once had a divine theocracy upon earth, the Israelitish “kingdom of priests, and an holy nation.” They were his “peculiar treasure” “above all people.” (Ex. 19:5, 6.) To them it was said, “You only have I known of all the families of the earth.” (Amos 3:2.) Because they rejected God’s “knowledge,” he also rejected them. (Hosea 4:6; Jer. 13:9-14.) “The throne of the kingdom of the Lord over Israel” was overturned in the days of Zedekiah, because of their grievous sins. In the prophecy of Ezekiel we have these remarkable words: “And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him.” (1 Chron. 28:5; Ezek. 21:25-27.)

Jesus is the rightful claimant to “the throne of his father David.” (Isa. 9:6; 7; Amos 9:11; Luke 1:30-33; Matt. 19:27-29.) This rightful ruler, and lineal descendant of David, having been invested with immortality, “shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven.” “The zeal of the Lord of hosts will perform this.” (Matt. 1:1; Rom. 6:9; Rev. 1:18; Psa. 89:27; Isa. 9:6, 7.)

O, sceptical doubters, concerning Jehovah’s “eternal purpose which he purposed

in Christ Jesus our Lord,” that his anointed Son shall yet “be king ever all the earth,” “so long as the moon endureth,” listen to Jehovah’s words again: “And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.” “Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.” (Eph. 3:11; Zech. 14:9; Psa. 72:6-11, 17-19; Jer. 33:17-21, 25, 26; Luke 1:31-33.)

“The kingdoms of this world,” “under the whole heaven,” including “all people, nations, and languages,” are destined to “become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.” (Rev. 11:15; Dan. 7:14, 27.)

Would you not like to share in the song of the redeemed “in the ages to come,” when God’s kingdom shall have come, and his will will then “be done in earth,” as it is now done in heaven—perfectly, absolutely, and without a dissenting voice? (Eph. 2:7.) If your theological sentiments do not harmonize with the “new song” that redeemed lips will sing in the sweetest notes of melody that has ever greeted the ears of mortals, it is high time to adjust your theology, and make it conform to the divine standard of truth.

The New Song the Redeemed Will Sing:

“Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth.” (Rev. 5:9, 10; Matt. 5:5; Prov. 2:20-22; 11:31.)

He who will soon appear as “King of kings, and Lord of lords” to “break in pieces the oppressor,” has said for our encouragement, “I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel.” (Rev. 19:15, 16; Luke 22:29, 30; Psa. 72:4, 8, 11, 17-19; Rev. 2:25, 26; 3:21.)

God did not create the earth “in vain, he formed it to be inhabited,” and he designs to fill it with his glory. (Isa. 45:18; Num. 14:21; Psa. 72:19.) In that blissful era “times of refreshing shall come from the presence of the Lord.” (Acts 3:19-21.) The inhabitants of the “new earth” will not only “be all righteous;” they will be all deathless! “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” (Isa. 60:19-21; 1 Cor. 15:26; Rev. 21:3-5.) The curse will have been lifted from the bosom of mother earth, no more to return, and she shall move on “forever” amid the galaxy of worlds, as our sinless, tearless, deathless home! (Rev. 22:3; Psa.

104:5; Eccl. 1:4; Rev. 5:13.)

"Come to thy throne Messiah,
Mount Zion for thee waits;
The plough along her heights have passed,
Strangers possess her gates.

"Oh come, and bring again that day,
By prophets long foretold;
For which thy church in every age,
Have waited to behold."

THE BIBLE CHRIST
versus
THE CHURCH CHRIST
By D. C. Robison

TO test their knowledge of the Christ Jesus asked the Pharisees, What think ye of Christ, and whose son is he? Their answer was, The son of David. This answer was correct, but they rejected Jesus the son of Mary as the prophetic Messiah or the Christ.

If this question were submitted to the D.D.'s they would answer, He is the second person in the god head and is therefore the very and eternal God. The last answer has no place in the prophetic word. The Apostle John, in Rev. 19:10, records this important testimony, The testimony of, or concerning, Jesus is the spirit of prophecy.

To illustrate, we will call your attention to several prophetic utterances. In Isa. 9:6 and 7 the son given and the child born is to sit on David's throne and kingdom to order it, and to establish it with judgment and justice. Jeremiah 23:5 declares that David's righteous Branch shall reign and prosper and shall execute judgment and justice in the earth. Any creed that denies the simple truth as stated herein is an untruth. When the angel announced to Mary that she had been chosen as the mother of the Son of God, he also announced that there would be given to him the throne of his father David, and that he should reign over the house of Jacob forever, and unto his kingdom there should be no end.

Jesus is the Son born, and the child given. (Isa. 9:6.) He is also David's Righteous Branch. (Jer. 23:5.) When you substitute the doctrine of the trinity, you take from these Scriptures the spirit of prophecy and have a body in which there is no spirit or life and is therefore dead. It is the grain of corn that abideth alone. (John 12:24.)

Jehovah possesses pre-existing life and has vitalized his Son whom he has raised from the dead. Our vitalization comes to us by accepting the testimony concerning Jesus, the Christ. Every utterance of church creeds denies the Spirit of the word of God. Their creeds are built up from a false theology, which declares that the earth is the place where God has placed his creatures to prepare them for an inheritance in heaven. Every prophet, Christ and the apostles deny the above and testify that Jehovah purposed to discipline as many as would believe the above Scriptures to become his sons and become co-rulers over the earth with his Son, Jesus, as the King of kings and supreme. The meek are to inherit the earth and delight themselves in an abundance of peace. (Psa. 37.) It is plainly written that our inheritance will be on the earth as Solomon stated that, The righteous shall never be removed from the earth.—Prov. 10:30.

The great struggle between Jesus and the Pharisees was as to his being the

prophetic Messiah. Jesus claimed his Messiahship and gave Moses and the prophets to prove it. Moses had stated (Deut. 18:15), A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say to you. Peter, in quoting this Scripture, applies it to Christ whom they had put to death. (Acts 3:22.) Their denial came through their substituting their traditions for the prophetic utterances. As Jesus answered, By them ye have made the word of God of none effect. The great stumblingblock to the Jew was that he came as the Son of Man. They saw no beauty in him. To him he was merely the son of Joseph and Mary, and very ordinary people were chosen as his disciples. When Jesus declared his death the Pharisees said, "Our Christ abideth forever."

When Jesus went into the synagogue in Nazareth on the sabbath day there was handed him the book Isaiah from which he read: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. He said unto them, This day is this Scripture fulfilled in your ears.—Luke 4:18, 19, 21. If we turn to Isa. 61 we will find this same prophecy. All well-informed Bible students will admit that the prophet herein speaks of the coming Messiah. Jesus so applied the prophecy.

This identifies Jesus of Nazareth, the son of Mary, as the true Messiah, and identifies him as David's son and entitled to his throne and kingdom. (Isa. 9:7.) He is also David's righteous Branch, who will execute judgment and justice in the earth. (Jer. 23:5.)

When Andrew, Peter's brother, had found Jesus the Messiah he said, We have found the Messias which is, being interpreted, the Christ. We further observe in this connection that Nathanael said, Thou art the Son of God: thou art the King of Israel.—John 1:41, 49. These Scriptures constitute the gospel of the kingdom of God which Jesus taught in all the cities of Galilee, and healing all manner of sickness and diseases of the people.

This gospel of the kingdom was to be preached to every creature in the world and those who believed and were baptized would be saved. Paul declared that he was not ashamed of this gospel, for it is the power of God unto salvation to every one who believes it. (Mark 16:15, 16; Rom. 1:16.)

In conclusion we are assured that there is but one gospel, the power of God. This gospel declares God's purpose to make Jesus the supreme ruler over the earth, and those who submit to baptism and become overcomers will be given power over the nations: He shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers.—Rev. 2:26, 27.

We find no doctrine of Scripture in church creeds therefore we denounce them as gross error. The doctrine of the trinity compels the church creeds to admit another gross error, viz: The pre-existence of Christ. This error in their creed represents the Father and the Son co-existent and co-equal. If this be true the Son was with the Father before he was begotten

by the Spirit of God or conceived by Mary. We submit this question for them to answer: What became of this pre-existent being when begetting took place? Is it either reasonable or logical to affirm that the son is older than his mother or as old as his father? The proposition breaks down when we apply human reason, and it is thus the Father addresses his creatures. Solomon was right when he said, God made man upright, but he sought out many inventions.

God's Price-Fixing

IT is worth more than can be expressed in commercial terms to know the price at which God values things. And though his price-fixing is in many cases an open secret, there are surprisingly few taking advantage of the information. A remarkable instance is the matter of women's costly apparel, gold and jewels. These human measures of value are discussed by Paul in First Timothy 2:9, and by Peter in the third chapter of his first letter. At the conclusion of his comment, Peter opens a little window into heaven and reveals one of its price secrets: "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or putting on of apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." (1 Peter 3:3, 4.)

How "great" is not said, but evidently jewels and gold and costly apparel are small, very small, in comparison; indeed there is no comparison. But what a revolution in values do these five words make, "in the sight of God!" What a crash in the stock markets of earth will there be when the veil is drawn aside and the tapes are measured in sight of God! And what a priceless privilege is ours now in this life to measure all things as "in the sight of God!"—Sel.

I'M JUST foolish enough to believe the "Old Book" from Genesis to Revelation. There are some things in it that I do not understand, and I am persuaded that the world will go on to her final glorification if I never find them out.—Sel.

THE highest genius is willingness and ability to do hard work. Any other conception of genius makes a doubtful, if not dangerous, possession.—Sel.

THAT man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.—Sel.

LET us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.
—Abraham Lincoln.

RELIGION is life, character, conduct; it reaches up to God and down into the smallest details of daily duty; it covers everything.—Sel.

IT requires strength and courage to swim against the stream, while and dead fish can float with it.—Sel.

KNOW the true value of time; snatch, seize, and enjoy every moment of it.—Sel.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Those who feel the need of reading a discussion on the resurrection, its extent, etc., will save us a good deal of space for other matter if they will send for the pamphlet containing a very thorough discussion of it between Bros. Conner and Robison. This discussion was run through the Herald and then put into tract form. It is written in a nice, Christian spirit and we can recommend it to any who are desirous of reading up on the subject. We will send it to anyone postage free.

Those who remember Miss Garnet Weaver, of our Bible School of 1920, will learn with pleasure that she is now Mrs. H. Clay Thomas. She lives near Scottsburg, Ind., on her father's farm.

A card announcing the birth of a husky boy, John Elwyn, 7½ pounds, on Nov. 28th, to Bro. and Sr. Rolland Stilson, of South Bend, Ind., is received at this office. All doing fine. Grandpa and Grandma Cross of our own city are bearing up very well under it all. Here's wishing the little fellow the best of everything.

Bro. G. E. Marsh is now settled in his new home. His address is 452 Elmwood Ave., Niagara Falls, New York.

REMITTANCES

R. L. Funk; B. Frank Boyer; Mrs. Emily Harris; Mrs. F. F. Summers; Myra Renner; Ida F. Orem; Mrs. Hattie Reed; Albert Siple; E. W. Moses; Mrs. Flora E. Taylor; D. C. Nance; Mrs. J. T. Howell; Mrs. Viola Wiggins; Mrs. Ella Vickery; R. A. Curtis; Geo. Updike; H. E. Shepherd; G. P. Allard; Emma Byall; Mrs. T. R. Swindler; Susan Howard; P. D. Choate; Mrs. C. A. Gray; Mrs. Bert Forester; Ella L. Gardiner; Lillian Peck.

EMERGENCY FUND.

R. L. Funk 1.00
Ida F. Orem 3.00
Ella L. Gardiner 10.00

Notices.

Special Christmas Offer

At this time we are offering our publications at reduced prices, that they may be used as Christmas Gifts. They are as follows:

Pine Woods Bible Class, 85 cents each or 6 for \$5.00.
Students Text Book, 40 cents each or 6 for \$2.40.
Destiny of Russia and Signs of the Times, also Revelation Made Easy to Understand, 25 cents each or 6 for \$1.25.
Can You Believe, 12 for 18 cents.
Prophetic Word now Being Fulfilled, 3 for 10 cents.

If you decide to use these as Christmas Gifts, send your order early, so that you may get them before the Christmas rush.

Your sisters in the work for the Master,
Mrs. W. H. Wilson
Jessie M. Wilson
625 Long Ave., Chicago, Illinois.

Conference Notice

The second annual meeting of the South Texas Conference of the Church of God in Christ will be held at Buffins Bay school house, six miles east of Riviera, Texas, Dec. 31, 1921 to Jan. 1, 1922, for the transaction of any business that may come before the Conference and to plan some way to carry on the work the coming year.

We are few in number but want to do all we can to spread the good news of the Gospel and the coming kingdom. We ask all to assist us with your presence or writing. We would be pleased to hear from anyone interested, so that we may know somewhat how to plan the work.

Riviera is on the Brownsville Road, just below Kingsville. Anyone coming write Bro. C. A. Robbins at Riviera, and he will see that you are taken care of.

E. W. Moses, Pres.
1119 Kansas St., Houston, Texas.
J. T. Whitley, Sec'y.,
Kingsville, Texas.

A Correction

In the notice of the N. Missouri and Kansas Conference the name of the Corresponding Secretary was given as Lester Alexander. It should be Miss Lether Alexander, Rt. 2, Burlington, Kansas.

I have good interest at new points near

home where I am holding meetings and hope later to see more visible results.

In the Blessed Hope,
W. L. Crowe.

Obituary.

John Wright

died Nov. 12, 1921. None of the brethren knew anything of his death until some time afterwards. He was baptized by Bro. S. J. Lindsay about five years ago. For a recommendation of him as a man I send a clipping from the Democrat News, a paper published in Madison, Mo., where he has lived the greater part of his life.

P. J. Graham.

John Wright, for many years a farmer on the Mine La Motte claim, died at the home of his brother, Sherman Wright, at Mine La Motte Saturday afternoon. He was taken suddenly ill and died within an hour and thirty minutes. Dr. Barron was called and found him suffering from acute Gastritis. He died a few minutes after the doctor arrived.

Mr. Wright was a man about 60 years of age, a hard worker and a splendid citizen. He was a non-assuming man, attended strictly to his own business, and always honest in his dealings with his fellow-man. He was buried Sunday afternoon at Mine La Motte.

Laura Vishino

was born March 19, 1877, died Nov. 27, 1921, age, 44 years, 8 months and 8 days.

She leaves a husband, four sons, two daughters, father, five brothers and three sisters to mourn her loss.

She was baptized into the all-saving name by Uncle John Foore, about 15 years ago, and died in hope of the first resurrection. She had been in bad health for the last two years, until death came and relieved her of her suffering.

The funeral services were conducted by W. A. Cooper. Many appropriate Scriptures were read and discussed to a large concourse of relatives and friends. Then we laid her to rest in the Oak Grove Cemetery to await the call of the Life-giver.

May we always be ready and prepared for that call, whether living or dead.

Your brother,
P. J. Graham.

Reports.

Report for November

	Services
Nov. 1-13, Brush Creek, Ohio,	15
Nov. 20, Hickory Grove,	2
Nov. 21, 22, Koszta,	2
Nov. 26, 27, Clarksville,	3
Nov. 28, 29, Waterloo, (Debate),	2
Total,	24

T. A. Drinkard.

Dear Brethren:

We greatly appreciate another fine series of meetings. The weather was a little changeable but we had good crowds and splendid attention. The people around are becoming more and more interested in the Glad Tidings of the kingdom. The Gospel

has been sown and will soon bring forth a harvest of believers. Some have already expressed intentions of being baptized when Bro. Siple returns. May God bless the work everywhere. Everyone of the faith who happens to be near Eldorado would like to have you stop over with them. We want to meet more of the brethren. I am planning to attend the next conference.

Your brother in Hope,
Walter Wiggins.

Report

We returned from our trip to Virginia on Wednesday, Dec. 7th, having spent in all about five weeks and a half.

We left Chicago on our trip out about six o'clock in the evening and this brought us into Pittsburg, Pa., about seven o'clock in the morning after. Our ride through the forenoon and until evening took us through the mountains of Va., W. Va., and Maryland, and to our first stopping point at Stephens City, Va., at the home of Bro. Carmel Boyer. The next evening we began our meeting at Maurertown, Va. At this place the attendance was only average and as Bro. J. E. Boyer has already reported for this point, we will say nothing further.

From Maurertown we went over the mountain into the Fort valley where we held for two weeks at the Dry Run church. Here our audiences and their attention were at the very best. We concede to this point the banner in that people of all shades of belief came to hear us and seemed not to be prejudiced. While we gave them meat in due season, yet we did it kindly and as a result we were invited to join with the (Progressive) Brethren in the final Sunday's meeting. We shared time in the morning with their pastor and in the evening we discoursed to them for the full time. A splendid spirit was maintained here all the while and we will remember this place for a long time as a most remarkable one in this respect. As a result of these meetings three were led to begin the life in Christ. They are Miss Edna Boyer, Pelton, Va., Miss Lillian Coverstone, Dilbeck, Va., and Miss Bernice Rhodes, Waterlick, Va.

Bro. J. H. Anderson was present at all the meetings at Maurertown and a part of the time at Dry Run and participated in the services.

On the final Sunday at Dry Run Bro. and Sr. Randolph Updike of the Manor near Browntown were with us, having come to take us with them on Monday morning to their place some 25 miles away to hold a week's meetings with them. Here bad weather interfered with our plans more or less, but in spite of that, the house was well filled from night to night.

We made our home principally with Bro. J. E. Boyer at Maurertown; Bro. S. M. Boyer at Dry Run, and Bro. Randolph Updike at Browntown. At these places and others we visited, the best was none too good for Sr. Lindsay, Bobbie and us. Sr. Lindsay was captivated by the hospitality, the mountains and the great quantities of good water running away and apparently doing no one any good. Bobbie promised to write to practically all the little girls he met. If this report is not complete, just ask him about it and he will give you more minute detail.

From Browntown we went to Fairfax where Mr. and Mrs. (Sr.) James U. Kincheloe live and where Mr. Kincheloe is now Commissioner of Revenue for the County. Here we saw the original will of George Washington and other matters of historical interest. One will of an ancient worthy in one clause ran something like others we have heard of in which ample provision is made for the widow provided she remained the widow of the deceased, and the paragraph concluded as follows: "It is not my purpose to give to any cur a sop."

Sr. Kincheloe and Sr. Lindsay spent Monday afternoon in the City of Washington taking in the Capitol building. Because of threatening weather we began to feel the need of getting home to our own fireside and arrived accordingly as already stated.

The trip has given Sr. Lindsay a much needed vacation from home duties and she returns feeling in much better condition than when she left. We will long remember the many kindnesses and if we should never get an opportunity to return these, we will pass them along to somebody else. Surely our lot has been cast in pleasant places.

Now that we are back in the office, we shall have to get down to some real work.

May the Father bless the efforts that are put forth to bring others to see the light of His truth, not only in these places, but wherever faithful work is being done.

S. J. Lindsay.

REVIEW

Lesson 13. December 25, 1921.

Lesson Text: 2 Tim. 4:1-8.

2 Tim. 4:1-8.

Golden Text: Wherefore, take up the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand.—Eph. 6:13.

Memory Verses: 2 Tim. 4:6-8.

For Study

The lessons of this quarter have included the following topics:

1. Paul in Corinth—the last part of Paul's second missionary journey. Lesson 1. Acts 18:1-22.
2. Paul's third missionary journey and return to Jerusalem. Lessons 2 and 4. Acts 18:23 to 21:20.
3. Paul's journey to Rome and his work there. Lessons 6 to 10. Acts 21:20 to 28:31.
4. Paul's letter to the Corinthians written while in Ephesus. Lesson 2. 2 Cor. 12 and 13.
5. Paul's letter to Philemon written while in Rome. Lesson 11. Philemon.
6. The close of Paul's life. Lesson 12. 2 Tim. 4:1-18.
7. A temperance lesson based on Isaiah's prophecy. Lesson 5. Isa. 28:1-13.

In your review study read the Scriptures noted in the topical outline in connection with the corresponding lesson leaflets or other sources of help. If your original study of the lessons was at all thorough, you will find this review reading easy and far more interesting than it was at first. You will catch, here and there, new meanings and new beauties, and you will come into closer contact with Paul in whom Christ dwelt, and with the growth and life of the early church. If we have not gained the power to see some new

meaning or beauty, or have not been brought into close, cleansing contact with Paul and the early church, our time spent in studying has been largely wasted. Knowledge of Paul and of what he did is valueless unless in spirit, mind and purpose we enter into his works while studying them, and grow in spiritual strength under the influence of his words as he desired the brethren of the early church to grow. Thus, only, may our study be carried over into actual life in actual results. Thus, only, will our study be anything more than a formal performance of duty. If we could but realize the wonder and the privilege of having God's words to study. The Being who created all things in the universe, who is the source of this mysterious thing called "life," and who manages and orders all things in the universe in their daily courses, has accorded to man alone, of all his created works, the privilege of knowing him and his works. How we should grasp the opportunity.

Scripture Readings: See Lesson topics.

The Children's Lesson: Spend the time telling stories of Paul's life. Help the children to tell some themselves.

For Class

Assign one topic to one or more in the class, who will give it a special preparation, paying particular attention to practical applications. Topics 3 and 4 should each be prepared by more than one.

Dear Editor:

I have tried to express my thoughts which always come to me whenever I hear anyone complaining or are heavy pressed. If it is clear enough perhaps it might help someone, if it were put in the paper.

Polishing

IT is by overcoming resistance that the needles are smoothed and polished and made fit for use. The water, offering resistance to the propeller of a boat, or to the water-wheel, causes the boat or machinery to go. By gradually increasing the amount of resistance our muscles become hard and firm.

So we find that it is by overcoming resistances that all progress, growth and achievements are made, if these resistances are met and overcome in the right way.

How glorious the feeling of exhilaration, when we have reached the top of some steep hill; and those who have an eye for such and will acknowledge God's hand in all things, finds his reward in the beauties of nature which lie before him, be it hills, valley, prairie or forest; then, too, there is that feeling of pleasure which always comes when we have accomplished something difficult. We must meet and overcome resistances, or else drift with the tide and become drift wood, which always is a hindrance and soon rots and decays.

How many of us stop to think that such things as a naughty child, an ill-natured companion, or employer, or sickness and death, are opposed to God's plan and should be treated as a resistance. In place of letting it embitter us, making us sour and suspicious, let it sweeten, enrich and ennoble our lives. Stop and think what rough place this or that sorrow or trial can polish up a little.

We meet many resistances, but we have
(Continued on last page.)

General Conference of the Church of God

COUNCIL BOARD

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NOTES BY THE SECRETARY

APPROVAL OR RATIFICATION

BETWEEN five and six hundred have to date signified their approval of the work done at Waterloo, Aug. 28 to Sept. 4, in the organization of the General Conference of the Church of God, and authorizing the incorporation of the National Bible Institution. This number would quickly be increased to several thousand if those who favor the work would at once send in their names to be listed in the "approval" column.

To illustrate: A certain State Conference has ratified. The Secretary has so notified. Not a negative voice has yet come in from said state. And yet, not one personal ratification has yet been received from that state. Nor did the Conference Ratification indicate any given number for whom it ratified. Result: The "approval" column for that state is without a mark, and this even though several of its members are otherwise working hard for the encouragement of the effort. Moral: When you are anxious for a given work to be undertaken, and you've tied the hands of the Executive to be automatically loosed for action only when one thousand shall have placed their names into the "APPROVAL" column, get your name, and the names of all others of same opinion into that column at once.

If you've mislaid the Herald of Sept. 27 containing the printed approval form just write the Secretary stating your approval of this work to date, sign it, together with all others of your family who, being members of the church, are of the same mind, and mail. The U. S. government will attend to the delivering. This will save you a long walk in search for the desired column.

Make yourself a Christmas present of the NATIONAL BIBLE INSTITUTION, by mailing in your ratification and loosing the tied hands of the Council Board.

What then?

Then the Executive Board of the N. B. I. can proceed with the work of publication, evangelization, Bible training and benevolence. All of this must necessarily begin in a small way and grow. But concrete plans and methods toward given aims are fundamental and need to be carefully studied and chosen. This may necessitate the convening of the Advisory and Executive Boards. Such activity is delayed with the delay of ratifications.

To those who are waiting for the establishing of a Book Room where standard books and desirable literature can be obtained; to those who are waiting for information regarding a Bible Training Course; to those who are anxious for some method whereby pastoral and evangelical work may be encouraged unto greater activity; to these we say, Be patient. And, in your patience, get busy. Find out whether those next to you have ratified. A little footnote on the Christmas cards soon to go broadcast might prompt others to act more quickly.

Some are Hesitating.

One reason given for this hesitation is because of certain correspondence and published statements prior to the convening of the Waterloo meeting indicating that the author was opposed to the effort. Such has been the assigned reason, in different places, by some who have remained silent to date. Some such feel confused by the fact that works indicate a change of opinion upon the part of some such writers, and that without any announced explanation.

Others cannot understand why certain ones are aiding in the circulation of a certain "chain

letter" in opposition to the General Conference work. No one appears to be surprised because of the action of the supposed author of said letter, but from Iowa, Ohio, Illinois and California, there is expressed surprise that a certain two or three are aiding in its circulation. This surprise is because said two or three were active participants in perfecting and adopting the General Conference, and its Declaration, and its authorized N. B. I., and governing Constitution, and are now working in opposition to all that they gave aid to perfect.

No one seems to question the right of any to change their mind. But they feel that, having been piloted into a given port, the piloting barque should give notice of withdrawal and not leave accompanying barques upon the sands of indecision when the tides have flowed.

In an effort to put the whole question clearly before the minds of one and all, for personal judgment and decision, the following is offered relative to the

GENERAL CONFERENCE

and

NATIONAL BIBLE INSTITUTION

Quoting from the Report of the Conference, under "A Declaration of Understanding of What Scripturally Constitutes a Conference," we find:

"1. We understand that a Conference is a conferring together of any or all members of the Church who may choose to be present."

"2. That by voluntary assembly members of the Church meet at designated time and place to confer on any or all matters pertaining to Christian welfare; working toward better understanding of truth, and more unity where differences of faith exist; evangelization; . . . and all other Christian activity."

Here is provided an open, creedless, conferring together of any or all members, on any or all matters pertaining to Christian welfare; working toward better understanding of truth, and unity of faith. Such Conference to be held (7) upon the 4th Tuesday of July, and at other times. The object is "Christian welfare," "understanding of truth," "unity of faith," etc. There is but one restriction, namely:

"4. . . . Each individual member should conduct self in a Christian spirit." Otherwise it is as limitless as the Bible itself.

So much for the Conference in session.

Then, for working purposes during the year, this Conference in session, by common consent and approval, authorized that,

"VI. (11) This Council Board shall be incorporated under the name 'National Bible Institution.'"

"XIV. (19) The purposes for which the N. B. I. shall be incorporated are:

"E. The Board is hereby exhorted to walk in a manner worthy of the calling wherewith they were called, 'endeavoring to keep the unity of the Spirit in the bond of peace.' That in such a oneness of Spirit they shall unite in an effort to edify the body of Christ in utilizing the contributed strength of the Church to affirm by print and voice the following Biblical truths, and such other truths as are in harmony therewith, viz,

"(a) That 'there is one God and Father of all, who is above all, and through all, and in you all.'

"(b) 'That Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.'

"(c) 'That all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in right-

eousness.'

"(d) 'That the gift of God is eternal life through Jesus Christ our Lord.'

"(e) 'That there shall be a resurrection of the dead.'

"(f) 'That Christ was once offered to bear the sins of many; 'as our High Priest he now sits at the right hand of God,' and 'unto those that look for him shall he appear the second time, without sin, unto salvation.' And, that when he shall come in his glory, 'he shall sit upon the throne of his glory; and before him shall be gathered all nations.'

"(g) 'That as many as have been baptized into Christ have put on Christ.'

"(h) That all who are new creatures in Christ Jesus 'should not henceforth live unto themselves, but unto him which died for them and rose again.'

The foregoing specific truths, and "such as are in harmony therewith," are those which the Conference, without dissenting voice, selected for the N. B. I. to affirm by print and voice, using the contributed strength of the Church therefor. The activity of the N. B. I. is thus specifically limited. It is limited to such things as all are agreed upon; to things which all believe to be a part of the Gospel of Jesus Christ, which is the power of God unto salvation; to things which all are willing to contribute of time and talent and money to the end that we may bring others to a knowledge of the Lord and his saving grace. They are important. They are basic. They are vital. From press, pulpit and fireside an effort will earnestly be made to send these things home to the heart of one and all. Their salvation is in question. Christian service calls for union of action.

Nor is this considered an effort to muzzle the voice, or limit the scope of research and study. But it is an agreement that every contributed portion of strength of whatever kind will be faithfully utilized to instruct the church and the public according to these statements, and in no manner contrary thereto.

Those who approve, or ratify, this effort and instrument do accordingly affirm their co-operation in making the same effective.

Thus the N. B. I., through the printed page, in the Bible Study Course, through the pulpit, by the chosen officers, and by the aid of all who give approval thereof and render co-operation therewith, will, by common agreement in General Conference assembled, "speak the same thing," bringing "no divisions among you," because of being "joined together in the same mind (will) and in the same judgment."

No one claims that the foregoing is a faultless statement. But it is a beginning. Corrections and additions may be made by the Conference assembled. This is the result of earnest, careful and prayerful effort to discover those things the presentation of which would meet the approval of our Father. Let us unite in pressing the labors forward throughout the year, God willing.

Act now. Act upon your own judgment and initiative. Call attention of others to the consideration of the question, but let them act upon their own judgment only.

May each one use their talent—not bury it.

FIELD NOTES

INDIANA

Argos

On invitation of the Minister of the Argos church, Elder C. C. Maple, the Secretary met with them in special services on Nov. 12 and 13. In addition to taking part in the special evangelistic services that were being conducted, an hour having been designated for the presentation of the efforts of the General Conference, this work was explained to the church assembled. The explanation was most cordially received. Various points were properly discussed and questioned and the whole reserved for further consideration and later report.

The Argos church is fairly active. A good Sunday School is maintained, and preaching services are held at regular intervals. A good and comfortable church property makes it possible for work to be conducted at any time that the congregation deems best. Argos is one of those churches of the Church of God from which much advancement and influence should be expected.

Michigantown

With a commodious and comfortable building, well taken care of, situated in a district of most fertile soil where the brethren receive their full share of the blessings of nature, with a membership of nearly a hundred, the Michigantown, or Scircleville, church occupy a position of possible service and opportunity, an accounting of which our Father will undoubtedly require. The writer arrived at this place without advance notice, the mails having become confused. A week of rain arrived on same date. Few were in attendance at the meetings. To those few the General Conference was presented on the last evening of service. Those with whom personal talk was conducted expressed themselves as in favor with the efforts. Bro. Van Vactor preaches at this point each month and a report on General Conference matters may be expected in the near future.

Burr Oak

In spite of the downpour of rain the writer was enabled to meet several of the Burr Oak brotherhood on the evening of Nov. 18, each of whom traveled some little distance.

This congregation is, like some others, in need of opportunity. They have a good Sunday School. But it is unable to secure the services of any one to conduct frequent regular meetings. Having rather more than usual outside attractions to overcome, and being few in numbers, though possessed of a good brick building, it is difficult to maintain the fervent spiritual interest that makes for strength and influence. An opportunity to secure the services of some active minister, in connection with a nearby church, would enable this church to enter into an activity for the Master again that would reveal some of the old time ardor in these end-times.

More workers; a clearer vision of the thoroughness of Scriptural methods; a deeper appreciation of the responsibility of Christian stewardship: these would prepare a number of congregations for a service that should enable many to look with joy upon the signs which indicate the soon-coming of our Savior.

South Bend

Judging from Sunday, Nov. 20., the S. Bend church is one of workers. About 50 gathered in Melville Hall at 10 o'clock for S. S. The following hour 70 or more assembled for discourse. Representatives were present from N. Salem and from Bremen. In the evening, the hall not being obtainable, 30 or more met at the home of Bro. and Sr. F. Stillson.

The S. Bend church is one of the few in the state which does not possess a church building. In spite of this handicap they are diligent in gospel labor. Realizing what some of the possibilities of a General Conference are they are giving their personal, moral and financial support to these aims.

Plymouth

The attractive brick building of the Plymouth church housed a good sized audience on the evening of Nov. 21. Members were present from the Inwood and N. Salem churches.

It was pleasant to meet again with Bro. Jos. Wiley and other long-time workers for the Master.

A good S. S. is maintained here, Bro. VanVactor works with the church regularly one Sunday of each month.

Plymouth is the geographical center of a group of churches which have thrown no little influence upon the religious life of the district. May the labors continue, and our Lord be honored.

Indiana is one of the strongest fields of the Church of God. At the present time it is much in need of an inspiration unto greater effort. The strength of numbers, talent, finances and buildings are all to be found in this state. May we not look to Indiana to take a leading role in an earnest spiritual effort to strengthen the things that are, and to carry light and conviction to others.

MICHIGAN

Adrian

There is a small band of earnest workers and worshippers at Adrian, Mich. The little church building in which the late Bro. L. C. Chase so efficiently ministered for years is located about four miles out of the city. Few members now reside in the vicinity of the church. And of the

members who reside in the city the sisters necessarily carry the principal burden and urge the work forward.

Here, too, the opportunity of co-operation by the brotherhood at large is most apparent. Let us hasten our approvals of the present effort, and thus the incorporation of the N. B. I., to the end that we may be in better position to lend a helping hand to such points as Adrian. In turn such places will return the co-operation.

There are workers in the Adrian class.

Grand Rapids

On the evening of Nov. 30, a few of the members gathered in the home of Bro. and Sr. Blakely for an hour of study and worship. The Grand Rapids ekklesia is not large. They meet regularly on Sunday A.M. for S. S. and sermon by Bro. Blakely. The interest is reported good, with gradual growth both numerically and spiritually.

Blanchard

The next stop in this itinerary is Blanchard, Dec. 1. Bro. Siple recently closed an appreciated series of meetings at this place, with reported good interest. Other advance appointments necessitated the close of these meetings earlier than interest warranted, therefore the Michigan Conference requested the writer to arrange for an additional series of evangelistic services there.

These meetings begin (D.V.) Dec. 1, to continue indefinitely, according to circumstances.

OBSERVATIONS

In some of the congregations visited there is apparently a dearth of leadership. There are willing hearts and hands, and anxious purpose. But apparently there has not been sufficient preparation for the responsibilities incumbent upon a leader to make this willingness and anxiety fruitful. A church, like all other bodies of people, needs and requires an active, energetic, devoted, competent and acceptable leader in order to an increasing vision of opportunity and a constant Growth, individually and congregationally.

A Christian church is a spiritual organism, or it is nothing. Its ideals and aims must be those of the risen Christ, its one great spiritual Head—not those of the Adam-man, be he ever so noble in aim and purpose; its activity must be that of the spiritual—contrary to that of the soulual, the natural; its rules must be those of the spiritual order—the opposite of those of the carnal order; and its leaders must be prompted and inspired by these ideals, and rules of the risen Lord in leading those who are "New Creatures in Christ," if the leadership is to be efficient for the Master.

According to N. T. Scripture such leaders are designated by the name "elder"—presbuteros. Bullinger's Lexicon reads: In the Christian church they were men appointed (Titus 1:5) or chosen (Acts 14:23) everywhere." (Cheironomein, "ordained" (Acts 14:23), means "to stretch out the hand, to hold up the hand as in voting; hence, to vote, give one's voice by holding up the hand."—B. Presbuteros (comparative of presbus, old) means "older, i.e., elder." "The word always implying dignity and wisdom."—B. In 1 Peter 1:1 the Apostle declares himself to be an "elder," and exhorts "elders" among the scattered strangers (see 1:1) to "feed the flock of God which is among you, taking the oversight thereof. . . . And when the chief Shepherd shall appear. . ." (5:2-4.) Thus, till the chief Shepherd appears, during his absence, the elders are exhorted, as under-shepherds, to feed and take oversight.

Now the word "oversight" (the word is found only here, 1 Peter 5:2) is the duty of the "overseer" whom Paul admonishes (Acts 20:28) "to feed the church of God, which he (Jesus) hath purchased with his own blood." To this duty Paul asserts the Holy Spirit had appointed the "elders of the church" at Ephesus. (Acts 20:17, 28.)

The "overseer"—episkopos (Acts 20:28)—is the same as in 1 Tim. 3:2 is called "bishop," in which latter place the verses following specify the character-qualifications requisite in those accepting such responsibility, and stewardship, under the chief Shepherd. See also Titus 1:5-9.

"This is a true saying, If any man desire the

office of a bishop (overseer) he desireth a good work."—1 Tim. 3:1.

Thus the Elder whose duty it is, in the absence of the chief Shepherd, to feed the church of God, and to exercise oversight or guardianship therefore, holds a most responsible position in the plans and purposes of God. It is no mere position of honor among men. It is a position of definite importance among the people of God. The faithful, efficient performance of the duties of eldership cannot be over-estimated as to the beneficent effects upon the church as a whole; while unfaithfulness in this position cannot help but have injurious influences upon many.

"This is a true saying, If any man desire the office of a bishop (overseer) he desireth a good work."—1 Tim. 3:1.

Would that more would aspire to this office before God, and in preparation therefor would hasten to diligently qualify in harmony with the Apostle's instructions.

APPOINTMENTS

Evangelistic appointments prior to the New Year have been kept within Central Passenger Association territory. With the New Year it is hoped to be able to give dates to some of the requests coming from west and south of Chicago.

Some of these requests are from such distances that the churches may feel unable for the expense unless similar appointments are requested at nearby places.

EVANGELISTS AND PASTORS

The following was received after Nov. 15, on which date the Restitution Herald advertized a list of names for recognition by the General Conference as Evangelists and Pastors. As with the names announced on above date, so with this one,—“If there be no Scriptural charge placed to show that in character or habit of life they are disqualified for the great responsibility Scripturally assigned to all such as enter upon the duties of such offices, their names will be officially listed by the Council Board of this General Conference to be endorsed and recognized by said Conference in their respective positions.” The name is

Almus A. Adams, Omaha, Nebraska.

All who may have reason to believe that above named person is in character or conduct such as is unbecoming those engaged in the Gospel Ministry, are earnestly requested to make such reasons definitely known to Jas. A. Patrick, Pres., or F. L. Austin, Sec'y.

For fuller information see Restitution Herald of Nov. 15, page 54, under above caption.

MINISTERS APPROVED BY THE GENERAL CONFERENCE OF THE CHURCH OF GOD, December 7, 1921.

The following names having been advertized, and there having been no charges of improper character or conduct placed by anyone, the General Conference of the Church of God approves the persons named, for Evangelists and Pastors, in accordance with the several State Conferences which have issued Ministerial Certificates thereto:

- E. O. Stewart, Cleveland, Arkansas.
- Mrs. M. A. Woodward, 1020 S. Burlington Ave., Los Angeles, California.
- J. E. Cowles, Star Rt., Stratton Colorado.
- S. J. Lindsay, Oregon, Illinois.
- F. E. Siple, Oregon, Illinois.
- F. L. Austin, Fonthill, Ontario.
- D. E. VanVactor, 209 E. South St., Argos, Indiana.
- J. W. Williams, Belle Plaine, Iowa.
- A. M. Jones, Eagle Grove, Iowa.
- T. A. Drinkard, 212 Baltimore St., Waterloo, Iowa.
- F. V. Blakely, 1037 Lafayette St., S. E., Grand Rapids, Michigan.
- J. A. Patrick, Eden Valley, Minnesota.
- C. E. Randall, Mora, Minnesota.
- G. E. Marsh, 452 Elmwood Ave., Niagara Falls, New York.
- L. E. Conner, 10407 Westchester Ave., Cleveland, Ohio.
- A. W. Darby, Gresham, Oregon.
- A. S. Bradley, Mullin, Texas.
- J. H. Anderson, Woodstock, Virginia.
- Jas. A. Patrick, Pres.
- F. L. Austin, Sec'y.

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S. J. Lindsay, Manager. Advisory Committee

- Mrs. J. E. Cross, Oregon, Illinois. Mrs. F. V. Blakely, 1037 Lafayette Ave., S.E., Grand Rapids, Michigan. Mrs. E. C. Railsback, 1020 S. Burlington Ave., Los Angeles, California. Membership, yearly, \$1.00. Donations in any amount to further the work gladly received at any time.

TRACTS ON HAND

- (Free for postage. Pay no one for them.) The Resurrection, S. J. Lindsay. Essential Truths, From an old Tract. Where Are the Dead? L. S. Bronson. Articles of Faith, Blush Church, Mo. Martyr or Savior, 16 pp., J. W. Williams. The Coming of Christ, S. J. Lindsay. The Rich Man and Lazarus, F. E. Siple. Everlasting Punishment, Rufus A. Curtis. God's Promises, Anna E. Drew. Death Reigned from Adam to Moses, Bros. Conner and Robison. “Manifesto,” a post card, Anonymous. Conditional Immortality, Rufus A. Curtis. The Thief on the Cross, F. E. Siple. The Sleep of the Dead, Rufus A. Curtis. The Resurrection, 32 pp., John L. Wince.

The Sabbath, S. J. Lindsay. Do not order more than a pound. The postage on a pound is 8c. Send all orders to S. J. Lindsay, Oregon, Illinois.

THE SUNDAY SCHOOL LEAFLET

The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois, and may be had as follows: 50 Leaflets for one year, \$5.00; 25 Leaflets for one year, 3.00; 15 Leaflets for one year, 2.00; Fractional parts of a year at the same rate.

BOOKS AND TRACTS

By W. H. WILSON.

- Pine Woods Bible Class, \$1.00. Student's Text Book, .45. Destiny of Russia and Signs of the Times; also Revelation Made Easy to Understand, 25c each, or 2 for 45c. Prophetic Word now Being Fulfilled, 6 for 25c. Can You Believe? H. V. Reed, 6 for 10c. All orders sent either to my mother, Mrs. W. H. Wilson, or to me, will be thankfully received and given prompt attention. Jessie M. Wilson, 625 Long Ave., Austin Sta., Chicago, Illinois.

SEND TWENTY-FIVE CENTS

to Thomas Wilson, Editor and Publisher of “THE LAST DAYS,” 1712 E. 20th St., Oakland, California, and he will mail you postpaid A Package of Live Tracts, all different, on practical, doctrinal, and prophetic subjects. If you are ever going to let the light shine, NOW is the time. Or, make it 75 cents, and he will mail to your address a copy of THE LAST DAYS for six months besides the package of Tracts above. It has much to say on the Time Question, Signs of the Times, etc. Time is short. SEND NOW!!

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Wm. G. Rothe, 508 Jefferson Ave., Brooklyn, N. Y.

Polishing

(Continued from page 85.)

his all-powerful arm, his sympathy and love to uphold and encourage us on to a new or greater effort.—if we but ask for it. It is by these same trials, sorrows and heartaches that we are polished and made fit subjects for the kingdom. Ought we not to give thanks, knowing that such will make us a brighter and more perfect gem? Often we hear the expression, “I have more than my share of sorrow;” “Why am I called upon to bear this?” I wonder if they ever read where God has promised that our strength shall be as our day, and, he will not give us one trial too much? The next time you feel downhearted and heavily pressed lift up your hearts in thanks that God has considered you strong enough, with his help, to bear it all.

Can you give thanks when death has entered the home? Yes. Now you can give true, heartfelt sympathy and comfort to others. You are, or should be, more gentle, kinder and sweeter for experience. This world needs love, sympathy and true friendship.

Let us give thanks for all things, Just Thankful.

Never too Late for God

GOD deals with impossibilities. It is never too late for him to do so when the impossible is brought to him, in full faith, by the one in whose life and circumstances the impossible must be accomplished if God is to be glorified. If in our own life there have been rebellion, unbelief, sin, disaster, it is never too late for God to deal triumphantly with these tragic facts if we but bring them wholly to him now in full surrender and trust. It has often been said, and with truth, that Christianity is the only religion that can deal with a man's past. God can “restore the years that the locust hath eaten” (Joel 2:25); and God will do this when we put the whole situation and ourselves unreservedly and believingly into his hands. Let us never forget that we have a “God who giveth life to the dead, and calleth the things that are not, as though they were.” —Rom. 4:17. Not because of what we are, but because of what he is, God forgives and heals and restores. He is “the God of all grace.” And grace means that when we turn to him he acts, never according to what we deserve, but always according to his own infinite love and mercy and compassion. Let us praise him and trust him.

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, December 20, 1921.

Number 12.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,
452 Elmwood Ave.,
Niagara Falls, New York.

CHARLOTTE'S SECOND WIND

I DON'T see how you stand it, Sharlie dear! There's everything to do you don't like, and you're not free to do a single thing you do like—and weeks and weeks of it already, and goodness knows how many more weeks ahead. All the girls say it's perfectly wonderful the way you take it. They think it's fine!

"Do they?" said Charlotte dryly. "Well, so did I at first. Now I know it's just plain decent."

Doris's brown eyes widened anxiously. "O Charlotte! Please don't think I'm too stupid to understand that when it's your duty to your mother you wouldn't just do it—you'd want to. I didn't mean that doing what you ought was remarkable; it's the way you do it. We think you're splendid!"

"You're a pack of dear geese," said Charlotte, flushing and smiling. "But you don't understand. In the beginning it was pretty dreadful, having to give up everything and buckle down to work. It wasn't as if there'd been any great overshadowing tragic demand to key me up, either. Mother hasn't been in any danger; she's simply incapacitated and requires lots of care. Aunt Emily helps, but her ankle is still weak from her accident. If Selma hadn't gone, or if we could have got a good maid, it wouldn't have been so bad even then; but you know how things are nowadays. A by-the-hour woman is the best we can do. And Yours Truly is nurse and chore girl and assistant cook and anything else she has to be to fill in—"

"I know! You poor dear!"

"I'm as dear as you please, but I won't be pored! I'm not poor—I'm rich! Doris, when your brother Bob was telling us about that long race, do you remember what he said about getting his second wind?"

"Second wind?" echoed Doris. "Yes, I guess I do. Second wind is what comes after you begin to feel as if you couldn't take another breath and couldn't keep on running. Something like that. Anyhow, Bob got his second wind all right, or he couldn't have won."

"No; and now I've got mine," said Charlotte, "my moral second wind; and, Dorrie, I'm winning! I get tired, and I miss not seeing so much of the girls; but I've lost my sense of grievance. I've stopped hating



A Christmas Carol

By Edgar A. Guest

GOD bless you all this Christmas Day
And drive the cares and griefs away.
Oh may the shining Bethlehem star
Which led the wise men from afar
Upon your heads, good sirs, still glow
To light the path that we should go.

As God once blessed the stable grim
And made it radiant for Him;
As it was fit to shield His Son,
My thy roof be a holy one,
May all who come this house to share,
Rest sweetly in His gracious care.

Within thy walls may peace abide
The peace for which the Savior died.
Though humble be the rafters here,
Above them may the stars shine clear
And in this home thou lovest well
May excellence of spirit dwell.

God bless you all this Christmas Day;
May Bethlehem's star still light thy way
And guide thee to the perfect peace
When every fear and doubt shall cease.
And may thy home such glory know
As did the stable long ago.



Christmas Time

is here. It is the time accepted in which to express greetings to each other in the birth of our Redeemer. This we cannot do to our readers and friends individually for they are so numerous it would take a long stretch of time to do it; but we can reach many of them in this general way. Let this be an answer to many warm personal letters that we have received recently but which we cannot answer for the aforesaid reasons. The year's blessings are many and we are thankful. Not only to us personally have these blessings come, but to our whole list of friends and the friends of the Herald who have been blessed so signally by the gift, during the year, of a home for the Herald and other gifts of great value. These we cherish as if they had been made to us personally. Let us look forward to renewed efforts to advance the cause of Christ among men. We are striving to the best of our ability to publish the Herald to the glory of God. Let us all strive in that direction. Let each strive to eliminate self and let everything be done with an eye single to God's glory. If we will do this, we are bound to become strong in the Lord and our work will not be in vain. May the blessings of God rest upon you all.

S. J. Lindsay.

my work."

"Then I should say you are winning!" said Doris. "I think you're a perfect—"

"If you call me a wonder again, I believe I'll bite!" interrupted Charlotte laughing. "It makes me feel silly and ashamed, and I won't have it. Besides, that isn't the winning part; at least, it isn't what I've won. What I've won is, first, my own self-respect, and, second, and much more delightful and unexpected—" She paused a moment.

"Well?" queried Doris eagerly.

"The warm, glowing, lovely, triumphant feeling of being indispensable," finished Charlotte. "I've kept the home going. I've held things together for us all—really, I have. Doris, you don't know how sweet it is!"

"You're right, Sharlie; we didn't understand," said Doris. "That must be a pleasure that more than balances all the others you lose."

"It isn't a pleasure," said Charlotte softly; "it's happiness."—Selected.

Finish the Job

FINISHING the job isn't always easy. Very often the easiest thing would be to quit. We all are tempted to succumb to difficulties, discouragements, failures, hardships, disasters. We all have moments when we feel, "What is the use?"

But if we are made of firm stuff, if we have the backbone of a man and not of a jelly-fish, if we have confidence in ourselves and faith in God, if we know that we are giving our lives to a clean, worthy, healthy, helpful purpose, then we pull our belts a notch tighter, we grit our teeth a little harder, we face East, eyes front, and with unflinching step push forward determined to halt not and whimper not until we finally gain our goal.—From Forbes.

"**WHEELBARROW** religion" is what Richard Baxter said some people had who lived in his day; that is, they went along when they were shoved. The same may be said of many living today. Look out that it does not apply to us. Wheelbarrow religion will never take us inside the pearly gates of the heavenly city. Only "pure and undefiled religion" will gain entrance there.—Sel.

THE mind that is overcharged with the cares of this life cannot find time to think carefully about the things which are essential for Christian development.—Sel.

FOUR things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.—Sel.

ONE who loves right cannot be indifferent to wrong or wrong-doing.—Sel.

WHAT we have to gain is not one battle, but a weary life's campaign.—Patmore.

TRUTH IN TYPES

By J. H. Anderson

THE book of Exodus is full of types. The word "Exodus" means going out, and the book gives us a history of Israel's departure from the bondage of Egypt. In 1 Cor. 10:1-13 Paul takes this journey as a type of our journey through the present wickedness of sin to the kingdom of God. In the sixth and eleventh verses he shows that everything connected with that journey was typical of future things and was recorded for our learning, upon whom the ends of the world have come. I hope the readers will keep these two verses in mind lest they should think we are going too far in types as we proceed with our study of "Truth in Types."

In the New Testament we have many of these types pointed out. Many others are not pointed out so we can only understand them by their similarity to their antitypes, which we find in the New Testament. Let us remember that everything connected with their journey was a type and either pointed to Christ or good things to come, perhaps to both. (John 5:39; Heb. 10:1.)

In this article we propose to take up Moses, their leader, and study him as a type of Christ, our leader.

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.—Acts 7:37. Here we learn that Moses was a type of Christ. So in studying the life of Moses we want to see the one of whom he was a type, or figure. In John 5:46 Jesus says, For had ye believed Moses, ye would have believed me: for he wrote of me.

When Moses was born there was a law that all the male children of the Hebrews should be put to death at birth. Such a law was carried out by Herod when Christ was a child. Moses was introduced to us at the water. John the Baptist introduced Christ to the multitude as the Lamb of God that taketh away the sin of the world, at the water. (Ex. 2; John 1:29.) The child was given the name, Moses, which means "drawn out (born) of the water." We receive the name when we go down into the water in the name. Christ was acknowledged as God's Son at the water.

Moses' life was divided into three periods of 40 years each. The first 40 years were spent at the court of Pharaoh where he was taught in all the wisdom of Egypt. The second 40 years of his life were spent in the wilderness as a shepherd, minding his father-in-law's sheep. The last 40 years of his life were spent in leading Israel, God's sheep, out of Egypt to the land of promise.

Christ's life may be divided into three divisions: The first in his home as a carpenter, for 30 years; the next 3½ years as a shepherd of his Father's sheep, and the last as our advocate at the throne of God.

Now let us notice some things in which Moses was a type of Christ.

1. Moses was the author of the first five books of the Bible. Christ is the author and finisher of our faith. (Heb. 12:2.)

2. Moses was the leader of Israel from Egypt, the land of bondage, through the wilderness of sin to the land of promise. Christ is the leader of his people through this life of sin into the kingdom of God.

3. God, through Moses, gave to Israel

their great law. God, through Christ, gives us the law of the Spirit of life that frees us from the law of sin and death. (Rom. 8:2; Gal. 6:2.)

4. Moses was Israel's Mediator, and on at least one occasion saved Israel. (Num. 14:11-21.) Christ is our Mediator, and will save his people. (1 Tim. 2:5, 6.)

5. Moses, as prophet, was privileged to see God, or the one that led Israel in God's name. (Num. 12:7, 8; Ex. 33:11; 23:20, 21.) Christ had the same privilege.

6. Moses alone could go upon the Mount, into the presence of God. (Ex. 24:1, 2.) Christ is the only one of our race who can go into heaven, into the presence of God. (John 3:13; 13:33.)

Moses spent the first 40 years of his life at the court of Pharaoh, then he fled to the wilderness. In Midian Moses found a bride at a well of water and assisted her in watering her father's flock. (Ex. 2:16, 21.) Isaac is a type of Christ, and his bride who is a type of the church was found at the water.

Christ, the bridegroom, was acknowledged as God's Son at the water. The bride takes the name of the bridegroom at the water where she is washed of her sins. (Acts 2:38; Eph. 5:22-33.)

Moses spent the next 40 years of his life minding the flock that belonged to his father-in-law. At the end of this period of his life, at the age of 80 years, he was one day on top of the Mount of God where he saw a bush burning, yet the fire had no power to consume the bush. Many of the great events of Moses' life occurred on the Mount of God. It was on the Mount that he was commissioned as the leader of Israel. It was on the Mount that he received the law, and it was on the Mount, upon a rock, that he saw the Almighty. It was on the Mount that he viewed the promised land, died and was buried by God.

Let's remember that these things were types. They show that their antitypes will be fulfilled in the Mount, spoken of in Dan. 2:34-45; Isa. 25:6-10, the kingdom of God. This burning bush that the fire could not consume was typical, we believe, of Israel who has been in the fires of persecution since that day, yet unconsumed. Out of the burning bush came the voice of the angel commanding Moses to return to Egypt and lead Israel to the promised land. Out of the flames of Israel's great persecution will come one (Christ) to lead the true Israel of God into the promised land.

THE BREAKING DOWN OF CIVILIZATION

By J. E. Hammond

DO the people of God, who walk in the light of prophecy, fully realize the meaning of the great drama now being enacted by the nations of the earth, with the spot light turned on the leading stars at the Washington arms conference. Many of the world's best thinkers and writers are making observations and warn of what they call the breaking down of civilization.

In 1914-15 many students of prophecy were anxiously watching in the hope of determining beyond question if the world had really entered upon the time of trouble. Viewing the scene at this time, can there be any possible doubt?

Prophecy does not call what is now go-

ing on the breaking down of civilization, but what amounts to the same thing, namely, the withdrawal of God's favor over the Gentile nations. In view of the suffering the world over, because of the impoverished condition of the nations, should not the people of God, with renewed zeal, warn everyone possible of what is fast coming upon the world, God's only way of refuge, and pray the Father, if it be according to his will, to hasten the return of the Nobleman from the far country to establish his kingdom in the earth.

We certainly have reached a breaking-down period, when the iron and clay do not cleave one to another. This can be plainly seen in the nations and all departments of life. This condition naturally brings weakness, disorganization, lawlessness and suffering with great destruction of life. We cannot rejoice because of this prevailing condition but rather because it portends the rapid on-coming of the great day of the Lord. As we behold all these things we can ill afford, as brethren, to harbor one grudge against another. Before he is through with us the Lord will uncover every evil not repented of from the heart. And likewise every good deed will be manifest. We may deceive one another, but nothing veils the all-seeing eye of God.

With the eye of faith it seems I can see the following incident:

Time, sometime after 1921; place, on the vine-clad hills of Judea just south of the Mt. of Olives. Bro. Jones met Bro. Smith who had just plucked a luscious bunch of grapes. They sat down to enjoy them together and recalled many things that took place back in the second world. "Now, brother Jones, don't you think God has an unthinkable amount of mercy to permit either of us to be in his kingdom? Why, we really despised one another for no other reason than that we had figured out a lot of things concerning God's plans that were different. We find now that neither of us had it quite right. You were right in one particular, and I in another. And just think, Jesus told us this morning that he had many other things to tell us soon about God's future plans that will cause us to love and praise him even more for his great wisdom and goodness."

"Yes, brother Smith, what you say is all very true. Tears, grief and sorrow are passed away now, but I really feel ashamed when I reflect on some of our former actions."

At this juncture the subject of conversation changed as the two brothers walked arm in arm over to the Temple to see Jesus about some laws that were to be sent to Washington, U. S. A., which nation was now a dominion of the kingdom restored to Israel and was greatly blessed and happy. Bro. Jones remarked how wonderful it was that China was so willingly accepting the kingdom of God and how she was pleading with Japan to join in, while France and Greece were so obstinate.

May God hasten the time when all kings shall fall down before the Christ and all nations serve him.

EVERY action of every man has an ancestry and a posterity in other lives.—Drummond.

Dear Readers of our Restitution Herald:

As a young student and writer I am submitting some of my views to you (especially to the young people) for your careful consideration. These thoughts are suggestive only and are not meant in any way to be offensive. This spirit is far from the writer's mind. I hardly know what to call my topic, but decided thus, viz: "What does Christ Mean to Mankind?" This subject may be old and exhausted to you, but again, it may be refreshing, as it is so important and worthy of often and deep meditation.

Why does man need redemption and a Redeemer? Answer: Man has no "way" of life in himself. We find in Gen. 2:7 that God breathed into the dust-man and he became a living soul (nephesh). Some people are wont to say the soul is indestructible. Is this so? If you ask them if beasts die they would think you ignorant, and to enlighten (?) you somewhat they would say, Yes. We may not be so ignorant after all. Perhaps we turn the tables on them, for the word nephesh (soul) is first found in Scripture in Gen. 1:20. "Let the waters bring forth . . . creatures that hath life (nephesh)." Soul and life, also creature of verses 21, 24 all come from the same identical word, nephesh. Fish, fowl, beasts and man are all souls, and as one dieth so dieth the other. (Eccl. 3:19.)

Man was a "perfect" mortal being. He remained so as long as he obeyed God. We know he disobeyed. When he did so "senile decay" set in. He was then imperfect.

I am not responsible if you sin, but you must admit that if Adam had not sinned we would not be deprived of the tree of Life, or be subject to the curse of death placed upon mankind. The flesh is weak. This weakness was caused by Adam. We read (Rom. 5:12): Wherefore, as by one man sin entered into the world, etc., (also 17) by one man's offense death reigned. Father Adam ate sour grapes, as it were, and all his children's teeth were set on edge.

A law was given to Adam, i.e., Obedience continued life; disobedience, (eternal) death. The Israelites were given a similar law but could not live up to it or obey it because of the weakness of the flesh.

Adam was God's son. God was his maker. Christ is God's Son also. He is God's creation by, or through, Mary. (Matt. 1:18-20; Luke 1:34; Gal. 4:4). God was his Father by this miraculous birth. The weakness of the flesh was partially overcome by this.

Christ obeyed the Mosaic law, also the greater law, i.e., the law of love. We find he was tested and tried in all points "as we are," yet was found without sin. (1 Peter 2:22, 23.) Christ did not have to die (pay the wages of sin for himself), but he "laid down" his life for the "whole" world. Some may ask, How could he lay down, or be a sacrifice for the whole world when God's old Mosaic law says, Life for a life? (Lev. 24:17; Deut. 19:22.) Christ practically only died for one man. Adam sold himself and his posterity to death, as it were. Christ redeems, pays the price, for Adam. By redeeming Adam he redeems his posterity. Christ buys back what Adam and his posterity cannot. Christ is the "second" Adam, the "perfect One," the "next of kin."

How did Christ purchase us? Death had

no power over him, yet, he must have been mortal because he did die. He says, I have power to lay down my life, and to take it up again.—John 10:18. He became sin for us is one statement. (2 Cor. 5:21.) He was led as a sheep to the slaughter. (Acts 8:32; Isa. 53:7, 8.) Did Christ redeem the world? It says so. Behold, the Lamb of God which taketh away the sin of the world.—John 1:29. Whether we live or whether we die we are the Lord's—Rom. 14:7, 8. All were dead and he (Christ) died for all.—2 Cor. 5:14, 15. He gave himself a ransom for all to be testified in due time.—1 Tim. 2:6. ("Due time" will be commented on later.)

The wages of sin is death. Christ redeems, purchases, or becomes the ransom price, the unblemished sacrifice for the whole world (especially for his own) and by so doing bought the "claim" of death.

All persons are unjust through Adam. There are only two classes of persons—just and unjust. The only way we can be justified is by death, burial and resurrection, and walk in newness of life. Rom. 6:3 says, speaking of baptism, We are baptized into Christ's death. The 7th verse says, He that is dead is freed from sin. Those who are not baptized are not freed, therefore unjustified. They are freed at death and resurrection. Baptism is equal, in one sense, to the Adamic death. The Christian, after baptism, is equal to a former sinner at the resurrection. In this respect they are both sinless.

We know there shall be a resurrection of the dead, just and unjust. (Acts 24:15; John 5:21.) Here resurrection of "the" dead includes both, as "the" is equal to all in that it speaks of a specific, definite thing, in this case a body (John 5:25), "the dead" (28), "all." Christ says, The dead rise. (Mark 12:26.) In the 49th Psalm, speaking of the wicked, etc., it says, The upright (just) shall have dominion over them in the morning (verse 14). God raiseth "the" dead. (2 Cor. 1:9.) All the dead are to be raised. (1 Cor. 15:16, 17, 35.) 1 Cor. 15 is all about the resurrections. The 22nd and 24th verses classify them: For as in Adam "all" die, even so in Christ shall "all" be made alive. But every man in his own order. They are classified thus:

1. Christ the firstfruits.
2. Afterwards they that are Christ's at his coming. (1st resurrection.)
3. Then (cometh) the end (conclusion, telos).

Paul is speaking of the resurrection, so I suggest "the end" (telos, meaning conclusion) means end of the resurrection, instead of end of the world. Notice also that Christ does not give the kingdom to God until the end of the resurrection and when everything is put in subjection under Christ. This is after the thousand years, so it cannot be the end of the world when Christ comes. Compare with Rev. 20 and 12.

We are told that after death comes the judgment. (Heb. 9:27.) God hath said every man will be judged. (Eccl. 11:14.) We must all appear before the judgment seat of Christ. (Rom. 14:10; 2 Cor. 5:10.) The justified ones I said have died, so after death the judgment. They are judged today. If worthy after their judgment they are rewarded and permitted to be with Christ—joint heirs; Christ's bride; the Church; Rulers, etc. It also says, Know ye

not that the saints shall judge the world? (It may mean rule in this case, as a special gift, not a reward.) Eternal life is given them. (Rom. 6:12.)

Sin claims all Adam's posterity except the just at Christ's coming, who are changed. (1 Thess. 4:17.) The just are raised in the first resurrection. (v. 16.) Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power. (Rev. 20:6.) The just do not come into condemnation. (Rom. 8:1.)

1 Cor. 15:44 says of the resurrection: There is a natural body, there is a spiritual body. God gives according to the seed sown. (v. 38.) The 50th verse reads: Now I say . . . flesh and blood cannot inherit the kingdom of God (spiritual bodies will), neither doth corruption inherit incorruption. Be not deceived, . . . for whatsoever a man soweth, that shall he also reap, if to the flesh, corruption (flesh body); if to the Spirit, life everlasting (spiritual body). We shall "all" reap (v. 9).

The unjust are resurrected to damnation. (John 5:39.) This word means under condemnation, liable to the sentence of death. They are as Adam before his sin. They have paid sin's wages, now they are free. The unjust are spoken of in Rev. 20:12. Remember, they are sinless. Their fathers' teeth are not set on edge (so no excuse). But if they do eat the sour grapes they will be destroyed. (Jer. 31:29, 30.) The soul that sinneth it shall die. (Ezek. 18:4, 20, 24. Read also Isa. 65:20; Acts 3:23; Rev. 21:7, 8.) We find they are judged by their life-action, etc., then, not their former. The knowledge of God covers the earth during this time. The sheep are divided from the goats. (Matt. 25:32.) The sheep cannot be (as some people formerly have said. The bride or church as we find comes with Christ.) It appears that an account is opened. (Rev. 20:12.) Their actions, etc., are summed up in the book of Life. If they sin their names are blotted out—they die the second death. It would seem to me that the people do not all live on until the second death, the wicked are chopped off. But as the individuals sin they die until the end of the judgment period, of which no length of duration is given only he must reign until he has put all enemies under his feet. (1 Cor. 15:25-28.)

The way death could be destroyed would be by the re-establishment of the tree of life. (Rev. 22:2.)

Thus we find the unconditional promise with Abraham (all the families of the earth blessed) being enacted. It also fulfills the prophecy which the angels sang of Christ at his birth. (Luke 2:10.) The great joy is for all people. The Bible is so full of facts that show that Christ died for "all," and that "all" are to be resurrected. Many means all in many instances but we have not used one of those references.

The summary of all is this: God dwelt with man before sin came; after sin is removed he will dwell with him again. (Compare Gen. 3:8 and Rev. 21:3.) Through Christ this is made possible.

Let me suggest to those readers (if any) if you haven't taken on the name of Christ, as yet, do so. The time is short, the day is far spent. If you are not justified it makes a great difference. The blessings of one

(Continued on page 95)

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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Editorials and Church News.

Can anyone furnish us with a copy of "Luther and the Reformation," by Seiss? If so, please state price, etc.

By the time this paper reaches you the Junior Berean Lessons will be ready for distribution at 15c each. This is a lesson booklet of 45 pages and is especially prepared for the younger folks of the family. Send for them to Mrs. F. A. Stilson, 411 E. South St., South Bend, Indiana.

We have mailed out the bound volumes to those who had ordered them. If you do not get one, it is because we do not have your name on our list for the same. These volumes are \$2.50 each. Better place your order in early for Volume 11.

We spent the day, Dec. 13, in Chicago looking up individual motors for our large press and the job press.

We are planning a trip to Louisiana for the first of the year and may visit points in southeastern Texas on our return. We will probably come north from Texas and may be able to give a short series in Kansas and Oklahoma on our return. If so, write us at once so our plans may be laid accordingly.

Bro. C. T. Stevenson, Canton, N. C., writes in part as follows:

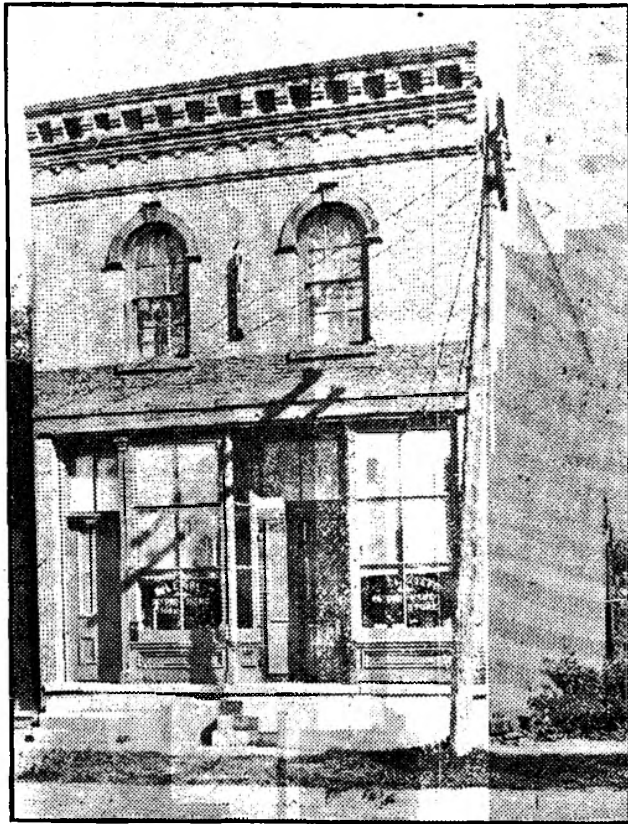
"We have our new home nearly completed. I tell the public it is my Lord's house and every one is welcome. We have one large room more than we need for family use. This room is our meeting house. I am out of debt, too. I am shipping clerk at the Crescent Mfg. Co., here, also watchman at the noon hour. Wish you could see the crowd gather at noon to hear me talk on the gospel."

Here is a brother that works ten hours a day at regular work, then uses his time at noon to preach the gospel when he should have some rest. With workers of this kind, the truth is in good hands. May God bless Bro. S. with many blessings. He is one of the isolated ones who is inclined to make a way where he does not find one.

Bro. G. P. Allard of Gladbrook, Iowa, died on Tuesday, Dec. 6th, and was buried on Friday. We hope for full obituary notice later. Bro. Allard was one of the stalwarts of our faith in Iowa and will be greatly missed in every way in the work among us.

A recent letter from Sr. Clara Chaffee, Dallas, Texas, says in part: "I am glad to tell you there is a decided improvement in my health in the time spent here." This will be good news to her many friends.

Sister Gladys Hunt, of Clarksville, Iowa, has been kind enough to send us a photo of the preachers attending the general meeting held in Waterloo, Iowa, early in September.



OUR



NEW



HOME



From a business standpoint, at least, the friends of The Restitution Herald have great cause for rejoicing in the fact that we now have a home, commodious, with good light, and only a block from the business center of Oregon, Illinois.

For ten years, or since the publication of the Herald was begun, we have been cramped for room and at a distance of ten blocks from the post office, which has made much unnecessary and heavy labor. Now we hope soon to be within a block of the post office, with plenty of room where we can labor to much better advantage.

The new state of things has been brought about by the kind generosity of Sister Emily Harris, of Rensselaer, Indiana. Few know the heart of Sister Harris better than we do, and we know that reference to her generosity in this matter is very distasteful to her; yet we stand in a peculiar position between her and our readers who certainly desire to know and have a right to know how the Herald came into the unusual good fortune to receive this magnificent gift, to say nothing of our desire to express to her publicly on our own part our deep appreciation of her goodness to us.

Sister Harris has been for many years a

faithful servant of our Lord and Master, a person of few words, but full of good works, and on this occasion she has set an example which, if followed by others as able as she, will lift us out of financial inability and place us where we can accomplish by way of literature, etc., all that the Editorial Committee of the General Conference would like to do.

At our last business meeting, held in August, being unable to be present because of a fall she sustained early upon her arrival in Oregon, she sent word by her daughter, Sister Flora Prior, that whenever we were ready to build or to buy a home for the Herald, she had the money ready for that purpose. Of course there was great rejoicing among those present at the business session. How could they help rejoicing? No one tried to keep from it!

At once the resident members of the board, Bro. J. E. Cross, Pres., Bro. F. H. Knodle, and the Editor began a search for a suitable home and finally accepted an offer for the property shown in the accompanying cut. It is a brick building 22X60 feet, with full basement and second story, and solid walls a foot thick. We are cutting some new windows through the walls to let in more light and have built

concrete foundations for our large press and linograph, which weigh respectively about ten tons and one ton.

When we have the building fitted out as we hope to have it, we will have a first class printing house in every respect.

We are not unmindful of the substantial aid given our work from other sources from time to time. Many of these have made a request amounting to a demand that their names be withheld. These will all receive their reward in God's own way and time, with our beloved Sister, and our new home will stand as a monument to their faithfulness for a long time to come.

In our effort to get out a paper of real worth, the confidence expressed in such a generous and substantial way will be a great help. It seems that no matter how hard we work and with what good purpose, there are some now and then who are willing to hinder rather than to help, but these various kindnesses far outstrip all such. Pray for us that the responsibility so imposed may be faithfully administered and that our work together may redound to the glory of God and to our edification and eternal welfare.

S. J. Lindsay, Editor and Manager.

On Friday evening, Dec. 9, following our return home from Virginia on Wednesday, we were enjoying a visit with a couple of out-of-town friends in our home when suddenly there came a clatter of feet on our front porch. When the door was opened it soon looked as if about all of Oregon had decided to visit us for a little while; at least as nearly all of the church people as one could expect to get together at one time were among the number and each seemed to enjoy the discomfiture for the moment that was our lot. Dressed in the clothes of the office, etc., seemed to lead them to think that a real surprise had been given us. They were not mistaken in this. They brought goodies with them, too, and at the proper time we went at them without a break in the ranks. Before leaving, they left a beautiful electric desk lamp by which to be remembered for their prank. What a flow of genuine good feeling there was! The visit will long be remembered as one calculated to make the heart fill with emotion because of the good will that was expressed all round. Our daughter, Hazel, and her husband, Henry Mattison, also came in for their share in the receipt of a beautiful set of cut glass.

NOTES

We are glad to report a very live interest in the work at Dixon, Ill. At our morning service there, Dec. 4, an extra large and attentive audience was present. The class is somewhat handicapped in having no building of its own, which necessitates renting a hall on the third floor, but in spite of this they accomplish more than lots of churches with greater advantages.

On Monday, the 5th, in company of three members of the Dixon class we went to Sterling and conducted Bible class at the home of Sr. Edith Root. Returning to Dixon that night a Bible study was held at the Dauntler home, where a large room full had gathered. The interest taken in these lessons was encouraging.

We had planned three services with the Adeline brethren for Sunday, the 11th, but the afternoon meeting at the church was rained out. At night some of the brethren gathered at the Chas. Gesin home, where we studied some questions of doctrine and practical application. Many of the Adeline brethren are separated by long distances, and extremely bad roads and weather are a hindering factor.

Monday, the 12th, brought us to Lanark. The class here is small, but faithful, and a goodly number of neighbors and friends who have been interested in the truth gathered at the home of Sr. Wertz. We discussed with them the process of salvation and considerable interest was manifest. Lanark offers a good prospect for a series of meetings at some future date.

The majority of our churches are in good condition and are showing real interest in the work. Several Sunday Schools are planning special Christmas programs.

In Christian service,

F. E. Siple.

REMITTANCES

Esther Sealine for five subscriptions; J. S. Lyon; Mrs. J. G. Adams; Leila E. Whitehead; Mrs. Anna Root; Wm. T. Hardesty; Mrs. Jas. U. Kincheloe; Mrs. Roxana Wince; Doris McChesney; Mrs. James Gifford; Peter Jeffrey; J. J. Snodgrass; Mrs. M. A. Woodward; Jos. Shellenberger; Walter Koontz by Lewis Lindsay; W. L. Robbins; Mrs. Clara Chaffee; Wm. O. Jenter; David F. Beck; J. W. Cooper; C. T. Stevenson; Chas. Gesin; Chas. Lindsay; Mrs. Mary Renner; Mrs. C. H. Simpson; Miss Fae Beardslee.

EMERGENCY FUND.

Mrs. James U. Kincheloe	1.00
Jos. Shellenberger	3.00
W. L. Robbins	5.00
C. T. Stevenson	1.00
Mrs. Clara Chaffee	5.00

Notices.

Eld. S. J. Lindsay, Oregon Ill.,
My Dear Bro.,

I wish you to put a few lines in your splendid paper and request for me to your subscribers, to save up the R. H., and mail to me to be given to converts and poor people here in the Ozarks, who have little or no preaching and very little reading matter of any kind, and usually secular papers what little they do have. A lasting benefit will be obtained and God glorified. Back numbers will be gladly received and judiciously distributed.

Yours and his till he comes,

W. J. Davis.

Obituary.

Mrs. Oliver Yates

Maud Ashley was born at Plymouth, Ind., Sept. 30, 1874. She was married to Oliver Yates, Sept. 24, 1892. To this union were born four children: Cecil, of South Bend, Orgen and Orvel (twins) and Mary Alice, at home.

She united with the Church of God at Argos, June 18, 1899.

She was taken suddenly ill about two weeks before her death and in a few days was removed to Woodland Hospital at Rochester, Ind., where she died, Dec. 4, 1921.

She was a faithful wife and loving mother. She was true to the teachings of the Church and died in full assurance of meeting her Lord when he shall come again. The funeral service was held in the church at Argos, Dec. 7, and was one of the largest funerals held at this place for some time. The writer spoke words of comfort from the theme, "The Dead in Christ Shall Rise." Burial was made in the Maple Grove Cemetery east of Argos.

C. C. Maple.

Reports.

Report

The usual crowd attended three interesting sermons near Stanhope, Iowa, given by Bro. T. A. Drinkard. We were glad to have him here and expect him back again the first of January.

Esther Sealine.

Report

The Ripley Bereans held an election of officers, Nov. 13, which resulted as follows:

Pres., Helen Fey; Vice-pres., Vera Paisley; Sec'y., Ednah Cooper, Ass't. Sec'y., Hildreth Fey; Treas., Lucille Fey.

We have started with the new Berean books and are having a lesson every two weeks. We hope to profit by the lessons which have been prepared for our study.

Ednah Cooper, Sec'y.

Letters.

Charley Cabe of the Champion Fibre Company, stands in line for a Carnegie hero medal. Passing the residence of C. T. Stevenson last Tuesday he answered cries for help and rescued from drowning four year old Devo Stevenson who had fallen into a well in his father's yard. The boy, playing about the yard, ran over the planking of the well and plunged down thirty-nine feet into six feet of water. His little sister gave the alarm and the child's mother ran for assistance. Cabe procured a rope and climbed down into the well. Loosening the boy with his feet, he, with rare presence of mind, held him head down and started climbing the rope. By that time several other men had arrived and started to haul Cabe up. When near the top of the well his hand slipped but he courageously clung to the rope and brought the boy safely up. Young Stevenson is reported all right.

Mr. and Mrs. Stevenson will be at the Philipsville Baptist Church next Wednesday night to thank the rescuers.—From a Canton, N. C. Exchange.

We know Bro. Stevenson well, having been in his home when he lived in Tennessee. We are both sorry and glad for what the foregoing report has to say.—Editor.

A Letter

A good sister from Arkansas City, Kansas, writes in part as follows:

I think the Restitution is getting better with each issue, and I hope it continues its present policy of not allowing articles published in its columns that attack personally the things we may differ on. There has been much harm done among our people by this kind of bickering, and as our Editor says, A great many times our papers have so much lacked brotherly love, that, instead of being a light to the world, and papers that we could give out in missionary work, they found the waste basket instead. Preach the Word. Write it and sing it in love and the fear of God and much good can be done.

Your sister,

Bro. Lindsay:

Enclosed you will find \$2.00 to renew our subscription to the Herald which we enjoy so much to read. We are also glad you are endeavoring to keep all harsh criticism out of the paper, as it only leads to confusion and strife. May we all heed the words of Paul when he said: "Let us therefore follow after the things which make for peace, and things wherewith we may edify one another." We received the tracts and thank you for them.

Russellpuram, Neyyatinkara, Travancore, India. October 14, 1921.

My Beloved Bro. Lindsay:

Greetings in the Lord. Your Aug. 30 and Sept. 6 Heralds came together this week, and I am glad to get them. I see from the announcement in the Herald how busy you are in these days. May the Lord grant you necessary strength and help. It is the best thing on earth to be in the King's business continuously. May he bless your labor of love in these last-end days.

I rejoice to know in God's providence, my second letter, dated June 12, reached you before the General Convention. It seems very strange that the loving Lord has so arranged matters, that I should write just then, even though I knew nothing about your convention, etc. You may know that I did not write to you in August for I thought to wait to hear from you, but I wrote to you on Sept. 19 and again on Sept. 26.

Until the Lord indicates otherwise I shall write to you often, say at least twice or thrice a month, if not every week. I am simply holding my breath, with confidence and prayers.

As soon as I read your article, "The Gospel of the Kingdom," in Aug. 23, something prompted me to sit down and translate the whole into the Tamil and Malayalam languages for general circulation when time comes. It is all ready. It is just the message the country needs at present. As I have mentioned in my previous letter, the whole of India is in a very restless condition.

I rejoice to see that the Church of God as a whole stands against sectarianism in any form, and does not approve of any or all of the man-made, man-named, man-ruled, man-organized Babylon and her offspring, but firmly stands by the side of the Scriptures.

I praise the Lord, for knowing through

the R. H. of Aug 23, that some members of the Advent Christian Church came out of that sect and were baptized into Christ, along with several others who are "added to the church daily." May the Lord's richest blessings rest upon these dear ones. All these sweet experiences go to prove that you brethren, as a body of believers, stand for the original purity of the Lord's true Church, and for the Gospel liberty, in these last, terrible, trying, evil days. Oh, how glad I am that the Lord in his wonderful way mercifully pointed out the way to come into contact with you. Surely, God moves in mysterious ways to perform his wonders, even now. To him be honor and glory for ever and ever.

Surely, the kingdoms of this world are tottering. They will be forced to give it up very soon. The great conflagration is steadily moving on and spreading from one end of the world to the other end. It is getting hotter and hotter every day. Yet they are bent upon crying, "Peace, peace, when there is no peace." The Church Union movement is gaining ground everywhere. Only the saints of the Lord will be their targets. Soon the last Calvary scene of the Church in flesh will be upon the living members. May the loving Father, through the Lord Jesus Christ, grant each one of his little ones necessary courage and strength to be faithful even unto death, and then enter into the everlasting joy with the King in glory, as joint-heirs. Oh, what a blessed privilege!

When I mentioned the possibilities of your activities in these parts (D.V.) very soon, poor friends are really beginning to jump like little children, for they crave for us true Gospel Liberty. They all send their simple love to you all.

May the blessed Lord guide your steps for his own glory is our united prayer.

With special love and prayers.

Your Bro. and servant in him,

S. P. Davey.

My Dear Bro. Lindsay and Readers of the Herald:

Another year has come and gone since I have written anything for the Herald. But the silent little messenger has made its weekly visits to my home, for which I am more than thankful to some dear brother or sister that has so kindly remembered us. I have done what I could to brighten theirs and my crown in the crowning day which we believe is very near.

The year that has just passed has taken with it our record for either good or bad. Can we say: "I have done my best?" Remember Christ said to his disciples, "Ye are the salt of the earth, but if the salt have lost its savor it is thenceforth good for nothing." Salt has saving properties, therefore he uses that metaphor to show those that follow him must be instrumental in saving someone.

I have preached every opportunity. Held one real good meeting at Mena, Ark., in which the good seed of the Gospel was sown and some fell upon good ground, and yet we feel that we have had our share of the sad failures and disappointments of mortal life.

The last day of September our youngest daughter was stricken with scarlet fever and lingered for many days. But through all the sad hours of waiting and

watching we were cheered and comforted by that sweet promise: Every son he loveth he chasteneth. We bore the chastisement patiently, believing that in his own good time he would restore her to health, for which we are truly thankful to the Giver of all good gifts. Every good gift, and every perfect gift cometh down from above. Praise his holy Name!

The long, dark night of sin and suffering is fast closing and the dawn of that sweet eternal morn is gleaming on the eastern horizon to brighten the hope of the oppressed and those that are cast down. We sigh for that sweet day when we hope to receive a full reward and be permitted to see the faces of our friends and loved ones. For sixty-four years of toil and sorrow we have been denied the privilege of seeing the face of the dearest friend on earth. Reader, can you picture the joys of that morning.

The world has become too fast to stop a moment to speak a kind word to lighten the heart of the bowed head and tottering frame of the aged ones that are rapidly leaving the pathway of this short life. We forget that life is like coasting down hill, the farther down the faster we go, and the pathway is strewn with sorrow and deep heart-aches. To such a kind word is oftentimes worth many dollars and will add stars to the crown of the giver.

Christmas is coming. I wish on that day I could meet every reader of the Herald and look them in the face as I could long ago and say to one and all, "Christmas Gift," as I once did around the old hearthstone with father and mother, sister and brother at home. At home! The sweetest word on mortal tongue. But alas! Time has wrought many changes since then. Father and mother, sister and brother, have left me one by one till only one is left. Were it not for that sweet word—hope of meeting them again—life would have long since lost its charms for me. But the thought of being instrumental in turning many to righteousness has been the incentive to move us to action along the benighted pathway of life. Pray for us.

Yours in hope,

D. M. Spencer,

Gentry, Mo.

The Sunday School.

By Alta King.

FIRST QUARTER

January-March

REVOLT OF JEROBOAM

Lesson 1.

January 1, 1922.

Lesson Text:

1 Kings 12:1 to 13:6.

1 Kings 12:12-17.

Golden Text: Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.—Ex. 20:4.
Memory Verses: Ezek. 37:27, 28.

For Study

For the next nine months our lessons will be concerning the history of the nation of Israel, dating from the close of Solomon's reign. As we study the lessons, let us not lose sight of the fact that we are studying the history of a nation chosen by God to be the medium through which

he will make manifest to all nations his power and supremacy. With this fact in mind, let us, then, watch for these manifestations of his power and supremacy and readily acknowledge that God is the LORD. He has said that all nations, including Israel herself, must and will make this acknowledgment because of his dealings with Israel, but we have the wonderful privilege of being brought to this conviction through study rather than through the fiery trials that must come upon all nations before they can or will come to this realization and make this acknowledgment.

Our present series of lessons begin with the division of the kingdom of Israel, just after the death of Solomon. From your personal knowledge, or with the help of Bible dictionaries, etc., make an outline of the history of the nation from the time it was founded until the death of Solomon. Note particularly God's high-handed power manifested in the founding and development of this nation.

The two main characters are Rehoboam and Jeroboam.

"Rehoboam was the son of Solomon—the only son of Solomon mentioned in the Scriptures. His mother was Naamah (1 Kings 14:32), an Ammonitess for whom Solomon built, on Olivet, opposite the temple, a sanctuary to Molech, the bloody and probably licentious deity of her tribe. Rehoboam was doubtless infected by his mother with a liking for these foul rites. His education, in the midst of Solomon's voluptuous court, tended to anything but virtue and manliness. His age, when Solomon died and he became king, was forty-one (though some scholars think this a copyist's error for twenty-one). He was old enough to have gained wisdom but almost all the circumstances of his life had been unfavorable to him."

"Jeroboam was the son of Nebat, who belonged to the leading northern tribe of Ephraim. He was a "mighty man of valor" (1 Kings 11:28), in contrast to the effeminate Rehoboam. Solomon had found him to be industrious, and of so great executive ability that when the king built the Millo portion of the wall of Jerusalem, he made Jeroboam overseer of all the workmen from his tribe. The hard labor which Solomon exacted from the people to build his great edifices and to construct his vast public works, aroused deep popular resentment and discontent. Jeroboam sympathized with the people, and organized an unsuccessful revolt. . . . When Jeroboam's revolt failed, he fled into Egypt, and remained there until Solomon's death. Then the people sent for Jeroboam, that he might lead them in making terms with Solomon's son, Rehoboam."—Peloubet's Notes.

The Kingdom divided:

1. Read 1 Kings 12:1-24. Explain how and why the division came? How did Rehoboam help along the division? What does the answer of the "old men" show concerning the true purpose of a ruler? How does the answer of the "young men" show the spirit of autocratic rulership? Account for the choice made by Rehoboam from the viewpoint of his birth and education? Was he fitted, so far as these were concerned, to choose other than he did? Account for his choice from the viewpoint of God. When, why and to

whom had God predicted the division? 1 Kings 11:9-13. Show that from the first, God worked through human means and natural development of human affairs, to bring his word to pass. For instance, was the spirit of rebellion the natural and inevitable result of oppression? Was the oppression the natural and inevitable result of Solomon's extensive public works? Who always bears the burden of such works?

Did Rehoboam make a wise choice when he chose Adoram to bring back the ten rebelling tribes? What was said in connection with Rehoboam's second attempt to conquer the rebels, that shows that what had occurred was in exact accordance with God's will? Name the sins that accompanied this event through which God worked to bring to pass his prophecy?

2. Read 1 Kings 12:25-33. Did God choose a godly man to work out his punishment on the house of Solomon? Show that each of the following sins were committed by Jeroboam in this one act:

1. Idolatry. Why was idolatry harmful to man?

Disobedience. What two express commands were disregarded?

3. Schism in worship of God.

4. Pride and personal ambition.

For Jeroboam's rebuke read 1 Kings 13:1-6. What evidence that bodily affliction can bring a man to his knees before God when he realizes that it comes from God?

Is God's chosen nation always to be thus divided? Read Ezek. 37. What wonderful blessing will God have accomplished for this nation when they are thus reunited? Ezek. 37:13. What wonderful blessing will he have accomplished for other nations? Ezek. 37:27, 28.

Scripture Readings: 1 Kings 12:1 to 13:6; Ezekiel 37.

The Children's Lesson: Tell the story of King Rehoboam's pride and cruelty and the result, and contrast with the way Jesus will rule when he sits on that same throne and rules over the same nation. Tell the story of Jeroboam's sin and his punishment.

For Class

Discuss the history of the nation of Israel up to the close of Solomon's reign.

Discuss the two main characters in today's lesson.

Discuss the division of the kingdom emphasizing the various sins connected with it.

Why has God given us the history of this nation to study? What one great lesson has God got to teach through his dealings with this nation?

Jeroboam's Influence: "The Northern kingdom had nineteen kings, and all were bad. Over and over the sacred historian says of them that they followed in the steps of Jeroboam, the son of Nebat, who made Israel to sin. . . ."

"For good or evil men keep on speaking and influencing the world after they are dead."

"Jeroboam's calves remain in the world forever, until the Last Day; for whatever a man places his confidence and trust in, setting God aside, that is to him like Jeroboam's calves, which he worships and invokes instead of the only true, living, eternal God, who alone can and will give counsel and help in all need."—Luther in

"Table Talk."

Industrial Unrest and its Cure: "Jeroboam organized a strike on a nation wide scale, just as the labor leaders of today attempt to do. It is nearly three thousand years since Jeroboam lived, and still we have not solved the labor problem. . . . They (laborers) are seeking a worker's state, ruled by labor in all its parts—Jeroboam to supplant Rehoboam.

"The cure of all this unrest is the reform of both Rehoboam and Jeroboam. The employer must get rid of his pride and selfishness, and must become thoughtful of his employees' sympathetic and self-sacrificing. Christianity alone can do this. Employer and employee must labor together in a happy partnership to serve the world; and Christianity alone can create such a brotherhood and partnership. Only the carpenter of Nazareth, who is also the Good Physician, holds the cure of industrial unrest."—Peloubet's Notes.

How true the above is, and yet how misleading, just because one seemingly unimportant item is not mentioned. The Great Physician will never apply the cure for industrial unrest until he is tangibly present among the nations as the supreme King and Ruler. Losing sight of this fact causes man to fondly and proudly look to his own personal Christianity to accomplish the cure, whereas nothing can accomplish it but the coming of Jesus, which event we are told to love. This love of his appearance, this dependence upon Jesus is the very essence of true Christianity.

(Continued from page 91)

are great, but the blessings of the other are still greater; so much so that they cannot be comprehended by man's puny, imperfect mind.

Let me say again, These thoughts are just suggestive. It is not for me to command what my elders should believe.

May God bless my small effort.

Respectfully submitted by

Chas. O. Fletcher.

IT is well to turn back 600 years to learn once more the lesson that moral supremacy is the only one that leaves monuments and not ruins behind it.—Sel.

LOVE of truth shows itself in discovering and appreciating what is good wherever it may exist.—Sel.

YOU'VE got to get up every morning with determination if you're going to go to bed with satisfaction.—Sel.

'TIS sweet to stammer one letter of the Eternal's language—on earth it is called Forgiveness.—Longfellow.

WHEN men have ceased to learn contention creeps in. It is at this point they fight to maintain their ignorance.—Sel.

MANY men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.

THE truest measure of loving God is to love him without measure.—Sel.

LET your light shine—but keep the glare out of the other fellow's eyes.—Sel.

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'TIS CHRISTMAS TIME By Ora. L. Worley

'Tis Christmas time, 'tis Christmas time.
The bells do chime and chime and chime.
Christ the Lord was born this day;
Sing his praises day by day.

'Tis Christmas time, 'tis Christmas time,
A baby in a manger lay
In that land so far away,
So Christ the King was born that day.

'Tis Christmas time, 'tis Christmas time;
Angels tell that this glad day
Is the Son of God's birthday,
To the men of Bethlehem.

Chinook Cove, B. C.

Dear Bro. Lindsay:

I presume I am a little late with my subscription but I cannot help it. I went today to get the money order. If I could have sent money you would have had it in due season. I went in a snowstorm and it snowed all the time I was gone. It was no small job to go so far, but I am glad I was able to get it sent in time so as not to lose my paper. I was going to write and tell you to stop it if I had not had this chance to go after the order.

Now, dear Editor, may I say a few words.

Yes, Bro. Drinkard, you came and baptized me. God opened the way and I have never forgotten it and never shall. I had been baptized once before in the three names: the Father, the Son and the Holy Ghost. I began to read my Bible and did not think this was the way the Apostle did. As I read I saw it was Jesus we were to be baptized into, for he was the one who died for sinners. So the more I read, the stronger I became that I ought to be baptized over. I prayed God, that if it was his will and he wished me to be baptized, that he open the way and I left it in his hands. He opened the way and I obeyed his calling. I have always thanked God for it, for what was I that he should be so merciful to me, but I have felt so thankful to God and the people. I must put God first. I am just as strong in the faith as ever, that God opened the way, and I thank him and all for it.

I wish I could study the word more than I do because it is the word of God. Now, dear Bros. and Srs., when any of you feel like writing, I shall be more than pleased to hear from you, and if it is so that I can help in any way I shall be glad to trust all I have to my Heavenly Father. May God's blessing rest upon you all.

Your sister in Christ,

Susan A. Howard.

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, December 27, 1921

Number 13.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,
452 Elmwood Ave.,
Niagara Falls, New York.

CHRISTMAS TALES

HARRY, Mildred and Clara hurried home from school on Friday evening with merry faces. It was Christmas Eve, and there would be no more school for two whole weeks. What fun!

"If I only get my sled for Christmas, I'll have a regular picnic on that hill back of the house," declared Harry.

"I hope I get the dishes I want," said Mildred. "I can have lots of parties then, for there are sure to be lots of fruit and nuts and candy in our stockings."

"Well, if I don't get the toy stove I want, I shall be dreadfully disappointed," remarked Clara.

"Oh goody!" cried Harry as they entered the hall and saw the library door tightly closed. "The tree is all fixed in there, or they wouldn't have that door shut so tightly. I can hardly wait!" And he danced about so noisily that Mother had to hurry in from the kitchen and tell him to be more quiet.

That evening at dinner the children could talk of little but Christmas. Their joy over the dinner they were to have next day, and the happy smiles as they chattered about the gifts they hoped for, brought answering smiles from Mother and Father.

When the meal was finished and the dishes cleared away they all gathered round the living room fire.

"Papa," said Mildred as she settled on the sofa beside him, "Why is it that folks always talk of Santa Claus at Christmas time? The first thing I remember about Christmas is hanging up my stocking for Santa Claus. We still do it, because it's such fun to empty them in the morning, but we all know that you and Mother fill them. Who was Santa Claus, anyway?"

"Santa Claus is just another way of saying St. Nicholas," explained Father. "I will tell you the legend. When St. Nicholas was Bishop of Myra, there were among his people three beautiful maidens, daughters of a nobleman. Their father was so poor that he could not afford to give them dowries, and as in that land no maid might marry without a dowry, so these three maidens could not wed the youths who loved them.

"At last the father became so poor that he no longer had money with which to buy food or clothes for his daughters, and he was overcome by shame and sorrow. As for the daughters they wept continually,

If We Can Smile

LIFE is a tangle,
Life is a care,
Life is much sorrow
And often despair;
But there is pleasure,
Music and light,
There is a morning
After each night.
Life is a mixture
Of joy and pain,
Plenty of sunshine,
Plenty of rain.
But this same mixture
Makes us worth while,
If thru the shadows
We can still smile.

—Rachel A. Garrett.

for they were both cold and hungry.

"One day St. Nicholas heard of the sad state of this noble family. So at night when the maidens were asleep, and the father was watching, sorrowful and lonely, the good saint took a handful of gold, and, tying it in a purse, set off for the nobleman's house. Creeping to the open window he threw the purse into the chamber, so that it fell on the bed of the sleeping maidens.

"The father picked up the purse, and when he opened it and saw the gold, he rejoiced greatly, and awakened his daughters. He gave most of the gold to his eldest child for a dowry, and then she was enabled to wed the young man whom she loved.

"A few days later St. Nicholas filled another purse with gold, and, as before, went by night to the nobleman's house, and tossed the purse through the open window. Thus the second daughter was enabled to marry the young man whom she loved.

"The nobleman felt very grateful to the one who threw purses of gold into his room and he longed to know who his friend was, and to thank him. So the next night he watched beneath the open window. And when all was dark, lo! good St. Nicholas came for the third time, carrying a silken purse filled with gold, and as he was about to throw it on the youngest maiden's bed, the nobleman caught him by his robe, crying:

"Oh, good St. Nicholas! why do you hide yourself thus?"

"And he kissed the saint's hands and feet, but St. Nicholas, overcome with confusion at having his good deed discovered, begged the nobleman to tell no one what had happened.

"You see it really is a pretty little story, and I think his care that no one should see him, led to the story of his sliding down the chimney."

"That's good!" said Harry. "Now tell us who first thought of a tree to hang the gifts on."

"I can tell you a Scandinavian legend," said his father. "It is not a true story, of course, but we find many of our pretty

customs come from heathen legends.

"When the heathen raged through the forests of the ancient Northland there grew a giant tree branching with huge limbs toward the clouds. It was the Thunder Oak of the war-god, Thor.

"There, under cover of night, heathen priests would bring their victims and slay them upon the altar of the thunder-god. There in the darkness was wrought many an evil deed, while human blood was spilled and watered the roots of that gloomy tree, from whose branches hung the mistletoe. So gloomy was the spot on which grew the tree that no animals or birds would come near it.

"Long, long ago on a snowy Christmas Eve, Thor's priests held their winter rites beneath this Thunder Oak. In the hush of night throngs of heathen folk gathered in the glade where stood the mighty tree, all intent on keeping the mystic feast of Thor. The moonlight shone clearly on the white-robed priests gathered round the altar-stone.

"Then from the altar flashed upward the flames, showing plainly the white faces of the human victims awaiting the blow of the priest's knife.

"But the knife never fell, for from the silent paths of the forest came the good St. Winfred and his people. Swiftly the saint drew from his girdle a shining axe. And while the heathen folk gazed in awe and wonder, the bright blade of the axe circled faster and faster around St. Winfred's head, and the flakes of wood flew far and wide from the deepening cut in the body of the tree.

"Suddenly a rushing wind shook the tree. Backward it fell, groaning as it split into four pieces. But just behind it, unharmed, stood a young fir tree, pointing its green spire to heaven.

"St. Winfred dropped his axe and turned to the people. Joyously his voice rang out through the crisp, winter air:

"This little tree shall be your holy tree tonight. It is the tree of peace for your houses are built of fir. It is the sign of endless life, for its leaves are forever green. Let this be called the tree of the Christ Child. Gather about it, not in the wildwood, but in your own homes. There it will shelter no deeds of blood, but loving gifts and rites of kindness. So shall the peace of the White Christ reign in your hearts!"

"And with songs of joy the heathen folk took up the little fir tree and bore it to the house of their chief, and there with good will and peace they kept the holy Christmas tide.

"Now let's have the real, true story of Christmas," added Father. "I think it will be much better to have the truth in our minds before we go to bed. It will bring you pleasanter dreams.

"In the days when Caesar Augustus was king over all the east, there lived a maiden

in Nazereth whose name was Mary. She was as good as she was beautiful—so God chose her to be the mother of his own Son.

"The angel Gabriel told Mary that the babe was to be given her to care for and to keep, and she spent many months in thought and prayer, trying to learn how best to care for this wonderful child.

"While she was waiting for the angel's promise to come true she married a man whose name was Joseph. About that time the king sent out word that all his subjects should be taxed. It was necessary that Joseph and Mary should go to Bethlehem to pay their tax. When they reached the little town, all the rooms in the inn were full, and they were obliged to sleep in a cave that had been used for a stable.

"During the night the Lord sent his baby Son to Mary, and when she had wrapped him in clean, white clothes, she laid him in the manger on the hay.

"Just outside the town were some shepherds who were watching their flocks. Suddenly a great light shone around them, and an angel appeared before them. These simple men were badly frightened but the angel spoke to them, and as they listened their fear left them and they grew very glad. This is what the angel said:

"I bring you good tidings of great joy. Unto you is born this day in the city of David a Savior, which is Christ the Lord."

"And then the shepherds saw a great company of angels, and their voices were beautiful as they sang the song we still sing on Christmas. 'Glory to God in the highest!'

"And as their voices died away, the shepherds left their flocks to the care of their faithful dogs and hurried into Bethlehem to see the Savior of whom the angels sang."

The next morning when the children heard the choir sing "Glory to God in the highest!" they felt that the Bible story of Christmas was sweetest of all.

(Note— I am indebted to "Good Stories for Great Holidays" for the legends used.)

ACQUAINTANCE WITH GOD

By Lyman Booth

GENTLE reader, is your hope that of eternal life? Do you desire its pleasures and its infinite blessings? Then acquaint thyself with God; obey his commands and all these things shall come to thee. In order that we may know him and gain his favor and love, he sent his Son, Jesus, into the world with a mission to man, whereby he may be redeemed from the thralldom into which sin has plunged him.

I now desire to write more particularly concerning Christ's mission. Hoping thereby to give as clear a conception as I can pertaining to the work the Father gave his Son to do, in order that we might gain eternal life.

To be thoroughly acquainted with any person or being, we must have a thorough knowledge of his occupation, his work, his good and bad qualities of character, and his method of doing business. As we have no other source of information in regard to the Messiah's mission than the Scriptures, we must go to them for our knowledge.

In Luke 24:44 we read, And he said unto them (his disciples), These are the words which I spake unto you while I was

yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Our Savior uttered these words only a short time before he ascended into heaven. Again, in Matt. 5: 17, he said in his sermon on the Mount, Think not that I am come to destroy the law; or the prophets: I am not come to destroy; but to fulfill. With him, as it should be with us, the law and the prophets were very sacred. Jesus came to do honor to them, and to clear them of human additions and corruptions. He revealed their purity and sanctity, and taught their inmost meaning by his perfect obedience; giving them a clearer and wider application to the various duties of life; making them and himself a full and perfect revelation of the will and character of his Father.

In John 14:9 we read: Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show me the Father. Philip had the life of Christ before him, as the Revealer of the Father to man: the perfect representation of the Father's character; of his compassion for sinners; of his love for the penitent and believing; of his faithfulness in all his promises he had ever made. It was all these virtues which Christ had exhibited in his life, and which Philip had witnessed, that showed the Father to his disciples. It is in these things that the Father is shown to our minds and to our sensibilities in every possible phase in which we need to see the Father. In his life he has shown us the Father, to the eyes of our understanding. He has shown him to be a being whom we can love without measure, without dread; one who can fill our hearts with love and adoration; can purify an ennobled us; a God of mercy and love; one whom we cannot know and contemplate his goodness without becoming happier and better. If this revelation of the Father's attributes were manifested in Christ's humiliation and wrought so much good to those who witnessed it, how much greater the joy will be for them and us when he shall come again the second time, without sin unto salvation.

The Apostle John has told us how we may have both the Father and the Son: Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (2 John 9.) We cannot well dwell in the doctrine of Christ unless we know what it is. Neither can we abide in his doctrine unless we also abide in the doctrine of the Father, for both are one in plan and purpose. When John wrote the above words, he was an old and experienced man. He had seen those who once appeared full of fervent feeling and lofty aspirations turn away from Christ; and therefore the only real evidence of a vital and living Christianity on which he could rely, was of a daily and hearty compliance with the doctrines of Christ and the commandments of God.

If we wish to abide in the doctrine of Christ and thereby gain both the Father and Son, we must make a diligent search of their words. I now desire to direct your attention to a portion of the Scriptures

which has been written concerning Christ's mission.

At the close of Christ's sermon on the Mount, we find recorded in Matt. 7:28, these words, And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. They were astonished because he taught them something different from anything which the scribes had ever taught.

In Matt. 22, Christ had taught the people his doctrine in parables, and his teaching astonished the multitude. There are many references to his doctrine, but I shall not refer to all of them. In John 7: 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.

That is as much as to say, My teaching is not mine, or my doctrine; it is the doctrine that the Father has directed me to teach. It was revealed to him by the Father, and not invented by himself.

Our Savior would have us understand that the desire to please God is the path which leads to the light on all questions which vitally affect our eternal interests, and the lack of it leads to infidelity and weakness amidst the varied forms of religious professions. If it be any man's will to do God's will, he shall know, and not doubt. It is not the mere performance of his commandments, but the inmost desire to please him, that will gain his acquaintance.

What our Lord desires to teach us is, that if our will be set in his way; if a person be really anxious to do God's will, and thus to fulfill the first commandment of the Law, his singleness of purpose to subject his will to God's will, will lead him to faith in his promises, and to a full confidence in his Son Jesus Christ, and to a clear conception of his teachings, or doctrine. A will thus disposed will lead the mind to search diligently for the truth as Jesus has revealed it. The understanding of such will be enlightened in proportion to the growing earnestness of purpose, and he who tries heartily to do his will shall know of his doctrine, and his knowledge will increase into stronger faith, resulting in the assurance of a lasting friendship, and love that will endure steadfast.

A BRIEF OUTLINE ON THE OPENING OF THE SEALS

Rev. 6.

By George Francis

THE weight of testimony places the date of the Revelation at about A.D. 96, and as the things revealed were "shortly to come to pass" (Rev. 1:1), we therefore place the period of the first seal to commence with the accession of Nerva to the throne of the Roman empire, A.D. 98.

"And I saw when the Lamb opened one of the seals, . . . and I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." The color of the horse in the first four seals is the main symbol during the period of the seal, and as the root of the symbol is generally found in the prophets, we look there for the symbolism of the horse and his rider.

In Zech. 6 the prophet is shown horses

of different colors. and he asks the question: "What are these, my Lord?" And the answer is: "These are the four spirits of the heavens." (Zech. 6:5.) As we proceed we shall see how exactly the color of the horse fits the spirit of the Roman heavens. I say the Roman heavens because the servants of the Deity were in the Roman Empire for whose benefit the Revelation was given.

The symbolism of the white horse cannot be misunderstood. In Rev. 19:11 Christ rides a white horse, "and in righteousness he doth judge and make war," so that the white horse and the white robe are symbols of righteousness.

And now we enquire, What was the spirit of the Roman heavens during this seal period? that is, from the accession of Nerva, A.D. 78, to that of Commodus, A.D. 180.

Gibbon says, "If a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus.

"The vast extent of the Roman Empire was governed by absolute power, under the guidance of virtue and wisdom. The armies were restrained by the firm but gentle hand of four successive Emperors, whose characters and authority commanded involuntary respect.

"The forms of the civil administration were carefully preserved by Nerva, Trajan, Hadrian, and the two Antonines, who delighted in the image of liberty, and were pleased with considering themselves the accountable ministers of the laws. Such princes deserved the honor of restoring the republic, had the Romans of their own days been capable of enjoying a rational freedom." (Gibbon, Vol. 1. page 95.)

This period was like an oasis in a desert, being preceded, and succeeded by cruel tyrants on the Roman throne. The rider of the white horse "had a bow," "and a crown was given unto him, and he went forth conquering, and to conquer." The "bow" indicates war which was waged with Dacia in the time of Trajan. The Romans being victorious in the war, the crown was given to the rider of the white horse. The empire under Trajan attained its greatest extent and prestige: Therefore, "he went forth conquering and to conquer."

The Second Seal

"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 should kill one another: and there was given unto him a great sword." (Verse 4.)

The symbols of this seal are the most warlike of any, and are fully borne out by the explanatory language which is literal. The whole period of this seal is bloody and warlike, as symbolized by the red horse. The last part of the first seal, under Hadrian and the two Antonines, was a long period of peace, which was "taken from the earth by the rider of the red horse."

"And that they should kill one another."

"With Commodus' death commenced the third and most calamitous period. It lasted 92 years, from 193 to 284. During that time 32 emperors and 27 pretenders to the Empire, alternately hurried each other from the throne." (Sismondi, 1:36, quoted by Albert Barnes.)

The period of killing one another brings us down to 284, and then we read, "And there was given unto him a great sword."

The period of the great sword naturally finds its counterpart in history, from 284 to 476 A.D. This period is emphatically a war period, commencing with the wars of Constantine to gain possession of the Roman throne in the fore part of the fourth century. Then came the war with Persia, and finally the invasion of the Empire by Alaric, Genseric, Attila and Odoacer, who in 476 became king of Italy, and caused Augustulus to resign, thus ending the succession in Rome, making way for the rise of the Papacy—him that hindered being taken out of the way. (2 Thess. 2:7.)

The only safe way to follow the writer of the Apocalypse is to follow the symbol. The great sword here must have ample room for its exercising, great in the number of its warriors, and great in the time of its wielding. In the third century disease and famine destroyed vast numbers of people in the Roman Empire, and seeing that death rode the pale horse under the fourth seal, they ignored the great sword, thinking they had arrived at the time of the fourth seal, because famine and death were upon them. They were not so much to blame as are modern writers who have in history the account of the famine, death, and pestilence under the fourth seal when death rode the pale horse in the time of the crusades. This fatal error of ignoring the period of the great sword has thrown into confusion the chronology of all the seals, except the first one. There is a reason for all this confusion, and that is the failure to understand the construction of the Apocalypse. The churches, the seals, and the trumpets are constructed on the number seven, whose symbolism is fullness and completeness. This is made plain in the selection of only seven churches to receive messages from the faithful and true witness, while more than seven are passed by in silence.

All advance thought recognizes the fact that the seven messages to the seven churches cover seven stages from Patmos to the end of this dispensation, said messages being prophetic: each message being designed for the whole Christian church as a unit in its seven stages, or periods of time.

The seven seals are constructed on the same plan, and so are the seven trumpets.

The seven seals reveal events proper to be grouped together all the way to the end of this dispensation; and then going back takes up the events proper to be grouped together under the sounding of the trumpets, and passes over the same ground with the trumpets as with the seals.

This principle of construction is revealed so plainly under the sounding of the seventh trumpet where we read, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. (Rev. 11:15.)

Then in 12:3 we behold "a great red dragon" in the heaven endeavoring to destroy the man child—the seed of the woman. The vision here goes back and takes up another subject, as in the seals and trumpets.

The Third Seal

"And I beheld, and lo a black horse: and he that sat on him had a pair of balances

in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny: and three measures of barley for a penny: and see thou hurt not the oil and the wine."

The black horse as a symbol answers exactly to what is known as the dark ages, which at this time was appearing on the horizon as a dark cloud to obscure the light of the Sun of righteousness, and to enslave the inhabitants of the earth in superstition and darkness. As it is written, "The dark places of the earth are full of the habitations of cruelty." (Psa. 74:20.)

The rider of the black horse had a pair of balances in his hand. God is the One that holds the just balances, as it is written of Belshazzar, "Thou art weighed in the balances and art found wanting." (Dan. 5:27.)

"A false balance is abomination to the Lord: but a just weight is his delight." (Prov. 11:1.)

The time is, come, as said by Peter, when false teachers "with feigned words shall make merchandise of you" (the people.) (2 Peter 2:3.)

The imperial succession ceased in Rome soon after Odoacer became king (A.D. 476) thus taking "away the one that hindered" the rise of the man of sin—the Papacy. (2 Thess. 2:6.) And now the man of sin exalts "himself above all that is called God, or that is worshipped." He grasps the prerogative of God; he mounts the black horse, holding in his hand the balances, symbols of authority.

And now comes the voice from the throne:

"A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

The wheat, the barley, the oil and the wine are all symbols and to treat them as literal is no exposition at all. Therefore we must lift the literal and expose the symbolic. In teaching by symbols the thing said is never the thing meant: but, nevertheless, there is a correspondence between them. Were it not so we never could know what is meant. When we lift the wheat and the barley we find hidden under it, not literal bread, but the bread of life. Christ says, "I am the bread of life." I am the living bread which came down from heaven." (John 6:48, 51.)

The same is true of the wine, it being one of the emblems that represent the spilt blood of Christ in the work of redemption: and the "holy anointing oil," the symbol of the "holy spirit." As it is written, "How God anointed Jesus of Nazareth with the Holy Spirit and with power." (Acts 10:28.)

These things belong to the inner sanctuary, and should not be "hurt." "Touch not mine anointed, and do my prophets no harm." (1 Chr. 16:22.)

Rome did not deal in literal "wheat and barley, oil and wine," but in spiritual things, although herself being carnal.

(To be continued)

WATCH out for the fellow who is always complaining of the selfishness of other people—he's usually the fellow that's looking for something for nothing.—Sel.

I AM here in the world to serve and to think of others and not myself.—Dr. Horton.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

We have received so many holiday greetings and our impulse is to make reply to each one individually, but because of the number of these we find we cannot do so. To one and all we bid Godspeed in every good word and work and a wish for greater blessing for the New Year than ever before.

Sister D. C. Robison, of Salem, Ohio, is at present in Arkansas City, Kansas, having been called there by the death of her niece, Mrs. Ella Long. Having many relatives there she expects to prolong her stay among them, possibly through the winter months.

We have recently gone through our card files and find that we have an overwhelming delinquency. Now can you understand those two big words? Please examine your label and if you find a 21 on it, that means that you have been exposed to whatever those big words may mean.

Sr. Leota B. Hanson is "doing" the wild and woolly west. She has spent some time with Bro. Hammond's congregation as well as with the one in Omaha. She is on her way to visit her sister, Ella, at Lander, Wyoming. As usual, her firm gave her a

substantial Christmas remembrance and a vacation period of splendid dimensions.

Report says that Bro. John Saylor of our Los Angeles, Calif., congregation recently met with an accident by being run into by a young man who was out riding with his sweetheart and trying to run his car with one hand. Aside from a few bruises to himself and some repairs for the Ford he will soon be ready for work again.

We have received from Bro. S. H. Thomas, Proctor, Mont., a good sized pamphlet entitled Good Company. A hasty scanning of its pages leads us to believe that it contains some very valuable thoughts. Write him about it.

Sr. Julia A. Ordnung of our local church has presented to this office a beautiful electric desk shade lamp. Surely our path leads to pleasant places. This piece of furniture will be not only ornamental, but very useful. Thanks.

A round about report says that Sr. Mildred (Coats) Heise has a little girl born Dec. 5th. Will Grandpa or Grandma Coats please verify.

Bro. D. L. Halstead, of our Rensselaer, Ind., congregation had the misfortune while picking apples in October, to fall from a ladder severely injuring his right hip and is still in the hospital where he is slowly recovering his injury.

Mr. and Mrs. George F. Wisely announce the arrival of Lou Janet Wisely, a nine-pound girl on Dec. 9. So reads a card just received at this office. Congratulations.

A Christmas remembrance comes to us from Bro. and Sr. E. E. Elton, Santa Ana, Calif., in the shape of a liberal sized box of English walnut meats. As we eat them we can close our eyes and see the orchard, the home and the faces of these loved ones, having been at their home for an over night stay on our trip of last winter. It isn't necessary for us to thank our good brother and sister for these. To say Thank you would but feebly express our fellowship feeling.

Mr. and Mrs. J. C. Lindsey, of 3800 West Beach St., Gulfport, Miss., announce the marriage of their daughter, Miss (Sr.) Louise Lindsey, to Mr. Joseph S. Foretich Jr., on the first day of January, at their home.

The editor, Sr. Lindsay and Bobbie expect to leave for Louisiana immediately after Christmas to spend some time with the brethren at Hammond and the immediate vicinity. We are also planning a visit to Bro. E. W. Moses at Houston, Texas, where we hope to meet others of like precious faith. Those who wish to correspond directly with us for the month of January should address us at Hammond, La., care of George Siple.

On our way home from Rensselaer, Ind., on Monday, Dec. 19, we stopped off at Rochelle, Ill., to preach the funeral of Mrs. Alice Tilton, widow of our late Bro. W. W. Tilton. Only two boys of the family are now left. Mrs. Tilton was the mother of

Sr. Martha Eyster who died some time ago and will be remembered by many of the attendants at the Illinois Bible School of a few years ago.

We are simply submerged with copy and those who have sent in copy must be patient. Again we urge brethren to boil down their thoughts. We have a good deal of copy on hand that would stand a good deal of boiling down with profit. Do all you can to make the Herald first class in every respect.

It will not be long until we shall be ready to move into our new building and to save moving them, we will mail free to anyone who will agree to give them to others, back numbers of the Herald until the supply is exhausted.

REMITTANCES

Mrs. Thos. Briggs; Miss Mary Elton; Mrs. Louisa J. Presley; Mrs. Alex. McFarland; Levi Gabrielson; Mrs. Rose McCurry; Quincy L. Carpenter; Mrs. Mary A. Williams; Mrs. Diana Murphy; J. A. Railton; Mrs. Chas. Dunn; R. L. Funk; J. Arthur Johnson; Dan'l. Coffin; Mrs. Jane Pyper; J. J. Polm; R. S. Brewer; A. J. Hoke; Dorothy W. Lyon; Rufus Griffin; Mrs. Mary C. Leroy.

EMERGENCY FUND.

Miss Mary Elton	11.00
Mrs. J. F. Carpenter	1.00
Mrs. Vernon Carpenter	1.00
Quincy L. Carpenter	1.00

NOTES

On our way to the Brush Creek, Ohio, church for the December appointment we stopped for Bible Class Thursday night, the 15th, with the brethren at Troy, Ohio. Services were held at the Brush Creek church on Friday, Saturday and Sunday, and we had a very pleasant time together. There are some very faithful servants in that part of the state and we pray that their zeal for the truth may never waver. A certain minister in that neighborhood has issued a challenge to "Soul-Sleepers," and we have written the gentleman that anytime he wishes to discuss the nature of man in a kindly way, we are ready.

There has been lots of "Xmas" spirit in the air lately, but comparatively little real "Christmas" Spirit. Let us never forget that it is the Savior, and not Santa Claus, that we are supposed to render the highest service to at this time.

F. E. Siple.

Notices.

A Request

To the Readers of the Herald:

There are so many places where perhaps there are one or two isolated members, who live in practically new fields, where there has never been any of our faith preached. Those isolated members are not able to pay a preacher's expense. I know of a number of places like this. Brethren, let us have preaching at these

places. I am devoting my time to preaching but I have to go where we have congregations in order to get my expenses paid. If each reader of the Herald and Gospel Trumpet would send me 25 or 50 cents it would enable me to go to those places and preach. Brethren and sisters, let us try this and see what the result will be. I am not asking this to make money, but just because I am not able to go and the calls are so frequent. It will hurt no one to do this and it may be the means of bringing many to the Lord. Hoping that many will respond to this call

I am yours for service,
E. O. Stewart,
Cleveland, Arkansas.

Reports.

A Report

Fredericktown, Mo., Dec. 19, 1921.

Dear Bro. Lindsay:

On the first day of this month I received a letter from Sister Mitchener of Gape Girardeau, stating she had written you while you were in Virginia, that her daughter wanted to be baptized, and you advised her to write me that you thought Bro. W. S. Cooper would officiate, which she did. I called the brethren together. Bro. W. S. Cooper could not be at the meeting and we decided that the Blush Church was a live working body of believers and that we were ready to do anything for the Lord, to his honor and glory, Bro. Billy Cooper agreeing to, if Bro. W. S. Cooper refused. I wrote to Sr. Mitchener that we were ready to perform our duty. Instead of just one candidate there were two who came on Friday evening, the 16th, with their Grandma, Keturah Rogers. She was the key to the whole transaction, knowing her as we do, so zealously attached to all good works in the Master's vineyard. That's right, Grandma, bring them in for we know when you bring them they have a Bible education.

On Saturday night we met in the Berean's School. Lesson: Does it Make any Difference what You Believe? Teacher: Bro. H. T. Cooper. The lesson was well handled and discussed.

Sunday, 10 A.M., Bible School Lesson, Romans, 6th chapter, especially the first seven verses. We tried to show the likeness or figure of Christ's death, burial and resurrection. Christ in reality, we in figure. We become dead to sin through faith and repentance. Faith shows us we are on the wrong road. Repentance says, I am determined to walk the new life. In this act we become dead to sin, the rudiments of the world, and when we are sure we are dead, we are then ready to be buried with him in the watery grave, raised in figure of his resurrection to walk the new life. In this act all our sins are washed away.

A large crowd of people met on the banks of Piney Creek at our usual place of baptism and Bro. Billy Cooper assisted the two young ladies into the family of God by putting on his Holy Name, being buried with him in baptism, while the choir sang that good old song, "Rock of Ages."

At 7 P.M. we met again and partook of the emblems of our Lord's broken body and shed blood, Bro. Billy Cooper officiat-

ing. Then a song was sung and the right hand was given in full fellowship of brotherly love. I have the honor to introduce to all of like precious faith the names of Miss Keturah Kepley, Fairdealing, Ripley Co., Mo., and Miss Irene Mitchener, 394 N. Henderson, Cape Girardeau, Mo.

Sr. Rogers publicly announced that she wanted to make the Blush Church her home church; likewise her two granddaughters made the same statement, the church being glad to receive them. So ended a happy meeting.

Your Brother,

P. J. Graham.

Obituary.

Greenleaf Pickering Allard

was born at Waterloo, Canada East, Oct. 28, 1838. Was married to Emily L. Berry, Mar. 20, 1860, who died Nov. 17, 1872. To this union were born two sons, Orion J. of Fort Dodge, Iowa, and Willie G. of Gladbrook, Iowa.

On July 30, 1874 he married Melissa E. Taylor, who survives him. To this union were born eight children, two dying in infancy, the others being Wallace H. of Spring Valley, Minn., and Ray of Gladbrook, Emma Oaks, Pearl Rosenberger, Leta Stauffer of Gladbrook and Edna Luckow of Marshalltown, Ia. All the surviving were at the funeral. He is also survived by one sister, Mrs. Sarah Clark, at present at Kensington, Kansas, and two brothers, D. C. Allard of Wallingford, Vt., and J. P. Allard of Zelzah, Calif., who was present at the funeral.

At the age of 31 he came to Iowa and settled near Gladbrook, leaving his farm about nine years ago to reside in town, where he fell asleep in Christ, Dec. 6, 1921, the writer being called on to preach the funeral sermon, on failure to get Bro. Eychaner.

The day was beautiful and the church was filled with relatives and friends. The M. E. quartet sang, as most of our members who sing were related to the deceased. Many beautiful floral gifts expressed the sympathy of those who mourned with the family. His four sons and two sons-in-law carried the casket.

Bro. Allard was a very religious man and a familiar figure at the Iowa Conference till last summer. He was faithful to all that Christianity means. He often spoke to the writer of experiences in Canada when the truth was new there. He was always found in his place at preaching services, tears of joy testifying to his love of the truth.

We gave the usual truths of hope to the family and friends and laid him to rest in the family lot till Jesus comes.

J. W. Williams.

Letters.

Bro. Lindsay:

In regard to the prayer at the opening of the Peace conference in Washington.

The first impression I felt was that it had no Mediator to offer it before God's throne. "Jesus saith unto him (Thomas), I am the way, the truth and the life: no man

cometh unto the Father but by me." (John 14:6.) "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it." (John 14:13, 14.) And again: "Whatsoever ye shall ask the Father in my name, he will give it you." (John 16:23.) All prayers, to be acceptable, should be in the name of the Son.

The first words of the prayer: "Almighty God, we thank thee for the coming of this eventful day. We have seen it from afar and now we rejoice that it has at last dawned."

In these opening words we detect the Orthodox vision of the millennium—the kingdom without the King for a thousand years. And when peace seems to be established, we may naturally expect to hear the peace and safety cry—The millennium has come.

Then when all the churches are federated, Good bye, Liberty! God, the God of the Trinity, must be acknowledged in the Constitution. Then woe to him that will not worship the Triune Deity.

George Francis.

The Sunday School.

By Alta King.

ELIJAH THE TISHBITE

Lesson 2. January 8, 1922.

Lesson Text: 1 Kings 17:1-24.

1 Kings 17:1-9.

Golden Text: But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. —Matt. 6:33.

Memory Verse: Isa. 26. 9.

For Study

Review: Who were the two main characters of last Sunday's lesson, and what part did they play in the history of the chosen people of God? Why did God choose this nation out from among all other nations? Give a Scripture. Was this lesson taught in any way by the events of last Sunday's lesson?

A period of sixty years intervenes between last week's lesson and this week's. The history of this sixty years is recorded in 1 Kings 13:7 to 16:34. From this record, we learn that during this period the southern two tribed kingdom of Israel was ruled over by four kings, while the northern ten-tribed kingdom was ruled over by seven kings. The following brief survey of this period is selected from Peloubet's Notes:

Judah

Rehoboam (928) was defeated by Shishak, king of Egypt, who despoiled temple and palace. Fought with Jeroboam. Reigned 17 years.

Abijam (913) sinned like his father. Reigned 3 years.

Asa (913) abolished idolatry and restored the worship of Jehovah. Not so true to God during last half of his reign. Reigned 41 years.

Jehoshaphat (885) was a good king and greatly prospered. He reigned 25 years.

Israel

Jeroboam (908) introduced idolatry. Reigned 22 years.

Nadab (908) was an idolater like his father. Reigned 2 years.

Baasha (960). A new dynasty. Idolater. Threatened by prophet Jehu. Reigned 24 years.

Elah (937). In the midst of a drunken carouse he was assassinated by Zimri. Reigned 2 years.

Zimri (936). A new dynasty. Reigned 7 days.

Omri (936). A new dynasty. A general made king by his army. Fought 5 years with Tibni.

Tibni (935). A rival claimant who was followed by about half of Israel. After 5 years of struggle he died and Omri reigned 12 years in all. He was an idolater and more wicked than his predecessors.

Ahab (925), the son of Omri. An evil king who reigned 22 years.

With your reading of 1 Kings 13:7 to 16:34, and the aid of this survey, compare the two kingdoms as to righteousness and peace, and wickedness and turmoil. Since these people are the people God has chosen as the medium of revealing himself to man, what, in your opinion, is the lesson, concerning God, to be learned from this period of their history?

This week's lesson concerns God's prophecy of punishment to the northern ten-tribed kingdom of Israel. The nation had gone into the lowest depths of sin. (See 1 Kings 16:30-33.) King Ahab was a man of weak character, dominated by his wife, Jezebel. Jezebel was the daughter of the king of Tyre, a priest of Baal. By marrying her, Ahab introduced into Israel the horrible worship of Baal. "Jezebel had built, near Jezrael, the royal summer home, a temple to Astarte, the goddess of lust, and supported its four hundred fifty priests from her private purse. With Ahab she had built in Samaria, the capital, an immense temple for the cruel god, Baal. . . . The priests of God were forced into hiding, or driven from the land, and the worshippers of the true God were everywhere assailed with bitter persecution."

Find out all you can about Elijah, the Tishbite, from Bible Dictionaries and other sources.

Read and study his prophecy to King Ahab. (1 Kings 17:1-6.) What evidence does it furnish, that Elijah realized the presence of a real, tangible God? How does this realization influence one's life? Explain fully. Why do we so often have so little regard for, or fear of God, who is altogether righteous and a hater of sin? It seems to us that one of the strongest influences and encouragements to sin is the lack of realization on the part of man that he must some day actually stand before a righteous judge, who cannot be deceived, and answer for his violations of God's laws. Such realization would be a most powerful restraint to sin, and this restraint based, to some degree at least, on fear could not but work wonders in drawing people into the realm of God's love, which will work, in his heart and mind, the miracle of salvation. The tangibility and realness of God's presence and judgments during the kingdom age will be so manifest, that the learning of righteousness by the inhabitants of the earth will be universal. (Isa. 26:9.)

But to the church is given the high privilege of entering now into this presence of God, as Elijah did. Are we doing it, and do our lives show its influence?

Was Elijah a man of faith and obedi-

ence? Why did God have Elijah hide himself? Could he not have protected him entirely through miracles? Does God always employ miracles to accomplish his purposes? Make present day applications.

Tell the beautiful story of Elijah and the widow. (1 Kings 17:7-24.) Was the widow an Israelite? Had she learned something about the God of Israel, even though the nation had wandered far away from God?

Did she learn more through Elijah? Does this, perhaps partial, enlightenment of one heathen mind count any in the complete fulfillment of God's purpose through Israel? Does every little ray of God's light shining through us count any on the final fulfillment of God's purpose to fill the whole earth with his glory and the knowledge of himself? Ponder in your own mind what these rays of light are. Should we lose courage because they seem to be lost in the darkness without having the least effect?

Are the miracles of this lesson beyond man's grasp and belief, if man stops to consider the undeniable facts of nature and the still greater fact of life itself? What, in this lesson, makes the strongest appeal to you?

Scripture Readings: 1 Kings 16 and 17.

The Children's Lesson: After a brief review of the division of God's people into two kingdoms, tell the story of the extreme wickedness into which the ten-tribed kingdom drifted as the result of Jeroboam's introducing idol worship among his people. Tell the story of Elijah's appearance and his prophecy of punishment and its fulfillment. The lesson should help us all to realize that sin must sometime, somewhere meet with punishment—a simple statement, but one which man has ever been slow to grasp.

For Class

Let one member discuss the review and another the history of the sixty years between last week's lesson and this week's. Then let the class read and discuss the lesson for today.

Report of the Debate

The debate between Bros. Herbert Edwards and T. A. Drinkard, resulting from challenge made and accepted through R. H. last summer, took place in Waterloo, Ia., Nov. 28, 29, 1921, in the Christadelphian Hall which was kindly furnished for the occasion.

Bro. Drinkard is State Evangelist for the Iowa Conference, and Bro. Edwards was formerly in the Christadelphian brotherhood in Waterloo, but later held fellowship in the Church of God, until recently. A native of England, a Welshman by birth. It should be said by way of explanation that he is not professedly a public speaker, but that he speaks mostly in a semi-public way, on such occasions as the noon hour, to his fellow workmen of the Illinois Central R.R. shops.

The rules agreed to having provided for a Chairman, the writer acted as such by desire of both disputants. Robert's Rules of Order were agreed to as the governing law, and each disputant spoke twice for a half hour each evening. The proposition: "The Scriptures clearly teach that there will be a general resurrection of the dead of all mankind who have died," T. A.

Drinkard affirming, and H. C. Edwards denying.

A. H. Zilmer as Secretary of the Christadelphian Ecclesia requested the reading of the following statement: "In granting the use of this Chapel for the debate about to take place the management of this building does so as a courtesy to the disputants, and disclaim the positions taken by the disputants."

The attendance was only fair, but it was varied as to the religious make-up, and included several preachers, white and colored. The debate was almost without exception conducted in an orderly and courteous manner, being only a small exhibition of anything to which an ideal conscience would object on the part of each speaker. What there was, being due only to a weakness and imperfection and not to intent, for the intent was for truth and good to all in good will between both men, and the Chairman seemed to have lost none of the close friendship enjoyed with both men or any of the audience in filling his delicate place.

Following is a digest of the argument as noted down by the Chairman.

T. A. Drinkard's first Affirmative Speech:

Rom. 5:12-18 read. Death by Adam's sin. We not responsible for it. All paid penalty for crime not committed. No sin where no law, yet all from Adam to Moses who had not sinned like Adam died. Heb. 9:27. Judgment not at death but after it, in resurrection. 2 Tim. 4:1. How are dead judged if not raised? As Heb. 9:27 shows, judged after death, at his "appearing." John 3:16 and Heb. 2:9. Why should we have an opportunity for salvation and many others be condemned to an eternal night? Psa. 102:19, 20. Isa. 61:1 shows who these are who are to be loosed. 2 Tim. 4:6-8 with Acts 24:14, 15 shows Paul rewarded when just and unjust raised. 1 Cor. 15:21. One "all" as inclusive as the other. Where do we get death, in Adam or Christ? Resurrection by which? Next verse tells.

H. C. Edward's first Negative Speech

Humorously rejoices in opportunity to turn the tables by making a preacher listen to him. Says if he could have talked with opponent privately could have saved him the need of debate. Defines resurrection as not a coming from the dead, but a standing or rising up again. When the word is associated with "dead" then it means a coming from the grave. Bible "resurrection" primarily not coming from dead. More than that. Asserts errors in A.V. "Of the dead" in Acts 24:15 not in Diaglott or Amer. V. Not "all" in Adam are in Christ. Must be in Jesus to get into resurrection. Words 1 Cor. 15:22 to read, "All in Christ shall be made alive." Phil. 3:11. "The out resurrection from among the dead." Then some left dead. Jno. 3:16, 17. All the world not in Christ. Must be in Jesus to have a resurrection from the dead. Isa. 26:19. The dead, God's dead, "thy" dead men shall live. Contrast with verse 14. If some are left dead Bro. Drinkard does not win this debate. Psa. 49:12. If beasts not rise, these men do not. Quotes also Prov. 21:16 to support this. Replying to Rom. 5 he cites marginal reading and A. M. Verse 12, all sinned in Adam. Quotes Rom. 2:12, citing "perish" as evidence of non-resurrection of those from Adam to Moses. Quotes Zech. 9:11 and 1 Peter 1:19 to support his former declara-

tion that only those in Jesus come into the resurrection. Cites Jer. 51: 39, 57 to show some will not rise. Quotes Jno. 3:3 and repeats, only in Jesus resurrection, those baptized into him. Replying to Heb. 9:27, there are many judgments. One to come and I hope to be in that. Psa. 1:1, 2. Ungodly like chaff, gone. They will not stand in the judgment. Rev. 11:18; Lu. 19:11-27. "There is the judgment. I hope to be in that." 1 Cor. 15:52, 53. If all raised, universalism would result, for the dead raised incorruptible. Heb. 2:9, verse used by affirmative out of its connection. His brethren are the "every man" for whom he tasted death. The "whosoever will."

T. A. Drinkard's Second Affirmative Speech:

One "all" just as long, broad, and high as the other in 1 Cor. 15:21, 22. Objects to negative's definition of resurrection. As to Jno. 5:28, 29. Where coming from if not from the graves? Is the resurrection of this chapter by the power of Adam or Christ? By Luke 20:36, children of resurrection are to die no more, are the "unjust" of Jno. 5 then to live eternally? As to spurious words in Acts 24:15. If one Scripture is spurious, why not others? Then why not Jer. 51 and Psa. 49 cited by negative to prove some remain dead? Phil. 3:11. Any "unjust" there? "I didn't come here to win a debate or to beat this man, but to present the truth to the people." As to the idea of judgment presented by negative, 1 Cor. 6:1, 2 is cited to show saints judging, not judged. 1 Peter 3:18. He died for unjust, and by 1 Cor. 6:1 unjust are the world, not in Christ. Num. 16:29 with Rom. 5:12 shows the "common death" to be the Adamic death. Jude 3 shows also a "common salvation." 1 Cor. 4:5; Acts 17:30, 31; 1 Cor. 15:22; 1 Tim. 2:5. All who? Rom. 5:8. Sinners. "I am no universalist. I'm far from it. But I do believe in a universal resurrection." Are the "all" in Rom. 5:12 sinners? Yes, through Adam. 1 Tim. 2:4. Salvation for all in the Adamic death, but not universalism, else they would be eternally saved before getting the knowledge of the truth.

(Here the Chairman took one minute to explain question raised by negative in his speech, as to using name of opponent when referring to him. Robert's Rules were read and briefly commented on.)

H. C. Edward's Second Negative Speech:

Explains Luke 20:34-38 as meaning that God is not the God of those dead in trespasses and sins, but of those living in Jesus. Resurrection often is of literal dead but also in sense of Israel raised from being the tail to the head of the nations. Ezek. 37 cited on this. Must be baptized into Jesus to have right to resurrection. By Jno. 5 and 1 Cor. 15 all who rise cannot die. In Jno. 5:25 "hear" is equivalent to "hearken," or obey. In verse 28 the word is not Hades but mnemeion, memorial grave, (Israel, who were in the promises, thus remembered of God.) Psa. 50. By blood of covenant and sacrifice come from pit. "I do not call anything spurious." Acts 24:14, 15. Unjust are Israel as in Ezek. 37. By 1 Thess. 4, those asleep in Jesus rise. The dead in Christ.

This completed the first evening's session. The Chairman suggested that all refrain from whispering during the debate, and from private discussion in the Chapel. The benediction was given and the audience dismissed. Perfect order followed in the assembly on both evenings, after dis-

mission, and also during continuance of the debate on second evening.

(To be continued)

WAYSIDE NOTES

By J. S. Lyon

THE English High Commissioner in Palestine, Sir Herbert Samuel, has made a statement that a constitution for the government of Palestine will be proclaimed at an early date, permission to that effect having been authorized by the British Government. All who are now settled in Palestine will automatically become citizens. Those who come in afterwards will be required to complete a two year's residence before becoming eligible for citizenship, and they must also have a knowledge of either English, Hebrew or Arabic.

Coastwise trade between the ports of Palestine and neighboring countries is being established. An English company has placed a ship in the carrying trade, to transport wine, oranges, almonds, and other such produce to Syria and Egypt.

The Arab and Jewish orange growers around Jaffa have formed a co-operative shipping bureau, similar to our fruit growers associations in America.

Serious riots took place in Jerusalem on Nov. 2nd, many Jews and Arabs losing their lives, when the Arabs made attacks upon the Jewish quarters. Three Jews were brought to trial before the British tribunal, and sentenced to severe penalties,—eleven, ten and six years in prison. This verdict caused a great sensation among the Jews, but those in position to know the facts, say that the sentences will not be carried out, being merely made for the moral effect it would have on the Arabs. It is claimed that the three Jews were responsible for a bomb that was thrown among the attacking Arabs.

Zionists claim that the administration of Sir Herbert is not strong enough to handle the situation in Palestine. They say that he is too much dependent upon minor officials appointed from among the Arabs of the "Effendis." This is the controlling party among the Arabs, though they are much in the minority. They are hostile to the Jews, and they locally do all they can to foment trouble for the Jews, and maintain paid agents in England and elsewhere to create dissatisfaction with the Palestine Mandate. It is not the Arabs alone that are causing trouble. Dr. Weizmann criticises severely several English officers in Palestine who are opposed to the success of the Mandate, and who do all they can to heap fuel on the fires of animosity between Jew and Arab. Conferences between the Zionists and the British Colonial Office on these grievances have been held lately, and there is much reason for hope that changes will be made soon that will establish a stronger administration.

The "Effendis" and the Jews both sent representatives to a conference in London to discuss their differences. It was to have been held Nov. 29. Further information is lacking, but I will give a report of the results as soon as I learn.

A young man, attending college, and preparing himself to be one of our preachers, wrote to ask for a history of the Church of

God. That is something that few of us have any great amount of information about. I have tried myself to get together data for something of the kind. I earnestly wish everyone who has any data that they deem useful would send it to me. I will return it if desired. I have a copy of the proceedings of the Philadelphia conference. I am able to trace the belief we hold back seventy-five or more years in isolated cases, but do not know when we first became known to one another as brethren or gathered in churches together. I should like to know more about the events that preceded the Christadelphian off-shoot. Perhaps among our newspaper files, some may remember some record of our history as a church. Of the gray-haired men and women among us, I should be glad to have a report of the preachers who were among our great men in the years gone by, a record of their work and interesting events in connection therewith. I have the U. S. Religious census books, but the history there is comprised in a single paragraph.

Now that the longer evenings give more opportunity for writing, so that I can take up these Notes again, I feel like asking the co-operation of my readers. Probably few of you realize that it takes considerable time to prepare the columns you read so quickly. At a fair wage, I would earn considerably more than the annual subscription to the Herald each week. Then one must subscribe to a good many magazines and papers to get the subject matter that is prepared for your reading. So it will be asking you for a very small return if I ask you to write sometimes to say that you are getting some good out of the paper. I don't believe more than a dozen persons ever let me know whether or not they enjoyed the Wayside Notes. I want to speak for the other writers also. How much we owe to them for their untiring efforts to make the Herald bright and interesting. None of us are looking for flattery, but we certainly would appreciate knowing whether our time is being wasted or not. There are so many things in the service of the Master that need doing, we none of us ought to waste much time in doing what we never know to bear good results, or results commensurate with the effort put forth.

My correspondents and friends will excuse me, I am sure, this year, if they fail to receive a Christmas message from me. I tried to send one last year, and it was a big job. So many more are those whom I have learned to know and love this past year, that I will have to make this general note to all, answer for each individual. And to all our brethren, may God grant his choicest blessings, that all hearts may be happy on the anniversary of the Savior's birth.

THERE is nothing in folly which can satisfy the cry of the heart for real joy.

—Sel.

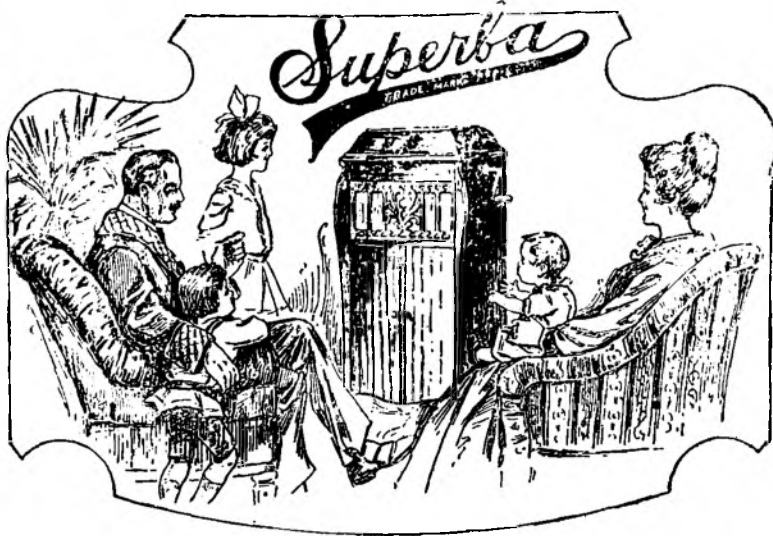
THERE is no vice so simple but assumes some mark of virtue on the outward parts.

—Sel.

AFTER the sorrow of the ebbing tide the singing flood returns to joy at last.

—Celia Thraxter.

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ARE WE DRIFTING TOO?

EDWARD White says: "In no single instance do we discover in the book of Psalms, or the Poetical books, or in the book of collected Proverbs, or weighty sayings of the wise, the expression of the Socratic hope of eternal life."

We are so often astonished at the confessions of those who have once professed to believe in life only through Christ—that it makes no difference what we believe, we will all be saved somewhere in God's great economy. O beloveds, read your Bibles more, and stop at some of its teachings and see if you are on the safe side. He that believeth in me though he were dead, yet shall he live. But we must believe in him for life, and not believe that we have it by nature. I (Christ) am the resurrection and the life. We must believe in our own helplessness, as well as Christ's power to save if we ever reach the eternal life.

If we would study our Bibles as we do other histories and endeavor to get the writer's meaning we would not see as we do today—a world flooded with the abominable teachings of Confucius and Buddha, Mohammed, spiritism and hundreds of other isms with their horrible teaching of eternal torment.

The immortality of the soul is the child of paganism, and still the millions hug it to their bosoms, never realizing that with that belief they lose sight of the wonderful blessing the church is waiting for—to be caught away with her Lord.

Book after book is written, week in and week out, trying, but never proving natural immortality. None of the arguments can stand before the word of God. God's ancient people did not believe in the immortality of the soul until they had passed through the Maccabean struggle. Why should we follow them back into paganism?

God is still speaking to us trying to interest, instruct and save us from the errors of this present evil world. O, may we be watching in prayerful expectancy for the coming of the King, and praise God for our hope of eternal life when he comes.

Mrs. M. A. Woodward.

Do not look for wrong or evil,
You will find them if you do,
As you measure to your neighbor
He will measure back to you.
Look for goodness, look for gladness,
You will find them all the while.
If you bring a smiling visage
To the glass you'll meet a smile.—Sel.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,
452 Elmwood Ave.,
Niagara Falls, New York.

JOE PORTER AND THE AUTOMOBILE

WELL, I'm awfully sorry I can't agree with you, Ucle Jim," said Tom in his most impressive tones. "When a fellow has once shown himself dishonest, that's enough for me. Of course I'll be decent to him; but when he tries to get into our club, why, I'm against him."

"You don't believe in living a thing down, then? Now, as I happen to know, Joe Porter is thoroughly sorry for what he did and has made what restitution he can."

"He ought to do that, of course," answered Tom. "I'm glad he did. But a thing like stealing sticks to a fellow. You can't forget it. Joe Porter can't come back, here in East High, anyway."

Uncle Jim dropped the subject, and the talk finally turned to automobiles.

"I'm glad to see that you are running the car so well, Tom," said Uncle Jim. "I was talking with Dr. Locke when you went by today; he said he'd like to hire you for an odd-time chauffeur. He admired the car, too. Really, for a secondhand car—"

"Why, Uncle Jim, you didn't tell Dr. Locke that our car was secondhand, did you?"

"Why not? Certainly it wasn't new when your father bought it. What else can you call it?"

"You can call it rebuilt, which is a very different matter."

Uncle Jim smiled. How is it different?"

"Why, a secondhand car is just any old junk that somebody wants to sell; but a rebuilt car is—"

"Any old junk," interrupted Uncle Jim, "that a person takes to a shop—"

"And has thoroughly overhauled," continued Tom triumphantly, "and has new parts substituted and the whole thing tested, and painted until you can't tell it from a new one!"

"Well, I'm sorry I can't agree with you, Tom. Really, when a car is once secondhand, that's enough for me. You may pretend all you like, but the car will always be secondhand, you know."

"Why, Uncle Jim," said Tom in a perplexed voice, "don't you know what Bill Jenks said: that a car that was well rebuilt was often stronger than a new one because the weak spots had been tested and strengthened? And you agreed!"

"But it's secondhand just the same, isn't it? I can't forget that. And as to its being

The Sob in the Song

By S. Roxana Wince

(I was working in my flowers one day last summer when a robin flew over my head. He was singing his "Cheery, cheery, cheery," just as usual, but there was a sadness in his notes such as I had never heard in a robin's song before, and it attracted my attention so much that I straightway began making rhymes about him, as I often do to amuse myself when at work. This is the way I manage to keep happy and young.)

WHAT is the matter my dear robin bird?
There's a sob in your music today,
That sounds very much like the song of
a boy

When the toy he loves best has been given
away.

And he sings just because he doesn't want you
to know

The thoughts that make tears have a place
in his heart,

But wants you to think he's a brave soldier man
Just ready to take in life's battle a part.

But I cannot imagine what's happened to you,
Unless your dear mate and her nestlings are
gone;

Slain by the weasel from copses near-by,
And you, like myself, are left quite alone.

If this be the case, how brave you must be
To sing of good cheer, when your heart is so
sad:

Your sky all o'erclouded, your world all awry,
Just to make us poor mortals wake up and be
glad.

Surely God must have taught you such wisdom
as this,

For how else could you know that to lessen
our grief

We must give to our neighbors all the help that
we can,

When from burden of woe they are seeking
relief.

You've taught me a lesson my dear robin bird,
For it helps not a bit to sit down in our woe
And wail through the days over things we have
lost

That can never come back for our grieving
we know.

stronger for having been weak, why, that's
absurd! As you said about Joe Porter—"

"Oho!" Tom's face lightened, then turned
sheepish. "So that's what you are driving
at? Not our automobile, but Joe Porter?
Why, Uncle Jim, do you really think—"

"That Joe Porter is rebuilt instead of
secondhand? I really do, my boy. At any
rate, if it isn't giving our car a square deal
to call it secondhand, don't you think it
means just as much to a boy?"

Tom nodded. "You're right, Uncle Jim.
Rebuilt he is until he proves to be the
other; and the chances are, too, that the
weak spots will be the stronger for the
testing."—Sel.

IT is to be remarked that liars are sel-
dom in favor of themselves.—Sel.

GOD IS HERE

ON an exceedingly cold day a little girl accompanied her poverty-stricken mother to a coal office. While the mother was ordering some fuel, the child was observing with close scrutiny everything in the place. She discovered a placard on the clerk's desk which read, "God is Nowhere." The little girl, attempting an oral rendition made it read, "God is Now Here." She did not reproduce the thought of the card, but she expressed a truth which ought to be placarded not only on the walls and the desks of offices, but also written in the hearts of men everywhere.

God is everywhere. A missionary from Africa told of an excited Frenchman who had just arrived on the African coast. He said that he was delighted with the place because neither God nor the Ten Commandments were there. His words were quite different from those of the Psalmist who sang,

"If I take the wings of the morning,
And dwell in the uttermost parts of the
sea; even there shall thy hand lead me, and
thy right hand shall hold me."

God is now here. God is everywhere. We cannot get away from him and his law. Great and wise men have tried to prove the existence of God by evolving certain mental formulas, but in the last analysis they have proved unsatisfactory. There is the argument from design. Suppose one day, while walking through a field, we noticed a pile of stones of all shapes, colors, and sizes piled in a helter-skelter heap, and the next day went back the same way and saw the same stones placed in piles in order of size and according to color. Very likely we should say, "Some designer was here." So, too, when as we see how the leaf of a particular species of plant always has the same number of lobes, and how the seasons come and go with clocklike regularity, we conclude that here must be a world designer.

Although this argument may satisfy the mind, it does not meet the needs of the soul. We could not experience the blessings of his presence if we had to depend on that knowledge alone. Suppose we have a friend about whose personal nature we would like to know. Shall we take with us a tapeline and measure of the girth of his chest or thigh? That would give us some idea of his size and strength. But we wish to go deeper than that. We desire to find out his mental life, his emotional nature, his ability to will and to do. The only way we can find these things out is through fellowship with our friend. No measuring rod will answer our purpose. The same is true with the knowledge of God. The only means whereby we can know the heart of God is through the revelation which he has made to us in his Word and in his Son. In the Bible we learn that God is a spirit, a personality, and that we are

made in his image. There he reveals to us his love and his wonderful presence. The Holy Spirit then takes the things of God and shows them unto us. That is why we know that God is here.

The more we read our Bibles, the more we learn about the personality of God. And the more we learn about God, the more comfort we have that he is here with us in a world, where there is so much to trouble and to alarm. It is a wonderful assurance to know that God, who never changes, who is both justice and love, who never slumbers or sleeps, is not only everywhere all the time, but that he is here even now with us.

There is so much progress to be made in Christian experience that every day it is possible for us to be the recipients of some new revelation of truth. To some, thought of the actual presence of God may come for the first time. How can we retain the peace and comfort of this assurance, so that it will become the delight of all our days? Practice—that is the only answer. When there are burdens to be borne, let us keep our hearts singing, "God is here, God is here." When temptation comes, with the thought of God and all that it means, keep fearlessly on, knowing that no evil can overcome the life that is sustained by the power which comes from the practice of the presence of God.

People who try to live their lives without the help of God find that the world is very complex, very full of pitfalls. But the man or the woman who walks close to Christ and in the knowledge of God's presence, sees only one straight pathway, and that way is sure.—Sel.

A BRIEF OUTLINE ON THE OPENING OF THE SEALS

Rev. 6.

By George Francis

(Continued from Last Week.)

The Fourth Seal

"And I looked, and behold a pale horse; and his name that sat on him was death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

Death riding the pale horse, and hell following with him, is the most deadly and terrible picture taught by any of the symbols of the book. The explanatory words showing that they were to kill with sword, hunger, pestilence, and with the beasts of the earth, are not symbols, but literal language intended to aid in finding the symbols correspondence in history. "To kill with death" should read with pestilence. That pestilence is referred to here is rendered more certain by the fact that the Hebrew word translated pestilence, which occurs about fifty times in the Old Testament, is rendered death more than thirty times in the Septuagint.

The symbols of this seal find their correspondence in the history of the Crusades fully, lacking nothing, insomuch that if they had been written after the Crusades they could not have been improved.

The position and relationship that the events of one seal, in their order as revealed, bear to each other places the Crusades this side of the great sword, and of the

black horse.

The pale horse covers the period of the delirium of the drunken harlot. (Rev. 17.) When we consider that only large events of vast importance are noted in the Apocalypse, we see how truly the symbols fit the Crusades. Death riding a pale horse, killing with sword, hunger, pestilence and with the beasts of the earth. The seven or eight Crusades lasted for two hundred years until Europe was bled "pale" of men and money, like a man that has endured a long, hard sickness.

The sixth seal brings us to the time of the white robed company, that no man could number, having palms of victory: "every mountain and island being moved out of their places."

Now, if death riding the pale horse, and hell following with him, are not the Crusades, where are they in the Apocalypse?

In A. D. 1096 Peter the Hermit commenced to preach a crusade for the deliverance of the holy Sepulchre from the infidel Turks. "A new Spirit had arisen of religious chivalry and papal dominion: a nerve was touched of exquisite feeling; and the sensation vibrated to the heart of Europe." Pope Urban the Second received Peter as a prophet, applauded his glorious design, promised to support it in a general council, and encouraged him to proclaim the deliverance of the Holy Land.

"Fifty thousand Catholics had enlisted under the banner of St. Peter; and Peter the Hermit reveals his intention of marching at their head against the impious sectaries of Mahomet."

And thus Europe was armed against Asia.

"From the synod of Placentia the rumor of this great design had gone forth among the nations: the clergy on their return had preached in every diocese the merit and glory of the deliverance of the Holy Land; and when the Pope ascended a lofty scaffold in the market place of Clermont, his eloquence was addressed to a well prepared audience. His topics were obvious, his exhortation was vehement, his success inevitable. The orator was interrupted by a shout of thousands, who with one voice, and in their rustic idiom exclaimed aloud, God wills it.

"It is indeed the will of God, replied the Pope; and let this memorable word, the inspiration surely of the Holy Spirit, be forever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ.

"His cross is the symbol of your salvation; wear it, a red, a bloody cross, as an external mark, on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement."

Here let the reader notice that the black horse is father to the pale one. The Crusades are the delirium of the drunken harlot. The first crusaders marched for the Holy Land A. D. 1096. "Their first warfare was against the Jews, the murderers of the Son of God.

"In the trading cities of Moselle and the Rhine, their colonies were numerous and rich; and they enjoyed, under the protection of the Emperor and the bishops, the free exercise of religion. At Verdun, Treves, Mentz, Spire, and Wormes, many thousands of that unhappy people were pillaged and massacred: nor had they felt a more bloody stroke since the persecu-

tion of Hadrian. . . . Between the frontiers of Austria and the seat of the Byzantine monarchy, the crusaders were compelled to traverse an interval of six hundred miles; the wild and desolate countries of Hungary and Bulgaria. . . . On the first quarrel with the inhabitants, the crusaders gave loose to indignation and revenge. But their ignorance of the country, of war, and of discipline, exposed them to every snare. The Greek praefect of Bulgaria commanded a regular force: the trumpet of the Bulgarian king, the eight or tenth of his martial subjects bent their bows and mounted on horse back: their policy was insidious, and their retaliation on these pious robbers was unrelenting and bloody. About a third of the naked fugitives (and the hermit Peter was of the number) escaped to the Thracian mountains and the Emperor, who respected the pilgrimage and succor of the Latins, conducted them to Constantinople, and advised them to await the arrival of their brethren. For a time they remembered their faults and losses; but no sooner were they revived by the hospitable entertainment, than their venom was again inflamed: they stung their benefactor, and neither gardens, nor palaces, nor churches, were safe from their depredations.

"For his own safety Alexius allured them to pass over to the Asiatic side of the Bosphorus; but their blind impetuosity soon urged them to desert the station which he had assigned, and to rush headlong against the Turks, who occupied the road to Jerusalem. The Hermit, conscious of his shame, had withdrawn from the camp to Constantinople; and his lieutenant, Walter the Penniless, who was worthy of a better command, attempted without success to introduce some order and prudence among the herd of savages. They separated in quest of prey, and themselves fell an easy prey to the arts of the Sultan.

"By a rumor that their foremost companions were rioting in the spoils of his capital, Solimon tempted the main body to descend to the plain of Nice: they were overwhelmed by the Turkish arrows; and a pyramid of bones informed their companions of the place of their defeat.

"Of the first crusaders, three hundred thousand had already perished, before a single city was rescued from the infidels."—Gibbon.

The first crusade is a sample of the seven or eight that followed, during a period of 200 years. Surely, death rode the pale horse during the crusades, and hell followed with him.

The Fifth Seal.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

The souls under the altar are the martyrs slain, the dead bodies of the saints.

That the soul is the body (the person)

is proved by the Bible.—“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. (Gen. 2:7.)

Now the question: If the souls are slain, how do they cry with a loud voice? Answer: This scene is laid in the forepart of the 16th century, during the Protestant Reformation; and when the truth from the open Bible lifted the mist of superstition from the minds of the people they saw that the parties called heretics, and put to death as not fit to live, were the saints of God, murdered for their faith.

Then this scene of the slain souls under the altar of sacrifice met its counterpart in history: John saw it in vision 1500 years before it took place. It cried as did the blood of Abel, although Abel was dead.

John, eating the book from the hand of the angel, is symbolic of the people who received the truth from the book in the hands of the Reformers. When they received it in the mouth it was sweet as honey, but when persecution for the truth came it was bitter in “the belly.” (Rev. 10:8, 9.)

The truth contained in the open book is not given all at one time. The reformers received a large amount as compared with the superstition of the apostasy. Notably, salvation by faith, i.e., by a dead ceremony.

The murder of Abel by his brother, and his blood crying to God for vengeance, gives light on the nature of the cry of the martyrs. God said to Cain, What hast thou done? the voice of thy brother's blood criest unto me from the ground.

Now if the blood of one righteous soul cried to God for vengeance, would not the blood of millions slain cry to God with a loud voice?

The white robes given to the martyrs are symbols of righteousness. “And it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.”

The “little season” that they were to rest fits much better to be said in the 16th century, than in the early centuries when the Pagans did the slaying. The principle of dead or inanimate things crying for vengeance, is illustrated whenever a murder is committed. The dead and mangled body calls for vengeance on the perpetrator of the crime.

“How long, O Lord, how long, shall death the tyrant reign,

And triumph o'er the Just?

How long the blood of Martyrs slain

Lie mingled with the dust?”

If we say that the martyrs are conscious and literally cry for vengeance on their enemies; we do violence to the Christian spirit. Christ, when on the cross, said, “Father, forgive them, for they know not what they do.” And Stephen, when being stoned, “cried with a loud voice, Lord, lay not this sin to their charge.” And John Huss, when at the stake, said, “O my God, forgive this injustice of mine enemies.”

The Spirit of Christ forbids that the martyrs literally cried for vengeance on their murderers.

(To be continued)

It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.—Prov. 25:2.

TRUTH IN TYPES

By J. H. Anderson

MOSES was eighty years old when God sent him to lead Israel to the promised land. He left his family, and accompanied by Aaron his brother, he went to Pharaoh and demanded that he let Israel go to hold a feast unto the Lord. The king said, Who is the Lord that I should obey his voice. I don't know him, neither will I let Israel go. It was necessary that not only Israel, but the Egyptians, should know that the God of Israel is the only God. This is the reason that God sent so many plagues upon Egypt.

We, too, must know God. (John 17:3.) It is not our purpose to speak of the many plagues sent upon Egypt. The first result of these plagues was to increase the burdens of God's people, who had to be weaned from Egypt. Sometimes we need the fiery trials lest we become taken up with the things of this life.

After sending many plagues on Egypt God said unto Moses, I will send one more, then Pharaoh will let you go. We wish to study this one, the Passover, as it contains a lesson for us. We should study carefully the 12th chapter of Exodus to get the law governing the Passover.

First they (the congregation, church only) of Israel were to take a lamb without blemish, a male of the first year, and put it up on the 10th day of their first month, and keep it until sundown of the 14th of the same month. Then they were to kill it and put the blood on the doorpost, and every member of the family must be in the house that night. The flesh must be eaten that night with bitter herbs and unleavened bread. Any part left till morning must be burned. Failure to keep this meant death to the first-born.

This lamb without blemish was a type of Christ. (John 1:29; 1 Peter 1:19.) We find in Lev. 22:19-22 the law governing the offering of animals that nothing with a blemish would be accepted. As Christ is the antitype, we learn that he, as God's offering for sins, must himself be pure, and this is taught in the N. T. (1 Peter 1:19; Heb. 4:15.) These animals died for others, not for themselves. So also did Christ. (1 Peter 3:18.)

And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. (Ex. 12:22.)

Here we see that in order for the first born to be saved he must be in the house the night of the Passover. This house is a type of what? But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. (1 Tim. 3:15.) The house, then, is a type of the church, and the lesson is, in order to be saved by the blood of God's Lamb we must be in the house (church) of the first born. (Heb. 12:23.)

Seven days shall there be no leaven found in your house (church): for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. (Ex. 12:19.) No leaven to be used from the 14th to the 21st. Death to break this. What is the lesson? Seven

represents completeness. What does the leaven represent? Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. (Matt. 16:6, 12.) The leaven then represents false doctrine. The lesson is: After one becomes a member of the church of the first born he must stay in the church, under the blood, and put away all false doctrine, and serve God with the unleavened bread of sincerity and truth (put away false doctrine). (1 Cor. 5: 6-8.)

“And with bitter herbs they shall eat it.” (Ex. 12:8.) We are indebted to Bro. Lindsay for an explanation of this passage. The bitter herbs, he says, represent our bitter experiences in the Christian life. We believe this and know we are feeding upon the bitter herbs.

And the Lord said unto Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof. (Ex. 12:43.) In Acts 10:34 Peter says, God is no respecter of persons. Why, then, did God exclude all strangers? Let's turn back to Ex. 12:44-48 and we shall learn that God had provided a way for the strangers to come in and keep the Passover. When the strangers took the steps by which they were admitted to the Passover feast, they ceased to be strangers and were recognized as members of the congregation of Israel. Here is one of the most important lessons connected with this feast and we want to get the lesson. The 48th verse reads, And when a stranger shall sojourn with thee, and will keep the Passover of the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. Before a stranger could keep the Passover he must be circumcised, then he ceases to be a stranger.

The communion now takes the place of the Passover feast, and before one has the right to partake of the emblems he must receive of that which takes the place of circumcision. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Baptism, based on the one faith, takes us into the family of God and gives us the right to come to the Lord's table. Those who have not been baptized have no right to the Lord's table, for they are still strangers from the covenants of promise, aliens from the commonwealth of Israel. (Eph. 2:11-22.) Have we any right to pass the bread and wine to those who are strangers to the covenants of promise, and who therefore have not been baptized?

THERE is nothing like fun, is there? I haven't any myself, but I do like it in others. O, we need it. We need all the counterweights we can muster to balance the sad relations of life. God has made sunny spots in the heart; why should we exclude the light from them.—Selected by Alice B. Curtis.

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S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

We have been obliged to drop a few names from our list. Having notified them twice, we feel we've done our duty. There are a few others who must be dropped soon unless some sort of a report is received.

We are making a list of our really needy poor for ready reference. Those who have means to distribute may have a copy of this list so that your giving may be as nearly Scriptural as possible.

Christmas exercises at the Oregon, Ill., church were appropriately observed Christmas Eve, the children being supplied with pop-corn and apples.

"' Glad News!' A boy was born to Mr. and Mrs. Norman McLeod, Dec. 18, 1921. Weight 7 pounds. Kenneth Glenn."

So reads a card just received from Los Angeles. Sr. McLeod was formerly Sr. Leta Railsback. Really we would just like to see how these young people act under the circumstances. All who know them will rejoice with them.

We apologize for so much space occupied in last week's issue with editorial

items. In our absence perhaps we will use less space for that purpose.

REMITTANCES

J. C. Lindsey; J. H. Anderson; Albert Eberhardt; J. W. Alexander; Mrs. Mary Goekler; J. E. Hammond; Lila M. Maring; Lucy B. Groat; M. A. Woodward; Sadie Skeels; O. P. Clough; F. L. Austin; V. C. Railsback; Hazel Logan; W. L. Crowe.

EMERGENCY FUND

Lila M. Maring 5.00

Notices.

To the Dear Ones in the Faith:

I am writing you asking help for my brother, N. T. Freeman, who is now in the hospital, where he has undergone a very serious operation. The financial burden will be heavy upon him, he being poor in this world's goods, with a large family, and any help that you feel your duty to do will be greatly appreciated and I assure you it will be given to a worthy cause. He is a member of the Church of God at Liberty, N. C.

If anyone will help him in his need you may send it to me and it will be received with thankful hearts.

Your sister in Christ,

Mrs. L. W. McMinn,
Spartanburg, S. C., Rt. 5.

Reports.

Gospel Work in Kansas

Bro. W. L. Crowe has reported a meeting in a Baptist church in the country, and two other meetings in country school houses, during the past month, with good interest and prospects for more visible results. He says it would encourage every believer in the hope of Israel if they could see the intent interest that many show, and sometimes with tears in their eyes, as he pictures the sad and awful consequences of sin, and the matchless and infinite grace of God that pardons and cleanses from sin all who gladly obey the gospel.

Bro. Crowe had started for Oklahoma to preach, but was called back from Joplin, Mo., by telegram, to preach the funeral of Bro. Rudolph Eastburn. He was baptized by Bro. Foore at the age of 17, and died at the age of 63, leaving a wife and seven children. The funeral sermon was preached to a large audience in the Christian church at Shaw, Kans., where an attentive audience listened to man's only hope of a future life and Paradise through Christ, the Life-giver, and the first fruits of them that sleep. The burial was in the Shaw Cemetery.

Bro. Crowe planned to preach at Rollins, Kans., Dec. 17, and 18, and to start for Okla., on the 19th.

As we do not want to ask those who have never before heard the Word preached by those of our faith, for money, no collections are taken up, but after dismissal at one of the meetings, a man who was a member of no church, took up a collection and handed Bro. Crowe, \$3.75. This is all the free will offerings Bro. Crowe has re-

ceived, except \$10.00 sent by mail from a Bro. and Sr., of Eldorado Springs, Mo.

The Cor. Secretary sent out 200 circular letters to scattered believers in the interest of the gospel work in new places, and at the present writing 17 have responded, and I have received in money \$42.25.

We pray God's blessing on every fellow helper in the effort to "destroy the face of covering cast over all people," and to enlighten Babylon with the light of life. We hope that enough funds may come in to keep a number of evangelists continually as gleaners in the harvest work of the Lord.

Your Sister in the Blessed Hope,
Lether Alexander,
Burlington, Kansas, Rt. 2.

Blessings of Seed Sowing

They are ours to enjoy every day. The long looked for and much needed rain has at last come, and now for three days we have seen no sun, but are assured now of growth and yield; for garden seeds long planted will now spring into life and make many hearts rejoice.

And this reminds us of other seed sowing. A Restitution Herald from some one's reading table fell into the hands of a young man not long ago. Its Gospel message appealed to him, as he read, and wonderful truths were unfolded. He studied the Bible to see if these things were true. He believed the message given, and Bro. Siple buried he and his wife into the all-saving name, and from that watery grave emerged Bro. and Sr. Herbert Edmister.

They were not satisfied to enjoy this rare, new life alone, and began sowing seed, which sprang up and bore fruit, and they, with the church in Los Angeles, were made to rejoice when on Sunday, Dec. 18, Sr. Woodward led his Aunt and Uncle into the baptismal waters, after which the hand of fellowship was given as we welcomed Bro. and Sr. Loomis into the Master's working body. May many more be led Godward by their faithful walk and gospel teaching.

M. A. Woodward.

Obituary.

William Osborn.

the third child of George M. Osborn and Anna Hull-Osborn, was born in Crawford County, Ohio, Aug. 4, 1827. With the father's family he came to Starke County, Ind., at the age of thirteen, where they settled in Washington Township. He often related, from his vivid memory, the exciting incidents of this trip. It was made with ox teams, over new and muddy roads, and across unbridged streams. On one occasion they came to a swollen stream and had to camp on its banks four days till the water lowered so they could ford it. They then hoisted their household effects on a pole elevation over the wagon, and placing the mother and little Samuel, then a babe of a few months, on top, plunged into the stream and came through safely, and arrived at their destination. After living here about five years the father and mother died, within three months of the same time, and left William with the responsibility of the family of six children.

The next year he moved to North Bend Township and entered forty acres of land, and forced from the hard conditions of a new country, a living, and kept his brothers and sisters together. At the age of twenty-two he was married to Miss Louisa Owens of Bartholomew County, Ind. By hard work and careful, business-like management their forty acres grew to more than four hundred acres. And in the mean time six children were born to them, namely: Amos; Wm. M. John; Geo. M., Leonard, and Della.

All these were reared to respectable manhood and womanhood and have established themselves in homes of their own. Because of his arduous struggles during his young life he never had a chance to get an education, so, realizing the great need of learning, he attended school alongside his own children and obtained a limited education in the old log school house. The first school and the first religious service ever held in Starke County were held at his home. And by a continued deep interest in the educational, religious and material development of the community his family has wielded a wide and important influence upon their fellow man.

He gave his allegiance to Jesus early in life. He heard and was converted to the doctrines of the Church of God of the Abrahamic Faith during the Civil War and became a member of that organization and was affiliated with the church at Burr Oak at the time of his death. His practical, everyday life was in harmony with the fundamental principles of morality and God's righteousness as he had learned from a close study of the Scriptures. Honest and upright in all his dealings, he had ingratiated himself into the friendship and good will of his associates until he enjoyed a very wide circle of friends. Full of years, filled with intense and varied experience, he longed for rest and fell asleep in Jesus, to await the coming of the resurrection morning. He had lived 94 years, 4 months and 4 days, and in this long life he has witnessed the greatest changes in the conditions and ways of national and individual life that have taken place within the range of one man's career. He was born before any railroads were built in the U. S., and has seen the country made a network of steel. No telegraph, telephone nor wireless was known in his youth, yet today the industrial world would break down without these conveniences. And likewise in all the avenues of human activity, the transformation has been the greatest of any like period of time in all the history of man.

His companion died, April 30, 1906, in Culver, where he has since resided. All his children survive him and live in this vicinity, except Leonard of Modesto, Calif., and Wm. W., of Ober, Ind. He leaves one brother, Samuel, the only survivor of the old residents who fought the battles of the pioneers during the early history of our locality. He leaves 35 grand-descendants and many other relatives. They look back over the long, persistent struggles of his life wrought out with high-minded endeavor, and will ever remember, in fond recollection and appreciation, the rich legacy of moral and material blessings bequeathed to them.

Funeral services were held at the M. E. church at Culver, Dec. 9, 1921, at 1:30, conducted by his pastor, D. E. VanVactor, of

Argos, Ind. The discourse was based upon 1 Cor. 15:19, a text selected by the deceased during his last days, and in accord with his hope of a future life through a resurrection from the death state at the second coming of Christ.

Ella Wilma Vickery-Long

Ella Wilma Vickery was born Nov. 7, 1873 and died Dec. 12th 1921, aged 48 yrs., 3 Months and 5 days. She was married to Geo. W. Long, Nov. 16, 1904. To this union was born two children, Nila, aged 16, and Georgia, aged 12. Besides the husband and children, a mother and a host of friends are left to mourn her loss. She removed with the family some three years ago to Arkansas City, and settled in a commodious home and we are reminded of the prophet's statement: "One shall build and another inhabit."

Sr. Long united with the church about twenty years ago and was baptized in Plymouth, Ind., by Bro. John Wince. Her life was spent in devotion to the truth and she always had a smile and words of cheer for others. Everybody loved her and had a good word for her. So "she being dead yet speaketh."

She was Sr. Randolph's only daughter, in fact, only child, and O how she and the lonely husband and children need our prayers and sympathy. I have no words that will tell of the life she lived and the influence she wielded by her daily walk. We feel that if we meet her in the kingdom it all depends on us.

The large gathering and floral offerings testified to the esteem in which she was held. How the little body in Arkansas City will miss her! But soon she will awaken to immortality. The writer spoke words of comfort to a large gathering who had come to pay their respects. It isn't hard to talk when one has a life like hers to dwell upon—a life that is an open book "read and known of all men." May all so live that the associations may be renewed in the kingdom.

Almus Adams.

The Sunday School.

By Alta King.

ELIJAH'S CHALLENGE OF BAAL WORSHIP

Lesson 3.

January 15, 1922.

Lesson Text:

1 Kings 18:1-46.

Golden Text: This is the victory that overcometh the world, even our faith.—1 John 5:4.

Memory Verses: 1 Kings 18:36, 37.

For Study

Review: Who was the chief character in last week's lesson? In what condition was the ten-tribed northern kingdom of Israel, and why was it in this condition? Keep in mind the one all-important lesson God has designed to teach all people through the nation of Israel. What lesson helpful to this end may be gained from that portion of its history studied last week?

This week's lesson is a continuation of the same bit of history.

"After many days" what was the extent of the drought and what was God's message to Elijah? (1 Kings 18:1-6.) Accord-

ing to these verses was the worship of God completely dead among Israelites? If you had been a true worshipper of God, would you have remained in the service of such a reprobate king, as Obadiah remained in the service of King Ahab?

Read verses 7-15.—Was it a happen-so that Elijah met Obadiah rather than Ahab? Why had Ahab been searching so diligently for Elijah? (1 Kings 17:1.) How had Elijah been kept away from him? Recall other instances of such operations of God's power. (Acts 8:39; John 8:59; Luke 4:30.) Why was Elijah so ready now to meet Ahab?

Read verses 16-20. How did Ahab show that he was still proud and unrepentant? What brings a nation into trouble? Name the commandments that had been forsaken by these people. Can we worship God and disregard his commandments? What does worship of God mean?

Read verses 21-25. Here we find God's plan to make these people realize his presence as Elijah realized it when he made the prediction of drought. (1 Kings 17:1.) Had the drought turned the people to God again? Had they been trying to harmonize the worship of Baal with the worship of God? Can this ever be done? If not, why not? Why did the people not answer Elijah in verse 21? In what ways were the prophets of Baal given every possible advantage?

"Error is best unmasked by being allowed free opportunity to do its best; for the more favorable the circumstances of trial, the more signal the defeat."—Alexander McClaren.

Not until man has tried out and failed in every form of government and self-government, will he be willing to humbly accept Jesus, the King. Man must learn his lesson of dependence through experience; he cannot learn it through the preaching of others.

Had the God of Israel ever spoken to his people by means of fire?

Read verses 26-29. The mere reading will impress you with the emptiness and uselessness of worshipping any but the God of Israel, and also with the stubborn persistence with which people cling to such worship. Is worshipping the heathen Baal the only means of worshipping Baal?

Read verses 30-39. What, in verse 30, shows that Elijah realized the necessity of having the people see for themselves? The vast majority of people can be educated only through sight. This education must precede higher forms of education.

What was the significance of using "12 stones"? Why did Elijah pour the water over the wood and sacrifice? Contrast Elijah's prayer with that of the prophets of Baal. For whose sake was his prayer offered? Was there any such purpose in the prayers of the prophets of Baal? Did Elijah want the people to think he had sent the drought and its sufferings, and the fire from heaven? What was Elijah's sole desire?

Read verses 40-46. How were the people to prove and manifest that they were no longer halting between two opinions? What followed the people's confession? Since God loves sinners, why is his mercy withheld until a certain point has been reached in their lives? What points, in this bit of Israelitish history, bring you into closer contact with the God of Israel? Is God capable of making stiffnecked Israel bend

the knee and acknowledge his supremacy?

Scripture Readings: 1 Kings 17 and 18.

The Children's Lesson: Help the children to recall the main points in last week's lesson, then go on with the story making it as vivid and realistic as you can. Thus, only, will these stories help them to some conception of God's power. When they show inclinations to doubt the miracles given, point them to things in nature and in every day living that are just as wonderful. Let your aim always be to help them to know God as one who is real and tangible in their lives. It is true that this knowledge will never be gained fully except through experience, nevertheless it is well that they should be taught about God, else God would never have commanded his chosen people to teach their children.

For Class

Read briefly last week's lesson.

Read and discuss 1 Kings 18 with the express purpose in mind of coming into closer contact with the God of Israel. Remember that what God has done through Israel and what he is doing, and what he will yet do, is all for the purpose of revealing himself to man.

"Growth involves choice. There are always two opinions—one which tacitly worships the things of sense and is satisfied with the outward appearance, and one which seeks the spirit."—Caroline Hazard.

"The prophets of Baal failed, and failed ignobly. In the end every false thing fails."—Rev. David Gregg, D.D.

Canon W. Hay Aitkin enumerates our modern Baals which must be overthrown. They include Money, Rank, Fashion, Ambition and Pleasure. We must choose between love of these and love of God.

REPORT OF THE DEBATE

(Continued from Last Week.)

T. A. Drinkard's Third Affirmative Speech:

Applies Acts 26:8 to present circumstances by quoting it and putting "all" in it. "Some do not object to God raising them, but object to raising the other fellow. I don't." Repeats arguments on Rom. 5 and 1 Cor. 15. Applies Heb. 2:9 to Rom. 5:8. If wicked do not rise, Adamic death is penal, and we condemned in Adam for what we did not do. Insists that negative tell if Adamic death is penal. Repeats Isa. 61:1 in relation to Psa. 102:20 and uses Zech 9:11 and Heb. 13:20 to answer argument of negative that resurrection is only by blood covenant. (Jno. 5:24.) Death escaped is second death, from which freed by faith. Repeats questions, Do dead come forth in Adam or Christ? Are the unjust dead raised immortal? Answers negative on 1 Thess. 4:13-16. Answers objection by negative on Isa. 26 that "they can't rise by their own power but will be raised by God's power." Applies Psa. 146:3, 4 to this. Answers objection from Jer. 51 that "perpetual" is from "Olam" and means age. Quotes Ex. 30:8 and several other Scriptures in support of this. Answers objection from Prov. 21:16, that "remain" is from Hebrew, meaning "rest." Asks if man could wander out of the way if never in it. Refers to Jer. 31:15, 16. Answers objection on Psa. 49, that man is like beasts same as all men are so by Eccl. 3:18.

H. C. Edward's Third Negative Speech.

Scriptures cited by affirmative not according to context and misapplied. Isa. 26:14 a comparison of God's dead men who live, with others who do not live. (Prov. 21:16.) No matter if means "rest" or "remain." Answers affirmative's questions on this. "Yes he could wander out of the way if he had never been in it." Psa. 49 misapplied by affirmative. God will receive me but not raise the others named. The two verses go together. Man there like beasts in that never rise. No resurrection for beasts. Agrees that "perpetual" is from "Olam," but quotes "they shall not awake." On Jno. 3:3 astounded to hear affirmative say that all are in Christ. Jno. 3:16. Then all, or nearly all saved. Acts 24:15 means national resurrection of Israel. If we are not of that commonwealth by baptism we have no hope. John 3:14-16 "perish" means without hope of resurrection. God not cruel, if, as Job says, dead go where wicked cease from troubling, and the weary are at rest. Quotes Rom. 6:21 to show death is end of such people. Rom. 5:12. Quotes margin, sinned in Adam. Infants partake of sin-cursed nature. Jno. 3:18. Condemned already. Why raise to send such back again? Or why give another chance? If we will not work his will we must take the wages of sin, which is death. 1 Cor. 15:22. Not all who are in Adam are in Christ. Jno. 11:25. 26 used on this.

T. A. Drinkard's Fourth Affirmative Speech

Applies "prisoners" of Job 3 to Isa. 61:1 and Psa. 102:20. Applies Heb. 9:27 to this loosing; also Zech. 9:11. As to Isa. 26:19: Who are in the dust? The wicked? Two classes of dead, just and unjust. Luke 20:37, 38. Yes, all are in Christ. What "dead" referred to here? God not God of dead as Sadducees believed them dead—with no resurrection for them. Job 21:29, 30. Brought from where? (answering about

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NOTES BY THE SECRETARY

EVANGELISTS AND PASTORS

A statement under the above caption was printed in the HERALD of Sept. 27, last, page 402. In harmony therewith the following named persons have requested that their names be placed before the Brotherhood for approval, that with such approval their names shall be listed as Ministers approved and recognized by the General Conference of the Church of God: to wit—

Almus Adams, Omaha, Nebraska.
R. A. Humphreys, Bear, Arkansas.
C. E. Weaver, Havana, Arkansas.

The Secretary in announcing these, and previous names, does so with the understanding that each named person has already been given ministerial recognition by the Conference to which they respectively belong. This is not an effort to create a Ministry, as some applications indicate, but to discover and approve the Ministry already existing, with a view to co-ordinating its activities unto better Christian service.

If there be any Scriptural charge of misconduct against any of the above, will those with knowledge of same kindly consider it a Christian duty to give plain and definite information of same to the President or Secretary of the Gen. Conf. at once.

If there be no Scriptural charge of misconduct thus referred, the Board will understand that the Brotherhood approves the above, and they will be listed among the Ministers recognized as of this Gen. Conf.

FIELD NOTES

MICHIGAN

Grand Rapids

On the evening of Nov. 30, the Secretary met a number of the Grand Rapids church at the home of Bro. and Sr. Blakely. This church has been gradually growing from small beginnings in the midst of City environments. "Progress" is their report. Sunday School and preaching by their pastor, F. V. Blakely, are conducted each Sunday morning in a well kept rented church building. Bereans meet each Thursday eve.

The most of this church has approved the General Conference effort.

Blanchard

The Blanchard district is one of apparent opportunity that should awaken the enthusiasm of every ardent believer in that section. Efforts have been put forth in near-by points for half a century. In every direction believers, the results of these past labors, dwell in groups or alone. If they could arrange with some competent minister in whom they as a whole would confide for united effort to edify the things that are, and to present the gospel of Christ to others, there is no visible reason why the Lord's name could not be greatly honored by them in such service. And there are numbers of this congregation asking for information relative to just such an arrangement.

The Blanchard Sunday School is a live one, under the untiring efforts of their superintendent, Sr. Mary Munn. Berean services are conducted each Sunday eve by the young people, strengthened and aided by older ones.

Michigan

The status of the Church of God in both Indiana and Michigan reveals a strength for service much in excess of that which is being used. Nor is this inequality viewed with indifference. Numbers are seeking information that will aid in correcting this state of conditions.

Active workers in either state are anxiously awaiting the perfection of the N. B. I., in the hope that by a united method and activity the cause everywhere may receive, through common co-operation, greater strength and efficiency than is now being made manifest.

Texas

The writer now expects to spend the greater part of January in Texas. Bro. A. S. Bradley of Mullin, Texas, has charge of the arrangements for meetings.

Gatesville is the place of first appointment.

From Texas the writer plans to stop, on his return North, at such points as he may be requested—insofar as this may be possible. Communications relative to appointments addressed Care A. S. Bradley, will be promptly answered.

wicked being raised to be put back). 2 Peter 2:9 and Matt. 11:24. When will they be judged if dead for all time? Num. 24:17. When will Balaam see him if not raised? (Balaam being sinful.) Mark 14:62 and Rev. 1:7 How, if not raised? Psa. 49:14. What morning? Applies Psa. 72:8 to this dominion. Not much dominion if in grave. Verse 19 means not see light in grave. Even Job said, "go where I shall not return," yet by Job 19:26 hoped to rise. Will Job get back? Not by self, but by Christ. By Job 7:8, 9, 21 even Christians will not rise if interpret Psa. 49 as negative does. Quotes Dan. 12:2 and shows by many Scriptures that "many" is universal. Rev. 20:12, 13. Where else are any dead? Compares 1 Cor. 15:22 and Acts 4:2 to show "in" means "through." Eloquently pleads on Jer. 31:15, 16 and Matt. 2:16-18. Will negative answer?

H. C. Edward's Fourth Negative Speech

None of my businness about children or grown-ups. God does as he pleases. Even if Rachel's rise, no criterion for rest. They were circumcised. On Heb. 2:9. They all saved? Is he not taking it out of its connection? In verse 11 "every man" is defined, the whosoever will. Jude 3. Taken out of surroundings. "Common salvation" for every one? As we partake of a common meal, (just the family), so in verse 1 the common salvation limited to those thus "sanctified." Dan. 12:2. Means "many," not all. Resurrection of nation of Israel. John 5:28, 29 used in sense of Matt. 25:31-34. Good nations "hear" and inherit. If all rise, then by 1 Cor. 15:52 all would be immortal and this would be universalism.

(Affirmative here interrupts with objection that negative makes him a universalist after his own denial of it. Chair questions speaker for meaning and on his explanation that his meaning is only that in his judgment, such argument leads to universalism and that he does not mean that affirmative is such, and on affirmative's acceptance of explanation speaker is allowed to proceed. One minute used in interruption added to time of speaker.)

"Common death" of Num. 16:29 means the death we all die. Refers to Heb. 9:26-28 and 1 Cor. 15:22 to show that all in Christ shall be made alive. No "rest of dead" who are to rise. Rom. 5:18. All doesn't it sound like universal salvation? It does to me.

Rom. 6:16. If yield to sin, death, though free gift came on all men. Psa. 102:20 refers to time of verse 22. On Jer. 51 affirmative did not explain "not awake." On Matt. 11, as to Sodom and Gomorrah. Jude says they suffered the vengeance of eternal fire. If punished in such judgments, why raised to be punished again? Mark 14:62 and Rev. 1:7 refer to Israel nationally. Israel who "pierced" will "see."

(This closed the argument.)

Only one point of order was raised. The negative referred disparagingly to what the affirmative had published in the Restitution Herald, and affirmative raised point of order that this was irrelevant. Chair sustained point of order. Negative accepted the correction and debate proceeded. No one's feelings seem to have been hurt by the debate. We trust good was done. If in no other way, at least to stimulate hearers and readers to study the Scriptures more diligently. The writer remained in Waterloo the two following

evenings and preached as of old, among old friends. The Christadelphian brethren kindly consented for us to use their Chapel the last night, but we decided not to do so after asking, as some could not go there, but could go to the home of James Cassen, where we spoke.

J. W. Williams.

A BIBLE BAPTISM versus A CHURCH BAPTISM By D. C. Robison

IN the presentation of the above subject we shall contrast the Bible creed with the nominal church creed. In so doing we will first give the generally accepted meaning of the word baptize. Second, we will give its form or mode of doctrine. Third, its significance. The word is not translated, but transliterated. Each Greek letter in the word has an English equivalent and power. The Greek word is baptizo (bapti-sm). To get a correct meaning of the Greek word we must be guided by Greek scholars. We take the privilege to assert that no well recognized Greek lexicographer would think of any other meaning than given by the majority of his associates. I further affirm that its meaning is strictly in harmony with the form or mode of doctrine. It is also emphasized by the significance. If sprinkling or pouring of water be baptism, we have no form nor mode. Under the law it was God's method of purifying animate and inanimate objects for purification. It was not mixed with faith and therefore not an ordinance. It was done in obedience to a command given to Moses. When a ceremony is used in which faith is required it becomes an ordinance and becomes a saving operation. We therefore affirm that in order to have a form or mode baptism must mean, to dip, submerge, bury, cover. The one baptized is applied to the element, and not the element to the candidate. In examining a score of Greek scholars we find that all give its meaning as above.

The Catholic Church admits that this was the meaning in apostolic days, but for convenience they introduced the ceremony of sprinkling. McKnight, a scholar of the Presbyterian Church, in his remarks on Rom. 6 admits that Paul in this Scripture presents the apostolic method, which he says, was an immersion in water. We will discuss at a greater length when we come to the second division of our subject.

The priest, under the law, was required to pour oil into a vessel and dip his finger in the oil and sprinkle the object. We have three words used in this ceremony: *cheo*, pour; *bapto*, immerse; *rantizo*, sprinkle. It is clearly evident that each has a separate meaning.

John Wesley, an English scholar and D. D., agrees with McKnight in his notes on Rom. 6. Alexander Campbell, a ripe scholar of the 18th century, opposed the doctrine of sprinkling or pouring as baptism. He went even further in his reformation and claimed that it remitted sins.

We now come to our second outline:

The ceremony implies a form, a mode, and a doctrine. As proof we call attention to the baptism of Jesus by John who was administering this ceremony to all who came to him and demanded it. When Jesus presented himself it is recorded that

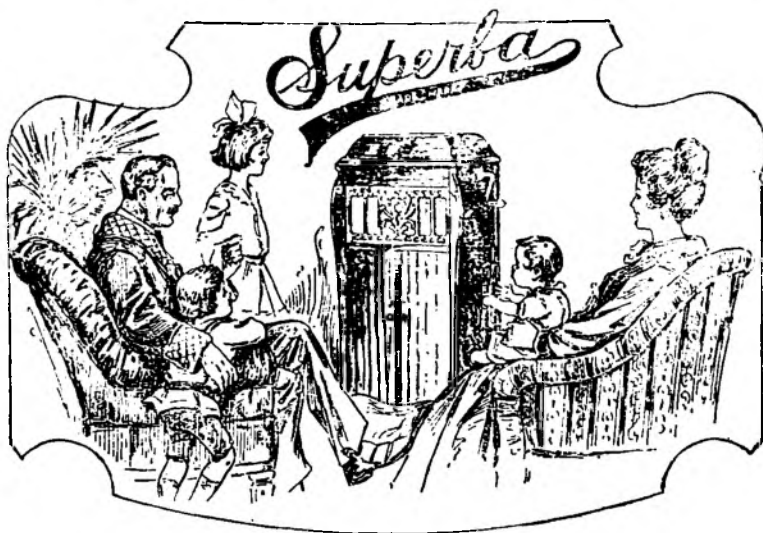
he baptized him and when he was baptized "he went up straightway out of the water." No reasonable person will deny that he went into the water of the Jordan river where John was baptizing. If baptism means to dip, Jesus was evidently immersed in water. McKnight says Jesus submitted to be baptized, that is, to be buried under the water and to be raised again as an emblem of his future death. We give Wesley and McKnight in confirmation of Rom. 6. The terms used in this Scripture are so easily understood that an ordinary person should not be deceived as to the mode used. The candidate presenting himself for baptism is taken to a stream or a tank in which is water. The ceremony consists in a burial in the element, water. A burial means a mode or form in which a specific doctrine is implied. A planting, a burial signifies a covering, a burial as the dead are covered by the earth. The grave is the mode or formula used in baptism. In Acts 8:38 it is written that "They went down both into the water, both Philip and the Eunuch, and he baptized him."

Merely a baptism in water cannot remit sins. It must be administered in the name of the Lord Jesus Christ. When the Jews demanded of Peter what they should do, he answered them thus: "Be baptized every one of you in the name of Jesus Christ, for the remission of sins." When the Samaritans "believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. (Acts 8:12.) As Philip baptized the Eunuch in water, it is presumable that he also used the same in connection with the Samaritans. When Ananias went to Paul, who seemed to hesitate to join himself to the body of Christ, he said, "Why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord. It is not designed to wash away the filth of the flesh, but is the answering of a good conscience toward God. (1 Peter 3:21.) A class of people have always held that the apostolic mode was that of immersion. Others have apostatized and have rejected it as a symbol of our death.

Still a third class permit immersion if demanded, but teach that sprinkling (rantizing) will answer the same purpose. All the nominal churches require some confession for admission into church fellowship. The Baptist church demands immersion for an admission into their fellowship. Previous to this they must confess that their sins have been remitted through the operation of the Holy Spirit. This removes the efficacy of immersion in his name. The Greek Catholic Church has, during the apostasy, held to immersion as the only baptism. The apostate churches have introduced into the ecclesiastical world all the inventions of man. As we have heretofore stated, they have borrowed them from Grecian and Roman Mythology.

ASHAMED to toil, art thou? ashamed of thy dingy workshop and dusty labor-field; of thy hard hand, scarred with service more honorable than that of war; of thy soiled and weather-stained garments, on which Mother Nature has embroidered, 'mid sun and rain, 'mid fire and steam, her own heraldic honors? Ashamed of these tokens and titles and envious of the flaunting robes of imbecile idleness and vanity.

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Present Privileges

Since the beginning of 1921, the Lord has opened up more doors for me to give the Gospel to the Jews, not only in the States but in Canada as well, and I am thankful to him for the health and strength that he has given me to carry out the opportunities before me, and as the field has been enlarged, the needs have increased, so that we now need special means for Gospel literature in Hebrew and Yiddish for Palestine, as well as at home, and we are looking to the Lord to supply all of our needs through his faithful stewards.

Our Emanuel is still calling to Jerusalem's sinners in accents of more than human tenderness. (Matt. 23:37.)

We covet your prayers and co-operation in our struggle to make, by his grace, our countrymen behold “the glory of God in the face of Jesus Christ” (2 Cor. 4:6), and thereby hasten his kingdom (Rom. 1:16; 2:10; Isa. 62:6, 7; Mal. 3:10.)

Philip Sidersky, Yiddish Evangelist, P. O. Box 51, Baltimore Md.

A Statement of Faith

Dear Bro. Lindsay:

I have been asked by many, what I believe. I will give a sketch of my belief.

I believe Adam was made a living soul, and when he died he was a dead soul. The first Adam was intended to rule the whole world and he failed by eating of the tree of the knowledge of good and evil. God then put him out of the garden to keep him from eating of the tree of life, so he would die with old age. I know Christ is the second Adam and he will become the ruler of the whole world and raise us from the dead and give us immortality. He will set up his kingdom under the whole heaven. I believe in the restitution of all that was intended from the beginning. I am waiting for Christ from heaven.

I am your brother in hope of a coming kingdom under the whole heaven and the wicked to be ashes under the soles of our feet.

Rufus Griffin.

Live Oak, Fla.

DEFER not till tomorrow to be wise. Tomorrow's sun to thee may never rise.

—Sel.

NO man fails save as his spiritual and moral forces suffer defeat.—Sel.

THE RESTITUTION HERALD.

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Number 15.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,
452 Elmwood Ave.,
Niagara Falls, New York.

THE DEAN TO LUNCHEON

"Of course," Kathleen said excitedly, "we'll use the old china and the silver. And we can have fried chicken and oyster patties and asparagus and strawberries. And, O Olive, do wear your blue gown. You look simply stunning in it."

Olive put her hand under Kathleen's chin and tilted the small excited face so that she could look down into the dark eyes. "We are going to have just what we should have if Miss Parsons were not coming to look me over—minced ham on toast and creamed potatoes and fresh gingerbread and apple sauce. And I'm going to wear the skirt I have on."

"But, Olive," Kathleen cried in dismay, "how can you? Don't you see that your whole chance lies in making a good impression? Why, she'll think you don't care!"

"No, she won't; not if she knows anything about human nature—and a college dean is pretty likely to know."

"You'll be saying next that I can't even put flowers round!" cried Kathleen indignantly. She was so disappointed that she had hard work to keep from crying. Olive could look so handsome, and the old china and the silver showed so plainly that they belonged to a real family! If only Olive did not have such absurd notions!

"Pick all the flowers you want, Kittykins."

So the loving and disapproving small sister decorated the house with flowers; and either because of her taste or because of Olive's quiet, unassuming hospitality Miss Parsons seemed to be well satisfied with her call. To Kathleen's great delight she had ten minutes alone with the dean while Olive was in the kitchen. Never did little sister work harder.

Two days later Miss Parson's letter came. At the end was a line that puzzled Olive greatly.

"Tell that adoring sister of yours that she helped our decision, although perhaps not in exactly the way that she intended. Nothing could have been lovelier than your hospitality to me during my tiny visit."

"What does she mean?" Olive asked.

"Kathleen, what did you tell her?"

"Heaps of things," Kathleen replied triumphantly, "And, you see, she said it helped! But how did you know she'd like things so awfully plain?"

Olive drew a long breath. "I didn't. It

Even so, Come, Lord Jesus

By Amos R. Wells

THE world is a welter of blistering sorrow,
All is in anguish of infinite pain.
Where are the once happy homes of
tomorrow?

Under the festering heaps of the slain.
Where are the songs of the Bethlehem chorus?
Mocked in the battle, defeated and dumb.
Yet is one hope and one promise before us:
Even so, even so, Comforter, come!

Come, though the nations are reeling and falling;
Come, though the sages are silent in dread;
Come, though the mothers are sobbing and
calling

Over the graves of the beautiful dead.
Deeper and darker our limitless error,
Louder the crash of the hurrying drum;
Wild the maddening rush of our terror,
Even so, even so, Conqueror, come!

Come, while the impious rage and deny thee;
Come at the height of their arrogant pride;
Come, while the ravaging peoples defy thee;
Come in thy power and toss them aside.
Now, with thine enemies reeking and gory,
Counting thy saints as the slime and the scum;
Now, with the fiends at the top of their glory,
Even so, even so, Conqueror, come!

Come at the climax of horror and wailing,
Never so needed and never so sought.
Are not the prayers of thy people prevailing?
Has not iniquity perfectly wrought?
Now, as the Judases kiss and betray thee,
Now, as their evil has made up the sum,
Now, as thy people believingly pray thee,
Even so, even so, Lord Jesus, come!

was a struggle. But I wanted to be clear-through honest."—Selected.

THE TWITCH OF LOVE

A YOUNG farmer boy stopped in front of the blacksmith shop to get his horse shod. He unharnessed the mare that he was driving and started to lead her into the shop. The mare was young, and the glowing furnace and the flying sparks from the anvil frightened her; setting her front feet down firmly and throwing back her head, she refused to enter the dark room that was full of strange noises and mysterious sights.

The blacksmith came up, took hold of the rope bridle and gave two or three sharp pulls. Then, finding that the horse did not intend to come in, he grew angry and, swearing loudly, jerked with all his might. This only frightened the horse more.

Handing the rope to the boy again, the blacksmith turned to the wall and took down a stick, perhaps two feet long, with a small loop of rope on the end. Then he ordered the boy to hold the horse tightly while he put on the twitch.

"I'll teach her not to balk! I know all about taming mean horses. Just wait till I twist her lip for her and she'll walk in here as meek as a lamb!"

With that he put the twitch on her upper lip and began to twist until the little mare quivered with pain. When the farmer boy realized what the blacksmith was doing to his pet, he dropped the rope and, seizing the stick, exclaimed, "She does not need to be treated that way! If you force her into the shop when she is so frightened, she will always be afraid when she comes here. I can bring her in without the twitch, and then she will not be afraid to enter the next time."

As he talked he untwisted the cruel twitch and, rubbing the tender lip with his hand, spoke to her and petted her. The muscles relaxed, the frightened expression left her eyes, and, with her friend's arm round her neck, she followed him into the fearful darkness of the blacksmith shop.

Soldiers are sometimes driven into battle at the points of revolvers in the hands of their officers. It is the theory of some employers that workingmen will not do good work without a tongue-lashing now and then. School lessons a generation or two ago were "learned to the tune of a hickory stick." Men can be driven and they can be bound and dragged, and sometimes they must be when they will not respond to more kindly leading. But we have a Master who knows the better way, and who will not use the twitch of compulsion unless we refuse to respond to the twitch of love.

How many times he brings his servants to the fearsome blacksmith shop of life and asks them to enter there. Dark and mysterious and dreadful it has looked, but with his arm round them they go within. Love led the martyrs to the stake and the cross and the torture room. They carried white faces and shining eyes, but their faces were turned upward, and their eyes saw the Master, not the danger. Love led Livingstone into the heart of Africa and Paton to the New Hebrides. . . . Love leads millions into daily sacrifice and service for men and God.

It is possible to drive by force and to bind by fear, but it is far better to lead by love.—Sel.

A New Concordance

THE American Bible Society is making a new departure in issuing a Concordance in addition to the Bible. For a century this Society, which exists to publish and circulate the Bible "without note or comment," has printed the Scriptures without a Concordance; but, since a Concordance is purely a key to the location of important words and passages, it is not in any way considered to be a note or comment; and, in response to requests covering many years, the Society has marked the first part of its second century of service by taking this forward step.

The work has taken over two years and has been done at very great cost.

WAYSIDE NOTES

By J. S. Lyon

THE London Times during August printed several articles on the subject of "The Protocols of the Elder of Zion," the book upon which Henry Ford based most of his charges against the Jews. The articles state that the same matter was published in 1920 under the title, "The Jewish Peril," which was a translation of a Russian book published in 1905 by a government official in Russia named Nilus. He professed to have received the information from a friend in Paris and that it was the summary of the minutes of secret meetings held in Paris by a Jewish organization ambitious for the overthrow of civilization in order that upon the ruins thereof a Jewish world government might be established. Correspondents of the Times found a copy of a French book from which the "clumsy plagiarisms" were made, a book published some forty years before the so-called "secret meetings" of the Jews were claimed to have been held. There is a copy of the book in the British Museum. It is called, translated, "Dialogue between Machiavelli and Montesquieu, or the Politics of Michiavelli in the Nineteenth Century, by a Contemporary."

I have read the book "The Protocols," and many of the Ford articles, and am loath to believe all they state. I have preferred to withhold judgment till sure of the facts. The statements of the London Times are given for what they are worth. I would as soon believe the evidence presented by the Times as that presented by Ford. Futurists are more apt to accept these charges as truth, since they fit in well with the Futurist idea of a Jewish antichrist. Historical adherents prefer to believe that the Jews and English speaking races will draw nearer and nearer in sympathies as the settlement of Palestine advances, and Armageddon draws on. It is worthy of note that the great publishing house of G. P. Putnam's Sons has announced that it will print no more copies of "The World's Unrest" because it was "calculated to do injustice to Jewish people of the world."

As an example of the Jewish attitude toward Ford, the following is taken from the editorial columns of The American Israelite:

What Made Ford "Nutt"?

The Cincinnati Enquirer of December 3rd reports an interview with Henry Ford in part as follows:

"Declaring that if the Limitation of Armaments Conference in Washington should fail in its objects it would be because of the 'international Jew,' Henry Ford, Detroit automobile manufacturer, while in Cincinnati for a brief stay last night, revealed for the first time, he said, what he declared to have been his inspiration for the drastic campaign he has been waging for several months in his publication against the 'moneyed Jew.'

"His campaign, he declared, had its inception in information given to him during his trip to Europe in the early stages of the World War aboard the Ford peace ship regarding the activities of so-called 'international Jews,' whose tool, he said, was money.

"This information, he said, came from newspapermen on the ship, and one in particular, and it was the checking up of this information after the trip that resulted in its verification to his mind and gave him an insight into the 'menace' of the 'international Jew' and caused him to launch his campaign against this particular class 'to awaken the world to the same danger.'"

As all the world knows there was never before as great a collection of cranks gathered under one roof, or deck to be more accurate, as that which the "Peace Ship" held.

Some wise man has said there are two kinds of fools, one the fool "couchant," who knows he is a fool and tries to keep that knowledge from the world by keeping as quiet as possible. The other is the fool "rampant," or perhaps "blatant" would be a more proper term, whose megalomania is so great that he is not aware of his unfortunate mental condition and insists on advertising his assinity to the world.

There is no need to designate to which class Henry Ford belongs. No man of normal intelligence would have for a moment given any credence to so wildly impossible a tale. Ford, however, was not normal. His vanity, which is enormous, had been terribly hurt by the knowledge which had dawned upon him, that he had made himself the laughing stock of the whole civilized world.

Ford was led into this ridiculous adventure by Rosika Schwimer, a Jewess, and its outcome turned his blood to gall as far as the Jews the world over were concerned. He was not only ready but eager to believe any ill of them, however improbable the story, and he was hungry for revenge upon the Schwimer and her tribe. From so silly a cause has the infamous Ford anti-Jewish campaign originated.

An English writer once said: "It is evident what God thinks of great wealth from the people he gives it to." There was never a more glaring instance of how great wealth can be misplaced and become a danger to the community.

THE SPIRIT OF GOD AND THE SPIRIT OF MAN

By E. O. Stewart

WHAT is the Spirit of God? First, it is the creative power of God. (Gen. 1:1, 2.) "The Spirit of God moved upon the face of the waters. . . . And God said. Let the waters bring forth abundantly the moving creatures that hath life." (Gen. 1:20.) "And God said, Let us make man in our image, after our likeness." (Gen. 1:26.) Job says, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." (Job 33:4.) "Through faith we understand that the worlds were framed by the word of his power." (Heb. 11:2.)

Was there ever a time when active life did not exist? All who do not believe the theory of evolution are forced to say, No. Can active life exist without an organism? All who do not believe in the conscious existence of bodiless spirits are forced to say, No.

Who and what was the first great being that created all things? Was he an organism possessing a body? If not, how could he have made Adam in his image or

likeness? If God was not an organism and he created Adam in his likeness, then Adam was not an organism. Christ was the express image of God's person. Have the heavenly beings bodies? There are celestial (earthly) bodies. (1 Cor. 15:40.)

Is God one of those heavenly bodies? Certainly! No one will dispute it. The breath of life is also called the Spirit of God. God breathed into Adam's nostrils the breath of life. (Gen. 2:7.) Job calls this "the spirit of God." "All the while my breath is in me, and the spirit of God is in my nostrils." (Job 27:3.) "If he gather unto himself his spirit and his breath, all flesh would perish." (Job 34:15.) By the breath of God frost is given. (Job. 37:20.) Men, cattle and creeping things have this breath of life in their nostrils. (Gen. 7:22.) They all have one breath. (Eccl. 3:21.) This is the spirit of God, the power by which everything lives. Without this breath of life there would be nothing living. This spirit causes the clouds to pass over and give rain, and causes the herbs to come forth in which are all the other elements of life. We eat those things but they will not produce eternal life because they are contaminated with disease germs, in which there is poison sufficient to weaken the body, hence the result is death.

Eternal life comes in the New creation—in the second Adam—when he makes all things new. (Col. 3:3; Rev. 21.)

Let us turn our attention to the spirit of man. What is it?

God breathed the spirit, or breath of life, into Adam's nostrils (Gen. 2:7), but he formed the spirit of man within him. (Zech. 12:1.) There is a great difference in breathing into, and forming within him.

The spirit, or breath of life, is the power by which man lives; and the spirit of man is the power by which man thinks. Take, for instance, a young baby. It lives, but its mental faculties are undeveloped. It does not think or reason for some time. As its mental faculties develop, its mind or spirit begins to form. It grows and gains knowledge sufficient to understand school books. Then present the Bible to it. It reads and understands what God requires of it. Soon it obeys the gospel, and begins to delight in the law of God after the inward man, which becomes the hidden man of the heart, or mind.

This hidden man is not corruptible. Why? Because the hidden man is Christ. Paul says, With my mind I myself serve the law of God. He also says, The Lord, whom I serve with my spirit. Spirit and mind here mean the same. Then he says, I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live, I live by the faith of the Son of God. Faith is the substance of things hoped for: the evidence of things not seen. Christ is hid. He is beyond the vail. Ye are dead (crucified) with Christ, and your life is hid with Christ in God. Faith is the cable that connects us with the anchor in the vail, where the forerunner (Christ) is hid.

Hence he is the inward man, the hidden man of the heart, or mind.

Paul says, Be renewed in the spirit of your mind. The spirit of your mind is Christ, for Christ is called a Life-giving spirit. (1 Cor. 15.) Now the Lord is that spirit. (2 Cor. 3:17.) Let this mind be in you, which was in Christ.

We have the mind of Christ. The mind of Christ, if followed, will lead us to the new birth, or to the spiritual nature, and as we have borne the image, or likeness in nature, of the earthy, or terrestrial, we shall also bear the image (likeness in nature) of the heavenly, or celestial. How? This mortal, or living saint, must be changed (put on) immortality, and this corruptible (those who are dead in Christ) must put on incorruption. (1 Cor. 15.) Who shall change our vile body that it may be fashioned like unto his glorious body. Know ye not that your bodies are the members of Christ. (1 Cor. 6:15.)

A REVIEW

Dear Bro. Lindsay:

The Dec. 6th issue of The Restitution Herald is exceptionally good from beginning to end. First, the little story selected by Sister Marsh is so true to life, and teaches a lesson many need in these times of rush and hurry. The extracts from a Jewish Prayer Book, sent in by Bro. Crowe, show how very appropriate such petitions are at this particular time. With this poor, persecuted people we join in asking their God and ours to soon "bare his arm" and "break the bonds of their enemies." Let us all pray earnestly for the peace of Jerusalem.

Popular Dogma versus Bible Truth is good and to the point.

I want Bro. Lyman Booth to know how we appreciate his articles on "Acquaintance With God." Oh, if only we knew God! How careful we would be in limiting him, or comparing him with any thing. (Psa. 78:41; Isa. 40:18.)

"The Bible Hell versus the Church Hell"—a series of excellent articles by Bro. D. C. Robison—are necessary, and No. 7 is so concise and comprehensive that we should circulate it among our orthodox friends. It humiliates me to think I ever nourished and cherished such beliefs.

Then comes "Questions and Answers." I always take special interest in this column, even though the answers do not agree with my own ideas. I like to get the "other fellow's" thoughts. "In a multitude of counsel there is wisdom."

The Editorial Page, giving bits of Church News and little messages from the brethren everywhere, is helpful. So many names are getting to look familiar, and we feel we know the dear ones of like precious faith.

We enjoyed Sr. Woodward's letters, but were a little disappointed because she did not mention our Pepper trees, which usually are the cause of much wonder and admiration. We have not met Sr. Woodward yet, but hope to have the pleasure of forming her acquaintance while she is here.

We rejoice with Bro. Siple when we read his report. And maybe you think our hearts did not beat a little faster when we read Sr. Sandberg's report of the good meetings they had been having. Well do we remember hearing Bro. Allard preaching some of those same sermons. He delivered "The Sovereignty of God" in Los Angeles last spring, and it was considered one of the best sermons Bro. Allard ever preached. He also preached on "Healing" at our home one evening, when 15 or 20 modern "healers" were present. He showed how Jesus healed, cast out devils and for-

gave sins, while preaching and showing the kingdom of God. This was too much for our modern wonder workers, so without any ceremony whatever, they bolted through the center of the audience, grabbed hats and wraps and made for their cars. I stepped out to see what the trouble was, and one man said, "Pshaw! that man couldn't heal anybody." "No," I said, "but he can cast out devils faster than any one I ever saw." We had rented two dozen chairs from an undertaker for the occasion, and were glad we did not need the mercies of their owner. We still had a good sized crowd left and Bro. Allard never seemed to notice the seats which had been so abruptly vacated.

I have enjoyed the Sunday School lessons by Sr. Alta King, and especially since Paul has been the hero. Her questions for the class are good and instructive.

And here comes about the very best part—Bro. J. W. Williams' articles. I am so thankful he wrote the one on Dancing. Some of our young people, and a few of the older ones, are a little touchy on this subject. Those who are not entirely separate from the world are still asking, "Is it wrong?" Bro. Williams certainly handled the subject very nicely.

And now comes "Types" by Bro. Anderson. I feel that this series of articles is just what we need. We shall anticipate this study with pleasure.

"The Heart's Thanks" by W. S. Bowden is good and helps us to realize that real Thanksgiving means much more than a big Turkey dinner on the last Thursday in November.

There is also a splendid admonition in Bro. Thomas Wilson's little ad on the last page: "If you are ever going to let your light shine, now is the time," not in the "age to come," but "now is the accepted time."

And even the little selected fillers are cram full of golden truths. A whole sermon is sometimes wrapped up in just one of them, and furnishes much food for thought.

And Bro. Lindsay, I want to shake hands with you on the stand you have taken against encouraging and publishing articles containing sarcasm and abuse. It is a good thing to nip it in the bud, as no good ever comes of such efforts. I think the brotherhood at large appreciates a paper that allows free discussion of profitable questions, so long as it is done in the right spirit. This should be the real mission of a church paper, it seems to me. The most of us have read and done things during the past year which have not glorified God. In the year upon which we are now entering, let us strive harder to omit the unkind things; and whether we eat or drink, or whatever we do, let us do all to the glory of God.

Mary E. Hunt.

A PERPETUAL CHRISTMAS

By Ruth M. Spencer

FOR unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

For more than seven centuries a weary, oppressed and downtrodden people await-

ed the fulfillment of this promise, hoping that the coming of him that was to be born King of the Jews might not be long delayed. When hope had all but fled, and despair had taken possession of their hearts, the child, Jesus, who became a man of sorrows and acquainted with grief, was born in the city of Bethlehem, where his parents had gone to be taxed when all the world was taxed by a decree from Caesar Augustus.

His mother wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn. Thus he left his heavenly glory and took upon him the form of a man. Truly he could say, Learn of me; for I am meek and lowly in heart.

December 25th is celebrated as the anniversary of the birth of our Savior, but today even the text books the little country school boy carries to school admit the shepherds could not be herding their flocks in bleak December.

For in the same country were shepherds abiding in the field, keeping watch over their flock by night. On this night of nights these humble shepherds whose life work was the care, feeding, training and companionship of the sheep of their flocks that not one might go astray, were awakened by a light of exceeding brightness which shone round about them and they were afraid and their souls shrank with fear.

Fear not, the angel of the Lord said unto them, for, behold, I bring you good tidings of great joy which shall be to all people: For unto you is born this day in the city of David a Savior, which is Christ the Lord. And suddenly a multitude of the heavenly host began praising the Lord, saying, Glory to God in the highest, and on earth peace, good will toward men.

Instead of celebrating the birthday of the King of life and glory on but one day, and that conceded to be the wrong one, why not celebrate a perpetual Christmas, rejoicing always and without ceasing that the Son of God left his heavenly glory to come unto his own and his own received him not, but he was despised and rejected of men, carried our sorrows and bore our griefs, and while we were yet sinners he suffered the ignominy of tasting death for every man on Calvary's cruel cross, that him that is athirst may partake of the water of life freely.

Rejoice evermore, for he shall come again to redeem without money, not as a babe in a manger but in his glory, and the desert shall rejoice and blossom as the rose, the eyes of the blind shall be opened, the deaf ears unstopped, the lame shall leap as an hart, and the dumb sing.

No lion shall be there, nor any ravenous beast, but the redeemed shall walk there, and the ransomed of the Lord shall come to Zion with songs and everlasting joy, and sorrow and sighing shall flee away.

THE Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid.—Psalm 27:1.

LET the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Psalm 19:14.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD, Oregon, Illinois.

Editorials and Church News.

Bro. A. J. Eychaner's address until April 1st is 513 Bay St., Tampa, Fla.

THE RESTORED KINGDOM

SAID the disciples to our Lord just before he went to heaven: "Lord, wilt thou at this time restore again the kingdom TO Israel?" Acts 1:7. Please note. It reads TO and not OF.

Some dear people have assumed the faith from this question that we may scripturally look for and joyfully expect a restoration of the Israelitish kingdom in

A MORTAL STATE.

If such a kingdom ever comes, it will be a kingdom of MORTAL Israelites. This is what our friends believe—exactly! The future gathering of the Jews, they tell us, will head up in just such a kingdom.

It is barely possible that they haven't seen all that would necessarily be involved. Such a kingdom would in the very first place count Jesus of Nazareth OUT ALTOGETHER, for he is immortal (Rev. 1:18). If the kingdom is to be restored on the MORTAL basis, It MUST have a MORTAL KING! There is no other way out. And since Jesus is now immortal, he could not be that king!

The original kingdom of Israel had mor-

tal subjects, but their kings were just as mortal as the subjects! Now if our friends insist on a restoration on the mortal principle, then KING JESUS is counted out to begin with! Rather expensive theorizing—this! Why not abandon the theory? It is only a theory at best!

But now, if the kingdom is to be restored on the IMMORTAL principle—and IT IS—then the King must be immortal not only, but his subjects must be immortal as well. While this would of necessity admit Christ and the immortalized saints, it would just as necessarily EXCLUDE all mortal Jews! The "Israelites indeed" will be immortalized when the King comes, and they will enter the endless kingdom (Luke 1:30-33). "Of this kingdom there shall be NO END." But the others will be excluded.

Take your choice: count in the immortal Jesus and count out the mortal Jews, or count in mortal Jews and count out Jesus! Which will you have?—Editorial in Messiah's Advocate.

Then the kingdom is to be made up entirely of kings and priests, eh? Now, really, Bro. S., read your article over and do your reasoning all over. If Christ is reigning in your heart now, is that an exhibition of the immortal reigning over the mortal? What object can you have in opposing what the Bible so plainly teaches?

S. J. Lindsay.

REMITTANCES

A. M. Jones; Mrs. Mae Mick; Mrs. Edith Titus; A. A. Cleavelin; Mary J. Worthington; Mrs. H. C. Hammond; Lottie L. Picklerl; Mrs. L. V. J. Kimball; W. J. Davis; Mrs. Wm. Laning; Mrs. M. F. Cook; Ada Moses; J. K. Simmons; L. A. Warren; R. M. Shewmake; J. C. Nixon; W. A. Hicks; J. H. Luman; Mrs. F. V. Blakely; Alvin Phillips; Mrs. Elmer Winfrey.

EMERGENCY FUND.

Mary J. Worthington 3.00
Mrs. H. C. Hammond 6.00

Obituary.

Thomas Pascoe

In the death of Brother Thomas Pascoe the Church of God at Solina, Ontario, has suffered a severe loss, as Bro. Pascoe had been actively connected with the work at that place for more than fifty years, and had made his home in that vicinity from early childhood. Not only was he beloved by those who held with him in matters of faith; but he was likewise highly respected for his Christian character by the entire community.

Brother Pascoe was born in Devonshire, England, in 1835. At the age of seven years he emigrated with his parents to Canada, locating in Darlington Township, Durham County, Ontario, where he has since made his home.

He was married, April 17, 1852, to Miss Margaret Hogarth, who has remained his faithful companion for almost sixty years. Nine children were born to them, five sons and four daughters, of whom four sons and three daughters are now living. In addition to his widow and children, he leaves

nineteen grandchildren and four great-grandchildren. With the exception of one son who lives in California, all of his children remain in the vicinity of their father's home.

In early manhood Brother Pascoe came under the instruction of Elder R. V. Lyon, and embraced the truth, in which he remained interested throughout his life, and in which hope and faith he fell asleep in Jesus, Dec. 18, 1921, at the age of 86 years.

The funeral service was held in the presence of a large number of relatives and friends at Brother Pascoe's home by the writer.

G. E. Marsh.

Reports.

Report

We are glad to say that we had Bro. C. T. Stevenson, of Canton, N. C., with us Christmas. We spent Christmas day at the home of Bro. J. G. Maness, of Union, S. C., and had with us Bro. J. W. Maness and Bro. Lloyd Johnson and their families, of the same place. We there enjoyed a fine dinner, prepared for us by Sr. Maness, and also enjoyed being together to talk and reason on gospel truths.

That night, after calling in the neighbors, Bro. Stevenson gave us a talk on gospel truths. Bro. Stevenson is a man we all love and we are always glad to have him with us. It gives us strength and encouragement to get together.

Bro. Stevenson returned on the 27th, after paying the writer and his sister a visit at Buffalo.

Marion Becknell.

Report for December

	Sermons
Dec. 3, 4, Stanhope,	3
Dec. 5-9, Eagle Grove,	5
Dec. 11, Waterloo,	1
Dec. 18, Hickory Grove,	2
Dec. 31, Stanhope,	1

Total, 12

T. A. Drinkard.

FEASTS

WHY! Praise the Lord, we are having them all the time in Los Angeles—such earnest, united work in the cause of truth. Feasts are not always meat and drink, cakes and salads, but righteousness, and peace, and joy in the Holy Spirit.

Nothing builds up a child of the King so much as the gospel Christ Jesus gave the groaning world. Yesterday (Sunday) was a day of glory, with sun and flowers, out in God's open; and in his sanctuary, a day of praise and true worship. A sermon at the chapel in Los Angeles at 11 A. M., a luncheon and drive to Pasadena, and another sermon in Bro. and Sr. Reed's home, with 19 grown people present, filled the day.

One woman, with a sweet, Christlike spirit and language largely developed, talked fluently of being born again and of her assurance of meeting her loved ones in heaven. Though many texts of Scripture were given her, such as John 3:8-13; 1 Peter 1:23; Rom. 8:11; Luke 14:14; John 11:24 and many others, she went out smil-

ing, saying she knew whereof she believed, and God would take care of her, and she would meet her mother in heaven. We pray that God will open her eyes to the truth.

How grand it is to be with a live, working body of believers, who prize the word of God above everything, and are willing to sacrifice money and time in his work. May God continue his loving care over these earnest workers in his vineyard.

The efforts of the National Bible Institution have not been thoroughly understood here, but when the people get to understand they are gladly signing the ratification.

Yours in the Work,

M. A. Woodward.

Letters.

Dear brothers and sisters:

I am still in the land of the living, and as strong in the faith as any of you can be. Yes, the Herald is my only stay. I do not know what I would do without it, as I should be wandering for strength; for my daughter and I have no other preacher but the dear R. H., and my daughter takes the Gospel Trumpet. The other denominations give us the cold shoulder because of our belief, but we can bear it for the sake of being one of the Lord's chosen ones to welcome back the King. I am looking for him soon. What a happy time it will be—to see him face to face, and to hear the glad news: Behold, the bridegroom cometh, go ye out to meet him.

Yes, I do need the R. H., but I cannot expect you to donate it to me any longer. I know that it takes a great deal of expense to publish a paper and I feel grateful to you for sending it to me for so long a time free, and I could not blame you if you did not send it any longer. May the Lord bless and keep you all, and receive you unto himself.

Your sister in Christ.

H. C. Crowden.

To the Editor:

I noticed your offer in regard to the Washington Prayer. It cannot be heard, for it is faulty in that it does not approach God through the man Christ Jesus. (1 Tim. 2:5.) "One God, and one Mediator between God and men, the man Christ Jesus."

This prayer would have been acceptable from Sinai to the Cross, but not during this dispensation of Grace.

J. E. Robbins.

Thanks to the Bereans

Thanksgiving is a matter of the heart, for blessings received. Thanks be to God for his Berean Society, and thanks to the Society for the many kind acts in helping one isolated from associations in the Church of God. I have greatly appreciated your kindness in sending me papers, tracts, letters and books. Thanks, thanks, your reward is not far away, for Christ is at the door to receive you into his kingdom.

J. L. Caylor,

205 W. 4th St., Bonham, Texas.

Dear Bro. Lindsay:

I am still striving to so live that I may meet our blessed Savior in peace when he comes. Two years ago today my husband,

Mr. Presley, died. I am living alone, and yet I am not alone, for Jesus has been and will be with me always. "I will never leave nor forsake thee." If it were not for these precious promises it seems as though it would be more than I could bear, but as it is I am only waiting, and it is not likely that it will be long, but Jesus said, "Occupy till I come." Let us each press forward for the prize; the time is not long, for we (or some of us) are almost at the end of the race.

Louisa J. Presley,

611 Sophia St., Plymouth, Ind.

Dear Bro. Lindsay:

I have read with interest the "Prayer" you have inserted in the paper for this week, and will write a few thoughts about it. If you think they are worthy you are at liberty to print them, if you so desire.

The first thought that impressed me was the devout reverence and sincerity of the one who was offering prayer, and of his assured faith in the God of Providence as he gathered up in his arms of faith and pity our storm-tossed world, and laid it down at the feet of Omnipotence. And as he so prayed, from the fullness of his heart, I believe the woes of a world now trembling and bruised lay heavy upon him. This is as it should be, and undoubtedly is the case with many a devout man and woman. I cannot think that our Heavenly Father is indifferent to anyone who seeks him with the whole heart. As I read the Word of God, I believe that while man may do all that he can do, a higher Power must come before ultimate peace and joy can dwell here upon the earth. And how full of glorious promise is the Word, that God's only begotten, and well-beloved Son, when he returns to our earth, is that Power. How gloriously does the 72nd Psalm speak of that day, and in how masterly and convincing a way does the Apostle Paul speak of this to the Athenians in Acts 17:30, 31: "Therefore, indeed, overlooking the times of ignorances, God now commands all men, in every place to reform: because he has established a day in which he is about to judge the habitable in righteousness, by a man whom he has appointed: having furnished a proof to all, by raising him from the dead."—Diaglott.

And when that time of righteous ruling shall be accomplished, then our earth, redeemed with her inhabitants, will fulfill the song of the angels at Bethlehem. When also

"Man to man united,

And every wrong thing righted,

The whole world shall be lighted

As Eden was of old."

Thanking you for your kind word for me when we met in Virginia. With Christian love to you and Sr. Lindsay.

Sr. M. A. Lillybridge.

Dear Editor:

In a recent issue of the R. H. I noticed an article entitled, "A Clipping." In looking this article over I discovered it was a petition to the Almighty in regard to the disarmament movement. When I had considered its contents, and compared same with articles containing statements of different members of this disarmament conference published from time to time in the daily newspapers, my thoughts went back to Paul's statement to Timothy: Men "hav-

ing a form of godliness, but denying the power thereof; ever learning and never able to come to a knowledge of the truth," etc. (2 Tim. 3:5-7.)

From the garden of Eden until this present time man has endeavored to improve on the way God intended him to follow, nearly always with the intention of serving or helping self. Thus man in times past, as well as at the present time, believes to some extent in the power of the Almighty, but instead of finding out his way and walking therein, they model their own way and make their own plans, then petition Jehovah to sanction and bless these efforts. If their efforts meet with disaster they complain.

I am a firm believer in the power of Jehovah—that he answers prayers in co-operation in the need of disarmament, and many other reformations. But I have faith that God will bring about all these needed things in his own due and proper time. When mankind see and feel the need of these things it is a sign to believers in Jehovah that the time is not far distant when he will take a hand in such work. Just as soon as man has had sufficient opportunities to prove that he cannot accomplish his many splendid dreams and is thoroughly convinced of such he will be more ready to adopt and follow the instructions and precepts of the Lord.

Jehovah has appointed and prepared a person of no less personage than his own beloved Son, to be King to take charge over the affairs of this old earth. (Luke 1:31-33; 1 Cor. 15:24, 27.) He was here on earth once to proclaim to the people his Messiahship and is at present at the right hand of God. Peter said that the heavens must receive him until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began. (Acts 3:21.)

How true, in this connection, are the inspired words of Isaiah: "For my thoughts are not thy thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9.)

These statements being true show us the significance between God's ways and Man's ways. Man does things in a limited way; God in a thorough and an unlimited way. Man, having his limitations, can deal only with things which concern the present, but God can deal with things past, present and future. Therefore we should be glad that God, and not man, has the say in regard to the destiny of mankind, and who is to be the next universal sovereign. In the end his reign will not only bring about many of the conditions the present creation is groaning for, including complete, not partial disarmament, but will accomplish what is impossible for man to accomplish, by bringing again the dead from the prison house of death, by healing the sick and the afflicted of all mankind, and will also remove the curse from off the earth as well as from mankind so that the desert shall rejoice and blossom as a rose.

In conclusion I would like to say that not far ahead of us lies the "Day of the Lord," which is coming, cruel both with wrath and fierce anger to lay the land desolate, etc. (Isa. 13:9.) This day is coming upon the world as a thief in the night.

(1 Thess. 5:2, 10; 2 Peter 3:10.) A time of trouble, the Master said, of distress and perplexities among the nations. But those who are looking forward with great anticipation to Christ's second coming will be delivered from said trouble. (1 Thess. 5:1-11; Luke 21:28.) Therefore let us not be deceived by man's many ingenious schemes and dreams, but rather let us pray more earnestly for "Thy kingdom come; Thy will be done on earth as it is in heaven." Let us realize and know that no permanent peace will be established until he comes whose right it is, that is, our beloved Savior Jesus Christ, the Prince of Peace.

Your brother in Christ,
Joseph Fletcher, Jr.,
Fonthill, Ontario.

The Sunday School.

By Alta King.

ELIJAH'S FLIGHT AND RETURN

Lesson 4. January 22, 1922.

Lesson Text: 1 Kings 19:1-21.
1 Kings 19:9-14

Golden Text: I waited patiently for Jehovah: and he inclined unto me and heard my cry.—Psa. 40:1.

Memory Verses: 1 Kings 19:11-13.

For Study

Review: What spectacular victory over Baal did God win, through Elijah, in last week's lesson? (When we speak of God's victories we should realize that God is not forced to fight because of advantages held by adversaries, and win victories as man must win victories over his enemies, sometimes by the skin of his teeth. In this particular case there was no material adversary; Baal was nothing. God's victory was his success in dispelling partially the darkness of ignorance from the people's minds. God's one great task, from the beginning, has been to enlighten man's mind concerning himself. His final great victory will be the earth filled with the knowledge and glory of himself. All he does is done with this purpose in view, and all has been effective to the fulfillment of that purpose.)

In this week's lesson we can get some conception of the difficulty of this task. Even Elijah, through whom God performed a wonderful miracle and who had received miraculous care, became discouraged and fearful of his own safety because of a woman's threat, thus showing weak faith.

Read verses 1-4. Had Ahab's conversion (1 Kings 18:4) been genuine? Did it free him from the influence of his Baal-worshipping wife? What two evidences of weaknesses in Elijah do we find in these verses? Had Elijah gained full knowledge of and confidence in God? It seems almost inconceivable that anyone should become despondent and fearful, that is, to show weak faith, so soon after witnessing such a wonderful manifestation of God's power as had been accorded to Elijah; nevertheless, we must admit that we, even we with knowledge of the most wonderful, the most tangible manifestation of God, (the man Jesus), grow despondent and fearful, times without number. Which is the more effective in drawing people to God in love and faith, Elijah's fire from heaven, or Je-

sus the Christ? Of what crime is Elijah's wish often the forerunner? Bring out all the wrong in this wish. (Wrong is whatever violates or hinders love, service to God and man.)

Read verses 5-8. How did God deal with his tired, discouraged servant? Read in connection Psa. 103:10-14.

Read verses 9, 10. Was there reproof in the angel's question? Can you hear the discouragement and complaint in Elijah's answer? Who was figuring most in Elijah's mind at this time? Of whom has one lost sight when this state of mind prevails? Is this a healthy state of mind? Discuss the ill effects of such thinking?

Evidently Elijah was discouraged with slow progress that righteousness was making among the people. He needed encouragement by being brought to the realization of the ever abiding presence of God, which, for the time being, anyway, was in the background of his consciousness. How he received this encouragement is recorded in verses 11-14. Read them carefully. First God passed by and his passing was accompanied by three successive and terrible manifestations of his power. But these did not bring to Elijah the realization of God's presence. God was not in them so that Elijah, in his deep discouragement, sensed his presence. They did not draw Elijah from the cave. Not until the still, small voice, did Elijah come forth to stand before the Lord. With these facts in mind try to learn the lesson that was taught to Elijah. Through whom, alone, does God now speak in the still, small voice that draws people finally into his saving presence? God also comes to man with the whirlwind, the earthquake, and the fire of judgments and tribulations; but these serve only to humble man so that he may and will listen to the still, small voice, which alone does the positive salvation work. It is not for us, as it was not for Elijah, to become discouraged when righteousness seems to develop so slowly under the whirlwind, the earthquake, and the fire. In the fullness of God's time they will do their work, and then the still, small voice will also do its work and bring people to stand before the Lord even as it did Elijah. Thus will the whole earth be filled with the knowledge of the Lord.

It seems to us that after the still, small voice Elijah made a shamed confession, in verse 14, rather than a martyr's complaint as he did in verse 10.

Read verses 15-18. Instead of pampering Elijah's moping discouragement, what did God do to him? In these verses we see God's plan to carry on the fight against Baal worship in Israel. A new king was to take the throne of Syria and become an instrument in God's hands to attack Ahab. Jehu, a hater of idolatry, was to be anointed to take Ahab's place. What final blow did God give to Elijah's martyr pride? Is there anything "positive" said about these seven thousand? Are there some Christians who might be called "negative" Christians?

Read verses 18-21. "Elijah solemnly approached the young farmer and threw over his shoulders his own mantle. . . . Elisha instantly grasped the meaning of the act and ran after Elijah and said, 'I will follow you, only let me kiss my father and mother good-bye.' Elijah gave permission, of course, . . . and Elisha

made a farewell feast for his friends and neighbors, killing the yoke of oxen with which he had been plowing, and cooking them with the heavy wooden plow and the heavy wooden yoke. With this complete symbol, the young prophet signified that he was done with the old life, and had consecrated his all to God's service."—Pelet's Notes.

Scripture Readings 1 Kings 18 and 19.

The Children's Lesson: With the facts of the lesson well in mind the story can be easily told so as to emphasize the foolishness and uselessness of becoming discouraged when God is over all. All children may not grasp the lesson, but it is not for us to say that none will. We should realize, too, that children grasp such lessons with greater simplicity of faith than do adults, and hence with greater benefit.

For Class

Let each one in the class tell something he has gained from his study of this bit of Israelitish history. Let each one be able to give something to the class, even if it is only some of the facts of the story. Try to draw from the chapter every truth there is in it, especially those truths that can bring you into closer contact with the Source of all Truth.

REPORT OF THE DEBATE

(Continued from Last Week.)

The above report was submitted to both disputants and approved by the affirmative-speaker. The negative approves by adding the corrections given below. We add them in deference to his wishes. We would incorporate them in our report above, except that, as far as memory serves, and comparison with our record of argument goes, there is considerable in these corrections which did not enter the argument at the time, but is the negative's explanation of argument. Some, however, of his corrections, we recognize as having been said at the time. Wherever we have put words of disputants in quotation marks they are exact statements made by them. Not having a shorthand reporter, we took down the argument for wife and friends without thought of report, which was later requested. Hence the reader must make allowance for fallibility in both reporter and speakers.

We cannot duplicate the negative's reference marks he made on manuscripts of original copy of our report sent him for inspection and referred to by his numbers and references, but the reader can doubtless locate the matters in our report referred to in his corrections.

J. W. Williams.

First Speech:

1. 1 Cor. 15:22 shows that the "all" to be made alive are those who are in Christ. All men are in Adam and hence all die, but all are not in Christ. In Adam they die but in Christ they shall be made alive. Verse 33 further qualifies those to be made alive as "they that are Christ's at his coming."

2. Phil. 3:11 shows that Paul was striving to attain the resurrection out from among the dead. If Paul had to strive to attain that resurrection so must all who wish to receive it. If Paul had to strive to attain it it shows that it is not for all

men. The words "out resurrection (exanastasis) from among the dead" show that some do not come forth. Christ also cried for deliverance from death. Heb. 5:7.

3. John 3:16, 17 shows that they who believe in Christ shall not perish, i.e., die eternally, then they who do not so believe do perish.

Contrast with v. 14. "They are dead, they shall not live: they are deceased, they shall not rise. Therefore thou hast visited and destroyed them and made all their memory to perish." They are completely forgotten and will not rise again.

5. Psa. 49:12, 20 shows that man who is in honor and understandeth not is "like the beasts that perish." Verse 15 shows the contrast: "But God will redeem my soul from the power of the grave." The contrast shows that the Psalmist was expecting a redemption which was not common to all men, those not understanding dying like the beasts. If beasts do not rise then wicked men will not.

6. His brethren are the "every man" for whom he tasted death as is shown by v. 11. "He is not ashamed to call them brethren."

Second Speech:

7. The hour is coming, and now is when the dead shall hear the voice of the Son of God." Since the dead were at that time to hear the voice of Christ, it is evident that the reference is to living dead ones. He spoke to the Jews who were dead in trespasses and sins. Verse 25 connects with verses 28 and 29 and shows that all in graves were the living dead ones of verse 25. Christ said that his hearers were not to marvel that some hearing him were to hearken and have life, for the hour was coming when all in the graves (same as graves of Ezek. 37:13) were to come forth. They were not to come from hades but from mnemeion, or memorials. They were not to come from the death state. Israel, while nationally dead, is kept in the memory of God, and will stand again, some of its constituents at the coming of Christ will receive life in the kingdom of God. The doers of evil among Israel will receive the wages of sin, which is death. In that standing again of Israel, some come forth to life, some to condemnation.

Zech. 13:8, 9 shows the same scene in the resurrection of Israel. Two parts are cut off and die. This is the resurrection of condemnation. One part is tried and refined. This is the resurrection of life.

8. Simply stated that phrase, "of the dead" is not contained in the oldest manuscripts and hence not in Diaglott or A. Standard Version. The original Scriptures as written by the apostles had no spurious material.

9. Among the Israelites restored to their own land, some are just, some unjust.

10. 1 Thess. 4:13-18 shows that those asleep in Jesus rise. The dead in Christ and the living in Christ are caught away. No mention of others rising here or in 1 Cor. 15.

Third Speech:

11. It does not say, They have no power to rise, but "They shall not rise."

12. He would be out of the way of understanding and wandering at the same time.

Fourth Speech:

13. Jude 3. Common salvation does not mean salvation for all men who ever lived, but a salvation common to certain ones

just as a common meal does not mean a meal which all men eat, but one which certain ones (e.g., the family) partake in common. He referred to the salvation which was common to those in Christ, to them that were sanctified. Verse 1.

14. Verse 1 speaks of the deliverance of thy people. In other words, it was not the deliverance of dead people from literal graves, but the deliverance of the Israelites from among the nations the same as Ezek. 37 and Zech. 13:8, 9, and among these there will be some who receive life, and some the wages of sin. There will be just and unjust among those restored to their own land.

15. The affirmative stated that all in one place was just as long and just as wide as in another. Just so, the dead in one place are just as long and just as wide as in another. If the dead, in passages quoted by him, mean all the dead who have lived, then it means same in 1 Cor. 15:52. "The dead shall be raised incorruptible." If we limit the dead here, as we must, then we may in other places, but all of the dead who are raised will be raised incorruptible.

Job was not to return as he was, but as God gives to every seed his own body. Rom. 15:38. So the Job that was returned to the ground, the changed Job will come forth.

16. Verse 30 shows that some died a death which was not the common death. If the common death has exceptions, then why should common salvation apply to all?

17. Mark 14:62 and Rev. 1:7 may refer to Israel nationally, that Israel who pierced may see, but this is not the only explanation. Jesus, when on the cross, prayed to the Father for those who pierced him: "Father, forgive them, they know not what they do." The Father heard him at all times. Can we say that he did not hear and answer that prayer? In harmony with this may we not believe that the ones who pierced him sought and found forgiveness in answer to the prayer on the cross.

A BRIEF OUTLINE ON THE OPENING OF THE SEALS

Rev. 6.

By George Francis

(Continued from Last Week.)

The Sixth Seal

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

If I understand this prophecy, here is where we are today. The sixth seal opened with the world war in 1914: "And, lo, there was a great earthquake." And it was a great world war, the like of which the world had never seen before.

"And the sun became black as sackcloth of hair, and the moon became as blood."

These heavenly bodies are symbols of the rulers, in the political and ecclesiastical heavens. Joseph's dream and Jacob's interpretation (Gen. 37:9) proves the heavenly bodies to be symbols. The world war darkened the royal sun of Germany, Austria, Russia and of Turkey. They became black as sackcloth.

"And the moon became as blood." It

was the bloodiest time in history.

"And the stars of heaven fell unto the earth." The stars represent individuals holding official positions in the heavens, but when the royalty of the heaven is overturned, then the stars fall to the earth—lose their positions.

All this has come in consequence of the world war, but "every mountain and island are not yet moved out of their places (V. 14.)

The U. S., England, France, Italy, Japan and China still hold their places. This sixth seal, in this sixth chapter, conducts us to the end of this dispensation, but the seventh chapter is additional to the sixth seal. The seventh seal is not opened until in the eighth chapter. And it is probable that the events of the seventh chapter belong inbetween verses 13 and 14 of chapter six.

In 7:1 we find four angels holding the four winds, and another angel ascends from the east, crying with a loud voice, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. . . . And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand." etc.

Here we come to the Peace League of the Nations. Four angels holding the four winds until God's servants are sealed in their foreheads. The forehead being the seat of the mind, there is something lacking, something wrong with the mind of God's servants. These servants were the twelve tribes of Israel.

Paul says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." "And so all Israel shall be saved: as it is written, There shall come out of Sion a deliverer, and shalt turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (Rom. 11:25-28.)

It is very ungodly for Israel to reject their Messiah: but when sealed they will receive him. In fact, the sealing is writing his name in their foreheads. In Rev. 14:1 we read: "And I looked, and, lo, a lamb stood on Mount Sion, and with him an hundred and forty and four thousand, having his and his Father's name written in their foreheads. R. V. and Diaglott.

Big bodies move slowly. The Peace League is as yet only in its formative condition. It is jealousy and hatred of Woodrow Wilson that keeps the U. S. out of the League; but as sure as it is noted in prophecy, it will succeed, and hold the winds and prevent another world war until the tribes of Israel are enlightened concerning their Messiah, Jesus Christ.

After that the winds will blow again, "and every mountain, and island will be moved out of their places," making way for the kingdom of God.

Nothing but big things are noted in the Apocalypse. How small the Holy Alliance of Austria and Russia appears when compared with the present League of Nations to which fifty or more nations belong, with more yet to come. The Church of God, the Christadelphians and the Adventists need badly the "eyesalve" of Rev. 3:18.

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LIFE OR DEATH, WHICH?

By Katie Davis

ENTER in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow the way which leadeth unto life, and few there be that find it. (Matt. 7:13, 14.)

There are just two ways—no more. Here we are warned of false teachings. We are shown two roads, one goes to death and destruction, the other leads to life and peace, but it is a narrow way, and not without its dangers. At the crossroads stand faithful watchmen to warn the surging crowd of danger. Some heed the message and choose the safe way; some neglect the danger signals, and rush on to death.

These roads have their signboards. The road which we see in the distance seems easy to travel and looks pleasant to some, and it is traveled by the most fashionable and seemingly pleasant people, and some have freinds going this way they do not like to part with, and also relatives.

The signs read: Worldly honors; lovers of pleasure; riches, greed deception, selfishness; pride; indifference. This army has a captain and he is not very particular about their welfare just so they follow him. In some cases he promises them fine homes, and they believe him and because of failure to stop, listen or read the danger signs or the warning of watchmen at their posts of duty, rush on to destruction.

We also see another road with a noble commander, leading his army along this narrow road. These have their uniforms, their swords and a chart to point the way. This is the King's army, fighting for their King and they are promised a place of honor with him when peace is restored. They are encouraged by their leader and cheered along the way, pressing onward in their journey, seeing ahead a bright star of hope. They will triumph over the enemy in the end and they know it is worth the struggle for the reward that shall be theirs in the end.

All that are wise will make their choice. Every one will choose one way or the other. Are we on the right road. Let us study closely the signs and see where we are that we may see this bright star of hope before us.

THE RESTITUTION HERALD.

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Oregon, Illinois, January 17, 1922.

Number 16.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,
452 Elmwood Ave.,
Niagara Falls, New York.

A MAN WHO WAS UNAFRAID 1 Kings 18

I HAVE a story to tell you today, children, of a man who was not afraid to stand alone for God, against a king and queen and four hundred fifty false prophets. The man was Elijah and I wish you would remember that no matter what the Lord asked him to do, he obeyed. That was very hard to do sometimes, too.

The king and queen were very wicked and did not worship God at all. The queen (her name was Jezebel) had commanded that all prophets of the Lord should be killed. But God hid Elijah away in the desert, and commanded the ravens to carry him food.

To punish the people for their wicked ways, the Lord sent a great famine upon the land. There was over three years that no rain fell at all. Of course, when there is no rain there will be no grain or fruit, so the people suffered a great deal. But still the king and queen would not worship God.

The queen had built a great temple and in the temple there was an ugly looking image. The false prophets told the people that they must give sacrifice to this image whose name was Baal, or something dreadful would happen to them.

Many of the people had forgotten God's loving kindness to them. Others were afraid of the king and queen. Some tried to worship both Baal and God. In all the kingdom there was only Elijah who dared to say to the king, "You should worship only God."

At last when the famine had lasted for over three years, God sent Elijah to the king. Elijah told king Ahab to call all the priests and the people together to Mt. Carmel. "And," said he, "we shall see whose god is stronger, yours or mine. If Baal answers, we will trust him. If the Lord answers, we will worship him."

That pleased the people and the king commanded the sacrifices to be brought. Two of the finest bullocks to be found in the kingdom were given.

The first was for the priests of Baal. They killed and dressed it and laid it on the altar. Then they prayed that Baal would send fire to burn it up. All day they prayed, and shouted, and danced, and wept. They even cut themselves with knives until the blood came. But of course a god made of stone could not send fire to them.

The Incarnation

O SON of God incarnate,
O Son of God divine,
In whom God's glory dwelleth,
In whom man's virtues shine,
God's light to earth thou bringest
To drive sin's night away,
And through thy life so radiant,
Earth's darkness turns to day.

O MIND of God incarnate,
O thought in flesh enshrined,
In human form thou speakest
To men the Father's mind:
God's thought to earth thou bringest
That men in thee may see
What God is like, and, seeing,
Think God's thoughts after thee.

O HEART of God incarnate,
Love-bearer to mankind,
From thee we learn what love is,
In thee love's ways we find:
God's love to earth thou bringest
In living deeds that prove
How sweet to serve all others,
When we all others love.

O WILL of God incarnate,
So human, so divine,
Free wills to us thou givest
That we may make them thine:
God's will to earth thou bringest
That all who will obey
May learn from thee their duty,
The truth, the life, the way.—Sel.

In the evening Elijah repaired the altar to God that the queen had had torn down. He then prepared the second bullock for the sacrifice to God, just as God had told the priests to do it years before. Then Elijah knelt beside the altar and prayed. He said, "Lord of Israel, let these people know that thou art the true God, and that I have done this because thou asked it."

Such a quiet, simple prayer, that the people were awed. And then, as they looked on, God sent fire down out of heaven. It must have been something like lightning, although the sky was clear. It came to the altar and burned the meat, then the wood, the stones, and it even licked up the water that was in the trench round the altar.

When the people saw this, they no longer doubted God. They fell on their faces and cried out, "The Lord, he is God!"

The priests who had taught the people to worship an idol were killed, but the people who now believed in God, were sent a refreshing rain and abundant crops.

THE HAPPY MAN

THE happy man was born in the city of Regeneration, in the Parish of Repentance unto life. He now lives in the State of perseverance, having a large estate in the county of Christian Contentment. He was educated at the school of Obedience. He works at the trade of diligence, and many times does jobs of self-

denial. He wears the plain garments of humility and has a better suit to put on when he goes to Court, called the "Robe of Christ's Righteousness." He often walks in the Valley of Self-abasement and sometimes climbs the mountain of Heavenly-mindedness. He breakfasts every morning on spiritual prayer and sups every night on the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the Word of God.

Thus happy he lives and happy he dies. Happy is the man who has Gospel submission in his will, due order in his actions, sound peace in his conscience, but sanctifying grace in his soul, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet and a crown of glory on his head. Happy is the life of such a man. To attain to such, believe on the Lord Jesus Christ, and thou shalt be saved. (Acts 16:31.) If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation. (Rom. 10:9, 10.)

Happy is that people whose God is the Lord. (Psa. 144:15.)

Whoso trusteth in the Lord, happy is he. (Psa. 16:20.)

Happy is the man that findeth wisdom, and the man that getteth understanding. (Prov. 3:13.)

Behold we count them happy which endure. (James 5:11.)

If ye be reprov'd for the name of Christ, happy are ye. (1 Peter 4:14.)

—Sel.

Light for China

"WISE men from the East came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the East, and are come to worship him." A curious story is found about the time of Christ in the Chinese "Annals" of this "Desire of all nations" (Haggai 2:7), to the following effect: "In the 24th year of Tchao-Wang, of the dynasty of Tcheou, on the eighth day of the fourth moon, a light appeared in the southwest, which illuminated the king's palace. The monarch, struck by its splendor, interrogated the sages, who were skilled in foretelling future events. They then showed him books in which it was written that this prodigy signified the appearance of a great saint in the West, whose religion was to be introduced into this country. The king consulted the ancient books, and having found the passage corresponding with the time of Tchao-Wang, was filled with joy. Then he sent the officers Tsa-yu and Thsin-King, the learned Wang-Tsun, and fifteen other men to the West, to obtain information." —From the Sunday School Chronicle.

MAN, MORTAL OR IMMORTAL—WHICH?

By Frank E. Siple

IT IS very evident that the question as to whether or not man is wholly mortal is the basis from which differences of opinion and misunderstanding of God's plan have developed in the ages past. It is properly the starting point for all religious thought. If one believes there is a part of man which is immortal, never dying, then he necessarily must conceive of some plan and place for the everlasting abode of all men, good and bad. And since the Bible speaks of rewards for righteousness and punishment for sin, he naturally pictures a place of bliss awaiting the immortal part of the good ones, and a place of torment prepared for the wicked.

On the other hand, if we think of man as altogether mortal, and confess that no part of him remains alive after death, then we must admit that the only way in which he can enjoy a future life is through the power of God in bringing him forth in resurrection. The person who gets that viewpoint can then understand how "the wages of sin is death," plain, simple, literal death, rather than being tormented and agonized in an indescribably terrible way throughout the endless ages of futurity. The rest of Rom. 6:23 can also be understood then, that eternal life, the privilege of living forever, is a gift that God presents to those who qualify. Hence the ability to live forever is not in man by nature, but must be sought after and striven for, and such is the plain statement of the Bible in Rom. 2:6, 7.

If we begin studying with the origin of man we note that God made him "and breathed into him the breath of life and man became a living soul." According to the account the whole man whom God had made was called the soul,—not that man was made and an immortal soul placed inside of him. In fact the expression "immortal soul" is not found in the Bible at all, but is simply a wording which man has invented to fit his theory. The word "immortal" is found only once, and that in 1 Tim. 1:17, where it is applied to God, Himself.

Adam was plainly told that if he should obey he might continue to live, but that disobedience would bring death. They were put before him as direct opposites,—life and death, and they have been so ever since. The Bible always speaks of death as the cessation of life—never as the gateway into fuller life. And the righteous are plainly told over and over again that their reward of life will be given to them by the resurrection at the last day; of which fact the Apostle Paul shows a thorough understanding in 1 Tim. 4:7, 8. His race of life had now been run, his work finished. The time of his departure from the scenes of life's activities and struggles had come, and his whole being was filled with thankfulness as he looked forward to the "crown of righteousness" which should be given him. But note that he was not to receive the reward at death, but at "that day" in which all other faithful ones should receive their rewards—the day of resurrection and judgment—the day of the appearing of Christ referred to in the first verse of this same chapter. Study carefully 1 Thess. 4:13-18; Acts 17:31; Rev. 22:12.

In every place that death of individuals is spoken of or described throughout the entire Bible, Old Testament or New, it is shown to be an unbroken sleep, absolute unconsciousness, in harmony with Job's statement that he should have been as though he had not been. An honest study of the 14th chapter of Job gives convincing evidence of man's mortal and perishable nature, and shows that the only hope which Job had was in being remembered and brought forth from the grave at the call of his Maker. And so he adds, "Oh that thou wouldest hide me in the grave, . . . that thou wouldest appoint me a set time and remember me." Life with all its troubles and trials bore down upon him so heavily that he longed for the relief and rest which the sleep of death would bring, and for the dawning of the new day when the Lord would awaken him for the enjoyment of its rich blessings. Observe also Job 19:25-27 for his further thought upon the same subject.

The understanding of David, the Psalmist, is clearly shown throughout his works. Consider his hope as expressed in Psa. 17:15. There was only one thing that would ever bring complete satisfaction to him, and he longed for the day when he might awake in the likeness of his Lord and behold his face in righteousness. He realized that he must sleep through the night of death, but his anticipation was for the awakening in the morning. In Psa. 146:3, 4, David pleads with us not to place our trust in even the highest of men, for man's life is very brief, and then "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." How different this is from the conception so many have of death.

Solomon, the wise man of Scripture, is very emphatic in his statement on the nature of man, especially in the book of Ecclesiastes. Study the 4th to 6th and 10th verses of the ninth chapter. Every passion which once surged in the breast of man has ceased, according to Solomon, when he goes down in death. Memory no longer functions. Instead of our loved ones who have died being able to remember us and watch us in our sorrows and agonies, in our joys and pains, they have now gone into the condition of perfect rest and peace, completely unconscious, not even able to love the Lord, for "their love and their hatred and their envy is now perished." And this agrees so perfectly with Job 14:21, "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them."

The third chapter of Ecclesiastes, verses 19, 20 and 21, show that man and beast are composed of the same elements, and that both die alike and go to the same place at death. If man goes to heaven, then pigs and goats go there also, for "all go unto one place." But Solomon shows that place to be the ground from which they were created. The only part of man which was not made from dust was the breath or spirit of life which God breathed into his nostrils, and at death that spirit or breath returns to God who gave it. (Ecc. 12:7.) It is simply the steam or power which has been loaned to man for a few brief years with which to run his human engine. And you and I are responsible to God for the manner in which we use that engine while God grants us that breath of life.

There are so many plain statements of Scripture proclaiming man to be mortal in every sense, and not one passage in the entire Bible which tells us that there is some part of man which does not die; therefore it seems exceedingly strange that intelligent persons will grasp the parabolic language, interpret it opposite to plainly stated facts, and then endeavor to prove the immortality of the soul by such interpretation. Scripture parables must be interpreted in harmony with the plain teachings of the Bible, else the good Book would be full of confusion and contradiction, and not be God's inspired word at all. Such parables as the Rich Man and Lazarus, which are used to prove that life continues after death, when thoughtfully studied in their connection are found to have no reference to that matter at all. (Tracts on The Rich Man and Lazarus, and similar subjects, sent to anyone free on request.)

The death, burial and resurrection of Christ was not a farce, but a grand and noble sacrifice for the purpose of making possible a resurrection for us. Without that there would have been no future for man beyond the present life. But if man possessed an immortal soul he would live forever whether Christ had ever died or not.

Let us place our faith and trust in Christ and his Gospel, and like the disciples of old look forward with glad anticipation to the day when the resurrection shout shall ring forth, and death shall have been swallowed up in victory.

Oregon, Illinois.

TRUTH IN TYPES

By J. H. Anderson

READ 1 Corinthians 10:1-13. Just before Israel left Egypt God gave them favor with the Egyptians and they borrowed much gold, silver and jewels. Today the Jews are collecting the wealth of the world, preparatory to their return to the Holy Land. After the passover Pharaoh gathered up his army to drive Israel out of Egypt. And the Lord went before them by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people. (Ex. 13:21, 22.)

All through the journey of Israel this cloud played an important part. As we continue our investigation of Truth in Types we shall have occasion to notice the cloud. At present we wish to learn the typical meaning of the cloud.

The Lord was in the cloud as the leader of Israel. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (Heb. 12:1.) Here the cloud of witnesses are, we believe, the writers of the Old and New Testaments. The Lord is going before us as our Leader through this cloud of witnesses.

When Israel reached the Red Sea there was not a vessel to convey them to the other side. Pharaoh and his army were behind. The cloud went over the camps of Israel and settled between them and the host of Egypt. This cloud gave light to

God's people, but threw darkness around the host of Pharaoh. The Bible antitype is between God's people and the world, and gives light only to his people—those who do his will. (John 7:17.)

Moses was now commanded to stretch the rod over the sea, and a strong wind rolled the water up into two walls, leaving a way for Israel to pass over. As they passed through the cloud covered them up. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. (1 Cor. 10:1, 2.) Why was Paul, fifteen hundred years later, so anxious to have us know that all Israel were baptized unto Moses, their leader, under the cloud and in the sea?

Before this baptism Israel was in Egypt. Before our baptism we are in sin. In this baptism they were covered with the cloud, that which lead them. To make our baptism effective we must be immersed in the truth. They were baptized unto their leader; we unto ours. (Acts 2:38.) The baptism in the Red Sea marked the beginning of their journey; the passage through Jordan, the end. Baptism marks the beginning of our journey; death, the end. Therefore baptism is a type of death.

When they came out of the Red Sea they sang the song of deliverance. When we come out of death we, too, shall sing a new song, the song of Moses and of the Lamb, the song of deliverance. (Rev. 15:3.)

They must pass through the wilderness of sin and cross the river Jordan before they can settle in the promised land. After baptism we must pass through the wilderness of sin and cross over the Jordan of death before we can settle in God's kingdom.

It will take up too much space in the Herald to notice all the events connected with their journey, so we shall pass by many of them.

As they journeyed through the wilderness they became very thirsty and murmured for water. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. (Ex. 17:5, 6.)

Paul gives us the key to this type: And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. (1 Cor. 10:4.) That Rock was Christ in the same sense that the bread and wine of the communion service are his body and blood. (Mark 14:22-24.)

We have here one of the most wonderful types of the Bible. God's people were suffering for water and must secure it or die. In order for them to secure water God took his stand upon the Rock (Christ), and Moses smote the Rock with a rod and water came out for Israel to drink. It seems that this stream followed the cloud.

Now let us get the antitype—the lesson for us. The world was lost—dying for the waters of salvation. (Isa. 12:3; John 4:13-15.) In order that we might drink of the water that would spring up into ever-

lasting life, God must take his stand in Christ, the Rock (2 Cor. 5:17-21.), and then let the race meet him and be reconciled to God. This was done by God becoming the Father of Christ and Mary his mother. God and his people were brought together and his people could drink of the water of life that flows from God, the fountainhead, through Christ, the way, to us. (Jer. 2:13; John 14:6.)

As Moses smote the Rock, so Christ was smitten by the spear, and forthwith came there out blood and water. (John 19:34.) A stream of blood for the remission of sins: and a stream of water, representing the waters of salvation, that the way is now opened for us to receive pardon and to drink of the water of life freely. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money and without price. (Isa. 55:1.)

(To be Continued.)

THE SECOND COMING OF CHRIST WHEN?

I HAVE been taught and, until recently, believed that the second advent of Christ was due to occur at the beginning of what is commonly called the "thousand years' reign." A study of the Scriptures fails to substantiate this theory. We are told that Christ is to sit on the right hand of God, till his enemies are made his footstool. (Psa. 110:4; Heb. 1:13.) This could not be at the beginning of the "reign," as all things are not then subdued. It is true, this is the time in which he comes as a thief in the night; but this is not a personal coming; it is only a representation of an act. A thief takes things away without the knowledge of any one except his confederates. Likewise, Christ takes away those who are worthy of the first resurrection (Rev. 20:4), and no one on earth has any knowledge of the fact. When he comes in his glory, he is accompanied by the Father (1 Thess. 4:16), and all the holy angels (Matt. 25:31), and every eye shall behold him. Rev. 1:7.) It is then that the rest of the dead (righteous dead) who were not a part of the first resurrection (Rev. 20:5) are raised; and together with the righteous living, are caught up to meet the Lord in the air. It is at this time that the faithful ones receive their reward: And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. (Rev. 22:12.)

The parable of the laborers teaches that the reward will not be given till the close of the day; and those who come at the eleventh hour (all who became obedient during the thousand years) will be rewarded the same as those who came earlier.

In 2 Thess. 4:1 Paul says, The Lord Jesus Christ shall judge the quick and the dead at his appearing. If he appeared at the beginning this would necessitate two judgment days. As far as I have been able to find the Scriptures refer to but one judgment day.

Another reason for thinking he will not come till the close of the "thousand years," is the fact that he is acting in the capacity of High Priest, and makes intercession for mankind. If he should leave that office at the beginning of the thousand years, then those living during that

period would be without an intercessor.

The kingdom begins "in the days of these kings" (Dan. 2:44), but at the beginning is only a small stone, and must increase until it becomes a great mountain (Dan. 2:35) before the time comes for the saints to possess the kingdom. (Dan. 7:22.) This kingdom is being established at Jerusalem. We can now see the beginning of the fulfillment of the prophecy given in the parable of John 5:28, 29. The Jewish nation (the rich man who died and was placed in torment) is now being received. And what is that but life from the dead? (Rom. 11:15.)

Some will come forth unto the resurrection of life. We read in the October issue of "The Last Days," that during the first six months of 1920 no less than 10,000 Jews in the domain of Hungary adopted the Christian religion.

Some will come forth unto the resurrection of damnation. These are the ones who do not accept Christ or do not yield obedience.

We know the kingdom spoken of must be a Jewish kingdom, because it is never to be destroyed, nor left to other nations; and Christ is to become the King and occupy the throne of David. But Jesus says, "My kingdom is not of this world," (John 18:36), consequently he does not take possession of the kingdom till "all things are made new." (Rev. 21:5.)

The question might be asked, How can he reign or rule without being in possession of the kingdom? This is answered by Psa. 110:5: "The Lord at thy right hand shall strike through kings in the day of his wrath."

Mrs. Alma Orr,

Kempton, Ind.

(We are publishing this that the sister may receive some help.—Ed.)

Timely Advice

STOP grumbling. Get up two hours earlier in the morning, and begin to do something out of your regular profession. Mind your own business and with all your might let other people's alone. Live within your means. Eat with moderation and go to bed early. Talk less of your own peculiar gifts and virtues, and more of those of your friends and neighbors. Be cheerful. Fulfill your promises. Pay your debts. Be yourself all you would see in others. Be good, do good and stop grumbling.—Sel.

THE fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck.—Prov. 1:7-9.

BLESSED is the man that trusteth in the Lord, and whose hope the Lord is.—Jer. 17:7.

BEHOLD, the fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job 28:28.

A SOFT answer turneth away wrath: but grievous words stir up anger. Prov. 15:1.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,
Oregon, Illinois.

Editorials and Church News.

Sr. Wyman, of the Los Angeles church, has also been quite sick, but is much better.

The church in Los Angeles is having a nice increase in membership and attendance. This is good news. Let the good work go on.

We are pained to learn that Bro. Cecil Blakely, who has been attending school at Dartmouth, has been seriously sick and in a hospital at Hanover, N. H.

Bro. L. A. Warren, Lake Charles, La., writes that he has been sick continuously since his baptism in February last and has lost the use of his right arm and shoulder. Had a good rice crop, but because of low price on same has lost practically all that he had. Here is a chance for some good Samaritan. He wishes to thank those who have written him.

At the conclusion of our services at Happy Woods on Sunday, Jan. 8, three candidates presented themselves for baptism. They are Halver Halverson, Arthur Buttlofs, and Britton Alexander. Bro. Halverson is past 80 years of age and while he has believed the truth for some years, yet he has held back thinking that being

sprinkled in boyhood was sufficient. He came to the conclusion at last that it was not, with the above mentioned result. Arthur and Britton are boys who have been reared in the faith. The church here is strong in its young people. These may be addressed at Hammond, La.

W. A. Whitcomb, Umatilla, Florida, has a tract on The Rich Man and Lazarus that he would like to distribute free. Write him.

Wm. Davis, Ozark, Ark., would like, for any who have them, to send him back numbers of the Herald, or tracts, or anything good for free distribution.

Bro. and Sr. Earl Thayer have removed from Hazen, Ark., to Plymouth, Ind., their former home.

Claud Martin, son of Sr. Martin and brother to Sr. Crundwell, of Los Angeles, recently took to himself a wife. We wish them an abundance of good things.

Sister M. A. Woodward has been sick abed for some time at the home of Bro. and Sr. E. C. Railsback, Los Angeles, Calif., but at last report is making good recovery. We know she is in good hands.

REMITTANCES

W. A. Whitcomb; Mrs. T. J. Ellis; J. W. Good; A Friend of Truth; Mary E. Good; Anna C. Maphis; R. L. Tice; C. M. Gale; Mrs. Nora Mallory; Mrs. Ora Burnett; L. E. Conner; O. S. Lindsay; Effie M. Long; Silas Claypool; W. E. Wharton; L. A. Crouch; Mrs. Raymond Knife; Mrs. E. M. Thomas; Sylvester Logan; Mrs. A. M. Siple; J. W. Williams; Earl Koontz.

EMERGENCY FUND.

Mrs. T. J. Ellis	50
Mary E. Good	\$5.00
A Friend of Truth	10.00
A Friend	3.00
Mrs. A. M. Siple	1.00

NOTES

After an interesting day with the Adeline, Ill., church, Jan. 8, the following day took us to Lanark where attentive gatherings were held Monday and Tuesday nights.

Sr. Cordelia Gray, of Lanark, departed Jan. 9th for California where she plans to spend a few months visiting a daughter.

Sr. Ethel Hardacre, of Lanark (formerly Sr. Ethel Gray), is the happy mother of another nice daughter.

The Oregon, Ill., church has recently ordered a nice, new, individual communion service set, an improvement which has been very much needed for some time.

On a train, recently, we fell in with a young man from Norway who speaks seven different languages, and has been acting as evangelist through Norway, Sweden and Denmark, preaching the same truths that we hold dear. We were both very much surprised to find in each other a like understanding of fundamentals.

Frank E. Siple.

Notices.

Dear Bro. Lindsay:

Please send the Restitution Herald to me at Morrilton instead of Cleveland, Ark. I have moved to Morrilton for railroad convenience, as I am going to spend most of my time with isolated members. I have received \$20 for this work since I put the request in the Herald, for which we are thankful. This shows that brethren and sisters are thinking of those who do not hear the gospel preached often, and it shows an interest in them. Please keep this work going and I will make a report each month, and each person's name will appear, and the amount of remittance. One sister from Cedar Rapids, Iowa, sent one dollar but did not give us her name. A request has been made by another lady. We will answer her in a short time.

Yours for service,

E. O. Stewart.

Morrilton, Arkansas.

Obituary.

Harry H. Evans

Brother Harry H. Evans of Williamsport, member of the Pleasant View church, stepped off his back porch, slipped on the ice, and fell striking the back of his head on the porch floor. He was unable to get up at first but some neighbors passing helped him to his feet and he soon recovered from the first shock and went into the house. When the family arose for the day he reported to them the circumstances but did not think anything serious had happened. He ate his usual breakfast and prepared to go to his office, but Mrs. Evans persuaded him to stay at the house for fear he was hurt worse than he thought. He ate dinner and got out his car to go to the office but not feeling just right from this exercise concluded to stay at the house. He grew worse in the evening and a physician was called and visited him four times during the night. Early in the morning he became unconscious and died at 5:30 Christmas evening without having regained consciousness.

Brother Evans had been Superintendent of schools in Warren County for fourteen years and was re-elected last June without opposition. He was favorably known in educational circles in his part of the state and had especially friendly relations with Purdue University. The institution sent a delegation of eight representatives to the funeral.

He was 57 years old last August 29, and most of his life has been spent in school and school work. He finished the common branches at 16, then was a student at Green Hill Seminary, at the Valparaiso Normal, and later at Greer College, Hoopston, Ill., and finished his training at Chicago University. He began teaching in 1883 in the district schools and in 1893 became principal of the schools at Alvin, Ill., and two years later took the superintendency of the schools at West Lebanon, where he instituted a High School and later established a four year course with a commission from the state. In 1907 he was elected County Superintendent of Schools for Warren County, which he continuously held since.

He was married to Ida H. Kelley, Nov. 23, 1887, and they have been constant and inseparable companions, sharing in each others sorrows, joys and work. They were members of the Church of God at Pleasant View, nine miles in the country from Williamsport. On account of this distance and the infrequency of services they had associated with the Presbyterian Sunday School and Christian Endeavor next door to them. He was also a member of the Masonic Lodge and the Eastern Star.

He leaves his wife, an adopted daughter, Edith K. Evans, and one brother, Cyrus C. Evans, to mourn his untimely death. His many other relatives, friends and associates in school work are shocked by his sudden death. All will long remember, with fond recollection, his life of true service to his fellowman.

Funeral services were held from the Presbyterian church, Wednesday, conducted by the writer, assisted by the pastor of the Presbyterian church, W. F. Hoot. A former pastor, John E. McCloud, of the M. E. church at Williamsport, gave a reminiscent talk of his associations in Red Cross and other work with his much esteemed friend. The building was filled, with as many outside. Rich, fragrant floral tributes from the various school townships of his county, from his many friends and from his relatives, showed the high esteem in which he was held. We talked from 1 Cor. 13, upon the theme of Love and Service as applied and exemplified in his life. The circumstances made it necessarily brief. Burial was made in the West Lebanon Cemetery.

D. E. VanVactor.

Melissa Vance

was born near Argos, Dec. 5, 1849. She was the daughter of the late Thomas Bowles and her mother was a sister of Jesse R. Moore.

Her life has been spent in the vicinity of Argos, in a quiet and uneventful way. She was married to Riley Vance, Apr. 4, 1875, and they became the parents of one child, a son, who died in infancy.

She was converted and baptized, Jan. 19, 1877, by Eld. H. V. Reed, and united with the Church of God at Argos. She lived a consistent Christian life, falling asleep in Jesus, Jan. 3, 1922, at the age of 72 years, 1 month, and 28 days. She leaves her husband, Riley Vance, two brothers, David Bowles of Walnut, and Jesse Bowles of Hammond, and one sister, Mrs. William Miller of Argos, to lament her death.

Sister Vance has been a kind and considerate friend to those she knew. She was not permitted a wide and varied experience in life and therefore her range of acquaintanceship was comparatively limited. But in this quiet and reserved walk of life, narrowed as it was, she has had the common experience of the human race. She has passed through all the stages of the natural life, with its ambitions and hopes, its achievements and disappointments, its momentary pleasures and bitter tears, its fulness of age, and now bids adieu to its shifting scenes to be at rest.

Funeral services were held at the Church of God in Argos, Wednesday, Jan. 5, at two o'clock. Burial was made in Maple Grove Cemetery, awaiting the coming of Christ and the resurrection.

D. E. VanVactor.

Reports.

A Report

We left home on Monday morning after Christmas and spent the day in Chicago with our friends, C. T. and Mrs. Morris on the west side, and while there made a brief call upon Sisters Leila Whitehead and Evelyn Harsch. That evening we left Chicago for the south via the Illinois Central for Hammond, La. We purposely took an evening train so that Sister Lindsay might make the trip through Mississippi in the daytime, a thing which we almost regretted when mile after mile all day long there was an almost continuous panorama—a moving picture of negro shanties—which inclined her to homesickness. The land of that state is in places flat and in other places gently rolling with much yellow clay; however, the crop very largely grown is black, for certainly the negro seems to thrive. We were glad when night came on for some time before we reached Hammond so that the next morning there might burst upon her sight suddenly a view of the beauties of one of the most thriving cities of the south—Hammond, La.

Our trip opened our eyes to the reason why bandits in these days seldom stop trains to rob the passengers. They attack mail or express cars but seldom molest the passengers for the reason that the railroad has already relieved them of what they had with them and what the railroad hasn't taken the porters usually get. Porters seem to have been born with a palm on either side of the hand, at least when you look at his hand the palm is always turned toward you.

We began meetings on Wednesday night of holiday week and are having a fair attendance. The church here has lost some of its strength by the removal of some of the families to other localities but those who are still here are true blue.

On our first Sunday here, in the afternoon, Bro. Geo. Siple, Sr. L., Bobbie and the writer attended the colored Baptist church. We think it not in place here to describe it. We enjoyed every minute of the time spent there.

Here roses are in bloom and gardens are loaded with good things, but the nights are very chilly, yet it is quite a contrast to the zero weather at home. We are making our home with Bro. Geo. Siple and family, and we are really at home, for you could not feel otherwise when with them.

S. J. Lindsay.

A Report

On Dec. 24, 1921, Bro. C. T. Stevenson came down from Canton, N. C., to pay us all a visit. He gave us a nice talk at Bro. J. G. Maness' home. There were several at the meeting who paid good attention to the sermon. Bro. Stevenson's talk was on the Reward of the Righteous and the Wicked, and when it would occur. So we, as Christians, believe the teaching of the Word of God, that it will take place here on earth when Christ comes again to raise up the throne of David, to sit thereon, and to judge the world.

We were surely glad to have Bro. S. with us again, for I know he gives the Bible to us just as it is. I wish it were so

we could meet often.

Yours in hope of Eternal Life,

Lloyd Johnson.

Union, South Carolina.

Letters.

Dana, North Carolina.

Dear Bro. Lindsay:

I wish to drop a few lines to the Restitution Herald. Not that we wish to insinuate, but the last of this month is time for Bro. Anderson, of Woodstock, Va., to come and preach a few days for us. We are not quite sure that we can meet his expenses as some of us have had so many misfortunes and put-backs. But we are going to make an effort for it—the Lord being our helper. So now, help from the good brothers and sisters who feel able, would be greatly appreciated. We are needing Bro. Anderson with us as some of the babes are needing milk. He has not been with us since the fifth Sunday in July.

Your sister in the Hope.

M. E. Taylor.

Blue Mountain, Ark.

Dear Bro. Lindsay and all of the one Faith:

As my son is writing you, I thought I would remember you all with a few words. I will say that I am surely thankful for the Herald, for I am waiting and watching for it every Thursday morning.

My son, and mother and I live together. My son is 47 years old, and has had paralysis ever since he was one year old. I am 70 years old and mother is 93. We are poor in this world's goods, but rich in faith. I have eight children, four of whom belong to the Church of God in Christ.

Well, brothers and sisters of the North, I have never seen any of you but Brother Drinkard, but I feel as though I knew all. There is a time coming when we will see face to face. I send my love to all of the One Faith.

Yours for truth.

Mrs. Callie Skinner.

The Sunday School.

By Alta King.

ELIJAH IN NABOTH'S VINEYARD

Lesson 5.

January 29, 1922.

Lesson Text:

1 Kings 21:1-29.

1 Kings 21:1-7.

Golden Text: Be sure your sin will find you out.—Numbers 32:23.

Memory Verse: 1 Kings 21:20.

For Study

Review: Who were the characters in last week's lesson and what were some of the lessons taught through them?

1 Kings 20 is not included in our lessons, but it is well worth reading. It is the story of two battles between King Ahab and the king of Syria, in both of which the victory was given to Ahab with the express purpose of teaching him one simple lesson. What was it? Verses 13, 28. Are we beginning to realize the great purpose God has, to be worked out through Israel?

In this week's lesson (1 Kings 21) we

get further insight into the character of the man whom God was teaching this lesson.

Man, in his high regard for and love of righteousness, would probably conclude that Ahab wasn't worth bothering with. He would shrink from working with a man so utterly devoid of moral strength and character, but God was not too good to take hold of him.

Read verses 1-3. What sin was in the heart of Ahab before he ever did a thing? Where does sin germinate? Why was Naboth so opposed to selling when the offer was so fair? Num. 36:6-9; Lev. 25:23-28. Was it right of Ahab to ask Naboth to sell?

Read verses 4-7. How did Ahab show his weakness? To what might he be compared? Contrast with his wife, Jezebel. How far should we let Jezebel's strong influence excuse Ahab's weaknesses and sins? As you study farther on, note whether or not God considers it an excuse for Ahab's sins.

We will have learned a fundamental lesson when we have learned that nothing, neither environments nor inherited weaknesses, nor anything that might be named, excuses sin. God considers these things and grants mercy and pardon to the repentant sinner because of them, but never, in the least degree, does he permit them to smooth over and excuse sin. Because God remembers that we are dust and knows our frame, we are also inclined to remember the same, but with this difference—we remember them in self-pity, as an excuse for sin.

Read verses 8-14. Was Jezebel guilty of hypocrisy in carrying out her plan? Were the rulers in Naboth's city a corrupt body of men?

Read verses 15-24. Did God excuse Ahab because of his wife's influence? What two specific sins did he hold against Ahab? Can you name others, such as cruelty, stubbornness, etc.? Why should Ahab regard Elijah as an enemy? What does verse 22 mean? Did Ahab's sin stop with himself? Does righteousness stop with one's self? What was the effect of the predicted punishment? Did God accept his humility? Can God humble the worst of sinners? Refer back to verses 25 and 26 for the extent of his wickedness. Which is preferable, to go the length and depth of sin and then be humbled as Ahab did, or to start out humble and avoid as much of sin as is possible? Do you think Ahab was happy in his humbled state?

To the finite mind, the last part of verse 19 may seem unjust, but 1 Kings 22:51-53 shows that Ahab's son was as unfit to be ruler as his father had been, hence we can see God's wisdom in taking the throne from him.

Scripture Readings: 1 Kings 19; 20; 21.

The Children's Lesson: Use the story of the lesson to impress upon the mind the evils of selfishness. Help the children to apply the lesson, by discussing with them the acts of selfishness that enter into our daily lives. Contrast with the life of Jesus and show that Jesus is God's picture of how he wants man to live.

For Class

Bring out the connection between this week's lesson and last week's. Tell and discuss the story of this week's lesson. Note particularly those points in the

story that reveal to us something about the character of God. Let us not lose sight of the fact that the chief purpose of God's activity through Israel is the revelation of Himself.

"Compare all this (the wind, the earthquake and the fire accompanying the passing of God before the cave in which Elijah was hiding) with phenomena that accompanied the giving of the law to Moses in the same place. 'The storm followed, and live lightning leapt from crag to crag and the whole body of the heavens became a mass of flames and splendor. It was the spectacle of greatness and grandness of nature.'—W. J. Dawson D.D. But nature alone never meets the need of man; we must have the God of nature."—Peloubet's Notes.

"Elijah and Elisha were obedient to God's commands as they came to them and so were faithful instruments in the unfolding of his providence. That is all God asked of them, and all he asks of us."—Sel.

"The covetous person lives as if the world were made altogether for him, and not he for the world; to take in everything and to part with nothing."—Robert South.

"When a man thinks to have done with his sin, he finds that his sin has not done with him; and what appeared like a great gain proves to be an infinite loss."—Sel.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

LEST WE FORGET

THERE may be those about us who know not God. There may be others who think they know God, but do not know his Son Jesus. Some think they know of Jesus, but have the wrong idea about him. They do not know that "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

In Matt. 28:19 Jesus said unto his disciples, "Go ye therefore and teach all nations." Are we, too, Christ's disciples? If so, should we not help teach his blessed truths? How can we do this? Some say we cannot go to other lands; then why not help right where we are? You in your small circle and I in mine, and make the circle as large as we can. If you cannot talk, give a tract. If you do not have a tract, send and get some and keep a supply on hand; so you can have one that will fit the need.

The National Bereans furnish tracts for free distribution or for your own private use. Not tracts on disputed questions, but tracts that teach simple gospel truths. For such tracts send to The National Berean Tract Committee.

Mr. Lydia Railsback,
621 So. Fellows St., South Bend, Ind.

South Bend, Indiana, has a Junior Berean Class with eight regular members and

sometimes one or two extra. They have been working for several weeks and take great interest in the work. They have organized with their own members as president, secretary and treasurer, and bring their dues. Before they organized the meeting was opened by all repeating the Lord's prayer. Now the President will call on just one each evening to repeat the opening prayer. They usually close by repeating Psalms 19:14. They meet weekly, on Wednesday at 6:30 at the home of their teacher.

BORN OF THE SPIRIT

WITH so many believing that they are born of the Spirit, I am encouraged to write on this subject. The Scriptures teach that we must be born of water and of the Spirit, to enter the Kingdom of God.

For a birth there must be a begetting and growth. We are begotten by the word of truth that we should be a kind of first-fruits of his creatures. If we are begotten by the word, then we are also begotten by the Spirit, for Jesus says that "The words that I speak unto you they are spirit, and they are life." Then if we hear or read the words and accept them they are life to us, but if we reject them they are not life, and we have no promise of the new birth unless we accept him at his word and grow in grace and in knowledge of our Lord and Savior Jesus Christ, that we may keep the faith till death comes, and await the resurrection when our corruptible bodies shall put on incorruption, and the Spirit that raised Christ from the dead shall also quicken our mortal bodies, that we may come and go as the wind. Then we will be able to appear and disappear as Christ did after his resurrection. Anyone that is born of the Spirit cannot sin, for when Christ appears we shall be like him.

Yours for the Gospel,

Walter R. Wiggins.

WILL THE WORLD BE CONVERTED BEFORE JESUS COMES?

WE can read our answer in Revelation 1:7, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

Does that represent a converted world? Oh! a converted world would want to go forth to meet the King, shouting, Hallelujah!

Dear Bereans, we know by our own lives, if we feel we are worthy we would love to have him come, and if not living as near as we ought we surely would fear his coming.

Again, in Matt. 25:31, 32, we read: "When the Son of Man shall come in his glory, and all the Holy Angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Does that represent a converted world? It shows two classes, the sheep and the goats; those who go away into life everlasting, and those who go away into everlasting punishment.

Also in Luke 28:8 we read: "Nevertheless, when the Son of man cometh shall he find faith on the earth?" So far as the world

being converted, faith will be so rare a thing that you will have to hunt to find it. Does that show that the world will be converted before our Master comes? We will say, No, it does not.

In Mark 13:35 it reads: "Watch ye, therefore, for ye know not when the Master of the house cometh." Here we are told to be always watching, but there will be plenty who will not be watching. In Luke 12:35: "Let your loins be girded about, and your lights burning, and ye yourselves like men that wait for their Lord." Here we are told that we are to be waiting, and in the same connection we are told that there is a great blessing waiting for the one who is waiting. You would have a part in that blessing if he came today and found you watching, expectant, longing. We are repeatedly told to be watching, looking, and also to be ready for his return. When it will occur we are not told. In looking out over the world today, does it seem or look, dear Bereans, as if all would be ready when our Master comes? So, dear ones, we are told, moreover, that it is not for us to know when he will come, but we are told that, as far as we know, it may occur at any moment. So let us be ready and strive to do all the good we can. The world will never be converted until after Jesus comes and cleanses it.

Lillian Dauntler,

Dixon, Illinois.

Think on These Things

LET us not love in word, neither with the tongue, but in deed and truth. (1 John 3:17, 18.) If a brother or sister be naked, and in lack of daily food, and one of you say, Go in peace, be ye clothed and filled, and yet ye give them not the things needful to the body, what doth it profit. (Jas. 2:15, 16.)

It was because of some that have been thinking of these Scriptures and had sent donations, that the National Bereans were able to send a little cheer into a few homes before and at Christmas time, by way of the Post man and personal calls.

I know you will be pleased to read some of the replies.

"I wish I could take you by the hand and say, God bless you, and God bless the church."

"This new Berean Relief Department is a noble move and should be endorsed by all God's workers."

"I thank the dear Lord for his goodness, and for putting into the hearts of his dear children for remembering me. God will surely bless you."

"I surely thank you for the money the Bereans sent me. The children had a nice Christmas."

I wish to make special mention of the donations from the Iowa Bereans, the Maurertown, Va., the Timpas, Colo., and Aurora, Ill., Bereans, and also some liberal donations from individuals.

And now, are we to stop here? Paul teaches us that we are to always do the things that are pleasing to God.

Is this work just among the Bereans? No. Every one whose desire is to serve God and keep his commandments have a part in it.

We are making a special effort to find the worthy ones who are in need, and, as it has been stated before, help them in a way that is approved of God.

Show therefore the proof of your love and help us to meet some of the worthy appeals we have now. Don't put it off.

This is T. Wilson's (Editor of Last Days) New Years Greeting:

THE TIME IS SHORT

If thou wouldest work for God, it must be now,
If thou wouldest win the garland for thy brow,

Redeem the time;

He comes: He tarries not: His day is near;
When men least look for him he will appear.

Prepare for him.

Mrs. Orpha Sanford,

193 Spruce St., Aurora, Ill.

National Berean Relief Committee.

THE TRINITY

John 10:17-18

By R. H. Judd

THIS passage is often brought forward by believers in the doctrine of the Trinity, as sure proof that "Jesus Christ is God."

If these good, well-meaning people could just try to exercise the same thoughtful care regarding their religious beliefs as they give to the trivial round and common tasks of everyday life, there could not be the bitterness of contention so frequently manifested among professing Christians.

We all profess to accept the fact that there is but one living and true God, and "beside him there is none else," yet in our eagerness to give due honor to Christ because of his great sacrifice on our behalf, we overstep the bounds of truth and rob God of the honor due to him, who said, "My glory will I not give to another."

It was God who "so loved the world that he gave his only begotten Son"—Jesus the Christ—and we are apt to forget this simple and wonderful fact. Why is it that this is so? Surely, the gospel message here is plain. Two persons, separate and distinct, must enter into such an undertaking—one gives, the other is given. In a previous chapter (see John 5:44, R.V.) Jesus had already acknowledged that his Father was "the only God." It must be evident then that in the passage under consideration Christ cannot be God.

If there was more readiness to stand by, and accept, the positive statements of Scripture, and patiently pray for guidance and light regarding those passages that seem mysterious and obscure, how often we should find that the obscure would be made manifest in full harmony with the plain and literal. If we would, once and for all, lay it down as an axiom in our minds that nothing in the Word of the Living God can by any means possible re-encounter to inevitable laws of his universe, how full of quiet assurance and peace we would be.

Scripture tells us in no unmistakable language that "God raised Christ from the dead." That surely should be sufficient evidence to settle the question as to how Christ rose from the dead. This 18 verse is commonly supposed to teach that Christ took his life "again" by his own power.

Let us look at the question closely: Tremendous difficulties confront such a problem; difficulties which not only in themselves are utterly impossible, but, worse still, would bring the Word of God into disrepute as a false witness. The Scriptures repeatedly affirm that Christ "died and was buried." One cannot help using paradoxical language in such a connection.

The very question demands it, much as we may disprove.

If Christ had power to raise himself from the dead, he must have been alive to have had that power; hence he could not have really died. (See the paradox?) Now can you see why Scripture repeatedly tells us God raised Christ, and never once records the fact that he did so of his own power. How some of the critics and theologians of today would rejoice to see such a statement; for they would doubtless herald it far and wide as the greatest possible proof of their blasphemous theory, that Christ never really died at all. If Christ did not really die, why speak of his taking his life "again," if he never truly laid it down? The difficulty, if difficulty it is, is readily explained.

The Revised Version margin gives the word "right." Some translators give the word "authority." It is easy to see that "right" is certainly the best rendering, while all three words have a similar basic meaning, as all three recognize an attribute delegated by one to another.

It is God's universal and immutable law, that "sin when it is finished, bringeth forth death." Christ, "who did no sin," could not therefore come permanently under its power. As no other, he had the "right" to life "again." He, as no other, could say, "I have the right to lay it down, and I have the right to take it again."

Men actually took his life. He did not take his own life. When his hour was come he yielded it voluntarily. Until then they could not touch him. In that sense he laid it down of himself. Scripture frequently speaks of those who "lay down their lives," and of those who will take it again (as he did) in the great resurrection morning.

THE NEW TESTAMENT

By T. A. Drinkard

FOR this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:28.)

No doubt Jesus had in mind the same proposition that Paul had when he wrote, "The blood of the everlasting covenant." (Heb. 13:20.) And, too, there is to be found in Zech. 9:11 a statement that agrees perfectly with this. It says, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." The expression, "I have sent forth," can be understood better perhaps by referring to Rom. 4:17, where Paul states that God "callesth those things which be not as though they were." Even though the expression, "I have sent forth," would indicate to some that such act had really taken place, yet it will not stand the test.

In Isa. 9:6 we have a prophecy of the birth of Christ, in the present tense, yet not fulfilled until in the far distant future. Again, you find that "Jesus was made a surety of a better testament." Here is a comparison of the old and new covenants. It was better in that it promised eternal life, based upon better promises. (Heb. 7:22.) It is referred to as "A better covenant," the "everlasting covenant" that God made with Abraham and his seed. (Gen. 17:7; Gal. 3:16, 17.) And note, if you please, that this "better covenant" was made 430 years prior to the law covenant, which we could not be justified by. (Acts 13:39.)

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Jessie M. Wilson, 625 Long Ave., Austin Sta., Chicago, Illinois.

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THE FREE LIFE

By J. E. Robbins

THIS question as related to Jesus can have but one scriptural answer. If Jesus had blood relationship to Adam then it is evident that he had the same nature and was subject to death as all others of the Adamic family.

And to say he had not we must deny the promise made to Abraham and to David and both lines of lineage as found in Matthew and Luke and confirmed by Paul in Gal. 3:16, in which he says "Christ was of the seed of Abraham," and he meant according to the flesh, and therefore was subject to death. (Rom. 1:3.)

But many say that Jesus could not be the Redeemer of the world if tainted with the Adamic sin, and this is most surely true; for the Redeemer of men must be a lamb without spot or blemish, as the anti-type. The lamb under the law was chosen because it showed no blemish, but was not offered until the fourth day after its choosing. And likely this was done to give time for imperfection before the killing. In like manner Jesus was chosen at his baptism and was on probation for three and one half years, and disciplined by the law of Moses and was made perfect thereby. (Gal. 4:4.)

His obedience to law gave him the right to life. (Rom. 7:10; Luke 10:28.) By this law he overcame the Adamic law of death and entered into the "Free Life" which made him the Lamb of God without spot or blemish. This is confirmed by Paul (Rom. 5:19) He became that corn of wheat and could have abided alone. (John 12:24.) Jesus did not die for himself, but for those who are related to Adam, and all who did not obey the Mosaic law. (Acts 13:39.) "For he was made sin for us, who knew no sin, that we might have the righteousness of God in him." (2 Cor. 5:21.)

So my conclusion is this: That Jesus, on account of his relation to Adam, on account of the flesh, had "no free life," but his obedience to law made him free from the law of sin and death. (Rom. 8:2.) Therefore he had a "free life" and became an acceptable sacrifice for the Adamic sin. (1 Cor. 15:3.)

CURSED be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.—Jer. 17:5.

THE RESTITUTION HERALD.

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WAYSIDE NOTES

By J. S. Lyon

(The current animosities in Palestine between Jews and Arabs makes this clipping of interest.)

PALESTINE AND THE ARABS Their Attitude as Viewed by a British Scientist

A NOTABLE contribution to the Arab problem—and, indeed, to the Zionist question as affecting Palestine—is contained in a striking letter by Sir Andrew Wingate, which he sent to the London Daily Telegraph. Sir Andrew referred to the Arab claim to Palestine, which had been made by a writer in our contemporary, and observed:

In an article headed "Palestine," your Geneva correspondent recently furnished the evidence upon which the Arabs base their claim to be recognized by the League of Nations as the sole proprietors of the Holy Land. Evidence often is confident till cross examination begins.

Is it true the Arabs "belong to the race which occupied the country before the Jews arrived in it, and have been there since the Jews left?" If the claimants describe themselves as Arabs, then true Arabs, like the Jews, trace their descent from Abraham, and their common ancestor sent the Arab progenitors, eastward, and gave Palestine to the Jews. The claimants wish to appear in court clothed with the glory and traditions of Arabia and at the same time to represent themselves as remnants of Canaanites, or of the mixed nationalities introduced by various conquerors. The ancestors of the present cultivators may have owned their fields, though that is doubtful, but they never governed or owned Palestine.

Is it true that the "actual Jewish occupation of Palestine lasted about 700 years?" It surely began with the entry under Joshua in the fourteenth century B. C. and, ended, as is rightly stated, in 70 A. D. The Jewish occupation endured at least twice as long as 700 years, even omitting the seventy years of captivity, and if latterly sovereignty was lost, in this respect the case of the claimants is no better.

That is a point that very often is forgotten, and sometimes by Jews, who themselves belittle the historic association of our People with the land.

On the other hand, the Arab occupation of Palestine does not, in Sir Andrew's showing, amount to what can in face of Jewish History contribute the claim of possession or even association. Says Sir Andrew:

Is it true that the Arabs, since 635 A. D., "have occupied Palestine for nearly thirteen centuries?" The Arab Empire fell under the blows of Mongol and Tartar in the thirteenth century, so that their occupation lasted less than half of thirteen

His Example

By Edgar A. Guest

THERE are little eyes upon you, and they're watching night and day;
There are little ears that quickly take in every word you say;
There are little hands eager to do everything you do,
And a little boy that's dreaming of the day he'll be like you.

YOU'RE the little fellow's idol, you're the wisest of the wise;
In his little mind about you no suspicions ever rise;
He believes in you devoutly, holds that all you say and do
He will say and do in your way when he's grown up just like you.

OH, it sometimes makes me shudder when I hear my boy repeat
Some careless phrase I've uttered in the language of the street;
And it sets my heart to grieving when some little fault I see
And I know beyond all doubting that he picked it up from me.

THERE'S a wide-eyed little fellow who believes you're always right,
And his ears are always open and he watches day and night.
You are setting an example every day in all you do
For the little boy who's waiting to grow up to be like you.

centuries. From the beginning of the sixteenth century Turkish arms prevailed, and since that date until 1918 the Turks possessed Palestine.

Why should not the Jews learn Hebrew, and why should not their language be recognized? What makes the land holy? Why does Palestine belong to the whole of humanity? Because Hebrew writings and the Jews lifted Canaan out of the gutter till its fame and interest filled the earth. What lent fascination to Lord Allenby's campaign (as recalled by another article in the same issue of your paper) but the fact behind the Arabic names stand for ever the Hebrew names, rich in memories?

What have the present scratchers of the soil done for Palestine? Where are the roads, railways, irrigation, commerce, harbours due to their enterprise? In 1918 the British Empire broke the Turkish power. Arabs' Mohammedanism would not exist. The inhabitants of Palestine did nothing but welcome deliverance. Much is now being done for the country, and naturally exclusion of the Jews is preached.

So much for the right of Arabs to assert that they helped in the deliverance of the country from the Turk, or for their moral claim to the land.

And now let us see what Sir Andrew Wingate has to say concerning the true British interest, so far as Palestine is concerned:

It is argued that "were it not for the Bible the comparatively brief Hebrew oc-

cupation of Palestine, which ended 2000 years ago, would long since have been forgotten." Precisely. History in a nutshell. For centuries France, Russia, Germany, and Austria have wrestled for Palestine, and Britain has ever resisted their policies. Europe has been kept in ferment; and to terminate this perpetual discord the Jews are being restored to Palestine. It would be as reasonable to say that were it not for the Koran Mohammedanism would not exist. The Bible predicts the restoration of the Jews, and that is the reason that the Balfour Declaration so moved the world.

Thus it will be seen that the highest British, as the highest world interest, will be served only when Palestine becomes a Jewish Commonwealth as Jewish as England is English.—a Commonwealth worthy of Palestine's past and of Israel's future as we Jews have ever pictured it.

The Duty of Jews

Sir Andrew follows with a word of greatest moment as to what he conceives to be the duty that rests upon Jews, and he makes a proposition that whatever else may be said about it, seems to us at once bold and far-seeing:

At present Palestine is occupied by barely 750,000 people (he says). This scanty population is due to the miserable cultivation. When the hills are re-terraced, as in Switzerland, when irrigation is introduced, then from the hills will flow wine and oil, and the valleys will be covered with corn and orchard, while east of the Jordan the famous cattle and sheep will fill the pastures. There is an Arab problem, but it cannot even be touched by excluding Jews from their desire to make the barren lands into a garden. Nor is it likely to be solved by anything now being done in Mesopotamia. There is a remedy and a solution. The Jews can settle the Arab question and at the same time evidence their claim to be rightful owners of Palestine. Let the Jews supply the capital, some twenty or thirty millions sterling, to construct the works necessary to irrigate Mesopotamia. These works would take some years to construct. The plans are mostly ready. During construction many thousands of Arab families would find regular employment. This would tend to steady them. As water became available the best of these workpeople could be settled on lands along the canals. As these prospered, Arabs would be attracted from other quarters. As the canals commanded larger areas, there would be room for tens of thousands of Jewish settlers in addition.

We would not venture to express any opinion upon the precise suggestion which Sir Andrew here makes, though, to be sure, it is one that coming from him merits the closest consideration.

Of, however even more consequence in our view is Sir Andrew Wingate's esti-

mate of the value of Jews of the opportunity which Palestine now opens up to them. He says in conclusion of his letter:—

In 1910 the Jewish leaders, though they sent out a commission, shied at this project, because of the insecurity of investing capital in so remunerative a scheme under Turkish cupidity. The Jews can now have ample guarantees that any agreements will be kept. In this way the Jews will become benefactors of the Arabs, while it is probable that as soon as the Tigris-Euphrates waters are turning the Mesopotamian sands once more into gold, the present dwellers in Palestine will transfer themselves across the desert to the land promised farther east. This will take time. If the Jews are going to right themselves before the Christian nations, rise from being despised and neglected to being respected and valued, they must conceive and carry out big things. They have a great past, and more is expected from them than from any other race. As soon as they seek the good of others, Jehovah will seek their good.

The return of Jews to Palestine is the most momentous event of our time and the most striking outcome of the war. Great Britain and the other great Powers have pledged their word to the Jews. We have now to solve problems. Irrigation in Mesopotamia is the way out of the troubles.

Thus we can see the wisdom of the Zionist policy initiated by the Balfour Declaration and confirmed by the Powers, always providing the policy is pursued energetically, earnestly, and in all its fullest implications. Its development and effectuation will solve many a difficulty for this country, and silence many a menace to the Peace of the World; it will tend to solve the Jewish problem, for in the establishment of a Jewish Commonwealth, "Jews," as Sir Andrew, we confidently believe, rightly foresees, "are going to right themselves before the Christian nations" and "rise from being despised and neglected to being respected and valued."

—American Israelite.]

WHERE WILL BE THE DWELLING PLACE OF EARTH'S FUTURE RULERS?

By S. Roxana Wince

It seems as if this question ought to be easily and quickly solved. But ever since the days of my early girlhood I have met with, now and then, a brother who thought it was not only possible, but quite probable, that it would be away from this earth, and invisible to the eyes of mortals. Can the problem be solved? Only by an appeal to the infallible Word of the Lord. If it does not make answer, there is none.

We go back to the beginning and find that to the first Adam was given the dominion of the earth, and that he had no unseen city above it from which to rule the subjects that would have been his had he held fast to his innocency. But instead the lovely Paradise where he dwelt was given him as a pattern to work by in subduing and beautifying the entire world.

Reasoning from analogy, if the home of the first Adam was on the earth, will not that of the second Adam be? And as Christ

is the head of the body, will not the body be where the head is?

For as Adam became the author, or progenitor of life to the first creation, or race, so the second Adam has become the author of life to the second creation; and as the one dwelt where his children dwelt, so also will the other.

With the kingly priesthood of the Patriarchial age it was the same. This office passed from Adam to Seth and from Seth to probably the next oldest member of the family, but these high priests of the Most High God, who ministered at his altar, to whom tithes were paid and to whom the gift of prophecy belonged, had no separate mansion of their own, but dwelt under cover of the same tent with their children and children's children. And it was the same under the law and on down to the dispersion of Israel and the captivity of Judah.

That there was a most holy place in the tabernacle does not, to me, typify that the priests of the coming age will have their dwelling place above the earth, but that no man can enter into heaven itself to appear before God for us, save our high priest Jesus, and that there is no way whereby we can come to God with our petitions, save only through his flesh.

He is in the most holy place now, interceding for us, and when the time of that intercession is over, he will come out and bless us.

We cannot deny that he is coming again just as he went away. That fact is too fully attested to be doubted. It is the very foundation of our hope. If he is not coming the dead will never be raised, nor the living changed. Wickedness will go on increasing and violence will cover the earth as the waters cover the sea, instead of the knowledge and glory of the Lord covering it. David reigned among his people, and so will David's greater Son, Solomon, the king whose reign was a reign of peace, typifying the King of Peace, and that foretold the time when sword and spear will be laid aside and battle ships be broken into scrap iron, sat on "the throne of the Lord" here on earth.

Jesus is needed here, and if he does not come the new heavens and the new earth (symbolic of the new government and the new people that are to take the place of the old order of things) will never come. The nobleman went into a far country to receive for himself a kingdom and to return. He went away to prepare that kingdom for his faithful followers, and when it was duly fitted up to be their dwelling place he was coming again to receive them unto himself, that where he was, there they might be also. And if his throne is to be the literal throne of his father David; if his feet are to stand, in a literal sense, on the Mount of Olives that is before Jerusalem, will not his kings and priests just as literally be here on the earth, seated on literal thrones? If they are to be with him where he is, this must be so. And no other place has been given by an oath-bound deed to the children of men.

It is true that they might have the rulership of the earth and be away from the earth, but that would not be to be with Jesus, to sit with him on his throne, if he is to be here personally on this earth, as is most certainly the case.

The phrase "In my Father's house are many mansions," confuses many. They do not connect it with the words, "I will come again, and receive you unto myself," or, if they do, imagine the mansions of the Father's house are on some other planet far away from the earth that was "given to the children of men." But that house, "oikoa," that "oikterion," or "place of habitation which is from heaven" with which Paul so earnestly desired to be clothed; that city "whose builder and maker is God;" that tabernacle that is eternal, that is to take the place of the tabernacle of the wilderness and of the after temples; that kingdom that is to endure forever; that government that is to be upon the many offices to be filled; many crowns to be put on worthy brows,—five cities for one saint to rule, and ten for another, and nothing for him who has kept his talent laid up in a napkin, while the nobleman was away.

The earth is our purchased possession. The earth is the place that has been redeemed, that the righteous are to inherit and dwell in forever. The tree of life is to be here, and the overcomers are to eat of the tree of life, so they must be here.

The river of the water of life is here and it proceeds out of the throne of God and of the Lamb (Rev. 22:1-3; Ezek. 47).

"And there shall be no more curse: but the throne of God, and of the Lamb shall be in it (in the city): and his servants shall serve him: and they shall see his face, and his name shall be in their foreheads."

How could they see his face if he were here in the Holy City, Jerusalem, and they away in some other sphere? But that this earth is the place that Jesus went away to prepare for the habitation of his saints is proven by what is said in Holy Writ about "the cleansing of the sanctuary." The Holy Land is the sanctuary land. For ages that land has been trodden down of the Gentiles. That treading down had to cease.

Jesus had a tremendous task before him when he set out to prepare the place. The knowledge of himself as the Life-giver; the good news of a coming kingdom of peace, and the terms that would insure an entrance into that kingdom must go to every land that the required number of rulers for that kingdom might be taken out from among the nations. New lands must be discovered and peopled. New civilizations must rise and knowledge must increase. An era of wonderful invention must come. Races whose cup of iniquity was full must perish. Crowns must fall from the heads of earthly rulers. Judgment must be visited on guilty nations like Rome, Russia and Germany and one-third of earth's population must die, by sword, by famine and by pestilence. All things that offend must be rooted out of the kingdom. The tares must be gathered and burned. Much of this work has been done. The place so long under his preparing hand is almost ready for the invited guests.

If the place is ready, are we ready for the place? Have we put on the provided wedding garment? This is the most solemn, the most important question that can confront any human being.

If not, why not? It would be a terrible thing to have Jesus come and find us naked as to any covering for our sins.

Act quickly. The days are rushing by with whirlwind speed. Your chance to be saved will soon be gone forever.

WHAT ARE YOU SOWING?

Gal. 6:7-8

By W. McCoy

BE not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

It is reasonable to suppose that a man when planting his wheat crop will expect to reap wheat during harvest time. And a man, when he plants corn, expects to harvest nothing except corn. So it is with all grains that man may sow. But now, I am going to bring forth a comparison, a Bible comparison, in which man does not, in all cases, expect to reap what he sows. All men are sowers, it matters not what kind of life they may be living, they are either sowing to the Spirit, or to the flesh. I hope the largest amount of mankind are sowing to the Spirit.

Some men, as a rule, seem to think that they can go ahead and serve satan in their younger days and at a later date become converted at some protracted meeting,—get on Billy Sunday's saw dust trail, and walk right into the kingdom of God. But let me warn those who so think: Paul says in Rom. 8:6: "For to be carnally minded is death. And again, "Because the carnal mind is enmity against God."

So we see that to mind the things of the flesh is death and corruption. Therefore Paul adds, in verse 8, "that they that are in the flesh cannot please God."

Paul further states, in Gal. 5:21, that to mind, or to fulfill all the desires of the flesh, will bar man from the kingdom of God. Yet some men go on serving satan (sowing to the flesh)—engaged in the work of darkness. Then they expect God in some mysterious way to bestow upon them a crown of life. But the fact remains: "To be carnally minded is death," (Rom. 8:6). "For if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live," (v. 13). "So then they that are in the flesh cannot please God, (v. 8). Now let's look at the other side of the question, as we want life, and to please our heavenly Father.

We learn from verse 17 of the fifth chapter of Galatians that the "flesh lusteth against the Spirit, and the Spirit against the flesh." Therefore to sow to the Spirit is to do the things that please our Heavenly Father, and to avoid the works of the flesh and show in our lives the fruit of the Spirit, which is "love, joy, peace, longsuffering, goodness, faith, meekness, temperance, against such there is no law," (Gal. 5:23).

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might become partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgottten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ, (2 Peter 1:3-11).

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."

TO REVEAL HIS SON IN ME

Gal. 1:16

By W. L. Crowe

BUT when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood"—(neither with carnal Jews, nor even with my spiritual relations, the apostles, but went direct to Arabia and Damascus to preach to the heathen.)

Paul bases his authority to preach on God's choice by his grace from birth; on his call from heaven; being sent from God by revelation of Jesus Christ; and above all on the revelation or manifestation of Christ in him, in order that he might preach the Christ dwelling in himself to the heathen, so that they might see God in his true living temple;—and this latter qualification is the greatest need of every preacher.

To preach about Christ as to where, when, and how he was born; lived, preached, died and was resurrected, is the mere letter for the world, or the milk for babes. The greater purpose of the gospel of reconciliation is to lead men to find God's mercy and grace so that the new creation promised in the new covenant their bodies may become the temple of God; the dwelling place of God through the Spirit; so that the world may see God manifested in them, and find the way to God through them, and thus find God manifest in the flesh.

The old tabernacle and temple where God dwelt among the children of Israel in the shekinah symbol, were only shadows of the true temple made up of the living stones, Christ and the saints, who are being built up a spiritual house, an habitation for God through the Spirit, as God hath said, I will dwell in them, and walk in them. (Eph. 2; 1 Cor. 6:2; 2 Cor. 6.)

In the words of Adam Clark:

"True pastors are only the instruments of God; the depositories of the authority of Christ; the channel by which the love and graces of the Spirit are conveyed. Let these act as receiving all from God by Christ through the Holy Spirit, and let the church receive such as the ambassadors of the Almighty."

He thus comments: "Your body is the temple of the Holy Ghost. . . . What an astonishing saying is this! As truly as the

living God dwelt in the tabernacle, and in the temple of Solomon, so truly does he dwell in Spirit in the souls of genuine Christians: and as the temple and all its utensils were holy, separated from all profane uses, and dedicated fully to the service of God; so the bodies of Christians are holy, and all their members must be sanctified to God's service. . . . As the slave is bound to use all his skill and powers for his master; so we should use all our powers of body, soul and spirit for the Lord's work." |

"If any man be in Christ he is a new creature." (2 Cor. 5:17.) "It is vain for a man to profess affinity to Christ while he is unchanged in heart and life; and dead in trespasses and in sins, for he who is in Christ has the Christ spirit dwelling in his body, and has a new heart, a new spirit, a new mind and is a new-born-again creature. He was a slave of sin whose pay is death; he is now made free from sin, and his fruit is holiness, and the end, everlasting life."

"He was full of pride, wrath, lusts, and impatience; he is now meek, humble, patient and longsuffering. He formerly lived for this world, and had his portion in this life; he now has God for his portion, and he looks not on the things that are seen, but on those not seen—the eternal realities. . . . This salvation is of God through Christ to all who believe and obey the gospel, and therefore men should apply to him who alone can produce this change."

"Hath quickened us together with Christ." On this Dr. Clark remarks: "God hath given us as complete a resurrection from the death of sin to a life of righteousness, as the body of Christ has had from the grave."

HIS MISTAKE

He moved up to the city,
When he'd made his little pile;
Built a house and had a garden,
Dressed his girls in city style:
He read the city papers,
He ate the city food.
His wife joined half a dozen clubs,
His boy became a dude;
But he left his religion in the country.

He took a dab in politics,
The city kind, of course;
He bought a high-powered auto,
It was faster than the horse.
He had a box at opera
And a lot of gilt-edged stock;
Built the bank right in the center
Of the city's finest block;
But he left his religion in the country.

The church just round the corner
Was of different brand than his;
So he visited the movies
Or spent Sunday at his "biz."
He knocked the city preachers
And he laughed at Sunday laws,
While his boy went to the mischief
And his girls were lost—because
He had left his religion in the country.

And when he took his journey
To the place where all men stand,
He walked up to the Golden Gate
As though he owned the land.
"I know you're from the city,"
Said St. Peter, with a sigh;
"And I'm sorry I must tell you
This is once you can't get by,
For you've left your religion in the country."—Sel.

BE noble! and the nobleness that lies in other men, sleeping, but never dead, will rise in majesty to meet thine own.—Sel.

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S. J. Lindsay, Editor and Manager.

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teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

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Editorials and Church News.

The news comes to us that Bro. Como Murphy is papa again, he being the proud father of a baby girl, Virginia Diana, born Jan. 2nd, Marshall, Ill. This name, of course, is for Grandma Murphy.

Will brethren please take notice that our subscription price is \$2.00 per year. As soon as conditions warrant we will return to the former price.

We spent the week following the closing of our meetings at Happy Woods by attending Bible Class on Wednesday night at the home of Bro. and Sr. Gus Landry in Hammond, La. Then on Sunday, Jan. 15, we spoke twice at Happy Woods. We spent one day with Bro. Geo. Siple near the banks of Lake Maripaus fishing. Caught some very nice catfish and perch, but since there are so few who can enter into the spirit of true fishermen, we refrain from telling more.

As we write, we are about ready to leave with Bro. Alfred Anthon for the Blood River neighborhood, near Springfield, La., for a week's meetings and upon our return we expect soon to leave here for Houston, Texas, to be with the brethren of that locality for a time. We will meet with them there in the home of Bro.

E. W. Moses, 1119 Kansas St. After our work is finished there we expect to return home about the middle of February.

REMITTANCES

S. H. Reeves; Mrs. Geo. Young; J. D. Jefferies; W. L. Crowe; Mrs. C. O. Hornaday; Geo. Smith; R. L. Davis; Mrs. Adelia Phelps; T. H. Durham; L. F. Britton; Gilbert Bottolfs; H. T. Cooper; Mrs. D. W. Brown; J. H. Gilruth; Delpha Snyder; Otto H. Momsen; Arthur Gilbey; Elizabeth Oakley; John W. Hutchings; H. M. Lucas; Wm. Fey; Mrs. Martha Crowe; George Claypool; Zenas Murphy; Ollie Bradley; R. M. Judd; Wm. G. Rothe; Mrs. S. C. Sonnichsen; T. A. Drinkard; Mrs. John A. Garard; J. T. Auld.

EMERGENCY FUND.

Mrs. Geo. Young	3.00
Wm. Fey	1.00
Wm. G. Rothe	5.00

Obituary.

J. T. Brotherton

"J. T. Brotherton was born in Ohio, Preble County, near New Paris, Nov. 8, 1838. Moved to Indiana with parents, Nov. 1, 1840, locating in Wells County, residing there until 1858, and moved to Wisconsin. Not satisfied, moved back the same season. On the way back father died. I was the oldest boy, and walking on my canes at the time. That broke us all up. Had nothing left except three yoke of old cattle, badly rundown, and nothing to feed them; nine in the family and nothing raised that season. I was the head of the family.

We all kept together until the rebellion broke out. Three of my brothers enlisted and I was left to take care of the family, and walking on my canes. My brother next to me lost his life in the war.

March 3, 1864 I married Miss Abigail Wright, which was the making of my life. Seven children were born to us—four boys, three girls. Three of our boys died in infancy. The two older girls were married, but died, each leaving one child in infancy at the time of their death. Two children, J. A. Brotherton and Mrs. Ora Ely, are left to me, with sixteen grandchildren and six great-grandchildren.

My wife died, Sept. 29, 1915, which left me a lonesome life.

I was baptized in 1872 by Bro. Halstead. My hope is in Christ, that when he comes he will give me the life he has promised me in his kingdom.

With love to all his dear ones."

The above, written by his own hand, was placed in an envelope and sealed, and his family instructed to hand it to me. Upon another slip of paper in the envelope he had written the following: "Bro. Conner,—Remodel this. Your brother in Christ, J. T. Brotherton. Hand very nervous."

I prefer to present it in his own language, as it is simple, and more expressive than it would be were I to remodel it after my own style.

All of our brethren who have visited the church at Roll, Ind., during the last forty years will remember Bro. J. T. Brotherton. When I first preached at Roll he was a very active business man, conducting the

principal general store in the village, together with managing his farm and other business; but he was never too busy with his secular affairs to attend the church services, no matter when such services might be conducted, and I cannot now recall a single time when I have held a church service there when his physical condition permitted, that he was not in attendance.

He was the chief financial supporter of the activities of the Roll church, and his wise counsel, genial and pleasant greetings and encouraging words will be greatly missed by the Roll church, his old friends and neighbors and others who have been accustomed to visiting that village and come in contact with him.

Bro. Brotherton was a remarkable man. When a small boy he met with an accident which resulted in one of his limbs becoming crooked and stiff at the knee joint, necessitating the use of a cane or crutch the remainder of his life. Regardless of this handicap, however, but with a determined will, a laudable ambition to succeed in life, and with a sunny disposition, by close application of business principles and tireless efforts he was successful in large measure. His success in the accumulation of material wealth was not allowed to hinder his progress in spiritual growth, however, his faith and hope continuing to occupy the uppermost place in his mind and affections.

He fell asleep in Christ, Dec. 31, 1921, in the 84th year of his age. He had endured many serious troubles and sorrows, and had passed several serious illnesses, his life hanging in the balances at times. But he came through it all and remained cheerful, sweet and optimistic, his faith and hope in God's word increasing with his years and experiences with life and its joys and sorrows.

A large audience, composed of relatives, neighbors and friends, filled the church at Roll to its full capacity, to pay solemn respect to his memory in memorial services, a large majority of whom had known him intimately from their childhood days. For fifty years he had labored patiently, hoped ardently and prayed fervently for the appearing and kingdom of our Lord, and now sleeps and rests in peace, awaiting that glad day.

L. E. Conner.

Notices.

Dear Mr. Lindsay:—

Have you ever stopped to figure out how the world gets the Bible?

The Bible is given to the world by the non-commercial, inter-denominational Bible Societies. The American Bible Society is the only one in America operating on a world-wide scale.

This Society is more than 105 years old. During that time it has issued more than 145,000,000 volumes of Scriptures in 150 languages and dialects and 12 systems for the blind. For the past ten years the average annual output has been more than 5,000,000 volumes.

The world is dependent upon this Society for about one-fifth of its total Bible supply.

The budget for the year is \$1,119,967. By far the greater part of this amount must

come from free-will offerings. Our Bibles are not sold at a profit.

Would you not like to have a share in this all-important work of supplying the word of God to every nation on earth?

Your contribution, whether large or small, will make you a partner in this great Christian enterprise, and will help us answer the crying needs that come to us from all quarters of the globe.

Yours sincerely,

Frank H. Mann, Gen'l Sec'y.,
Bible House, Astor Place, New York, N. Y.

New Port Richey, Florida.

Dear Friends in Christ:

With your permission I would like to advertise for and get in correspondence with some young married man who would like to go onto my farm of 480 acres in Elbert Co., Colorado. To a young Christian man of the household of Faith, I will make a proposition that I would make to a son. I have good buildings and the farm is quite well under cultivation. There is also an undenominational church house nearby, which I helped to build, where one can teach the truth if one is so inclined. The farm is about 125 miles west of the Stratton, Colo., church, and the Lincoln Highway nearly all the way between.

Respectfully,

J. W. Good,

New Port Richey, Florida.

Kennard, Nebraska, Jan. 8, 1922.

Dear Ones of the Faith:

We are two young girls who live in a small town where we do not hear much real gospel preached. We are both members of the church and wish in this way to become acquainted with other young people of the Faith. We will answer all letters, hoping that our correspondence will prove of benefit to each other.

Terresa Nelson
Valura Bates

Reports.

A Visit to New Orleans

On Wednesday, Jan. 11, Sr. L. and the editor spent part of the day in New Orleans. Among the places of interest visited the wharf attracted a good deal of attention. It is said that New Orleans has a wharfage of 42 miles. It is inferred that this includes both sides of the river. We saw a vessel loading coffee and flour for New York.

After this, we took a walk of many blocks through the old French section of the city with its streets so narrow that vehicles can barely pass. The old French Market was also visited and here, in the fish section, there were so many varieties of smell that it will take a full week to iron out the wrinkles on our better half's face, brought on by the things of which she disapproved. After leaving here we suggested a fish dinner. It will be a long time before we ask her to another fish dinner.

We visited the state museum and many other places of interest but were so tired out by noon that we were glad to get back to the depot where we could rest until time to make the return trip to Hammond.

Gypsy Smith, the noted evangelist, is giving the citizens of New Orleans some

plain talk along practical lines and stirring up things generally. Some wonder how he dares to say such harsh things in condemnation of the popular churches who are supporting him. We think it is easy to understand. They can stand his abuse as long as they are holding the bag that catches the game, for before he is through he will advise his converts to find a church home somewhere. This is a very popular thing among the big evangelists of today.

S. J. Lindsay.

Gospel Work in Kansas

During the past two months Bro. Crowe reports interest at several points in Kansas. At Rollins, Kans., he baptized seven recently, and started a Bible class. They are mostly young people, and would appreciate some tracts and Berean lesson helps. We hope some of our Bereans will write them and send them some tracts and literature. The names are: May Eastburn, May Evans, Tom Evans, Jasper Evans, Yula Evans, Isaac Romine and Chas. Eastburn. The address of all is Route 3, Chanute, Kansas.

Our funds for the evangelistic work are coming in slowly, and as a second meeting at all new points is more hopeful for results than the first meeting, we hope to receive sufficient funds to help up the meetings at these and other new points where interest is manifested. Send pledges or offerings for the work to

Lether Alexander,
Burlington, Kansas, Rt. 2.

Conference Report

The Second Annual Conference of the Church of God of South Texas, met at Riviera, Texas, January 1, 1922.

Bro. E. W. Moses, President, in the chair.

Opened by reading 23rd Psalm.

Prayer by Bro. W. L. Robbins.

Motion by Bro. J. M. Owens, and seconded by Bro. C. E. Robbins that, this Conference accept, and ratify the work done by the General Conference at Waterloo, Iowa. Carried unanimously.

Motion by Bro. W. L. Robbins, and seconded by Bro. J. T. Whitley, that this Conference ask for admission in the General Conference. Carried unanimously.

Motion by Bro. A. S. Bradley of Mullin, Texas, contained in a written communication, and seconded by Bro. C. E. Robbins of Riviera, Texas, that this Conference change the name of the South Texas Conference to that of The Texas Conference, also, that we hold the next conference at Warren Chapel, Coryell County, Texas. Carried unanimously.

Motion by Bro. J. M. Owens, and seconded by Bro. Rual Robbins, that the same officers continue over till the next Conference. Carried unanimously.

Moved and seconded that the Conference adjourn subject to call of the President. Carried.

J. F. Whitley, Sec'y.

The Sunday School.

By Alta King.

ELIJAH TAKEN UP INTO HEAVEN

Lesson 6.

February 5, 1922.

Lesson Text:

2 Kings 2:1-18.

2 Kings 2:1-8.

Golden Text: Be thou faithful unto death,

and I will give thee the crown of life.—
Rev. 2:10.

Memory Verses: Luke 9:30, 31.

For Study

Review: How did Elijah figure in the history of Israel in last week's lesson? Did this incident help, to any degree, in accomplishing the great purpose which God has to accomplish through the nation of Israel?

In this week's lesson we have, for consideration, the last event in Elijah's life among men. We shall first study the event itself so as to know just what happened, and then look for the typical significance that there might be connected with it. Can you think of a Scripture which encourages the study of the Jewish Scriptures that we might see the typical meanings in them?

Read 2 Kings 2:1-7. How do we know that Elisha knew what was to happen to his teacher? What evidence do we have, in these verses, that there was strong attachment and fellowship between these two men? How many times was Elisha's loyalty tested? Read the following Scriptures concerning the "sons of the prophets." 1 Sam. 10:5-12; 1 Kings 20:35-41; 2 Kings 4:38; 5:32; 6:1-7; 9:1-10.

The following extracts give us a possible explanation of who these prophets were. "The prophets from the earliest times lived in societies (1 Sam. 10:5) and, as members of such societies, were called 'sons of the prophets.' They were numerous and were to be found at Gilgal, Bethel, Jericho, and probably other places."—Cambridge Bible.

"These 'sons of the prophets' had fixed settlements and were supported, in part, by charitable gifts from the laity. It is only in a very loose sense that such communities can be spoken of as 'schools,' and the traditional idea that they were theological seminaries for the training of candidates for the prophetic office is altogether misleading."—Prof. Skinner.

Do you think the Scriptures read warrant the conclusion that these communities of prophets were theological schools? Think of various great leaders of the Bible. How were they trained and developed? Take, for example, such men as Elijah, Elisha, John the Baptist, Samuel and Moses.

Read verses 8-18. Note carefully all the details. It is not necessary to conclude that Elisha was asking for twice as much power as Elijah himself possessed. It is much more reasonable to conclude that he was asking for twice as much power as was ordinarily given to prophets in the beginning of their mission. How was Elisha to receive his answer? Was it entirely within Elijah's power to grant this request since he could not answer Elisha directly.

Note carefully to see if Elijah went up into heaven in the chariot of fire. What was accomplished by the chariot and horses?

Why did Elisha call Elijah the chariot of Israel and the horses of Israel?

Why have people come to regard this incident as proof of immortal soulism? How would you meet such an argument?

The possible typical meaning: Read Luke 9:27-36. Of what was the transfiguration scene a vision? (Luke 9:27; 2 Peter 1:16, 18.) Remembering the manner of Elijah's departure from among men of what, in the

kingdom, may Elijah be the type? To what would Elijah's crossing the river dry-shod correspond in the translation of the living saints into the kingdom? If this typical significance is true, whom, in the church class, would Elisha represent? Since Elisha also went across the Jordan dry-shod, how will these left ones be taken into the kingdom after they have been fitted by the period of terrible tribulation?

How will the separation of the saints, worthy of translation at the coming of Jesus, be accomplished? (Matt. 24:31.) Whom, then, would the chariot and horses that separated Elijah from Elisha, represent? (See also Psa. 68:17.)

Will the left part of the church realize the futility of searching for the translated ones? Is it not possible that some of their worldly friends and acquaintances will desire to make a search for them? Were the sons of the prophets intimately acquainted with God's purposes as were Elijah and Elisha?

Scripture Readings: 2 Kings 2; Luke 9:27-36; 2 Peter 1:16-21.

The Children's Lesson: The most that children will be able to gain from the story of this lesson is merely knowledge of Bible incidents. The typical meaning is beyond the comprehension of most.

For Class

Discuss, first, the story of the lesson so as to have all the details in mind. Watch for characteristics which fellowship with God had developed in these two men. Read Luke 9:27-36 and 2 Peter 1:16-21 and be sure you understand the purpose of the vision on the Mount of Transfiguration. Develop the typical meaning contained in the manner of Elijah's departure from among men. Do such lessons bring you into a fuller realization of the wonderful wisdom and knowledge of God? Was God giving glimpses of his future kingdom away back in the early history of Israel? What evidence in Luke 9:27-36 that Elijah and Moses knew about the King's sacrifice of himself in death on the cross?

THE FUTURE OF THE EARTH

WE read from Isaiah: "The Lord that created the heavens, God himself that formed the earth, and made it; he hath established it: he created it not in vain: he formed it to be inhabited," (Isa. 45:18). The Psalmist tells us that the Lord has reserved the heavens for himself, "but the earth hath he given to the children of men." David tells us the Lord has given the earth to man. Solomon tells us what class of men will inhabit the earth, (Prov. 10:30). We read: "The righteous shall never be removed, but the wicked shall not inhabit the earth." Thus we have the promise of him who created all things, of him who commanded, "Let there be light," and the fiery globe of heaven sent forth the glorious rays which rule the day; and the pale moon sent forth her silvery light dispelling the midnight gloom; and myriads of sparkling stars gleamed forth from the dark vault of heaven. The sun, moon and stars united to flood the earth with their glorious rays, in obedience to the divine command of him who said, "Let there be light." It is this great Creator who brings forth light and bids darkness flee, who decrees "The wicked shall not inhabit the earth, but the

righteous shall never be removed."

We believe that he who has performed such wondrous works will fulfill his promise to his children. Believing this earth to be our everlasting home, we are naturally interested to know something of the positions and occupations of its inhabitants in the future age.

Of the future government Zechariah tells us "The Lord shall be king over all the earth." Daniel tells us, "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these (earthly) kingdoms, and it shall stand forever." Isaiah's prophecy concerning Christ shows that the "government shall be upon his shoulder." According to the promise to Mary, Christ is to occupy the throne of his father David, and reign over the house of Jacob forever. This universal kingdom is to subdue and dash in pieces all corrupt kingdoms and governments.

As subordinate rulers Jesus promised: "To him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers," (Rev. 2:26, 27). David, referring to the breaking up of the heathen governments, says, "To bind their kings with chains and their nobles with fetters of iron: to execute upon them the judgments written: this honor have all the saints," (Psa. 149: 8, 9). When the apostles inquired concerning their positions in the future Jesus said unto them, "Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel." Thus we learn that Christ is to be King of kings; the twelve apostles are to have authority over the tribes of Israel, including the Jewish nation; the saints (they that overcome) are to have power over the nations of the world. Then will the redeemed sing the new song, saying, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests; and we shall reign on the earth," (Rev. 5:9, 10). Then will be fulfilled the national blessing promised through Abraham and his seed, which are Christ and his followers, (Gal. 3:27-29). "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper, and shall execute judgment and justice in the earth, (Jer. 23:5). Jerusalem is to be the capital city of the everlasting kingdom. "At that time they shall call Jerusalem the throne of the Lord: and all nations shall be gathered unto it, (Jer. 3:17). "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem, (Isa. 2:3). Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously, (Jer. 24:23).

Note the result of this righteous reign among the nations: "The nations shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more,

(Isa. 2:4). "They shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit: they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble," (Isa. 65:21, 22, 23). "The Lord hath sworn by his right hand and by the arm of his strength, Surely, I will no more give thy corn to be meat for thine enemies and the sons of strangers shall not drink thy wine for which thou hast labored; but they that gathered it shall eat it and praise the Lord, and they that have brought it together shall drink it in the courts of my holiness, (Isa. 62:8, 9).

From the above statements we might infer that mortgage holders, speculators, and lawyers will not flourish much under the rule of the righteous King. The wicked will not flourish under that righteous reign. We read: "Yet a little while and the wicked shall not be, yea, thou shalt diligently consider his place and it shall not be, (Psa. 37:10). And again, "Behold, the day cometh that shall burn as an oven and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch, and ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts, (Mal. 4:1-3). Yea, the righteous shall flourish under that glorious reign.

Your sister in hope of that day,

Sadie Skeels.

ACQUAINTANCE WITH GOD

By Lyman Booth

SINCE we are discussing Christ's Mission, it may be well to define the word "mission" as applied to his work.

It is generally understood to be the act of sending, or the state of being sent with authority for some special duty, or negotiation. The one sent with a mission or message is a missionary. The word he conveys from the sender to the one to whom it is sent, is the mission. The work which he is directed to do is also called a mission.

We will now examine the Scriptures to determine if Christ was sent on a mission; who sent him; to whom he was sent, and for what purpose.

In Jesus' memorable prayer, recorded in John 17:3, he said, And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. This is his testimony that God had sent him into the world. In the 18 verse, in speaking of his disciples, he says, As thou hast sent me into the world, even so have I also sent them into the world. In Matt. 10:40 he said to his disciples, He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. While many more passages might be cited to prove that Jesus was sent by the Father, we trust these will be sufficient.

To whom was he sent? In John 3:17 we read, For God sent not his Son into the world to condemn the world; but that the world through him might be saved. In 1 John 4:9, 10 John gives his testimony:

In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

By the foregoing we learn that Christ was sent from God—sent into the world that the world might be saved.

What was the message he brought from the Father to the world? In Luke 4:18, 19 Jesus said, quoting from the prophet Isaiah, The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised. To preach the acceptable year of the Lord. In the 43rd verse he further said to the multitude, I preach the kingdom of God to other cities also; for therefore am I sent. In Acts 13:26 Paul said, Men and Brethren, children of the stock of Abraham, and whosoever among you that feareth God, to you is the word of this salvation sent.

By comparing Christ's testimony with that of Paul we learn that the gospel which Paul preached, and the word of this salvation, to which Paul referred, are the same; for Paul, in the Roman letter, wrote, For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek. (Rom. 1:16.) If, as Paul says, the gospel is the power which God uses to save men, is it not necessary for all who desire salvation to learn what the gospel is, and its terms by which salvation can be attained?

In Luke 8:1 we read, And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him. Paul also says, in Rom. 10:15, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. From all the testimony that can be shown in the Scriptures it appears that the gospel of Christ and the glad tidings of the kingdom of God are the same, also the gospel of peace. They represent the message God has sent by his Son to the world of mankind, for the purpose of saving all who would believe his message.

Man is lost, and the Son of God came seeking to save that which is lost. Man is lost in sin, and Christ and his church are commissioned to go forth in the strength of faith and the power of prayer to his salvation. It was matchless love that stirred our Savior with Godlike compassion to seek and save the lost. Then let the Church and her ministers arouse every energy, that the way of life may be pointed out to a perishing race.

In Luke 24:25 Jesus told two of his disciples, as they were on their way to Emmaus and were talking about Jesus' crucifixion and the report of his resurrection, O fools, and slow of heart to believe all that the prophets have spoken. In the 44th verse he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. On one occasion, when Jesus went up to Jerusalem to a

feast of the Jews, among other things he told the unbelieving Jews, Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me. The Scriptures which he advised them to search were those contained in what we call the Old Testament, for the New had not been written at that time.

If his disciples had been thoroughly conversant with the Scriptures they would have known that it behooved Christ to suffer, and to rise from the dead the third day. If it were necessary for the people to whom he was speaking, to search the Scriptures, is it any the less needful for us to do so? We think not, and for this reason I now invite the reader's attention to a portion of them, both in the Old and in the New Testaments. The reader must not be surprised if he finds some thoughts somewhat different from his belief. If so, all I ask is to criticize them closely, and with unbiased deliberation. If, after sober reflection, he should be convinced that the doctrine herein presented is in accordance with God's word, please do not treat it lightly, for by his word we are to shape and determine our eternal destiny.

By referring to Acts 1:3 we learn that Jesus was seen of his apostles forty days after his resurrection, and speaking of the things pertaining to the kingdom of God. In the sixth verse the apostles asked him, Lord, wilt thou at this time restore again the kingdom to Israel? From Luke's account of what Jesus preached during those forty days, and the nature of the apostles' question we would conclude that the kingdom of God and the kingdom of Israel were one and the same.

With this thought in mind, let us canvass carefully the Scriptures to determine if it is a fact. In Gen. 49:10 it is written, The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Shiloh, means Messiah. In Heb. 7:14 Paul wrote, For it is evident that our Lord sprang out of Judah: of which tribe Moses spake nothing concerning the priesthood. In Rev. 5:5 the Revelator wrote: And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. By these three writers we learn: First, that there will be a lawful heir to the sceptre, and therefore to the throne of Israel. Second, that this heir would be of the lineage of David and the tribe of Judah. Third, that Jesus of Nazareth is the Lion, or king of that tribe, who will literally fulfill all the predictions written of him, if he has not already done so. He has fulfilled many and will complete the list in the future.

Now turn with me to Deut. 18:15 and you will find that Moses said to the children of Israel, The Lord thy God will raise up unto thee a prophet, of thy brethren, like unto me, unto him ye shall hearken. In the 18th verse it is written, I will raise them up a prophet from among their brethren, like unto thee, and will put my words into his mouth; and shall speak unto them all that I shall command him. In John 17:18 we learn that Jesus fulfilled this literally, for he said, For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst

send me. Moses wrote that he should be a prophet like unto himself. Moses wrote it because he was directed by the Lord to tell the children of Israel so. To be like Moses he had to be able to foretell coming events, and he also had to be a law-giver, because Moses was both a prophet and a law-giver. As Moses was a mediator between the people and the Lord, so Christ must also act as a mediator between his Father and the people—a mediator of that covenant which he taught as law, and also act as administrator of the same, and execute his own laws.

If you will read Acts 3:22 and 7:37 you will notice that Luke refers to the same statements. No one who has read Christ's words and works, can deny that he was able to foretell future events. Neither can one deny that he literally proclaimed the gospel of the kingdom, as the law of faith, the covenant of which he is the mediator. The conclusion is, that he will administer and execute the same literally and personally; for he said in his sermon on the Mount, For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matt. 5:18.)

Isaiah foretold his birth: Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isa. 7:14.) Matt. 1:18-25 shows it was literally fulfilled.

His birthplace was also foretold in Micah 5:2: But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Now turn to Matt. 2:5, 6 and also Luke 2:4, 7, and see how literally the prophecy of his birthplace was fulfilled. Matthew, in telling of his birth, quotes Micah 5:2, and Luke tells of his humble birth. Mary and her husband, Joseph, did not reside in Bethlehem, yet Jesus was born there in fulfillment of prophecy. Mary did not understand how the word of the Lord which the angel brought to her would be fulfilled, yet she trusted in his word. Its fulfillment was brought about through a decree of Caesar, which compelled all citizens to appear at Jerusalem on a certain day to be taxed. Mary and Joseph, at this critical period, journeyed toward Jerusalem that the king's command might be obeyed. Their way led through Bethlehem, at which place they arrived near nightfall, and because many others were there on their way to Jerusalem on the same errand, the inn was overcrowded before Joseph and Mary arrived. Therefore they had to lodge in the stable, and before morning, he who was to be King of the Jews, was born.

He was to be the seed of Jesse and of David. Isa. 11:1 reads, And there shall come forth a rod out of Jesse, and a branch shall grow out of his roots. In Psa. 132:11 David wrote, The Lord hath sworn in truth unto David: he will not turn from it; of the fruit of his body will I set upon thy throne.

The apostle Paul endeavored to impress this fact upon young Timothy's mind, and said to him, Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel.

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YE SHALL KNOW THE TRUTH

By T. A. Drinkard

AND ye shall know the truth, and the truth shall make you free.” (John 8:32).

With a clear understanding of his message Jesus seeks to convince his hearers that they are in bondage to sin, and in order to secure freedom therefrom they must understand and accept the truth. Notice: “Ye shall know the truth.” This seems to harmonize with Romans 10:14, which shows the necessity of hearing before anyone can “know the truth.” And not only so, but the Master calls our attention to another thought which it will richly repay us to consider, viz: “And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” (John 6:45). No man that has not “learned of the Father” is fully prepared to come to Jesus, as is shown in this statement. Between man and freedom stands the truth, which God uses to transform man from one condition to another. It is shown that man of himself is perfectly helpless, and needs assistance. Jesus stood ready to apply the healing balm. He sought to show them that, “Whosoever committeth sin is the servant of sin,” (John 8:34), and that to become free they had to accept the truth, which was able to bring results. Paul brings the same thought to bear in his Roman letter, namely, “Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.” (Rom. 6:17, 18). If it was necessary that truth be taught then to convince and save the people, you will find it is just as essential today. The truth has lost none of its saving qualities, since it was given. If anything, we have become guilty of neglect in zeal to preach it in its purity and simplicity, and to demand that it is taught. May we teach the pure word of God everywhere. If you and I neglect our duty, we need not expect the crown of righteousness reserved for the faithful.

IN looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or encounter all its crosses at once. One moment comes laden with its own little burden, then flies, and is succeeded by another no heavier than the last: if one can be sustained, so can another and another.
—Selected by Alice B. Curtis.

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PALESTINE GLIMPSES

A SCENE is more deeply impressed upon our mind by light and shade than by its outline. Even the seasons of the year are better remembered for their color than for their climatic changes. This is particularly true of Palestine. The color of the land, once seen, can never be forgotten.

Every landscape changes color, of course, with the time of the year, but the sand, the rock, the bare mountain, and the lake are almost unchangeable. It is these that give the color character to Palestine. Its sand is always white as lime. Its clear-cut, sharp-edged rock is always light brown. Its bare mountain is generally a purple-hued canvas hung with red, black, and yellow ribbons. And its lake—a green bowl, filled with clear blue fluid.


Judea is all mountain and stone. Of course, you find mountains and stones throughout the country; but in Judea all other objects—town and village, plain, field, and stream—all seem engraved upon a rock and inclosed within a frame of mountains. Then one observes what may be called local and temporary color. Dark brown barley plains around Gaza. The Sharon plain, olive green and gold tinted, with orchards and vineyards. The red spotted plain of Esdraeldon, as though painted with the blood of the nations who fought here their sanguinary battles.

There are mountains in Galilee, too—where are they not in Palestine?—but their outlines are finer and fainter. Their edges are usually softened by lines of olive trees. They impress you rather with mildness than with strength, as though they felt somewhat humiliated in the presence of their lord and master, the gray headed Hermon.

The top of the Hermon is white, but its whiteness is intensified ten-fold when the clouds—the Bedoins of the sky—tired from wandering, descend upon the head of the gray giant to pitch their white tents. Then the brightness is a radiating stream of molten lava. Perhaps this is his way of letting the hills of Moab and the lake of Kinereth know of the visit of his eminent guests. Sometimes the hospitable Hermon weeps for joy—in long trails of liquid silver, down upon the plain below.

If the color of France is gay and alluring; if the color of Italy is dazzling almost to provocation; the color of Palestine is dim, subdued, modest, and delicate. Actually, I never saw colors in Palestine—always semi-colors, shadings, nuances. The country is not an oil painting, but a water-color. Palestinian landscapes never excite; they always soothe and caress. Whether you look down a purple-green olive valley or you see a stratum of chalk or terra cotta, or a flesh-tinted furrow of freshly ploughed earth or you look into the bluish translucent water of the Kinereth or the clear

Trust

 HE camel at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest again!

Thou too, O traveler, to thy knee
When daylight draweth to a close,
And let the Master lift the load
And grant repose!

Else how could'st thou tomorrow meet
With all tomorrow's work to do,
If thou the burden all the night
Dost carry through!

The camel kneels at break of day
To have his guide replace the load,
Then rises up anew to take
The desert road.

So, pilgrim, kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear!

—Sel.

green fluid of the Dead Sea—the shades are always fine and delicate.

But faint and delicate as are the colors of the country, they are not so at the expense of vividness and clearness. You see a distant mountain range, thirty or forty miles away, its outlines distinct, its edge clear-cut, the faint color only lending to it the additional charm of a dream-like region. These far-off vistas are the most delightful sights in the country, and you see them wherever you go. Altogether there is an atmosphere of mystery and a suggestion of "something beyond" in all its vistas and landscapes.

To what extent climate and landscape influence human mind and character is not yet fully established, but if one were successively to visit England, France, Italy, and Palestine, he could easily guess, it seems to me, why the one country is more likely to give us philosophy, the other aesthetics, the third music, and the fourth intuition or prophecy. Palestine's high hills, its abrupt valleys, its sharp rocks, its dark caves, the silence of its neighboring desert, and the stillness of its legendary nights, its thousand-hued sunrise and sunset, its pale dreamy moon, and its big bright stars—all compel musing and contemplation, introspection, and the admiration of the anonymous Master of this marvelous work of art.

Jewish psychology is still attuned to the Palestinian climate and character. Is this perhaps the reason for Jewish tenacious and unswerving love for the country? Who can tell? The New Palestine.

This delightful sketch was written by a keen observer and artistic visitor to Palestine, Mr. P. M. Raskin. It is one of a series in the New York Evening Post, reprinted in The New Palestine. Who of us

have not wished to visit the scenes of our Savior's life? This description will not lessen our desire. If we are faithful, each of us will see the promised land, and from a much more favorable viewpoint than that of a mortal tourist.

J. S. Lyon.

PARABLES OF SAFAED THE SAGE The Parable of the Platform Seat

THERE was an evening when the sun had set, and I and Keturah had had our dinner, and I was at peace with Keturah and with all the world. For I had removed my shoes, and put on my slippers, and hung up my coat, and I sat in a jacket, reading a new book that I wanted to read before anyone should ask me, saying, "Hast thou read it?"

And Keturah spake unto me, saying, "Is not this the night that they have the great meeting in the opera house in favor of the readjustment of the universe?"

And I said, "Keturah, why art thou forever taking the joy out of life? I had forgotten that meeting, and now, behold, I must go."

And she said, "Thou hast a platform ticket, and art to sit up on high, and support the cause."

And I said, "I would far rather sit here in a comfortable jacket than to put on my long black fireless cooker and sit on high."

For he payeth well who hath a platform seat. For he must not yawn, no matter how long the meeting is, nor how dull the speeches, and he cannot slip out unnoticed. Moreover, there is always a possibility that some speaker will fail, and the chairman will say, "We have with us tonight a gentleman who hath not expected to be called upon, but we know that he is always ready to say a good word on behalf of any good cause."

And I considered why there are any platform seats, and why they do not fill them with effigies of George Washington and Benedict Arnold and other distinguished men.

But Keturah said, "Now be silent: for I know thine heart. He can despise platform seats who hath them, but thou knowest if they had not been sent, and thou hadst seen the platform filled with men thou deemest no wiser or better than thyself, thou surely should have noticed it. Wherefore put on thy fireless cooker and go, and try to look wise: for that is why they want thee on the platform."

And I did even as she said. And it was a good meeting, on behalf of a good cause.

—Sel.

A GENTLE straightforwardness of action, a kind sincerity of speech—these are the marks of the simple life which is within.—Henry Van Dyke.

IS IT TRUE?

By Rufus A. Curtis

IS it true that probation and mercy are limited to the present and past ages?

Many good people, even among those who tenaciously hold to the doctrine of Jesus' personal return to earth, to inaugurate his endless reign upon "the throne of his father David," believe that when that august event takes place, probation ceases, and mercy, having accomplished the object for which it was manifested, will be forever withdrawn. (Acts 9:11; 1 Thess. 4:16; Isa. 9:6, 7; Luke 1:30-33.) This view seems to minimize God's "manifold wisdom," and to circumscribe his "eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:10, 11.)

Let us not follow the example of Israel in the wilderness. "They remembered not his hand," whose omnipotence had led them out of Egyptian bondage, and had miraculously supplied their wants day by day. They grieved him in the desert. "Yea, they turned back and tempted God, and limited the Holy One of Israel." (Psa. 78:43.) "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." (Isa. 59:1.)

The "great salvation" unfolded in the Scriptures reveals "a great high priest," "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 2:3; 4:14; 7:24, 25.) "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." (John 3:16.) "How shall they believe in him of whom they have not heard?" (Heb. 10:9-14.)

Light and responsibility go hand in hand. (James 4:17.) "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him will they ask the more." (Luke 12:47, 48; 16:10.)

The question propounded by Abraham,—"Shall not the Judge of all the earth do right?"—admits of but one answer, and that an affirmative one. (Gen. 18:25.) For the past six thousand years, Jehovah has been selecting a "little flock" "out of every kindred, and tongue, and people, and nation," as his royal cabinet, to whom he will grant the unparalleled honor to sit with Jesus on his throne of world dominion, "in the ages to come," exercising "power over the nations." (Luke 12:32; Rev. 5:9, 10; 3:21; Eph. 2:7; Rev. 2:26.) Through this divinely appointed agency he designs to bless "all families of the earth." (Gen. 12:3; 22:18; 26:3-5; 28:10-15.)

This constitutes the very kernel of "the gospel" message,—the blessing of "all nations," through Abraham's seed,—Christ and his true followers. (Gal. 3:8, 9, 16, 26-29; Col. 1:18.)

During the Millennial age, or "times of restitution," "men shall be blessed in him: all nations shall call him blessed." (Rev. 20:4, 6; Acts 3:19-21; Psa. 72:8, 11, 17-19.) When our minds grasp the scope of the gospel message, concerning earth's com-

ing King, and his "everlasting kingdom," we will be made to rejoice because of the "good tidings of great joy, which shall be to all people," which it discloses. (Isa. 61:1-3; Luke 4:18; 8:1; Acts 28:22, 23; John 18:37; Acts 17:7; Dan. 7:22, 27; Luke 2:10.) This kingdom that God will establish "under the whole heaven," for Christ and the saints of the most High, will neither be ephemeral in character, or local in power; but will be enduring as the sun, and will affect "all people, nations, and languages." (Dan. 2:44; 7:14, 22, 27; Psa. 89:34-36.)

Our heavenly Father's plan is a progressive plan. As in nature, we have "first the blade, then the ear, after that the full corn in the ear;" so in the stupendous plan of human redemption, agencies have to be developed for the accomplishment of his purpose to fill the earth with his glory, and to people it with righteous and deathless beings. (Mark 4:28; Num. 14:21; Psa. 72:19; Isa. 11:1-10; 60:21; Prov. 2:21, 22; Luke 20:35, 36.)

Unless "God himself that formed the earth and made it," and sent it forth from his creative hand, amidst the sisterhood of worlds, has changed his original plan, it will "be inhabited," and not created "in vain." (Isa. 45:18.) God will yet gather all nations and tongues; and they shall come and see his glory. He has said, "I will set a sign among them, and I will send those that escape of them unto the nations, . . . to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." (Isa. 66:18-20; Mal. 1:11.) God is selecting the materials for his glorious kingdom, and restitution work of "the ages to come," in which will be manifested "the exceeding riches of his grace in his kindness toward us through Christ Jesus." (1 Thess. 2:12; Eph. 2:7.)

God has a special salvation for "those that believe"—a salvation to "glory, honor and immortality"—but that fact does not militate against the statement that he "is the Savior of all men," from Adamic death, entailed upon the race "by one man's offence." (1 Tim. 4:10; Rom. 2:6, 7; 5:12, 17, 18; 1 Cor. 15:21, 22.) We are explicitly informed by the word of God, that he "will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:3, 4.) This is just what we might expect from our merciful Father, who "so loved the world," that he has made ample provision that "every man that cometh into the world" will, in his "due time," be benefitted by "the true Light" he has sent to be "the light of the world," not to "condemn the world; but that the world through him might be saved." (John 3:14-17; 12:46-48; 8:12; 1 John 2:2; John 1:29; Ezek. 34:7-16; Luke 19:10.)

Our faith vitalized into action, in the manifestation of "good works," is compared to a lighted candle, placed "on a candlestick," or "a city that is set on a hill that cannot be hid;" but so far from our "light" being extinguished when our heirship is merged into possession, and we actually inherit the kingdom, we shall then "shine forth as the sun in the kingdom," with enduring honors. (James 2:20; Matt. 5:14-16; James 2:5; Dan. 7:22, 27; Matt. 25:31-34; 13:41-43.)

What glorious possibilities await the little flock when their "trial" of faith, and "manifold temptations" are ended, and, as

"kings and priests" with their adorable Redeemer, they enter upon their "high calling," of subjugating and blessing "all nations." (Luke 12:32; 1 Peter 1:6, 7; Phil. 3:14-17; Psa. 2:6-12; 149:5-9; Rev. 2:25-27.) When God's "judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9; 2:14; Psa. 67:7; Zech. 2:10-12; 8:20-22.) "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." (Psa. 86:9.) The forgiveness of sins is not restricted to this age. (Matt. 12:31, 32.)

"Simeon hath declared how that God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:14-18.) As a result of the benificent rule, and priestly intervention of the "little flock" of "kings and priests," during the millennial age, we behold "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, (which) stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9, 10.)

"Now the world is full of suffering,
Sounds of woe fall on mine ears,
Sights of wretchedness and sorrow
Fill mine eyes with pitying tears.
'Tis the earth's dark night of weeping;
Wrong and evil triumph now:
I can wait, for just before me
Beams the Morning's roseat glow."

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13:12; Psa. 30:5; Eph. 6:10-17.) God's righteous will will yet be done on earth, as it is now done in heaven. (Matt. 6:10; Psa. 103:20, 21.) Our heavenly Father has sworn by his deathless existence: "But as truly as I live, all the earth shall be filled with the glory of the Lord." (Num. 14:21.)

"There's a wideness in God's mercy
Like the wideness of the sea,
There's a kindness in his justice
That is more than liberty."

"For he knoweth our frame; he remembereth that we are dust." (Psa. 103:8-17.) God's "beloved Son" has left "us an example," that we should "follow in his steps." (Luke 9:35; 1 Peter 2:21.) His dying request of his Father, concerning those who crucified him, was "Father, forgive them: for they know not what they do." (Luke 23:34; Acts 3:17; 1 Cor. 2:8.) To the penitent woman taken in adultery, who was brought before him, after her sanctimonious and hypocritical accusers, "convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst;" he said unto her, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn

thee; go, and sin no more." (John 8:1-11.) I register it as my solemn conviction, that Jesus' "compassion" for "the multitudes" is not exhausted yet, neither indeed will it be, as long as there are sheep "scattered abroad," "having no shepherd." (Matt. 9:35-38; Mark 6:35; Isa. 53:6; Matt. 18:10-14.) Any system of mercy and pardon, that can save the "chief" of sinners, because of ignorance and unbelief, is well qualified to save those of less degrees of guilt. (1 Tim. 1:13; John 9:41.)

All the exhortations, pleadings, and invitations, of the Church of God, during the gospel age, emanates from a "chaste virgin," "espoused to one husband," even "Christ." (2 Cor. 11:2.) When Christ, the absent "bridegroom cometh," and "the marriage of the Lamb" takes place, the espoused "virgin," having then become united to the "one husband" of their betrothal, she, as a "bride," conjointly with the Spirit, will send forth the world-wide invitation, "Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." (Matt. 25:5, 6, 10, 13; Rev. 22:17.) With such a glorious outcome, of the marvelous plan of human redemption, well might "ten thousand times ten thousand, and thousands of thousands" of angels be heard, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and in the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." (Rev. 5:11-13.) "Now to him who is above all things, being mighty to effect far beyond what we ask or think, according to that power operating in us, to him be glory in the congregation, by Christ Jesus, to all the generations of the age of the ages. Amen." (Eph. 3:20, 21. Emphatic Diaglott translation.)

"A better day is coming,
A morning promised long,
When truth and right, with holy might
Shall overthrow the wrong.
When Christ the Lord shall listen
To every plaintive sigh,
And stretch his hand, o'er sea and land,
With justice by and by.

"The boast of haughty tyrants
No more shall fill the air,
But age and youth shall love the truth
And speed it everywhere.
No more from want and sorrow
Shall come the hopeless cry,
But war shall cease, and perfect peace
Will flourish by and by."

THE FUTURE AGE

I AM expecting this earth, which the Good Book says shall abide forever, to be filled with the knowledge of the Lord as the waters do the deep, but I expect it will be a long time before that takes place, viewed from the standpoint of time and not eternity.

Jesus is coming, and when he does come he will begin the great work of transformation that he will carry through successfully to its ultimate goal during his reign through the ages, for he is to reign until he hath put all enemies under

his feet, for he is to gather out of his kingdom all things that offend. During this long reign his government and peace shall increase—no enemies shall be able to stop it. He shall not then judge after the sight of his eyes, neither reprove after the hearing of his ears.

I am not looking for this glad time to begin as soon as many who write or talk to me. To me the time is quite definite and yet not far off. The Book talks to me of 1933-35, but the Stone Book puts it from 1935-37. I prefer the latter, for I think our chronologies may be that much in error as to the former. If it should be as early as 1933 or as late as 1937 it would be the close of the conflict portrayed in Ezek. 39, and also Zech. 14, and these certainly seem to synchronize with the seventh vial of Revelation.

We seem to be in the developing time of the three unclean spirits that are to go forth "unto the kings of the earth, and the whole world, to gather them to the battle of the great day of God Almighty." And at this point the Revelator puts in a parenthetical statement of something to occur that is related to the main subject only in a chronological way, and that statement is: "Behold, I come as a thief," etc. Then he immediately takes up the main subject: "And he gathered them together into a place called in the Hebrew tongue, Armageddon." And then comes the last great conflict of this age that the disarmament conference is trying to avoid, but which they never can accomplish. The hand-writing is on the wall and it includes the whole world and no nation can escape. There is no doubt that it is the time of Jacob's trouble. But God will save them from utter destruction.

There is no doubt in my mind that the parenthetical statement includes 1 Thess. 4:14-17. It will be blessed to be in that company. But if we are it will be because we "have put on the new man which after God is created in righteousness and true holiness;" "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time;" "being born (or begotten) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." "If a man love me he will keep my words." "By this we know that we are the children of God, when we love God, and keep his commandments." "For this is the love of God, that we keep his commandments."

"This is the love of God, that we keep

his commandments." We are to be doers of the word. We are to bridle our tongue, and the man that offends "not in word, the same is a perfect man, and able also to bridle the whole body."

These are some of the things necessary to a perfect unity with God and his Son Jesus Christ. And we may know all if we study God's word and want to know it. Are we willing to pay the price?

May God bless you throughout the year upon which we have just entered.

Sincerely,

S. H. Reeve,

South Eliot, Maire.

ACQUAINTANCE WITH GOD

By Lyman Booth

ZECHARIAH prophesied of Christ's coming as a king. (Zech. 9:9.) Rejoice greatly O daughter of Zion; shout, O daughter of Jerusalem; Behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Three of Christ's apostles mention the fulfillment of this prophecy. Please turn to, and read, Matt. 21:1-16; Luke 19:20-40; John 12:12-17. Now think of Israel's future king riding, without any difficulty, an animal which had never been ridden! Perhaps without saddle or bridle. Five hundred years had passed between the time of the prophecy and its fulfillment. Two vast streams of people had met in the City on that day—one going out the gates through the garden of the vines and palms that lie on the southern slope of Olivet. They cut long branches as was their custom at the feast of tabernacles, and then they went toward Bethany with shouts of welcome. The other stream came forth from Bethany where they had camped the night before. It was when these two streams met that they beheld an amazing spectacle—their king riding a most humble beast. Toward Jerusalem they all journeyed, Jesus riding in their midst. Some went before and some followed, and all were shouting glad hosannas and waving palm branches. They hailed him as their king—their Messiah. He accepted the title and received their homage. They bestowed upon him all the honors they could. They had no fancy colored flags, no brass band, no martial music: but they had many of nature's emblems of victory, viz: Palm tree branches, which they waved above his head. They carpeted his pathway with their outer garments. They moved forward pouring forth their acclamations of praise, and filling the air with hosannas in honor of their Messiah.

Prior to this event, our Lord had refused all demonstrations; but on this occasion he seemed to yield with evident satisfaction to the acclaim of the multitude, because he knew it was but the fulfillment of prophecy. He considered it necessary that he, as the Messiah, should enter the City in regal splendor and dignity. At this demonstration, by the multitude, Christ's disciples became elated with joy and shouted the cry of "Blessed be the kingdom of our father David," at which the self-righteous Pharisees were very greatly displeased, because they considered it a national insult, and, wishing to prevent any further demonstration, asked

(Continued on page 142.)

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S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Word comes to us of the marriage of Bro. Ophir Claypool, of Marshall, Ill., to Miss Opal Davis of the immediate neighborhood a few days before Christmas.

REMITTANCES

Mrs. Elizabeth Mackie; Dorothy Lyon; Wm. Platts; A. K. Richardson; Mrs. Margaret Moore; Mrs. Mary Alexander; Mrs. Chas. Bloomquist; Dewey Richardson; Mrs. Katie Gordon; H. E. Turner; Anna E. Drew; Mrs. S. A. Horn; Mrs. E. L. Johnston; Mrs. M. A. Woodward.

EMERGENCY FUND.

A. K. Richardson	6.00
Ada Drew	1.00
Mrs. E. L. Johnston	1.00

Notices.

To the Nebraska Brethren

As president of the Nebraska Conference Board, I am writing this article to let all know what the Board has done, or rather have tried to do, as it is not much that we have accomplished so far.

After corresponding with Bro. Anderson with the view of hiring him as Evangelist, I took the matter up with the others of the Board and the churches. While all seemed to be in favor of Bro. Anderson, there was some doubt as to whether we could support him, owing to the fact that money is so short. So, taking everything into consideration, as some suggested, we thought it best not to hire a preacher until spring. Possibly things will look better by that time.

Now, we can secure Bro. Anderson's services in the spring, if we give him a definite answer as soon as possible. We had thought to personally visit all the churches and take up this matter with them, also the finance question, and see if we could arrange a better system than the one we have at present. As it seems to be an impossibility at this time, I am going to ask each one who is interested in the Lord's work to write me or the Treasurer, Bro. G. V. Misner, Edison, Nebraska, stating how much they are willing to pay, either by the month or for the year.

Now, brethren, we realize that times are hard and money is scarce, but this is the Lord's work and we should not neglect it. Time is short, so let us go to work with a firm determination to do something and with a zeal to win.

The church at Moorefield have subscribed very liberally, a number agreeing to pay so much a month. While I realize that some cannot do this, yet, I believe it the better plan. Now, brethren, please give this your prompt attention, as the Board must have your encouragement as well as your financial support.

Yours in the Master's service,

J. E. Cowles,
Stratton, Colorado.

Obituary.

Rosa E. Wiseley

Mrs. Rosa E. Wiseley died suddenly at her home, between 9 and 10 o'clock, Monday evening. After putting her children to bed, she retired, but complained to her husband of being cold. He went to her and found she was seriously ill, and called a physician, but she soon passed away, from heart failure. She had lived 33 years 4 months, and 21 days.

She was the daughter of Asa O., and Leomma Roose, and was born Aug. 25, 1888, in St. Joseph County, this state. Her family moved to this county in her early childhood and her life has been spent in our midst. The relations of the parental home had always been very happy and congenial. The mother has been an invalid much of her life which placed the responsibility of home keeping largely upon the four daughters. The only brother, Scott, in the family, died at the age of eight months. The father was taken away from them in the spring of 1919 by a very sad and painful accident in which he was crushed, by a large stone, in the pit he was digging to bury it.

She was married to George F. Wiseley, June 14, 1916, and they went to housekeeping on a farm just east from Argos where they have lived, and where she died. To them were born three children, namely: Berden Roose, Earnest Hollis, and Lou

Janet. They had the misfortune of losing their home and most of its contents by fire in February 1921, and now comes the greatest loss of all to the husband and children in the death of the wife and mother, and leaves the home desolate indeed. The little daughter was but five weeks old, and the bereft family has the deepest sympathy of the community.

Sister Wiseley was converted and baptized, Jan. 16, 1909, by Eld. S. J. Lindsay, and united with the Church of God where she was a faithful member at her death. In her girlhood days she was actively engaged in the Berean Bible School work, and other activities of the church. Since her marriage she has been so occupied with her home duties that her religious life was only reflected within the home circles of her friends and relatives with an occasional article written for the church papers. Her disposition of Christian spirit found expression in her every day walk of life even towards her domestic pets, and most emphatically towards her husband and little children. She had taught those little ones, God had given her, something of revelation and the hope held out therein. Her eldest son has said, "Jesus will come next summer and raise mama up." What sweet, innocent, substantial faith she had instilled into his young mind. She was so rejoiced over the advent of her little daughter, and had remarked to her mother how well she felt and how nicely the baby was growing. How appalling it is that death should so rudely knock at her door and tear her away from the nursing babe. Oh death! Arch enemy of mankind! Who shall deliver us from thy bondage? Thanks be to God! Through Jesus Christ our Lord, we shall be delivered.

She leaves her husband, George F. Wiseley, and her three little children of her own household; and her mother, Leomma Roose, and three sisters, Miss Leora Roose, Mrs. Heber Puterbaugh, and Mrs. Dean Nellans, to mourn her death.

Funeral services were held from the Church of God in Argos, Thursday, Jan. 19, 1922, at 2 o'clock P. M. The house was filled to overflowing with her many relatives and friends to pay a tribute of respect to her memory. Burial was made in Maple Grove Cemetery where she rests till the summer time of the Millennium, when "Jesus will raise up mama."

D. E. VanVactor.

Reports.

Report from California

There has been another red-letter day for the Church of God that meets each first day in the little brick chapel on 42 St. near Moneta Ave. Two more were baptized into the all-saving name by the writer, Sunday, Jan. 15th, and we are glad to introduce to the Household of Faith, Bro. John Orchard of Los Angeles, and Sr. J. F. Pattee of Pasadena. These, with Bro. and Sr. Loomis who were recently baptized here and Bro. and Sr. Edmister also of Pasadena and Bro. Greenslit of Los Angeles, were given the right hand of fellowship following the baptismal service.

Next Sunday as many as can will go to Pasadena where, at Bro. Loomis' home on Oak Knoll Ave., we will have preaching

service followed by the observance of the Lord's supper.

The good work of proclaiming the gospel of the kingdom is steadily making its influence felt in this place. New faces appear nearly every Sunday morning. There is a genuine interest manifested in the S.S. work, also in the Berean Class, which meets every Thursday evening at different homes, and where all interested in Bible study are cordially invited to attend.

Several here, and at other places, have signed the N. B. I. ratification blank, and are delighted to know such an effort is being made by our people. Two young men have expressed a desire to study for the ministry when such an opportunity, through the N. B. I., presents itself. A recent letter from Bro. F. L. Austin tells of the good work being done in Texas, and the splendid results of ratification when it is all explained to them and they understand the object of the movement. Brethren, pray earnestly for the Lord's work here and elsewhere, that, should the Master come soon, or delay his coming, he should find no idle ones in his vineyard; "for unto whomsoever much is given, of him shall be much required." Christ said that, and he always meant what he said.

Yours in the work,

M. A. Woodward,

1020 S. Burlington Ave., Los Angeles, Calif.

P.S. Anyone from the states east of us who have friends here who would like to get in touch with us, drop us a card. Sr. Railsback is always ready to use her car in the good work of gathering in all who wish to come. We have two parties to call on this week.

A Report

After a few days of rest at the close of the Hammond, La., meetings, we went on Monday, Jan. 16, with Bro. Alfred Anthon to a point near Springfield, La., where he has been doing a missionary work for some time. Here we made our home and held our meetings in the home of Adam Lobell and wife and where we were most cordially and hospitably received. This is a good field for work and more credit is due Bro. Anthon than he will probably ever get in this life. He is a hard worker and, seeing what he has done, we love him the more.

On Sunday we closed by baptizing Mrs. Lulu L. Lobell and Mrs. Nancy I. Richardson, both of whom receive mail at Springfield, La. We are glad for these additions to the household of faith and recommend them to the love of the brethren.

It is this class we would like to devote our time personally and with the Herald. It occurs to us that we spend entirely too much time preaching to those who know as much as we do and in the paper chewing over the old controverted points that never have been settled and never will be settled in spite of all the bitterness aroused by it, while millions of people in the United States have never heard the first principles of the gospel. Yet we think we are doing heavenly service by chewing over to each other the favorite texts and spinning our threadworn logic to show that we beat the other fellow.

Brethren, wake up! The Lord is near and yet, in this land of Bibles, there are millions who have never heard a gospel sermon and who know nothing about a

people professedly preaching these things.

These two mothers whom we baptized at this point have growing families and their chief interest lies, not in deciding whether it is tweedle-dum or tweedle-de in hair-splitting religious differences, but rather in the teachings of Scripture that give them comfort and consolation in their many trials. They need the nourishment that will build them up. Brethren, do you agree with me that we should spend more time and space in a missionary effort?

S. J. Lindsay.

Report

I have received money from the following persons for preaching to isolated members:

H. S. Hunt	5.00
Mrs. M. B. Stewart	1.00
Mrs. J. Walrath	1.00
Mrs. Ethel Chesnut	1.00
Mrs. Martha Argent	2.00
Mrs. L. Kithcart	1.00
O. H. Momsen and daughter	6.00
A Canadian Sister	1.00
C. E. Anderson	5.00
Ada M. Eldredge	1.00
N. K. McGugan	1.00
J. W. Williams	.50
Nelson Morton	.50

Total 26.00

Thanks for this amount. If I have overlooked anyone please correct me.

Yours for truth,

E. O. Stewart.

Morrilton, Ark.

Report

Bro. Drinkard gave us five very interesting sermons recently. The crowd was small, as the weather was bad. We expect him back in Marathon, Iowa, in the near future.

We also give our thanks to Bro. A. M. Jones. He is with us the first Sunday in each month.

Your sister in the Faith,

Mrs. Edith Titus.

Letters.

My dear brother in Christ:

Please notify the brethren through the Herald that my present address is 315 Barron St., Waco, Texas. I am here having a cancer treated. If any should wish to help me a little it will be thankfully received.

I am your brother in hope of Life Eternal when the Life-Giver comes.

John Weeks.

The Sunday School.

By Alta King.

ELISHA AND THE SHUNAMMITE WOMAN

Lesson 7. February 12, 1922.
Lesson Text: 2 Kings 4:8-37.
2 Kings 4:8-17.

Golden Text: Distributing to the necessity of saints; given to hospitality.—Rom. 12:13.

Memory Verses: Rom. 12:9, 10.

For Study

Review: Recall, briefly, last week's lesson and its possible typical meaning. How does study of the types in the Jewish Scriptures bring us into closer contact with God and his purposes? (Rom. 15:4; 1 Cor. 10:11.)

In this week's lesson we consider some of God's works through Elisha, who was appointed to take the place of Elijah in the affairs of the nation of Israel. The power of God, manifested in hatred of sin and disobedience, is largely emphasized in God's revelations of himself to and through the nation of Israel. But in God's dealings with Israel we also have incidents which reveal the love and gentleness of God—not that God, revealed through judgments as the hater of sin, is not the God of love. Sin is detrimental to man's highest development, and God's hatred of it is love toward man, but it is a manifestation of love that is not grasped as love by the sinner until God's hatred of sin, manifested in judgments, results in the humility of man which, in turn, results in the peaceable fruits of righteousness. (Heb. 12:11.)

In this week's lesson we have a beautiful incident in which God's love is manifested through his prophet, Elisha, in gentleness and in what we may term positive kindness.

Read or relate the whole story as found in 2 Kings 4:8-37. The story, perhaps, contains no particular typical meaning, or what we are wont to extol as deep doctrinal truths, but it does depict one of the deepest and most far reaching truths, and the most difficult for the human mind to absorb—the simple truth of kindness and love as the fundamental attitude of God toward man and, ultimately, of man toward man.

Note carefully the woman's character. Show that the qualities of her character harmonize with qualities exhorted by Jesus and the apostles. Why could God manifest love to this woman in the manner he did, rather than through harsh measures?

What evidence in the story, that kindness in one person calls forth kindness from another?

How did the woman tell Elisha that she had no reason for presenting her needs to the king? (Verse 13.) How were children regarded by God-fearing Jews? (Psa. 127:3; Deut. 6:7.; 2 Tim. 1:5; 3:15; Luke 18:15, 16.) How do heathen and people ignorant of the character of God regard children? (Jer. 32:35.) Note here we have the Jews as they were out of fellowship with God.

To whom did the woman's mind instinctively turn in her hour of trouble? Had she learned to look to him as a source of sure help? Had she learned to regard God, in some degree, as a father? Did this conception of God shine out in her own life? Does man's conception of God have any tangible effect upon his life and attitude toward man?

What was the source of Elisha's power to restore life? How did he get in contact with that source?

It is a little difficult to see Elisha's purpose in sending his servant, Gehazi, on ahead with the staff. The following extract offers possible explanations:

"Gehazi, Elisha's servant, was probably

a much younger man, and there was need of haste, since in that country decomposition sets in speedily after death, and burial is immediate. Elisha may have thought that his staff, in Gehazi's hands, could restore the child to life, and so he sent him off with it post-haste, bidding him to greet no ceremonious salutations of the East. Or, he may have merely wished to get rid of the servant that he might comfort the Shunammite woman alone. Still another possibility, quite plausible in view of what we afterwards learn about the character of Gehazi, is that the young man was forward and conceited (note his seeking to thrust the Shunammite woman away, verse 27) and Elisha wished to make him more humble by showing him how powerless he was in such a case as this. At any rate Gehazi ran on ahead, laid the staff on the dead boy, and failed to accomplish anything."—De Witt S. Clark.

Scripture Readings: 2 Kings 2; 3; 4.

The Children's Lesson: The lesson for today affords material for an interesting child's story depicting God's power and love, and also human kindness.

Tell or read the story being careful to get all the details. Let various members of the class ask questions to bring its various helpful lessons.

TRUTH IN TYPES

By J. H. Anderson

Moses on the Mount

WHEN the children of Israel, in their journey through the wilderness, reached Mount Sinai, God said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord: but they shall not come nigh, neither shall the people go up with him, (Ex. 24:1, 2).

The law contained a shadow of good things to come (things connected with the kingdom, Heb. 10:1). As the law contained a shadow of the good things connected with the kingdom, it follows that the events connected with the giving of the law foreshadowed the events connected with the setting up of the kingdom, we believe.

Moses, in his journey from the camp of Israel at the base of the mount to God on top of the mount where he received the law, is typical of Christ's journey into heaven, into the presence of God, where he, as the nobleman, will receive from God the kingdom, (Luke 19:12-15). God said to Moses, You alone can come upon the mount near the Lord. Christ said unto the apostles, Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you, (John 13:33).

The cloud that had led Israel from Egypt settled around the base of the mount, separating God on top of the mount from Israel below the mount. When Moses went up the mount the cloud received him out of the sight of Israel, (Ex. 19:9-25). When Jesus left the earth a cloud received him and hid him from the apostles, (Acts 1:9).

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the

mount, or touch the bounds of it: Whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: When the trumpet soundeth long, they shall come up to the mount, (Ex. 19:12, 13). Here we learn that the people must wait until the sound of the trumpet before they could come to the mount. What is the lesson? For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, (1 Thess. 4:15-17). The lesson is: Moses, in the type, was the only one of Israel to go to the top of the mount into the presence of God. The people had to wait until the sound of the trumpet to come up to the mount. Christ only can go to heaven into the presence of God. His people must wait until the sound of the trump of God, at the second advent, shall call them into the mount, the kingdom of God. So in 1 Thess. 1:10 we read: And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. Job tells us where we shall wait: All the days of my appointed time will I wait, till my change come. If I wait the grave is mine house, (Job 14:14; 17:13).

And Moses went up into the mount, and a cloud covered the mount, and the glory of the Lord abode upon mount Sinai; and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud, (Ex. 24:15, 16). Why did God wait until the seventh day to speak unto Moses and give him the law? Remember, God was giving the truth to Moses in type for us who live in the end of the age. (1 Cor. 10:6, 11.) What is the lesson? But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day, (2 Peter 3:8). Here, in type, it is shown that God will wait until the seventh day, the seventh thousand years, to send forth his new law from Mount Zion, to rule the world. (Isa. 2:2-4; Acts 17:31.) This is shown in the week by sabbath, the sabbatical year, etc. (Col. 2:16, 17; Heb. 4:1-11.) Moses was on the mount with the Lord forty days and, then, having received the law, he was commanded by God to return to Israel. As Moses' ascent of the mount was typical of the ascension of our Master into heaven, so was his descent typical of the return of our Master. Here the reader should study the 32nd chapter of Exodus.

As Moses was typical of Christ, so were the people of Israel in their work typical of the work of the professed followers of Christ, and their work from the ascension of our Master to his second advent. After Moses left the camps of Israel the people came to Aaron and demanded that he make them a god, for they could no longer see Moses. Some centuries after Christ left the world, his professed followers decided that the church must have a visible head,

a god. So the pope was made one and has ever since claimed to be God's ruler of heaven, earth and hell. When the people of Israel demanded a god Aaron called for the gold and silver that they had gotten in Egypt and of that he made a calf, in the image of the sacred bull, the god of Egypt, that they had been under during their sojourn in Egypt. Let us ever remember that the Church of God has one Head only. Then let us be careful that we do not, as the sects, set up some men as our head.

As Moses came down the mount Joshua met him on the mount above the camps of Israel, below the top of the mount, God's place. (Ex. 24:1, 2; 32:15-18.) When Christ leaves the Father's throne to return to the earth, he will be met by his church, the bride, above the earth, below God, in the clouds. (Matt. 24:40, 41; 1 Thess. 4:13-18.)

When Moses met Joshua he learned that Israel had gone into idolatry. When he learned this he was so angry that he dropped the tables of the law and broke them. Later on God called him up to the top of the mount and gave him new tables and commanded him to put them into the Ark (a type of Christ) for safe keeping. The lesson is: The first effort to keep the law was made by Israel and they broke it. The law was then fulfilled in Christ and nailed to the cross, thus taken out of the way. (Acts 15:6-30; 2 Cor. 3:3-14; Col. 2:14.)

When Moses and Joshua came to the camps they found the people naked. When Christ and his bride return to the earth the great majority will be found destitute (naked) of God's righteousness, the linen garment. (Rev. 19:7, 8.) Moses now calls for all who are on the Lord's side to come unto him. The tribe of Levi, afterwards selected instead of the firstborn, does so. In Rev. 7:9-17 John sees an innumerable multitude coming out of the great tribulation. Now Moses has three thousand of the wicked ones killed. So Christ will destroy many of the wicked at his second advent. (2 Thess. 1:7-10.) The tabernacle was now erected that the balance of Israel might learn the law and how to worship God. When Christ comes and receives his bride, calls out the innumerable multitude and destroys the wicked, the tabernacle of David, the kingdom, will be set up to teach his law to the left of the nations. (Acts 15:13-17; Isa. 2:1-4; Zech. 13:8, 9; 14:16-21.) Moses and Joshua took the calf and burned it and ground it to powder, strewed it upon the water and made Israel drink it. When Christ comes at the head of the stone kingdom, he will grind the false system into powder and some will drink of it. (Matt. 21:43, 44; Rev. 14:8-10.)

Wonderful how God has given us the truth in types!

ACQUAINTANCE WITH GOD

(Continued from page 139.)

Jesus to rebuke his disciples. He, knowing that the entire demonstrations were the literal fulfillment of prophecy, said to them, If they hold their peace the very stones will cry out. He knew that his princely ride, and the joyous demonstration by the multitude, if the people refused to fulfill it, his Father would make the very stones by the wayside cry out; because he, through his prophets, had predicted it and he would not permit it to go unfulfilled.

Picture, in your mind, for a moment that vast throng of pilgrims journeying to Jerusalem to attend Passover services, coming from all quarters, bringing with them their sheep for the altar. It was a vast concourse of people. Josephus has estimated the number present on passover days at nearly three millions, and the number of lambs slain at more than two hundred fifty thousand. While the people had their minds fixed upon the sacrifice of animals, which, for thousands of years, had been types pointing to the Lamb of God, he, no doubt, had in his mind the thought of the sacrifice he was soon to offer—the one, final, perfect and sufficient sacrifice, which had been heralded by the smoke and flame of thousands of previous sacrifices; the one to be offered in the fulness of the ages, the marvelous fulfillment of Scripture, when the Lamb slain from the foundation of the world should be offered. He knew that the hour of which he had so often spoken at last drew near. With these thoughts ever present with him and amid the joyous demonstration, received their honors in meekness, and entered the Holy City to die a sacrifice and to triumph over death.

Our Savior's commanding demeanor, and notoriety he had gained by the wonderful works he had done, the miracles he had performed, and the hope Israel had of their kingdom restored to them, were the causes of his brief popularity, and the prevailing sentiment of the people that he was to be their king, was subject to a sudden change by the superstitious and envious Sanhedrin; because they were sore displeased and sought how they might destroy him.

After the close of the day of his triumphal entry into the Holy City and the activities of the day closed, Jesus withdrew from the City to Bethany, where he lodged for the night. On the morrow he started on his return to Jerusalem and as he and his disciples approached the City it rose before them in all its glory and splendor. For a little while it shone magnificently in the morning sun. There stood the temple, with its courts glittering with gold; there were the steep sides of the hill of David, crowned with lofty and mighty walls; there stood the sumptuous palace of King Herod. Over all this beautiful scenery rested the history of two thousand years. The whole scene was overpowering and touched a tender chord in his heart; for he knew he was treading on ground on which, a generation later, the Roman legions would camp, with other besieging armies, destined to lay all its splendor in ashes. He, being a prophet, foresaw the awful doom that hung over all that splendor; and then it was that he exclaimed, O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. (Matt. 23:37, 38.) He could foresee the misery that awaited his rebellious people. He knew what lay beneath the exterior of that queenly city. Although he had shed silent tears in sympathy with the weeping sisters before the tomb of Lazarus, so great was his sorrow on this occasion that he wept aloud. His pity for his kindred

and nation touched his aching heart and opened a flood of tears: but how different was the scene, when a few days later he hung upon the cross, five days after his princely entry into Jerusalem. All the shame and mockery, all the misery and torture could not extort from him a single groan or cause a tear to trickle down his cheek. He bore it all in silence in fulfillment of prophecy as recorded in Isa. 53:7. He was oppressed and afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth.

His afflictions and crucifixion were all foretold: A familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me. The Apostle John, in chapter 13:18-27, shows how this was fulfilled in his betrayal by Judas, one of his apostles. His silence when tried and condemned before Pilate was foretold in Isa. 53:7 and verified by Mark 15:4, 5 and Acts 8:32, 35. They show the literal fulfillment of Isaiah's prophecy. When asked by the Roman governor if he was the king of the Jews, Jesus answered him never a word, and he marveled at his silence. Then he asked him: Answerest thou nothing? Then seeking further for an answer he said, Knowest thou not that I have power to condemn or release thee? Jesus simply said, You have no power over me, but that which is given you from above. (John 9:11.) Thus Jesus declared that no human power or will could limit his life, for his death was to take place to meet a higher necessity, a higher and nobler end which was ordained of God.

In Zech. 11:13 we have another prophecy which was fulfilled at his trial. And the Lord said unto me, Cast it unto me, cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. John 26:14, 15 reads, Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

The Psalmist said he was to be given gall and vinegar. (Psa. 68:21.) They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Of this Matt. 27:34 says that this act was performed by his cruel enemies; who, after he had hung for six long hours on the cross, when he said, I thirst, as if appealing to their humanity in his distress, when they in the desire to gratify the bitter hatred and malice which they held toward him, offered him nothing but vinegar and gall. This was in fulfillment of the last prophecy in connection with his crucifixion, for when Jesus therefore had received the vinegar, he said, It is finished, and bowed his head, and gave up the ghost. (John 19:30.) The work of his atonement was really finished. While his suffering was intensely painful, and his death was counted a curse to him, yet in his words, "It is finished," I find deliverance from sin. Upon the dark cloud that hung over his cross may we not see the inscription, God was in Christ reconciling the world unto himself. This, then, was the completion of his work when his last words fell from his lips upon listening ears, "It is

finished."

His hands and his feet were pierced. Matthew 27:39, 44 shows that he was literally nailed to the cross in fulfillment of Psa. 22:7, 8, 16, which reads, They shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, saying, He delighted in him. (16th v.) For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet.

It was not the custom to nail malefactors to the cross. They were tied instead; but as Jesus had done so many marvelous works and demonstrated power far in excess of Samson, in that he had called so many from death to life, they were afraid that if they only tied his hands and feet he could easily deliver himself, which would be humiliating to them. Therefore they nailed him to the cross, and as they passed by him they wagged their heads in derision, saying with an air of triumph, If thou be the Son of God come down from the cross. Be it to the eternal credit of his and the Father's glory, their envy and malice were overruled, and God's eternal counsel was fulfilled, showing to the world that God maketh the wrath of men to praise him, in the exaltation of his word of truth.

Psa. 34:30 foretold that his bones were not to be broken, and John 19:36 attests its truthfulness. The soldiers broke the bones of the two thieves, but as they approached Jesus they saw that he was already dead, so they brake not his legs. Not only was David's prophecy fulfilled, but also Jesus' own words, when he said, No man taketh my life from me, for I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment I received of my Father. Thus in all of Jesus' works and sayings we see the fulfillment of some prophecy.

In John 19:34 and 20:25 we read the fulfillment of the prophecy by Zech. 12:10. John records the fact that one of the soldiers did thrust a spear into his side and blood and water came forth, proving that the making of his soul (life) an offering and sacrifice for sin, was literal death, also that it was executed in a heartless and most ignominious manner.

Dear reader, have you ever considered that he did all this that you and I might have eternal life, for only a few brief years of service? Then is it not our duty to draw near unto our heavenly Father, in full assurance of faith in his word; having our hearts sprinkled, in the blood of Jesus, from an evil conscience, and our bodies washed in the waters of baptism, after which we may grow up into him in all things, who is the head of all things, to the church, both in this life and in that which is to come? He is the Head, from which all the body by joints and sinews having nourishment nurtured from him, and knit together, increaseth with the increase of God. He is our prophet to give us knowledge with respect to our religious duty. He is our high priest to restore and reconcile and pardon when we neglect our duty, if we confess our wrongs. We need such a holy, governing head to preside over, direct and intercede for us till we come into the general assembly and church of the first-born. (Heb. 12:23.)

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FOR HE HATH LOOKED

By T. A. Drinkard

“FOR he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death.” (Psa. 102: 19, 20.)

Thus our attention is drawn to the fact that the Father's ears have been open, listening to the “groaning of the prisoner.” He rendered his decision by determining that they should be set free, by the statement, “to loose those appointed to death.” Paul so understood the matter when he wrote, “And as it is appointed unto men once to die, but after that the judgment.” (Heb. 9: 27) The loosing is for “those appointed to death.” Note also that “death passed upon all men” (Rom. 5:12), and you will be able to see the beautiful harmony existing between the several Scriptures given herein.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,
452 Elmwood Ave.,
Niagara Falls, New York.

THE HOARDER

YOU may call it living, if you want to, but I don't! It's nothing but grind all the time to do the things you can't get anybody else to do, and hardly to make ends meet at that! I had to pay two dollars and fifty cents to get my shoes patched yesterday—two dollars and fifty cents! And I've mended my stockings till they're nothing but darns. As for gloves, I don't expect to have any more kid ones as long as I live. I'm just sick of it, that's all!

Alda's beautiful gray eyes looked sick of it. Hester's heart almost failed her when she saw the unhappiness in them; she looked quickly away before she should be unnerved by it.

"I want to tell you what happened yesterday," she said. "I was going down Middle Street when I saw the dearest little old lady carrying, very carefully, one rosebud and a bit of asparagus vine. I smiled at her as I passed—I couldn't help it! I wish you could have seen the change that came over her. She tucked the rosebud coquettishly against her chin and tossed her head like a girl. Then she came up to me and said, 'I'll be seventy-seven years old tomorrow—don't you think I have a right to a rosebud?' There she was celebrating all by herself, and so pleased to tell somebody about it! I asked her if I might call and wish her many happy returns. So I did. I carried her one of Meg's drop cakes with '77' in icing, made of a bit of our cherished pink sugar and water, and a pink candle in the middle of it. I never saw anybody so pleased. She keeps house all by herself in one tiny room. But she knew how to be a hostess. I had a wonderful time."

"That's you, Hester Stanley! You were born under a lucky star. You'd tumble into stories in a desert."

That was Hester's moment to be brave. She caught her breath and said it:

"That is not true, Alda Dent! You have just as many eyes and ears and lips as I have, and you could use them if you would. The only magic is a smile—a real smile, straight out of the heart. You have the loveliest smile in the world, if you'd use it, and you're robbing everybody—yourself and lots of other people—by just not wanting to. You're a hoarder and a quitter, Alda! The world needs friends and love more than anything else in the uni-

The Hard Job

By Edgar A. Guest

IT'S good to do the hard job, for it's good to play the man,
For the hard job strengthens courage which the easy never can,
And the hard job, when it's over, gives a man a broader smile
For it brings the joy of knowing that he's done a thing worth while.

Oh, stand you to your hard job with the will to see it through,
Be glad that you can face it and be glad it's yours to do;
It is when the task is mighty and the outcome deep in doubt,
The richest joys are waiting for the man, who'll work it out.

Beyond the gloom of failure lies the glory to be won
When the hard job is accomplished and the doubtful task is done,
For it's manhood in the making and its courage put to test,
So buckle to the hard job—it's your chance to do your best.

verse just now and you won't let people have it. I—I just can't stand it. Alda Dent!"

Hester did not dare look up. It seemed as if the room were ringing with her words. Then she felt Alda's hand on hers.

"You're no quitter, at any rate, Hester Stanley," she said.—Sel.

TOO SURE OF HER WORTH

TOSSING her muff into one chair and her hat into another, Winifred settled down beside her mother on the big divan to begin the recital of her afternoon's experiences as substitute visitor.

"Well, of course, mumsey, I'm no you, and no one could pretend to be as pleased as if I were, and I wouldn't have forgiven them if they had," she said cheerfully. "Still, they accepted your daughter as not such a bad sort of next-best, and I got along flourishingly at every place but one. Miss Elvira Langmaid and I didn't precisely hit it off."

"I was afraid you wouldn't," said mother. "Elvira really is one of the salt of the earth, but she doesn't succeed in putting her best foot foremost."

"Oh, doesn't she, though!" cried Winifred. "That's just the trouble with her! She puts her foot in it every time—her best foot. Of all the self-righteous people! Miss Luetta and Miss Lydia sat there like two blinking little nobodies, smiling helplessly at fate, while Miss Elvira talked as if they hadn't been in the room at all. She told me of all the things they never had done for themselves and each other and the family, which consequently had been left to her to do—and, being left to her, had immediately been undertaken, over-

taken, achieved and conquered. She positively reveled in the contrast. I couldn't help discounting her heroics and feeling that the other sisters must be ever so much nicer, if only she'd pause long enough to let me talk with them. I think she's detestable."

"Her manners sometimes are; and, yes—she is self-righteous. But, Winnie, it's the plain truth that she has slaved and borne burdens all her life; she's been the one responsible person in a spineless family, given to hysterics and collapses in face of emergency. Poor thing, she's had a hard life!"

"But, mother, I thought people who really did worth-while things didn't either brag about them or whine for pity, or fish for praise."

Suddenly mother smiled. "Winnie, do you remember that pile of old books in the attic you and Letty had such fun with? And how you laughed over the 'poor but honest' heroes and 'penniless but virtuous' heroines?"

"Of course I do! Do I understand you to imply that Miss Elvira Langmaid is a heroine of romance?"

"In a sense, yes. To herself, at least—and of a pathetically plain romance, of just about the quality and taste of those old-fashioned tales. Her life has been hard and narrow. She loves her family, but she sees them as they are. She has earned to support the lazy, drudged for the inefficient, waited hand and foot on the complaining sick who would not even try to get well. She isn't lovable. She has friends, but no intimates. Her intellectual resources are small. She's dull, and tired, and has a wingless soul. So she finds a comfort that isn't lofty but that at least is human and comprehensible in seeing herself always in the center of her own little stage, and always playing the virtuous part. You have plenty of imagination, Winifred. Can't you understand?"

"You mean," said Winifred slowly, "that she really is good and loyal and brave, only she can't help being virtuously self-centered?"

"Just that; and it's surely not a big enough fault to neutralize her great and genuine virtues."

"Only we always expect good people to be humble, don't we?"

"Thank heaven, most of them are! But there are exceptions. We expect brave people to be modest—yet some of the bravest men in history have been notably vain or boastful. There was Crillon, for instance—"

Winifred chuckled. "Swordsmen and soldier of France! It certainly seems a long way from him to Miss Elvira Langmaid."

"Not so far, perhaps," said mother, "except for a few centuries."—Sel.

THE man who hides a medal he has won is the kind of man that deserves another.

ACQUAINTANCE WITH GOD

By Lyman Booth

IN THIS I wish to give a few more references of prophecy and their fulfillment regarding Christ's mission among men.

John 19:23, 24 shows the fulfillment in a literal manner of prophecy as recorded in Psa. 22:18. This was fulfilled to the letter by the Roman soldiers without any protest from either his friends or foes. His coat, being without seam, was disposed of by lot. All this occurred in the presence of the chief priests, yet their eyes were closed to the sayings of the prophets long before foretold of the Messiah.

Mark 15:22 records the fulfillment of Isa. 53:12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.

Yes, he was numbered with transgressors, for he was crucified between two thieves. Those passing by looked upon the three as violators of law, and yet one was the Son of God, and he knew no sin. He had done no wrong, yet in his humiliation his judgment was taken away. Pilate, who had been his judge, had declared that he found no guilt in him, and washed his hands to show his belief that it was the malice of his enemies and not his guilt that put him to death. This shows that his death was a sacrifice, and he who knew no sin became a sin-offering to take away the sin of the world.

Matthew 27:57, 60 records a literal fulfillment of Psa. 53:9, where it says, He made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was there any deceit in his mouth. A disciple of Jesus by the name of Joseph came and begged Pilate to let him have the body, and Pilate commanded it be given him. He was a rich man of Arimathea. After Joseph had obtained permission of Pilate, he removed him from the cross and laid him in his own tomb, where it lay for three days and nights, in fulfillment of Jesus' own words when he said, As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matt. 12:40). To the Ninevites the case of Jonah was a sign that he was sent of God. So should the three days and nights of Jesus' rest in the sepulchre have been a sign to the generation of that day. Had he not been the Son of God as he professed God would not have raised him from the dead. Since God did raise him to life again it is proof beyond denial that his claim was true and his mission was from his Father. It also became a distinctive sign to that generation, of their approaching doom, had they not been blinded. Jesus told them that it would be more tolerable for the Ninevites in the judgment than for them: for Ninevah repented, even though Jonah did no wonderful works nor performed no miracles: but the generation to which Jesus was speaking had witnessed many wonderful works and had seen many miracles performed by him. Notwithstanding the fact that they had seen all this and had been amazed at the works he did and were

astonished at his doctrine, yet they believed him not, nor did they repent.

Although he was to lie three days and nights in the earth, he was not to see corruption. David had said in Psalm 16:10, speaking of Christ, "For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. The word hell in this instance is from the word hades, meaning the grave. Paul quoted this prophecy in sermon at Antioch (Acts 13:35), and in 1 Cor. 15:4 referred to it when he said to the Corinthians, that he rose again the third day according to the Scriptures. These Scriptures prove beyond dispute that during the three days and three nights that Jesus was dead and in Joseph's tomb, and not in Paradise, nor was he preaching to the spirits in prison, as some teach. His soul was not in heaven or Paradise; for David had spoken of him in this wise: Neither wilt thou leave my soul in hell (hades, the grave). His soul could not have been left in hell if it had not been placed there. In Acts 13:36, 37 Paul contrasts the condition of David and Christ in the death state and said, For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he (Christ) whom God raised again, saw no corruption. These Scriptures place both David and Christ in the grave, but God raised Christ to life again, while David awaits his change at the sound of the trumpet, when the dead shall be raised to immortality and incorruptibility. See 1 Cor. 15:52.

In Psalm 110:1 David said, The Lord said unto my Lord, Sit thou at my right hand, until I make thy foes thy footstool. Acts 1:9 shows that Jesus ascended into heaven. Paul, in Rom. 8:34, said, Who is it that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. He is now fulfilling the office of Mediator of the gospel of the Abrahamic covenant; and at the appointed time will return. Acts 15:16 reads: After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up. This agrees with the prophecy of Joel 9:11: Then will all things written in the law of Moses, in the prophets, and in the Psalms, concerning his peaceful and glorious reign be fulfilled as literally as those which have been, concerning his humiliation, suffering, death, resurrection and exaltation to the right hand of his Father in heaven. Christ himself said in Matt. 5:18: For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

From this I conclude that Jesus wished his hearers to understand that there was not the slightest mention in the Scriptures concerning him and his work, but what would eventually be fulfilled. He used jot or tittle to express this idea.

Jot is the Hebrew "Jod," and refers to the smallest mark in the Hebrew alphabet. Tittles, meaning horns, are the little turns or strokes indicating the difference in letters which are similar. It is claimed that there are some sixty thousand in the Hebrew Bible. The Hebrew scribes and copyists were very particular to make the correct use of these little marks, lest they

alter the meaning. Since Christ has said, Search the Scriptures, etc., and they are now contained in what we call the Old Testament, and further, since he has given us to understand that the very least word must be fulfilled, it becomes a very important matter for us to observe how the Lord includes the Old Testament, and all its unfoldings of the divine purpose regarding him and his teaching.

There seems to be a disposition with most people to set aside and disregard the Old, with the claim that they are all done away by the introduction of the New. A careful study will show that much in the New is quoted from the Old. This disregard by professed Christians has paved the way for the so-called rationalism, and other isms and infidelity. The claim is also made that Christ fulfilled nothing, but became a theocratic idealist; only a teacher of certain precepts for which he became a martyr. This leads them on to a similar rejection of the narrative of his birth, his miracles and the wonders which he worked. They even go so far as to deny the truthfulness of his teachings, most of which were foretold in the Old, as a revelation from God. Finally through their own and vain philosophy they leave nothing but the vain imaginations of their own minds, for which there is not one: Thus saith the Lord. All their claims and assertions disappear in the light of sacred and profane history.

WAYSIDE NOTES

By J. S. Lyon

THE bitumen that is gathered from the Dead Sea is exported for the purpose of making gloss for patent leathers.

Drought that has extended throughout all South Temperate regions of the world this summer made its influence felt in Palestine as well. Crops in many respects are about 75 per cent of normal.

A Jew has paid half a million dollars to the Arab owner of the principal street in Jaffa. The present tenants of the business houses lining this street will be given opportunity to become the owners through purchase from the present holder. Jaffa is Jerusalem's nearest seaport.

The words "saints" and "elect" are frequently applied to the Hebrews in Scripture. It will pay one to take the concordance and look up all the passages where these words occur, to discover how wrong it is to apply to the church many Scriptures that do not belong to them at all, and which I frequently see and hear misapplied.

Sir Herbert Samuel, the administrator of Palestine, once at a dinner party compared his job with that of Joshua in the following words: "Joshua had a comparatively easy task—'Thou shalt let no soul live'—he could deal pretty freely with the Amorites, the Jebusites, and the Perizites. I wonder what the House of Commons would say if I attempted similar methods?" In spite of all the criticism of his administration, the World Zionist Organization gave him a vote of confidence at the last Carlsbad Conference.

Three hundred Roumanian families have been settled in the last month in the vicinity of Merchavyah. They expect to make

a business of sheep and cattle raising.

It is only a temporary mandate that Great Britain holds over Palestine. Definite decisions by the League of Nations Council upon the details of the permanent Mandate will not be made till reports are made by the sub-committee appointed at the Geneva Conference. This committee is preparing a report on the status of the inhabitants.

French consulates in Palestine and Syria have received instructions from their government to maintain a friendly attitude toward Zionism.

The Economic Council, Zionist organization in England, separate from and uncontrolled by the World Organization, held its first meeting in October. A company was organized, capitalized at 200,000 pounds, or approximately one million dollars, for the financing exclusively of industrial enterprises in Palestine. The first two to be undertaken will be the Ruttenburg irrigation project, and the financing of house building.

The socialists are represented in Zionism by a faction termed Poale Zion. They have a representative in the Economic Council of the World Zionist Organization. This year they are raising \$175,000 to be spent in Palestine, (1) for the foundation of new co-operative agricultural groups and the improvement of the old groups, (2) for a new colony near Tel Aviv; (3) for a workers' infirmary. Some of their representatives are occupied in America in organizing a Palestine Workers' Bank.

Sanitary laws this year included the numbering and inspection of every source of water supply in the regions of British Mandate. All unused wells or cisterns were either filled or sealed tight. Those that are used have been oiled at least every two weeks for the prevention of mosquitoes. When the usefulness of these innovations becomes apparent to the Arab populace they will not long be so antagonistic to modern methods, and will be more content with the British Administration. A specific department has been organized to plan and carry out measures for the combatting of malaria. Several canals have been dug to drain miasmatic swamps.

Various conflicting reports of the Arab delegation in England appear from time to time. It has accomplished nothing. The delegates are said to have used all their funds and are without support. One report is that they will go to Geneva to appear before the League. Another is that they intend to appeal to the present Washington Conference. Another, that the Arabs in Palestine are organizing a counter movement to discredit the work of the Effendi, the party responsible for the present delegation in England. It is also reported that the Effendi are about to recall their delegates.

The Carlsbad Conference of the Zionists that met in August set on foot many interesting projects. This was the twelfth conference since the first one in 1897, and the first since the new opportunities in Palestine have been given by the Balfour declaration and the Palestine Mandate. The wheels within wheels of the World Organization and the outside and conflicting organizations are considerably involved and

hard to get clearly in mind. I will try to write a special article on the history and development of Zionism ere long.

Public works in Palestine are carried on through three administrations. (1) The Civil Labor Department in the Government; (2) The Military Administration; (3) The Railway Administration. In addition to these, various Zionist funds and bureaus offer work to laborers and artisans. The Military Administration had given to the Jewish labor organizations much of its work, such as the building of bridges, roads, streets, and cemeteries for the fallen British soldiers.

Much fault is found with the the Railway Administration for employing Egyptian contractors, opposed to Jewish labor. Thus Jewish funds for the building of the railways leave the country through the contractor and the Egyptian laborers he employs, where it might more profitably be given to Jews whose wages would remain for taxation and improvement of Palestine through re-investment. A conference of those engaged in public works was recently held at Haifa, representing 1629 workers. Among other things they seek to obtain from the Zionist Organization sufficient capital for the taking over of railway contracts, and to establish a technical bureau where workmen may receive instruction and training.

TIME PREDICTIONS

Bro. Lindsay has given me permission to write a series of letters for the R. H. on the time predictions of God's prophets. We all know there is a wide difference of opinion among us as to the real meaning conveyed by them, some believing a year is meant when a day is said, and others that a day is meant. I believe the day view, decidedly, believing that a revelation which came down from the Great White Throne is not a question, the meaning of which must be guessed at. But I am old and poor, and not a writer, so I think it best to write only one or two letters, giving examples of the value of time predictions when properly used, and then allow the reader to draw his own conclusions as to which view is correct--the day day or the year day.

In making the test we cannot do better than try the day day on that mystery of mysteries, John's vision on Patmos. I select that vision because no one seems to understand it. So if the day day can bring order out of chaos, and make the story simple, that fact alone should settle the controversy. We will now take up the question.

In the eighth chapter of Daniel there is a prediction concerning a temple disturbance which disturbance is laid in the latter end of the "indignation," and we all know that expression means God's indignation toward the Jew which must continue on and on until he comes whose right the kingdom is; and hence the latter time of that indignation must be a time still future. There is no temple service now to be disturbed; and if such a time ever comes a temple must first be built. But the Hebrew people are returning now slowly back to the old home; and when there in sufficient numbers it would be a thing unthinkable to suppose that they will not re-

build their government, and to some extent restore their temple service. Then Daniel's vision can, and must be fulfilled.

The nature of the vision was not thoroughly understood by Daniel at the angel's first explanation, and so he returned and explained a second time. And at this second explanation he coupled up a resurrection of the dead with that temple disturbance (Dan. 11:31; 12:2, 11). He told Daniel it would be $3\frac{1}{2}$ times from that resurrection to the end of "these wonders," and then a little later added, that it would be 1290 days from that temple disturbance to the same "wonders." This was telling Daniel plainly that resurrection would occur 30 days after that disturbance: for $3\frac{1}{2}$ times is the equivalent of 1260 days, and 1290 less 1260 leaves 30. Thirty days, therefore, after that disturbance is the time of the first resurrection (Rev. 20:4); for what other resurrection could it be?

Turning now to Daniel's vision in chapter seven, to that part of the vision concerning the little horn, we find this language: "And the same horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints, and the time came that the saints possessed the kingdom." And a little farther on: "And they (the saints) shall be given into his hand until $3\frac{1}{2}$ times"--1260 days (Dan. 7:21, 25). Here then we see this war with the saints, or this power of the horn over the saints, continues 1260 days, and so must have begun 1260 days before the Ancient of Days came. And now notice: The horn made war with the same saints to whom the kingdom was given. These then were, of course, the risen saints, and hence those of that first resurrection. The beginning, therefore, of that war must synchronize with that resurrection of the dead: for "these wonders" and the coming of the Ancient of Days are now seen to be one and the same event: and 1260 days covers the time in both. The order of the two main, central events in John's vision is now established. Thirty days after that temple disturbance the first resurrection occurs, and 1260 days after that event the Ancient of Days comes. In my next we shall see that Messiah comes at the first, and his coronation occurs at the second. And even this should give the reader a good start at understanding the great vision on Patmos. But remember, this understanding all came from just a few time predictions used in an intelligent way. And there is still much more than can be obtained through them; but this is a letter, so I can't tell it all at once.

I am your old brother in hope,

D. C. Nance,

Cedar Hill, Texas.

SELF-RESPECT

YOU may be successful and have lots of friends,
Have property, stocks, bonds and pelf,
But it isn't worthwhile to gain the whole pile,
If you cannot respect yourself!

You may have fooled others and gotten their praise,
But there'll always be one little elf,
To give you a stab and your conscience a jab,
If you cannot respect yourself!

And when at the last you must leave it all;
You're thru and you're laid on the shelf,
Then your only gain is a heart full of pain,
If you cannot respect yourself!--Sel.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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Editorials and Church News.

Mr. and Mrs. A. A. Chauncey of Walnut Grove, Missouri, announce the marriage of their daughter, Iris, to Mr. H. J. Rogers, on Saturday, December 24, 1921.

The foregoing is the report of the marriage of Bro. Hermus Rogers of Missouri. Many of our young people will remember his having attended the Illinois Bible School some few years ago. We all join in well wishes.

REMITTANCES

Mrs. J. T. Williford; Mrs. E. C. Railsback; J. H. Adams; Mrs. Edwin Dopp; Zola Stedman; Milton Long; Mrs. W. L. Canode; Mary E. Hunt; E. T. Renner; Mrs. Ray Aldrich; E. R. Drabenstott; W. J. Davis; A. S. Bradley; Frank C. Dillman; T. A. Drinkard; Alta J. McCormack; Mrs. Chas. Manken; E. C. Pearson; Gus Landry.

EMERGENCY FUND.

E. T. Renner 3.00

Reports.

Report of Word in Iowa for January Services
Jan. 1, Stanhope 2

Jan. 2-6, Marathon	5
Jan. 7, Sac City	1
Jan. 8, Pleasant Prairie	2
Jan. 15, Hickory Grove	2
Jan. 21-22, Clarksville	3
Jan. 28-29, Marathon	3
Total	18

T. A. Drinkard.

Letters.

Dear Editor:

In accordance with your request in the Herald of Dec. 13th, 1921, I herewith give you my answer to that most wonderful prayer of the Rev. W. S. Abernathy, of Washington, D. C.

I note seven specific requests in the prayer, and if the heart of the person making it was truly and honestly seeking after God, to do his will, God would answer the prayer, insofar as it might be in keeping with his will, which would be in keeping with the Scriptures of Truth, as laid down by our Savior when he said, "I am not sent, but to the lost sheep of the house of Israel." Notwithstanding this his actions and his treatment of the Syro-Phenician woman, the Centurion, and the woman of Samaria, in which he exclaimed, "Such faith I have not found. No, not in all Israel, and according to thy faith, be it unto thee." Therefore, upon this basis God could be just and answer the prayer in keeping with his will.

BUT had our our humble servant, Mr. Abernathy, affixed at the conclusion of his prayer: "In the name and merit of thy beloved Son Jesus Christ, the only Mediator between God and man," there would have been no doubt, in the writer's mind, that God would answer, in his own good way.

I beg to remain your fellow-workman in the Gospel Message pertaining to the name of Jesus and the kingdom of God.

Fraternally yours,
Chas. A. Greenslit.

Bro. Lindsay:

In a late periodical that has much to say about future probation, etc., a writer compares man and a hog as similar, and says both are created of the same dust; both beasts; the same breath, and if neither learn anything about God, both go back to dust and remain there. Why should God love and regard one more than the other?

It seems to me the author of the article was hard pressed for a comparison when he used a hog with which to compare a man. God esteems the human body far above anything else he created. He made man in his own image, crowned him with glory and honor, set him over the work of his hands, made him a little lower than the angels, gave him dominion over the earth and all his creatures.

Did you ever hear anything of a hog being so honored and blessed? Adam fell from the blessed condition where God had placed him and in doing so brought death with all its terribleness into the world. Not only do his posterity feel the sting, but every living thing dies because of Adam's sin. He also lost his dominion, his honor, and his glory, and the sentence that he should return to the dust again was not made to Adam without a hope of life from

the dead. God promised Eve that the seed of the woman should bruise the serpent's head. And from that day on the promised seed was looked for. All through the ages God has been taking out a people to bruise the Serpent's head. He so loved man in his fallen condition that he gave his only begotten Son to be a propitiation for our sins, and not for our's only but for the sins of the whole world. Jesus, the second Adam, came, lived a perfect life, suffered and died on Calvary, and by his righteous life and resurrection from the dead he became the Life-Giver to the world; for as by one man's offence death passed upon all men, so by the righteousness of one man the free gift came unto all men to the justification of life. Not eternal life, but life from the dead, the life we lost in Adam. As all died in Adam, so all are raised by Christ. (Some say "in Christ" but the right meaning is "through Christ.")

Righteousness, life from the dead, is a free gift. Immortality is an eternal reward. Something gained must be worked for. Seek for glory, and honor, and immortality. It is also spoken of as a warfare in which we who have taken upon ourselves the name of Jesus must fight the good fight of faith. Again, we are told, immortality is the prize of the high calling of God in Christ Jesus, and is given to us at the end of the race. Many other Scriptures plainly tell us that immortality is not a free gift, but an eternal reward. What God will do with those who are raised mortal, we will let him settle. We know he will do right; for he is just, and righteous in all his ways, and more just than man.

Mrs. A. J. Chaplin.

The Sunday School.
By Alta King.

ELISHA AND NAAMAN THE SYRIAN
Lesson 8. February 19, 1922.
Lesson Text: 2 Kings 5:1-27.
2 Kings 5:14-19

Golden Text: Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases.—Psa. 103:2, 3.
Memory Verses: Psa. 103:1-3.

For Study

Review: How and to whom was God's mercy and love manifested in last week's lesson? Why did God perform this miracle—as an abstract proof of his power, or as a concrete demonstration of his love which carried with it proof of his power? Recall the unworthy part Elisha's servant, Gehazi, played in last week's lesson and compare with the part he plays in this week's lesson as we study it.

Read the story of today's lesson. How would Naaman have been dealt with if he had been an Israelite under the laws God made for that nation? (Lev. 13:46; Num. 5:2). Find out all you can about the disease of leprosy. Can you show that it is a fitting type of sin?

Note that Naaman pictures man in the pride of accomplishments in worldly things, and held in high esteem. He was a great man with his master, even, "but" there was one condition that counteracted all this and made it worthless.

Just so, man, in all the strength of his good works and of his mental abilities, exists with sin in his flesh which counteracts all that he takes pride in.

Did the little Israelite maid-servant forget God amid her heathen surroundings? Can you see that she lived her religion toward those with whom she came in contact? What was her attitude toward her masters, and therefore toward her work? How does this harmonize with the teachings of Jesus? Had she won some confidence and respect from those around her?

How did Naaman and the king of Syria evidently understand the maiden's advice (see v. 5)? What did they expect they would have to do in order to get the services of the healer? Why should they thus think? How were they used to getting favors from men, or from their gods?

Was the king of Israel living in very close contact with the God of Israel? Note the behavior of the king and that of Elisha when the message was received. Which one was calm and fearless? Why?

What was in Naaman's heart when he came to be healed? Was there also the desire to buy his cure?

Does man stand before God in the same attitude of mind, his plans all laid to pay for his salvation from the leprosy of sin?

Note it was necessary for Naaman to do something in order that he might be cured, but what he was required to do did not, in itself, effect the cure. It is plain that merely washing in the river Jordan could not cure leprosy. But the act was the outward expression of an inward abandoning of one's own way and the submission of one's will to God's way; and God himself cured Naaman when he reached this state of mind. Just so, when a man's obedience to God's commands, formal or otherwise, is indicative of his inward submission and humility, God makes that man a very definite promise of cure from the sinful nature, but the works themselves do not react to perform the cure. And, if a man's works (acts of obedience) are rendered in the pride of self, God does not promise the cure.

Through whom was the great and wise Naaman made to see the wisdom of submission and humility? How does this harmonize with 1 Cor. 1:27, 28?

Contrast Naaman's attitude toward Elisha, upon his return from the river Jordan, with his attitude toward him when he first came. Try to imagine how he felt in this changed state—the humility, the joy, and the wonder. The realization that there is "no God in all the earth, but in Israel only," must always bring this humility, this joy and this wonder, for the God of Israel is all-powerful, and loving, and righteous.

Why did not Elisha take a gift from Naaman, after Naaman begged him to take it? What lesson did he mean for Naaman to completely learn?

Note that instead of Naaman conferring a favor upon God's servants, he asked humbly for what he now considered the great favor of taking with him some Israelitish soil, upon which he might build an altar to God and offer sacrifices to him. What was troubling Naaman's conscience in verse 18?

Although Gehazi was one of God's chosen people, and a close companion of God's prophet, was he in great need of being

taught about God and his ways? Would his act tend to pull down Naaman's high conception of the God of Israel that had just been instilled in his mind by Elisha? Is there this same class of professed believers in God today?

This story is a definite example of God's working with Gentiles through Israel. It is a small incident, concerning only one Gentile directly, but it demonstrates that even while God was making Israel stand out, a nation distinct from all other nations, he had dealings with other peoples, and we should not lose sight of the fact that his dealings with other peoples were through Israel. This is in exact harmony with the purpose for which God chose Israel. The story of Naaman wonderfully demonstrates God's success in teaching a Gentile, through his chosen vessel, of his supremacy. And we cannot doubt that God is still working with Gentiles through Israel, not only individually, but nationally; and his final success is just as sure as it was in the case of Naaman. Not only one individual, but all individuals in all nations, will finally acknowledge that "there is no God in all the earth, but in Israel only."

Scripture Reading: 2 Kings 4: 5.

The Children's Lesson: Let the little Jewish serving maid be the central thought in the lesson for children. Her one little act, born of kindly sympathy for her master, had wonderful and far-reaching results. She was faithful in her service and rendered not only things which she had to render, but she gave heart service as well. Naaman's cure demonstrated the necessity of exact obedience to God's commands.

For Class

Read the story and bring out the lessons it teaches concerning salvation by works; the necessity of submission to God's will, and how this submission will be manifested; the hindrance of pride; the fearlessness of faith in God, and the joy and benefits of realizing that "there is no God in all the earth, but in Israel only." How was Naaman brought to this realization? Name at least two influences that were brought to bear upon him.

THE OPENING OF THE SEALS

Dear Bro. Lindsay:

During the past few years I have noticed different articles on the opening of the seals of Rev. 6. Being somewhat interested in prophecy, I have read same with much interest and am sorry that there is so much diversity of opinion on this important subject.

An article by L. V. J. Kimball, appearing in the R. H. of Oct. 26, 1920, harmonized most closely to my thoughts on this subject, and with your permission I will submit to the readers of the R. H. my understanding of the same.

The time for the opening of the seals is in the "Lord's Day" (or the Day of the Lord).

First. Because in spirit John was carried forward into the Day of the Lord. As an example, the disciples had a similar "carrying forward" in the transfiguration scene.

Second. Because the results obtained by the opening of these seals are somewhat

similar to the results obtained during the Day of the Lord, as proclaimed by the prophets.

Third. Because the personality of the "opener" of the seals, i. e., "the Lamb" (Christ).

God, through Gabriel in answer to Daniel's prayer concerning his people (the people Israel), informed him that seventy weeks (or sevens) were determined upon his people, and upon his holy city. What for? To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, etc. (Dan. 9:24. He was given a somewhat clear conception of the Sixty-nine weeks (or sevens), but when it came to the last week he was informed that the words thereof were closed up and sealed till the time of the end. (Dan. 12: 8, 9.) In this connection I would like all those interested to read closely and meditate thoughtfully on the 9th chapter and the 24th verse, remembering these things are chiefly concerning Israel.

If the last week of Daniel is sealed unto the time of the end (Dan. 9:24; 12:9-11), who could be expected to break or unloose the seals thereof? If God sealed it whosoever breaks the seals thereof must do so with God's permission or command. In Rev. 5 the contents of the book, or scroll, is recorded as sealed with seven seals, but no one is found in heaven or on the earth who is worthy or able to break these seals in order to disclose or discharge its contents, except the Lion of the tribe of Judah; the Root of David which is described as a Lamb that was slain. I think every one will agree that this is Christ. This Lamb is the seed spoken of by God to Abraham. The King to reign over God's kingdom on earth, formerly ruled over by David, is the one whose right it is. (Ezek. 21:27.) The one announced by John the Baptist, the Lamb of God (John 1:29), the one reckoned by Pilate as the King of the Jews, is the king of the last kingdom mentioned by Daniel in the interpretation of the Image.

If the breaking of the seals is done by the Lamb (Christ), and the "book" is sealed unto the end, then the end mentioned is the one in Daniel spoken of as being the end of weeks determined upon the Jews. He is spoken of as the Savior of Israel. (Rom. 11:26; Isa. 29:20.)

The purpose behind the opening of the seals is to bring to a climax the conditions of man in order that he might deliver his people Israel, and establish his right to the throne, by subduing the hostile nations. For during his reign of one thousand years there will be no wars, but a reign of peace. (Rev. 20:1-9.)

When the Lamb opens the first seal a white horse is seen to come forth with a rider thereupon, who has a bow, and a crown is given him and he goes forth conquering and to conquer. The horse, in Scripture, is nearly always associated with war and its conditions. A white horse usually denotes royalty. (Deut. 17:16; 2 Sam. 8:4; 1 Kings 4:26; Zech. 12:4.) Thus the rider of the white horse of the first seal is the false messiah, or antichrist—the prince of Dan. 9:26; a counterfeit of the true Messiah of Rev. 19:11-16, who is also riding on a white horse. The true Messiah is distinguished from the false messiah by having his name written, King of kings,

and Lord of lords, and accompanying him are the armies of heaven, also riding upon white horses. The rider of the white horse of Rev. 6 and his armies come in conflict with the rider of the white horse of Rev. 19:11, 16, and his armies, and is defeated by same. (Rev. 19:19-21.) This takes place just previous to his (Christ's) establishment of his throne and kingdom.

In the opening of the second seal a "red" horse is seen which, instead of conquering like the former power, is causing disruption among mankind by allowing them to kill one another. A picture of this can be had by looking at Bolsheviki Russia. Then imagine a world-wide bolsheviki condition. In this connection read Rev. 14:15, 16.

In the opening of the third seal a black horse is seen. A famine condition follows former conditions. As a picture of this look again at Russia, and imagine a condition of that sort prevailing over the whole world.

The fourth seal opens showing a pale (green) horse, or a deadly condition following as a natural consequence of former conditions, with an addition measure from God. Under this seal plague, pestilences, disease and death will be rampant, fulfilling in detail the prophecy of Jesus as recorded in Matt. 24 and Luke 21: Wars, every man's hand against his brother, famines, pestilences, etc.

The opening of the fifth seal constitutes a change, as this deals with the souls, or lives, of those who lose the same for remaining faithful to Jehovah during that period of great tribulation caused by the opening of the previous four seals. Note in this connection Rev. 20:4 which includes others added to their number who are to be slain under the seventh seal.

The opening of the sixth seal marks a change in its operation, for this seal does not deal primarily with man but with the physical conditions of the earth, i. e., great upheavals or earthquakes. It also pertains to the heavens. It affects the sun, moon and stars. Of course, these conditions affect mankind also. God's hand is behind all these calamities and against his power they are helpless. (Isa. 13:6, 7; Rom. 2:5.) All these conditions are prophesied by Jesus and all will occur, as he clearly points out, previous to the establishment of his kingdom on earth, and as the "Church" (the called out ones in Christ) are called away previous to the opening of the seals, we may be able to ascertain more clearly, or at least get a glimpse of the great work, God through Christ is going to accomplish before he comes to earth to establish his throne. For when he comes to reign he will not meet armed resistance, but what is left of the nations will be willing to submit to his rulership. Many of them will mourn when they realize that they have been fighting against their king.

A type of future deliverance of Israel from the Gentile powers and the method applied can be obtained by looking over the history of the deliverance of this nation from the hand of the Egyptians. Note in studying the six seals as mentioned in Rev. 6, only an outline of same is given. Most of the book of Revelation deals with the opening and fulfillment of the seven seals, dealing in different chapters with different phases of the same and giving in detail many wonderful things to be accomplished by the consummation.

Submitted in Christian love,

Joseph H. Fletcher, Jr.,
Fonthill, Ont.

THE SHADOWY MEAT LAW

By W. L. Crowe

LET no man therefore judge you in meat or drink, which are a shadow of things to come; but the body is of Christ." (Col. 2:16, 17.)

It is easy for those who know by experience the sabbath of faith in Christ, (when the pilgrim to the celestial city drops his load of sin at the cross; receives the Holy Spirit, whose fruits are joy and peace; and who obeys the law of Christ to carry no fear, care, worry or anxiety about anything), to see that all yearly, monthly and weekly sabbaths are but shadows of the continual peace and rest in Christ, here and now, by faith, as a foretaste of the perfect rest in fact in the future Paradise of God; but it is not so easy to see the shadows in the meat and drink offerings of the law of Moses.

We will not here consider the drink offerings which were mostly wine, which was later made a part of the passover feast and the Lord's supper, and which shadowed forth his blood and the new spirit life, but we feel that light is sadly needed on the meat question.

All Gentiles who observe the old meat law defend it as a hygienic law, and therefore of perpetual obligation from that standpoint, but this view cannot be defended from the teachings of many of the ablest Jewish fathers, or from the teachings of Christ or of Paul, who clearly deny the possibility of any kind of defilement from any meats which, as a food, enter the mouth. "There is nothing from without a man, that entering into him can defile him." (Mark 7:15.) Also, "Every creature of God is good (for meat or food); for it is sanctified by the word of God and prayer." (1 Tim. 4:3-6.)

Every creature that man wants to eat for food is set apart by the word of God through Jesus and Paul for all new covenant children of God, based on God's original law to Noah 800 years before the law of Moses. God told Noah that he delivered into his hand every beast of the earth and every fowl of the air and all the fishes of the sea, and then added: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." (Gen. 9:1-5.)

In what sense then were certain meats clean and unclean for Israel, or even before the law, if offered as sacrifices to God?

It was months of study, in 1914, of the Talmud and rabbinical comments on their laws, that had much to do with my dropping of the whole old covenant law system, for the complete New Testament law of Christ, and I learned much that has never been published in any religious paper shedding light on the whole temporary Sinaitic law system, a little of which I will unfold in this article.

Every animal, fish or fowl, eaten under the Old covenant had to first be offered to God as a sacrifice until fulfilled on the cross of Christ, and they all shadowed forth some characteristic or spirit in Christ or in his body of saints, and it was not regarded by ancient rabbis that a bowl of soup made from beetles, locusts

or grasshoppers, which were "clean meat," was any more hygienic than a slice of ham or of cat fish or of salmon, which were "unclean." (Lev. 11.) I care not how many Gentile doctors or Seventh Day Adventists declare otherwise from the standpoint of health, I deny the truth of their teachings. Such a law, if universal, would spell the starvation of the Esquimaux, who live where only the unclean meats (which the limited law of Moses forbade as a food) can be found.

It will be noticed that most of the beasts and birds and fish that were forbidden as unclean to Israel were carnivorous, and devoured others of their kind. Hence the cruel spirit of the cat, tiger, bear or lion could not shadow forth the Christ body, and being also symbols of Gentile governments, were an abomination to the Jews, because those beasts represented by nature their Gentile persecutors. Hence there was nothing in this view of a health law, since the shadow consisted in the spirit or nature of these forbidden meats, and not in their virtue as a food.

The hog spirit is greed and selfishness, the bear and tiger spirit is extreme cruelty, and the same spirit is in the forbidden fish, birds and insects that were forbidden as a food to Israel until their sacrificial system was fulfilled and nailed to the cross of Christ, after which Paul could say truly: "But meat commendeth us not to God; for, neither if we eat, are we the better; neither if we eat not, are we the worse." (1 Cor. 8:8.)

The ox and bullock, as offerings for the high priest, represent characteristics of a beast that never balks on a load; and of a beast that will fearlessly charge a lion or an elephant, hence the courageous straightforward walk of our great High Priest.

The lamb and the pigeon and the turtle dove sacrifices both for sacrifices and for food conveyed to the offerer and eater the symbol of meekness, harmlessness, non-resistance of evil and innocence, which not only shadowed forth the disposition of Christ and his saints, but also by suggestion to the mind of the offerer and eater should have impressed these virtues on the mind.

Right here such a vast field for study from the standpoint of the naturalist and Bible student opens up to my mind, as to the reasons under the typical sacrificial system for distinctions in meats, drinks, and sabbaths of the Hagar system of law (Gal. 4), that I see that I must close, or my article will be too long for the limited space in our excellent paper—The Restitution Herald. But ever since I dropped this Old covenant yoke of bondage for Jesus' New covenant law of the spirit of life and love within, to find soul rest while walking with Christ in his light and easy yoke, I long to show others this higher sabbath of faith and spirit, for the darkness is past, and the true light now shineth.

A FEW OF GOD'S PROMISES

AS I sit at eventide and meditate over my days of work—sometimes of sorrow and afflictions—I get weary. Then I go to God in prayer, and that still small voice I hear o'er and o'er, "Lean, my child, upon the promises of God." Then the sunshine peeps in and I can recall so many of

God's promises. As I live all alone I turn many times to those promises as he has promised never to leave me nor forsake me. He has also promised: When my father and mother forsake me then the Lord will take me up. In Gal. 4:28 we read: Now we, brethren, as Isaac was are the children of promise. And behold I send the promise of my father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high. (Luke 24:49.)

We of ourselves can do nothing unless we ask God for strength in Christ Jesus. In Rom. 4:16 we read: Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. God has promised that the meek shall inherit the earth. Acts 1:4 commanded them that they should not depart from Jerusalem but wait for the promise of the Father which saith he, ye have heard of me.

After that ye believed, ye were sealed with that Holy Spirit of promise. Now that the old year is gone let us not only promise, but let us do our very best to promise our heavenly Father to do better in the future. Let's turn over a new leaf in our book of knowledge—to not only promise, but to act. Let's dare and do all in our power, with God's help, to be better, braver, more Christ-like. Let us become as little children and be more faithful and more cheerful and show more charity. Oh, we can all do much better! Let's speak more kindly to our fallen brothers and sisters. It cheers. I know by my own experience. I have received letters from two dear sisters in Christ Jesus. They were from Sr. Garard of Dayton, Ohio, and Sr. Railton of Fonthill, Ont., and let me say right here, I have never met either of the sisters, but they surely have the spirit. God bless them for their cheerful letters, and I also thank all the dear sisters for their letters of praise of our dear heavenly Father. I enjoy your letters, dear sisters, and if we can make each other so happy while here without being acquainted, what will it be when we meet in Christ's kingdom here on earth? I can only say, Glory to God in the highest. And this is the promise that he hath promised us, even eternal life, and he never will forsake us if we put our trust in him. I am leaning on the promises of God. He has promised, in my Father's house are many mansions. He has promised to come again, and receive us, though our sins be as scarlet, he will make them whiter than snow. He has promised to give us rest. We are troubled on every side, yet not distressed: we are perplexed, but not in despair. (2 Cor. 4:8.)

Since my last writing my oldest son's wife died, Christmas day my youngest son was stricken with diphtheria. He has a wife and three little children. They are under quarantine and he is doing nicely. On New Year's day a boy came to my second son's home. All this keeps me busy. I think of a hymn I used to sing:

"In the furnace God will prove me,
Thence to bring me forth more bright."

We sometimes need a little Pentecostal fire to revive us. I do wish we could hear the word of God preached here in Webster City once in a while. There are only three of the new belief here and we have had no preaching since last July when Bro. Drink-

ard and Bro. Stewart were here. We surely are hungering and thirsting for the word of God. My pathway is paved with the promises of God.

Your sister in Christ Jesus,
Mrs. E. Pendleton,
1132 3rd St., Webster City, Iowa.

IN THE DAY OF HIS PREPARATION

HOW many of us know that we are now in the day of his preparation? Perhaps we all know it, but how many of us are letting our minds dwell wholly on these things? We should meditate on them day and night, and teach them to our household and to all with whom we come in contact.

We see prophecy fast being fulfilled. We read in 2 Tim. 3 that in the last days men would be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, despisers of those that are good. Was there ever a time when such people as these were so numerous in the earth as they are today? Most men of today have their minds dazed from liquor and tobacco. Young men are brought up on cigarettes and moving picture shows, instead of being brought up to honor God and to be of some use in the world. I hope that none of God's people are letting their children grow up in this way. If so, they are very responsible. As long as they are in our house and under our care, we should not permit such things. We should see that they go to Sunday School and get their minds filled with good things which will be of benefit to them later in life. If there is no church in your town, have Sunday School in your home, and it will benefit you as well as them.

Yes, we are in the day of his preparation—the day in which Gentile kingdoms are tottering, and the way being prepared for the establishment of the kingdom of God in the earth, with Christ as King.

In Nahum we read that the chariots shall rage in the streets, they shall jostle one against another in the broad ways, "in the day of his preparation." In Rev. 16 we see that the great River Euphrates is being dried up that the way of the kings of the east might be prepared.

Dear brethren, we have a chance to know how near the kingdom of God is. The Jewish nation is the great sign. In Luke 21:31 we read that when the fig tree shoots forth, summer is nigh, so when all the signs spoken of in the same chapter begin to come to pass then know that the kingdom of God is nigh at hand.

Another great sign is the disarmament cry. We find that all the time they are crying, "Peace," they are preparing for war.

Dear reader, the time for our preparation to meet and reign with him who gave himself for us, is short. Are you in the ark, Christ Jesus? If not, now is the time to start in the race for the prize of the high calling. When the church is glorified and the door shut, it will be too late to enter in. It will be a terrible thing to be left outside to pass through the terrible time of trouble that is to come upon the world.

O, strait and narrow is the way
Wherein I walk my Lord beside;
So easily my feet might stray

That I am glad it is not wide.
Because it's such a narrow way,
Oh, close together we must stay.

Your sister in Christ,
Hanna M. Barber.

LET BOTH GROW TOGETHER

By T. A. Drinkard

LET both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my garner" (Matt. 13:30).

Both of what? Why, the tares and the wheat. This, to my mind, does not refer to a divided condition of the church. Those of the tare class refer to the world. The wheat class refers to those who are not of the world (John 17:11) even though they are in the world (John 17:11).

It is true that the tares and the wheat are growing together, nevertheless there is a constant warfare going on between the two classes. The Master shows that the tare class will be burned, but the wheat class will finally be gathered into his barn, which, no doubt, refers to "the garner" of Matt. 3:12—the Kingdom of God.

1 Kings 11

"AND King Solomon loved many strange women, and his wives turned away his heart, it was not perfect with the Lord his God, as was the heart of David his Father, he did evil in the sight of the Lord."

In spite of the example of David his father, and his childhood training; in spite of the warnings God gave him, he built places for the gods of his heathen wives, and they "burnt incense, and sacrificed unto their gods." As we look back over the kings of Israel is there one that did right in the sight of the Lord? Some of the kings of Judah did, but though God had repeatedly warned them of the consequences of their sin, they drifted away from him, and severe has been the punishment they have endured. But when their sufferings are over and they realize what they have done to deserve it, their loyalty to God will be so absolute that all mankind will praise them.

As it has been with Israel, so it is with all nations: the suffering, woe, and heartaches, death itself, are the result of disobedience, and when the shackles of sin fall from the bruised bodies of earth's teeming millions, and we stand free, face to face with our Lord, such a shout of victory will ascend to heaven that earth itself will feel the thrill and burst forth into Eden loveliness.

Lillie H. Willis.

YOUR knife will cut the stick, or else it won't; one blade that does outvalues ten that don't.—Sel.

"I WILL not borrow trouble," said the thrifty country woman, "even if I have to go without it."—Sel.

WE cannot make sunshine, but we can remove from that which casts a shadow on us.—Spurgeon.

"LOVELY art thou, O, Peace! and lovely are thy children, and lovely are the prints of thy footsteps in the green valleys."

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A CONVERSATION

By E. O. Stewart

A CONVERSATION between a preacher and John ran as follows:

Preacher. Say, John, I heard you had joined the Soul-sleepers.

John. Yes.

P. Well, John, I always had hopes that you would see the truth.

J. So did I, and I am glad I have found it.

P. Why, John, they teach that the soul dies and sleeps in the grave until the resurrection.

J. Yes, and I believe they are right about it, too.

P. Why, John, what makes you believe that? You know the soul does not go to the grave.

J. O yes it does. David, in Psa. 49, says, "The Lord will redeem my soul from the power of the grave."

P. I know it reads that way, but in Rev. 9:6-8 John the Revelator heard the souls under the altar crying for vengeance, which proves that souls are conscious and can talk after the body is dead.

J. Soul and life often mean the same. Moses said, "The blood is the life. God said to Cain, "The voice of thy brother's blood crieth unto me for vengeance from the ground." The blood of the martyrs, which is the life or soul, was crying for vengeance just like Abel's blood cried. Do you think blood is conscious.

P. O. yes, but Matt. 10:28 says, "Fear not them that can kill the body, but cannot kill the soul." Now do you believe the soul can die?

J. As I said before, soul and life often mean the same. For instance, let us read Mark 8:35, 36: "For whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake shall find it. For what shall it profit a man though he gain the whole world and lose his own soul?" Soul and life here mean the same. If a man should lose his life or soul here for the sake of Christ, that guarantees him eternal life, which is hid with Christ in God. Christ is our life. We will obtain that life in the world to come. Then the soul cannot die.

P. Well, John, I will have to go. I will call again next Sunday and in the meantime we will both study and I will convince you that you are wrong. Good day.

J. Good day, come again.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

SAFETY FIRST

WE heard a great deal about safety during the war, and as far back as history goes we have the story of ways in which men have endeavored to safeguard themselves, from coats of mail to dugouts deep in the ground and covered with fathoms of solid concrete and steel. When the Covenanters of Scotland were driven from their homes into the mountain fastnesses, one small company seeking safety from the dragoons found refuge in a cave far up a ravine among the mountains. They accepted this retreat as the best protection to be found, and, although they knew that they were not altogether safe even here, their confidence was not in the earthly rock, but in the Rock of Ages, in whom they had always trusted and who had never failed them. They remembered that promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He is my refuge and my fortress."

Making themselves as comfortable as possible, they ate their cold supper and lay down in their cloaks to get such rest as they could under the circumstances. As they slept, a spider dropped from the mouth of the cave to the ground below and made the first strand of a web across the opening. Back and forth it ran, then round and round, weaving a silken cloth so fragile that a stroke of the finger would destroy it, yet so strong that it furnished a better protection to the sleeping wanderers than a wall of solid stone could have done.

Morning broke, and as the light appeared a company of soldiers with their guns and sabres crept stealthily up the mountain side among the trees and rocks, searching for the fugitives who had slept in the cave and were now shut in by the spider's slender web.

They came to the mouth of the cave and, thinking that they had perhaps found the retreat of those they sought, were about to enter, when suddenly the one ahead stopped, and the quiet watchers within heard him say to his companions: "There is no use in taking time to search here. The mouth of the cave is covered with a spider's web. They would surely have broken it down if they had entered." So they passed on, leaving those who had dwelt in the secret place of the Most High abiding in safety under the shadow of the Almighty's wing. Great rocks would have been rolled away; walls would have been scaled or broken down; but a spider's web was a

In Remembrance of Thee

FATHER, we come with one accord
In sweet remembrance of our Lord;
And here with grateful hearts recall
His loving sacrifice for all.

The crown of thorns he meekly wore,
His heavy cross with patience bore,
And for the nations far and wide
The sinless for the sinful died.

Lord, humbly kneeling at thy feet
Around this sacred mercy seat,
Pardon and peace, oh, freely give,
And for thy glory help us live.

Exalt thy church in every land
Assembled at thy blest command,
Till through thy never failing grace
We meet thee, Savior, face to face.

—Sel.

perfect protection to those who were in the keeping of God.

It is well to take all precaution against disease and danger. It is well to choose your companions and your path in life, to keep away from temptation and to guard yourself from sin. But it is most important of all that you put yourself into the hands of God, for then, though every contrivance that you can conceive of has failed, you can still have peace because you have made the Lord your refuge, even the Most High your habitation.—Sel.

TIN-WHISTLE PHILOSOPHY

To say that Barbara Channing was indignant is to put it mildly. "I shall never speak to Elsie Anderson again!" she spluttered.

"What's the matter now, child?" asked her mother gently.

"She cut me when she passed me on the street this morning," the girl replied.

"Perhaps she didn't mean to, and, if she did, I shouldn't let that cloud my happiness, dear. I heard a story about Abraham Lincoln once that has always been a great help to me. One day he was walking with a friend in a park in Washington when a man coming toward them refused to turn out, and Lincoln quietly stepped aside and let the man pass.

"Why did you do that?" asked Lincoln's friend. "He should have turned out for you."

"Why, replied Lincoln, 'if I hadn't turned out of the way there might have been a collision!' He had enough height of manhood and enough girth of soul to afford to give way. Christ never worried about deference. Without loss of conscious dignity he could wash his disciples' feet. Great souls are always simple souls. It is the people whose dignity needs defense who are quick to take offense."

"Yes, but you can't help feeling hurt when people snub you, can you?"

"Oh, yes, you can. It's all a question of

your point of view. The trouble with most of us is that our souls swing in such a small circle. I was going downstreet the other day, and when I passed Mr. North's house there was little Robert crying so that you could hear him a block away. I asked him what was the trouble, and he told me he had lost his tin whistle. That penny whistle filled his horizon. He had loving parents, and health to run about in the sunshine. But all that counted for nothing compared with his penny whistle. What he needed was a little more horizon. And I came away thinking how often God must smile at us when we get excited over trifles and allow some petty thing to blot out the sky. It's our spiritual immaturity that so often makes us unhappy."

"I think you're right again, mother," said the girl soberly.—Sel.

What is a Diaglot?

A DIAGLOT is a Bible or a Testament or smaller portion of the Christian Scriptures printed in two languages in parallel columns. At any rate that is what it means in the language of the American Bible Society. These two-language books are prepared as a means of Americanization and Christianization of the immigrant within our gates and have been used with great success in all parts of the country. The Society now has more than 33 such diaglots in which English and some other language are printed in parallel columns. These include: Bohemian, Bulgarian; Chinese, Persian, Polish, Russian, Spanish, Turkish and Yiddish.

It is the purpose of the Society to enlarge this list of diaglots so as to meet as far as possible the needs of those in our own land, where more than 100 languages and dialects are spoken. Already the Scriptures are available in the mother tongues of all our immigrant population, but it is believed that the two-language books will greatly help in the Americanization program.

Inquiries and suggestions are invited by the American Bible Society, Astor Place, New York.

How to Kill a Church

DON'T come.

If you do come, come late.

If too wet or too dry, too hot or too cold, don't think of coming.

Kick if you are not appointed on a committee, and if you are appointed never attend a committee meeting.

Don't have anything to say when called upon.

Hold back your dues or don't pay them at all.

Don't do anything more than you can possibly help to further the church's interest; then, when a few take off their coats and do things, howl that the church is run by a clique.—Sel.

A SUMMARY OF THE DENOMINATION-AL HISTORY AND DOCTRINES OF THE CHURCH OF GOD

By Sydney E. Magaw

THE inability to secure material on our history, and my inexperience in dealing with our doctrines necessitates a brevity of consideration at this time; but, though I shall not give a complete treatise on the subject in hand, I shall give the truth of it in so far as I go.

I am indebted for information received from James A. Patrick, Clyde E. Randall, Thomas Wilson, Leila E. Whitehead, Dorothy W. Lyon, S. J. Lindsay and Frank E. Siple. May I here express my gratitude to all who have given me aid.

In the first place we call our denomination the "Church of God." May I here add that in order to decidedly class ourselves we have in some states adopted the name "Church of God in Christ Jesus," and in others "Church of God of the Abrahamic Faith." We have given much consideration to our name, believing that this is the right name according to the Bible, and having somewhat of a pride in that name. I say that with no authority outside of my own observation.

We shall now consider the name which we have taken as the correct one of our denomination.

It is shown in Gen. 4:26 that the people of that time began to call themselves by the name of the Lord. In Ex. 3:14, 15 we have God telling Moses his name as "I Am That I Am"—literally rendered according to Dr. Thomas, "I Will Be Who I Will Be." This name is from the Hebrew word afterward rendered "Jehovah," as in Ex. 6:3. In Ex. 6:7 we have the expression, "I am the Lord your God,"—literally rendered, according to Dr. Thomas in "The Law, the Covenants and the Sabbath," as "I am He who will be your mighty ones." You will notice in Ex. 3:14 that this "Jehovah" name was to be his name forever and a memorial name to all generations. Now, how is he to be "The Mighty Ones?" And who are these "Mighty Ones" as foretold in Ex. 6:7? And, then, who are the "Mighty Ones" whose strength he is to be? We turn to Acts 15:14 and we find that God did visit the Gentiles "to take out of them a people for his name." The name "Jesus" in the Hebrew is Yava Shua or Joshua and means, from Jah, "I shall be" and from Shua, "the powerful." Christ said after he arose from the dead, "All power is given unto me in heaven and in earth." He is the head of this company of name bearers who are to be powerful. What is their power? The gospel of Christ is the power of God unto salvation. You can see then that God had in mind a powerful company when he told Moses that he was the "I Am That I Am." Or, in other words, gave Moses the name that was to be his forever and to be a memorial to all generations. Now through Christ he is calling out a people to take this name and bear it to the world, and make it known as the All-powerful name.

The Jews were the first people chosen to bear this name to the world, and they failed and God set them aside.

Notice Ex. 20:24 and 1 Kings 8:43, 44; 9:3. The old temple and tabernacle were types of the church. God placed his name in them and now he places it in the

church. That is, the church is to bear the memorial name.

We find this idea carried out in the New Testament. Christ said to his disciples, "I have manifested Thy name unto the men which Thou gavest me." (John 17:6.) Then in verse 11 he asks the Father to keep them in his name (the Father's name). In verse 12 Christ says that he has kept them in the Father's name. In Eph. 3:15 Paul says that the house (family) of God is the Church of God. Paul recognized this fact many times in his writings. Notice the beginning of his two letters to the Corinthians. He here speaks of the church of God.

Thus we have the establishment of the church of God, and what we believe to be the cause and core of our church of God denomination today.

From the above I am almost wholly indebted to Jas. A. Patrick. Though I have not given his exact words, I hope I have not injured the thought that he meant to give.

As to our church history there has been little or nothing recorded previous to the last few years. I shall here submit a portion of a letter received from S. J. Lindsay:

"It seems that the distinctive doctrines of our body were brought from England in a very early day by the Wilsons and some of their kin. At times our people, at least in part, tried to affiliate with the Advent Christian people, but our views of the age to come and the restoration of Israel would soon separate us again."

Mr. Lindsay goes on to say that he has known the church for fifty years, and that he believes the history of the church runs back at least a hundred.

This bit of information coincides with a few words I received from Frank E. Siple, and I shall give a portion of a letter from him dealing with our history. He says:

"Benjamin Wilson, editor of the *Emphatic Diaglott*, together with his relatives and some friends were among the first to call themselves by the name "Church of God" in this country, and to preach the truths we hold so dear. J. M. Stevenson, H. V. Reed, W. H. Wilson, C. C. Ramsey and others soon got into the harness and were very powerful workers for many years, both by voice and pen. A number of different religious papers have been published by our people during the generations past,—the oldest of these now running being "The Restitution," published for many years at Plymouth, Indiana, and now being published at Cleveland, Ohio."

Through S. J. Lindsay I learned that Leila Whitehead of Chicago claims kin to the early Wilsons and through her I was able to get some information from Thomas Wilson, editor of "The Last Days." I shall rewrite parts of his letter:

"Dear sir:

"My niece, Miss Leila E. Whitehead, has forwarded your letter, (addressed to her) to me asking me to reply to the same. . . . I am personally acquainted with your president, Mr. Jenks, also many of the ministers and editors of the Adventist (first day) body, having been a publisher for over sixty years, and issued half a dozen religious publications during that time. The present one is "The Last

Days" just about entering its twenty-fifth volume. . . ."

"A brief history (religiously) of the Wilson family will reveal somewhat the various steps which have led up to the present "Church of God" that we belong to. Originally they were members of the Baptist denomination up to about 1840. Then they passed over to the "Christian Church," founded by Alexander Campbell of Bethany, Virginia, and known by many as "Campbellites." They taught baptism for the remission of sins, communion every first day, and originally no paid ministers or pastors, the meetings being led or opened by one of the Elders, who officiated in turns, after which the meeting was open for all to give an exhortation, or teaching as they saw fit. . . ."

"When the Wilsons left England for the United States (in two detachments—1844-1849) it resulted in a change of belief and fellowship. The first migration (Benjamin and James Wilson and families with others) came in contact with Dr. Thomas, formerly a Campbellitic leader who had come to believe in the view of life only through Christ, the Restoration of Israel, and Christ's Reign on the throne of David in Jerusalem, etc. The second migration consisted of Joseph Wilson, who was my father, John Wilson, and several families of the same faith who had all become believers of the same doctrines. A congregation was formed with regular services; and a paper, the *Gospel Banner*, was issued monthly advocating them, published at Geneva, Illinois, from whence also the 'Emphatic Diaglott' was issued by my Uncle Benjamin. Another monthly magazine was issued by Dr. Gus Thomas in New York; also a *Monthly from Rochester, New York* by Elder Joseph Marsh; a 'Millennial Harbinger' from Detroit, Michigan, by Thomas G. Newman; and later 'The Herald of the Coming Kingdom and Christian Instructor,' semi-monthly; 'The Restoration,' weekly; 'Our Rest,' monthly; 'Our Rest and Signs of the Times,' monthly and semi-monthly, and 'The Last Days,' monthly—the last five papers issued by your humble servant, all proclaiming the same blessed truth. . . ."

Yours in His service,

Thomas Wilson."

I am indeed thankful for this letter as this was the most revealing source of information I was able to obtain.

Having considered letters from some of our own people we must now see what the outside world thinks of us. What source could we look to that would be more reliable than the United States Census of Religious Bodies?

Through the kindness of Dorothy W. Lyon I received the following report of the United States Church Census for 1916:

"With the development of church life independent of denominational organizations, many churches throughout the country were organized under various names, such as the Church of the Blessed Hope, Brethren of the Abrahamic Faith, Restitutionists, Restitution Church, Church of God, and Age to Come Adventists. Some were loosely affiliated, but refused to be identified with any denomination, although in general they were Adventist in their doctrine. In November, 1888, representatives from a number of such churches met in Philadelphia and organized the associa-

tion known as the 'Churches of God in Christ Jesus,' which is in general accord with the Adventist bodies, and is classed with them, although the term 'Adventist' does not appear in its title."

This clearly shows the close relationship between us, the Church of God, and the Advent Christian denomination. However, though this relationship is close, there seems to be little chance of a union between us and the Adventists because of the great difference of opinion concerning the name of the church, the age to come, the restoration of Israel, etc. In order that the differences of opinion regarding these things may be clearly understood, let us see the effect of them thus far. To illustrate, I shall rewrite a portion of a letter from James A. Patrick.

"Our Minnesota Conference was started about 1870 by Brethren Scott and Parson. They belonged to the Advent Church, but began to organize churches by the Bible Name, Church of God, and were turned out of the Advent Christian Conference. From that time they organized churches under the name, Church of God, and started the Conference. That is the history in brief of the Minnesota work. You see they found the truth of the name as revealed in the Bible, taught from the earliest times, and were true to it and were cast out of the other conference."

May I state here that to date each state in which we have members of our denomination has its separate conference. Very strong enthusiasm is burning over a union of these State conferences into one National conference. If this should be accomplished, there is no doubt but that each state would continue to hold annual or semi-annual meetings, commonly called conferences, but the National conference would provide for the general advancement of all the state conferences. It would bring about a central working body for the denomination. Many advantages could be enumerated as a result of direct union of the state conferences, but as this paper was intended to be historical only we shall not debate this question here. I must say, however, that, whether or not we accept, a union of the state conferences is a great step in our history and we should give the question due consideration.

This ends what I have been able to accumulate as firm bits of our history previous to very recent dates. I know the authorities to be of the best and if there are any mistakes I shall be glad to learn of them that I might correct them—not implying, however, that my authorities have given me anything but the truth, but that I may have misunderstood them in some instances.

Before taking up a few of our doctrines I must again say that the work on the history side of our denomination is very incomplete, but what I have been able to give I am satisfied is worthy. Perhaps my own sentiments have too often been introduced, and I would, therefore, urge you to accept only those parts where the source is given as some other than myself.

I submit the following doctrines as accepted by the various state conferences of the Church of God of which I am a member. These are subject to revision.

1. We believe that there is only one true church; that this church is founded upon Christ, he being the chief corner-

stone—there being no schisms or divisions in this body. This being true, we believe and teach that there is only one name, even as there is only one church, and this name "thine own name." See Eph. 3:14, 15; John 17:12; Acts 20:28; 1 Cor. 1:2; 10:32; 11:22; 15:9; Gal. 1:13; 1 Tim. 3:5; 3:15.

2. Repentance is one of the first steps to be taken in order to get into the church. See Luke 3:9; 13:3.

3. Baptism of believers by immersion only. See Gal. 3:27; Rom. 6:3-7; Acts 8:36-39.

4. Conditional Immortality. See 1 John 5:10-13; Rom. 6:23.

5. Resurrection of all the dead. See John 5:27, 28; 1 Cor. 15:22.

6. Final destruction of all the wicked. See Rom. 6:23; Mal. 4:1; Rev. 20:13, 14.

7. The literal, personal, visible, second coming of Christ. See Acts 1:11; Matt. 24:30.

8. The re-establishment of the kingdom of God on earth and the restitution of all things spoken by the prophets. See Acts 3:21; Ezek. 21:25-27.

9. Before the kingdom that was overturned to be set up again, it will be necessary for the restoration of fleshly Israel as a nation. See Rom. 1:25-27; Amos 9:13-15; Dan. 2:44; Ezek. 21:25-27.

10. That all Scripture is given by inspiration of God. See 2 Tim. 3:16; 2 Peter 1:20, 21.

These are the doctrinal teachings of the Church of God Conference in Minnesota. To show that these teachings are in harmony with our other state conference teachings I submit the following:

"The Illinois State Conference of the Churches of God in Christ Jesus believe and teach:

"That the kingdom of God will be established in the earth when Jesus Christ returns: that he will be king over all the earth in that day, and that his throne will be the old throne of David in Jerusalem. See Ezek. 21:25-27; Jer. 23:5; Luke 1:31-33; 11:2; Matt. 25:31; Zech. 14:9; 2:12; Matt. 5:35.

"That the immortalized saints will be joint-heirs with him in the government of the nations. See Rom. 8:17; Rev. 5:10; 2:26, 27.

"That Israel will be restored to Palestine as a favored nation. See Amos 9:14, 15; Ezek. 37, with many other passages.

"That there will be a literal resurrection of the dead. See Phil. 3:20, 21; 1 Cor. 15; John 5:28.

"That the righteous will be immortalized and the wicked destroyed. See 1 Cor. 15:51-55; 1 Thess. 4:13-18; Psa. 37:10; 2 Thess. 1:7-10.

"That eternal life may be had only in Christ at his coming. See John 5:26; 6:57; 1 John 2:25; John 3:36; 1 Thess. 4:13-18.

"That we can get into Christ only through belief, repentance and baptism, which is immersion. See Mark 16:15, 16; Acts 2:38; Rom. 6:3-6; Gal. 3:27-29.

"That a holy life is essential to salvation. See Col. 1:22; Rom. 12:1; 1 Peter 1:15; Heb. 12:14."

May this suffice as a fair consideration in so far as I am able to go of a summary of the denominational history and doctrines of the Church of God, and may it serve to all but a weakening element in further study of the same subject.

ACQUAINTANCE WITH GOD

By Lyman Booth

MUCH has been said, both by our Savior and his apostles, about the faith of the elect. We will, therefore, investigate a portion of the Scriptures concerning faith. Paul, a servant and an apostle of Jesus Christ, in his letter to the Corinthians said, Examine yourselves whether ye be in the faith; prove yourselves. (2 Cor. 13:5.) It would seem from this that Paul thought it necessary for each of the individual members at Corinth to examine himself. Paul carries the thought that this examination should and could be so thorough that each could determine for himself whether or not he was in the faith—whether he was in Christ and Christ in him.

From the report that Paul had received of them he concluded that something was wrong, so much so that he feared that some had become estranged from the faith in its purity. Hence his advice for each one to examine himself.

Every effect has its own cause. The reason that Paul gave this advice was, no doubt, the fact that some of them had become displeased with him and others with Apollos. To him this was proof that there was a spirit of carnality among them; that some were thinking more of carnal things than of heavenly or spiritual things. This matter had gone so far that some had questioned Paul's authority as an apostle of Jesus Christ. Therefore, he asked the question, Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?

In order to be an apostle he had to receive his commission and appointment from Jesus himself. He therefore told them that he had seen Jesus. Are ye not my work in the Lord? If I be an apostle unto others, yet doubtless I am to you, for the seal of mine apostleship are ye in the Lord. (1 Cor. 9:1, 2.)

In 1 Cor. 4:15 Paul wrote them as follows: For though ye have ten thousand instructors in Christ yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. Paul realized that they held a religious belief of some kind; but would have them to understand that it was necessary for them to have THE spirit of Christ and THE FAITH of the elect people of God.

Following Paul's injunction for each one to examine himself, he asks the question: Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates, but I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should DO that which is honest, though we be as reprobates, for we can do nothing against the truth. (2 Cor. 13:5, 8.) Paul gave them to understand that anything they might say or do, either for or against his apostleship, would not affect its truth in the least. He would have them know that a thorough investigation would prove to them the truth of his commission from Christ, as his apostle to the Gentiles.

If, in the early history of the church, while some of the apostles were still living and personally active in preaching the

(Continued on page 158.)

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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Editorials
and Church News.

To Canadian brethren we would say, Please do not send Canadian money in payment of subscription since we can use it only at a big discount. Send P. O. order.

Sunday, Jan. 29th, we had the pleasure of meeting in the home of Bro. E. W. Moses our preaching brethren, A. S. Bradley, of Mullin, Texas, and Bro. E. O. Stewart, of Morrilton, Ark. Bro. and Sr. Whitley, Bro. and Sr. Owens and Sr. Knight, of Kingsville, Texas, came 250 miles to be at this over Sunday meeting. We doubt if there is on record among our people another such a meeting where so few came so far just to attend a day's services. The feeding, alternately upon temporal and spiritual things was continuous.

The Bros. Gainey and Lindsey families of Gulfport, Miss., succeeded in getting out a good hearing at the Lindsey home during our stay there.

Since coming south we have had the "weepingest" weather we ever remember seeing. One of the Houston papers said there had been but 25 minutes of sunshine in nine days. This condition of the weather makes it bad for trying to hold meetings.

Sr. Elsie (Gesin) Miller, living near Freeport, Ill., has recently undergone a serious operation. Many of our earlier Bible School pupils will remember her and learn with deep regret the above news.

Word from Los Angeles, Calif., tells of the sickness of Sr. E. C. Railsback and others; that the church there is making splendid progress under Sr. Woodward's teaching and that the orange crop has suffered much from the recent freeze there.

The Illinois Bible School students of 1921 will remember Miss Nora Randall, of Hammond, La., who was with us at that time. She was recently married but we have not learned the name of the lucky man.

While in Houston we had the pleasure (?) of helping Bro. Moses open (shuck) some oysters just as they are to be found in the shell when brought from the Gulf. It is safe to say we'll not try to learn this trade so late in life. We'll further say that had we tried shucking them before we had eaten any, the market would have been rather dull so far as we are concerned.

REMITTANCES

Mrs. Fannie LeCrone; Sarah J. Knowles; G. E. Marsh; Mrs. Etta Densmore; B. F. Myers; Mrs. Eliza Hartley; James Stilson; Mrs. Lena Duvall; Mrs. Annie M. Drew; Miss Jennie Cox; Mrs. Elizabeth Reid; Mrs. Tillie Hurst; Mrs. Dora Haggard; J. H. Anderson; Lether Alexander; Ida B. Overton; Mrs. Isabella Smith; Mrs. E. C. Railsback.

EMERGENCY FUND.

Mrs. Fannie LeCrone	3.00
Sarah J. Knowles	.50
Mrs. Eliza Hartley	1.00

Obituary.

Alice Gertrude Platts

Alice Gertrude, eldest daughter of Ernest and Louisa Platts, was born near Welland, Ontario, Nov. 15, 1900, and died at the home of her parents in that city, Jan. 31, 1922, aged 21 years, 2 months and 16 days.

Although she had suffered from a weakness of the heart from early childhood, her disposition was cheerful and optimistic, and she was always ready to sacrifice her own desires in the interest of others.

She is survived by her parents, two sisters, both grandmothers and many more distant relatives. Funeral services were conducted from her home in Welland, Feb. 2, 1922.

May the Father comfort those that mourn.

G. E. Marsh.

Reports.

Report

After a few days spent in Gulfport, Miss., with the Bros. Lindsey and Gainey families, we left there on Friday morning,

Jan. 28th, for Houston, Texas., to be with Bro. E. W. Moses and others in a short meeting. In another communication we have told of those we met. We were very hospitably cared for in the Bro. Moses home. Sr. Moses had fallen shortly before our arrival and, because of a turned-over ankle, was obliged to hobble about with the aid of a crutch. She did this with splendid patience in spite of the extra work our gathering made.

On Tues., Jan. 31st, Bro. Moses took Bro. A. S. Bradley and the writer to Galveston, some 50 miles distant. This was a very pleasant trip. We gathered some kind of an idea of the extent of the flood this city suffered some years ago. We left Houston on Wed., Feb. 1, to return to Gulfport for a few days, then a brief stop at Hammond, then home.

S. J. Lindsay.

Dear Bro. Lindsay:

We wish to make a short report of the good meeting we have had at Gallimore Gap this fifth Sunday. Bro. Anderson, of Woodstock, Va., came on Friday, Jan. 27, and preached morning and evening until Jan. 31, when he left for home. The attendance was good, considering the bad weather. I think his coming has done a world of good. He gave us spiritual food where it was badly needed, but no one obeyed. We think it was hindered on account of outsiders but we hope some will obey at a later date. Bro. Anderson talked as if he might go to Nebraska, and if he goes there we will be without a preacher. Bro. Lindsay, I want to tell you that before our meeting it did look almost impossible for us to meet Bro. Anderson's R.R. fare, but the good Lord blessed us and made a way. Some gave nearly twice as much as they usually give. We also received some help from a distance and we greatly appreciate such help. We know that God will bless those helpers for their love and kindness.

Your sister in the hope of the soon-coming of our Blessed Savior,

M. E. Taylor.

Letters.

Dear Bro. Lindsay:

Am sorry I am in arrears. I want my paper continued because through study of its teaching compared with Scripture I learned that we have erred. Here is a question for the R. H. readers:

Who is this "dead" from which Christ is the first-born? Is it not God's church that was barren? Who are the dead in Christ? (1 Thess. 4:16.)

I have noticed that many questions asked go unanswered. Why?

Your sister seeking for Truth,

Mrs. S. A. Horn.

The Sunday School.
By Alta King.

ELISHA'S HEAVENLY DEFENDERS
Lesson 9. February 26, 1922.
Lesson Text: 2 Kings 6:8-23.
2 Kings 6:8-17

Golden Text: The angel of Jehovah encampeth round about them that fear

him, and delivereth them.—Psa. 34:7.
Memory Verses: Heb. 1:13, 14.

—o—
For Study

Review: Through whom and how was God's power manifested to Gentiles in last week's lesson? What was the result? In this week's lesson we have another instance of God's power touching Gentiles through Israel. We get most from these lessons if we remember that God is still touching Gentiles through Israel and that he is still doing it for the same purpose—to teach the one simple lesson that the God of Israel is the Lord.

Read the brief, simple story of today's lesson.

In what sense did the eyes of Elisha's servant need to be opened? Read Isa. 6:9.

Are people still afflicted with this blindness that prevents them from seeing everything except what is materially visible to the physical eye? If we are not thus blinded, what will we see in nature more than the mere facts of trees, flowers, stars, etc.? What will we get from the Bible more than mere statements of facts, or predictions of facts? For instance, in our study of the history of Israel, what will we learn more than mere historical facts?

Does God's word give basis for the belief that angels do actually watch over his people? Heb. 1:13, 14; Matt. 18:10. Under what conditions are they positively active in their behalf? Psa. 34:7; Isa. 63:7-10. Since we are not given to physically see such beings, how can we yet see them and come into the calm assurance of the faith which Elisha showed?—will intimate acquaintance with God through his word give it to us? Why will not a smattering knowledge of God's word implant this faith in our hearts?

Faith comes by hearing and hearing by the word of God; but, unless God's words are deeply embedded in our consciousness, they cannot be active, in times of need, to give faith and assurance. A casual, surface reading of God's words will not furnish this consciousness.

Can you think of an instance in the life of Jesus when his knowledge of God's words gave him strength and showed him the way out of danger? Be ready to discuss at least one instance in Bible history, in which Elisha's unwavering faith is manifested.

Can you account for the strategy Elisha used? Was it right?

What verse gives evidence that the prophet in Israel was higher than the king? Why was he?

Did Elisha's kind treatment of the Syrians conquer them?

It is somewhat surprising to find that, in this week's lesson, probably only about two years after Naaman had been cured of leprosy, the Syrian king is seeking the life of the man of God through whom the miracle had been performed; and, yet, it is not surprising when we consider that manifestations of God's power and goodness make just as light impressions on people today. The wonder of it all soon wears off, and man, again, goes on in his fearless adversity to God. We are not told that Naaman was still the captain of the Syrian army, but if he was, we see depicted, only more clearly, the weakness and natural sinfulness of man.

Does this lesson make God and his care over people seem something real and tangible? What kind of sight will give this consciousness of God?

Scripture Readings: 2 Kings 5: 6.

The Children's Lesson: A simple telling of the story and other instances of God's real care over people will make an interesting lesson.

—o—
For Class

Read and discuss the story verse by verse. Keep the viewpoint that this story has been put on record that we might get a clearer vision of God, even as the people then obtained it through the actual happening of the incident. Contrast the eyesight of Elisha with that of his servant. To which class of "see-ers" is it well to belong? Does this story help strengthen faith in God? Is it well for us to develop a consciousness of the reality of the now unseen things?

"A little serving-maid was to bring the aid for which the best physicians in Asia had doubtless been sought, and in vain. 'God's deliverance always comes through unexpected instruments.'"—J. G. Greenhough.

"Naaman was a proud man. He had been accustomed to receive a great deal of deference. Naaman wished to be treated like a great man that happened to be a leper; Elisha treated him like a leper that happened to be a great man. Naaman's pride and confidence in his wealth and high standing must be broken. Elisha wished to efface himself entirely, and to fix the leper's thoughts on the one truth, that, if healing was granted him, it was due to the gift of God, and not to the arts of man."—Jas. Hastings, D.D.

"Prayer is the means of passing from the life of sight to the life of faith."—Dean C. J. Vaughan.

"If there are hosts of foes of God, there is a God of hosts above them."—Theodore D. Woolsey.

"Elisha's servant could see the horses and chariots that were against them, but he could not see the horses and chariots of fire that were for them. We can see material values, but not spiritual forces. We can see the riches of Wall Street, but not the unsearchable riches of Christ."—Edgar W. Work.

"It lies around us like a cloud,—

A world we do not see;

Yet the sweet closing of an eye

May bring us there to be."—Harriet Beecher Stowe.

"The true unveiling of the human eye, the true sight that gives courage to a human heart, is the sight of the Divine Father standing above all our struggling life, looking down into it with love, with pity, and ready to strike down our enemies the moment they grow too strong for us."—Phillips Brooks.

—o—
FROM THE NATURAL TO THE
SPIRITUAL

By E. O. Stewart

—o—
IT the same identical being which is earthy, carnal, natural and fleshly that will experience the change from earthly to heavenly; from carnality to righteous-

ness, and from natural to spiritual?

"There is a natural body, and there is a spiritual body, as it is written, The first man Adam was made a living soul; the last Adam was made a quickening (life-giving) spirit. The clause, "as it is written," is an explanation given by Paul as to what is meant by natural and spiritual body. He makes it so clear as to what the natural body is. He shows that the natural body is the living soul, and also shows that the living soul was the first Adam. If there was a never-dying, immortal, deathless soul placed in Adam, why was it necessary for the last Adam to be a life-giving spirit? There would be nothing for him to quicken or make alive, if the real man of understanding and consciousness was Adam's soul, and never died.

"O," says one, "he will quicken or make alive the body." Well, now, that is very good. As we have borne the image (or likeness) of the earthly, we shall also bear the image (or likeness in nature) of the heavenly. What is the we that has borne the image of the earthy and shall bear the image of the heavenly? Does this mean that the spirit or soul has been bearing the body which is earthy, and bye and bye the we which has been immortal like God will receive a spiritual body? When the spirit or soul is clothed with a spiritual body, then, if the old body is raised, would each spirit or soul then not have two bodies?

Christ said to Nicodemus, Except a man be born again he cannot see the kingdom of God. (John 3:3.)

When they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. (Acts 8: 12.) So it is men and women that believe? With the heart (mind) man believeth unto righteousness, and with the mouth confession is made unto salvation. (Rom. 10: 10.) So men and women confess his name. Men and women are baptized into Christ. Men and women die in Christ and are buried. They are still in Christ. For the Lord himself shall descend from heaven with a shout, and the dead in Christ shall rise first. (1 Thess. 4:16.) Now the question is, What is it that by faith, repentance, confession and baptism becomes members of Christ, or get into Christ? Paul says in 1 Cor. 6:15: Know ye not that your bodies are the members of Christ? Our conversation is in heaven from whence we look for the Savior, who shall change our vile body and fashion it like unto his glorious body. (Phil. 3:20.) So it is the body that is changed? Job says, All the days of my appointed time will I wait till my change come. He also says, If I wait the grave is my house; which is equal to saying, that he will wait in the grave until his change comes. Paul is very clear upon this question. In 1 Cor. 15, in speaking of the body, he says, It (the body) is sown (put in the grave) in dishonor, it (the body) is raised (comes out of the grave) in glory. It is sown in weakness, it is raised in power; it is sown in corruption, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body.

Now, if the body is not raised from the grave, and the spirit or soul is to receive a spiritual body, that theory would prove that the spirit or soul is mortal; for Paul says, This mortal must put on immortal-

ity. In Rom. 2:7 he also says, To them who by a patient continuance in well doing (this, of course, has reference to those who are in Christ, let it be spirit or soul or whatever you please to call it) seek for glory and honor and immortality, eternal life. So we conclude that the man created of the dust of the ground has a mind, and he uses that mind in obeying Christ, and that he shall receive for that obedience the spiritual nature when Christ, the life-giving spiritual being, returns. The Bible is the only book that teaches a resurrection of the dead. The learning of Greece and Rome never once thought of a resurrection of the dead. The great books of heathen mythology are as silent as the voiceless tomb concerning it. They furnish us no key with which to unlock the inscrutable mystery of death, and the grave, but the Bible with a torch in hand has gone down through the valley of the shadow of death, and has planted the standard of HOPE beyond the chilling river. Like a mighty column rising from the dust of the bygone ages; amid the monumental ruins of ancient arts and shattered empires, higher and higher above the clouds and mist of the earth, until the mist is rolled away and upon its summit rests the glorious Light of immortality; and instead of shrieks and groans of earth's bondmen, the songs of redeemed millions shall swell into everlasting joy, and crown Christ Lord of all.

ACQUAINTANCE WITH GOD

(Continued from page 155.)

truth and being assisted, as they were, by the Holy Spirit's influence it was necessary for the Christians to examine themselves, is it not of much greater importance for us who are more than eighteen centuries removed from those blessings and favors so beneficial and desirable to the welfare of the church? Should we not be greatly exercised in this matter of self-examination? We need not think we stand in no danger of forgetting our duties, when designing men in Paul's day had corrupted the word and were leading men into sin. Paul was standing near the fountain head of truth, and noticed that the waters were being polluted by the mystery of iniquity. Are we, who are thus far removed from the source, less liable to drink of the same iniquity? We all know that the nearer the spring, the purer the water. The same is true of religious teaching; for Paul wrote to Timothy, This know also; that in the last days perilous times shall come. Let Paul tell us why. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. If, in the apostle's day, men had become defiled by unholy teaching, what of our time? Listen to Paul in 1 Tim. 4:1, 2: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits (teachers) and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron. They have become by false teaching, reprobate concerning the faith.

The above testimonies, and others we might give, teach that men are to turn away from the truth; to depart from the faith; to resist the truth, and in the last

days to have only a reprobate faith. It is quite generally admitted that the last days are here or very near. If this be true, how important that we examine ourselves.

THE FAITH implies a definite faith—the faith of the elect people of God. This examination is not for the purpose of proving whether we be in the Roman Catholic, Greek Catholic, Presbyterian, Lutheran or any of the other common denominations of these times, as taught by present-day teachers, but THE FAITH OF THE GOSPEL.

In view of the above let us lay aside all sectarian zeal and feeling that have taken possession of the people, and which originated in the minds of men whose main object was to be leaders of men rather than servants of God. Such are led more by sentiment than by reason and the word of truth. A religious feeling may be a good element, providing it is begotten in harmony with the truth, and not in bigoted and conceited minds. There is all the difference in the world. The one is genuine, the other is counterfeit. To detect the one from the other, we must have access to the words of truth, which alone will show their difference.

Our Savior once said, The children of this world are wiser in their generation than the children of light. (Luke 16:8.) This was his conclusion after giving the parable of the unjust steward. While our Savior does not approve of the steward's dishonesty, his injustice and extravagance; he holds up for imitation his foresight with which he anticipated trouble, and the skill with which he provided against any difficulty in settling with his rich landlord. He had been a bad steward, yet he showed diligence, a steady purpose and clear sagacity in his efforts to free himself from the consequences of his past dishonesty. He had made friends with the several tenants by reducing their rents, and because of this they received him into their homes when the landlord took his stewardship from him.

Thus we see that the children of this world are wiser in their generation (in worldly pursuits) than the children of light, as pertaining heavenly matters. The steward was commended for his diligence; the children reprimanded for their lack of it. He was more diligent in his pursuit than the children of light. The world is better served by its servants than God by his. Then follows an exhortation for the children of light to be faithful servants, rendering perfect service, and honest accounts, and thereby gain everlasting habitations.

Let me now give an account of a certain rich man who desired to enter into active business, in which he must handle large sums of money daily. It was at a time when much counterfeit money was in circulation. To insure himself against fraud it was necessary for him to provide means by which he could detect bad money. He examined a number of systems for the detection of counterfeit money, but found none of them perfect. They all disagreed, and some were entirely out of date, and more, none of them bore the official sanction of the government. Therefore he cast them all aside. He made further search and found one published by the government, warranted to give a perfect description and true value of all money of the

country. After carefully examining it, he concluded that it suited his requirements and adopted it. Was he not wise in his selection? May we not learn a wise lesson from him? We have more than six hundred creeds of men, all claiming to detect good from evil, the genuine from the reprobate—the counterfeit. Will not their number confuse the minds of thinking people?

If the children of light are as wise as he, will they not cast aside all man-made creeds and procure one bearing the seal and approval of the government of heaven? They all disagree, and are imperfect in their contents, and therefore not to be relied upon.

There are a few people who deem it unwise to trust in creeds of men, but most of them cling to their clergy and their creed—to men who have devoted years of study in theological institutions to acquire wisdom and knowledge so that they can pilot sinners safely across the billows of sin into the haven of rest. Jesus once said, They be blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch. (Matt. 15:14.) We note there are two kinds of wisdom. Paul has said, The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. (1 Cor. 19:20.) The wisdom manifested in so many different and conflicting creeds is proof of his statement. Is it wisdom on the part of anyone seeking eternal life to rely upon man-made creeds? Is it wisdom to examine one's self to see if he be in THE FAITH?

Will you, dear reader, rely upon them or cast them aside? Remember, God has said, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. (Jer. 17:5.) Again his counsel is, Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of? (Jer. 2:22.) Man is not the proper authority upon which to rely. We should go to the infallible word, as Isaiah has said, To the Law, and the testimony if they (the creeds) speak not according to this word (of God) it is because there is no light in them. Then how necessary that we lay aside all theological creeds and isms, and with reverence and godly fear, search the Holy Scriptures and compare our faith with the plain, simple statements of God's Book. If, in doing so, we find our faith to disagree with those statements, we must conclude that there is something wrong with our faith and not with the Book.

AN ANSWER

By Mary E. Hunt

IF Sister Alma Orr will lay aside her man-spun theory of Post-millennialism, and take all the Scriptures bearing directly on the momentous subject of the second coming of Jesus, she will find that her former teaching is not a theory, but a fact, substantiated by more proof than any other subject in the Bible.

The whole trouble comes from trying to reason from a false premise. The deductions are bound to be illogical and unscriptural. God sometimes permits us to be tried along these lines, but always makes a way of escape.

I cannot notice all the error in the

General Conference of the Church of God

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NOTES BY THE SECRETARY

FIELD REPORT FOR JANUARY

On Saturday evening, Dec. 31, 1921, a few gathered at the home of Sr. Gertrude Logan, of St. Louis Mo., for Bible study. Two similar studies were engaged in on Sunday, and two more on Monday, Jan. 1 and 2nd.

Our number in St. Louis is a small one, but there are some earnest, energetic followers of the Master there.

TEXAS

The South Texas Conference ratified the General Conference movement at their annual meeting, Dec. 31-Jan. 1.

The writer reached Warren's Chapel, Texas, on the evening of Jan. 4, continuing till Sunday eve, Jan. 8. At Goldthwaite, 60 miles distant by auto, over the low mountains, meetings were held from the 9th to the 14th; at Mullin, from the 15th to the 17th, and at Sweetwater, from the 19th to the 22nd. At each of these places the brotherhood was most active and enthusiastic in Scripture study and research.

The General Conference and National Bible Institution was presented at each place, and left for each person to decide according to personal judgment. It seemed as though all were in hearty support of this work. I do not remember of an individual who was of adverse judgment.

Appointment was out for services at Rule for Jan. 23 to 25. A storm reached that section just after the train arrived, and the community was being afflicted with severe colds. Bible study was held in the home of Bro. M. D. Greer, on Monday evening, as it was too inclement to assemble at place of meeting. On Tuesday, as the storm still continued, it was thought advisable to cancel the appointment at Rule, and return to Sweetwater, where Bible study was held Wednesday P.M.

Bro. A. S. Bradley, who has been ministering in this field for many years, accompanied me throughout this work to aid and encourage. He endorsed most heartily the General Conference effort, and, as did each congregation, expressed the conviction that the Church of God has long stood in need of a General Headquarters through which the several churches and conferences, and isolated members, might co-operate for mutual aid and strength.

The Texas churches both in North and South have thus placed themselves solidly behind this general effort.

I reached Driggs, Ark., Jan. 31, where the whole church seem to be approving the movement.

F. L. Austin, Sec'y.

Later.

The four days spent at Driggs resulted in nearly every one who was able to get to the meetings giving their written approval of the General Conference. None opposed.

F. L. A.

TO THE MINISTRY WHO APPROVE THE GENERAL CONFERENCE WORK AND TO ALL WHO ARE INTERESTED

Last September and October I sent blank Ratification sheets to each of you soliciting your aid in presenting this work to the people and securing a record of their judgment of the work done by the General Conference at Waterloo.

Some responded promptly, and I was able to quickly make record of the judgment in their localities.

But others who seem to be just as anxious

personally, have done little or nothing to aid in this work. As a consequence, the conference work is losing months of time, and spending several hundred dollars, that for efficiency should have been devoted to establishing the work.

Will not every believer in the correctness of this labor use your influence to secure the judgment of one and all, everywhere.

Please read again Paragraph 1 of Working Rules, and you will see that it is to the interest of all to obtain the most complete report possible.

A STANDING COMMITTEE

Too late to be announced in my last report, I received the following as the names of those whom the President, Jas. A. Patrick, has, with consent, appointed for a Committee to hear and pass upon any charges that may be placed against any of those applying for Ministerial recognition by this General Conference, namely: John Cross, Oregon, Ill., Ed. Moran, Clinton, Iowa; H. S. Hunt, Clarksville, Iowa, and M. D. Newell, Arlington, Neb.

These brethren, and other brethren and sisters, were solicited by the President, because of their reputation for fair, sober and unprejudiced consideration of affairs, and because of their high Christian ideals.

May the Father guide them in any duty of this kind which they may be called upon to perform, that all may be done in harmony with scriptural teachings, with the truest spiritual motives, and in a way that will correct any wrongs and strengthen the work, individually and collectively.

And will one and all who have any charges to offer against such evangelists or pastors as apply to this Conference for recognition, present same for adjustment. Failing in this it could only be considered proper and right to refrain from any speech or conduct that would be injurious to any such person.

EVANGELISTS

The following named persons have requested that their names be placed before the General Conference for approval and recognition:

L. J. Sweet, Topeka, Kansas.
Owen Jones, Driggs, Ark.

If there be no scriptural objection, these names will be added to those already accepted.

RATIFICATIONS

Approximately 150 ratifications were received in January. This does not mean that 150 were converted to this way in January. Rather, that most of them had just neglected to do sooner what judgment continually dictated.

There are a number of hundred of others who are of similar judgment but who fail to realize that any collective work requires the active co-operation of every person of similar opinion. Though approving in sentiment they have failed to use the "wee" effort required to make the same a matter of record. Thus time and money are required to overcome this neglect.

Once again,—You are asked and urged to promptly send your approval to the Secretary.

WHERE God will guide God will provide.—Sel.

AS ye "fall" for flattery, so shall ye tumble with no little rumble.—Sel.

Sister's article, but will offer a suggestion or two, which I hope will at least provoke a more earnest study of this all-absorbing topic.

In the first place the sister starts off wrong by presuming that Jesus would no longer be at the Father's right hand, were he reigning personally on earth. This is not true. Indeed, Jesus will be God's right hand man, or at his right hand, during his personal reign on earth, just as much as he now is. Isa. 40:10 says: "Behold, the Lord God will come against the strong, and his arm shall rule for him: his reward is with him and his work before him." So we see Jesus is not to remain in the Father's throne until all things are subdued. He takes his own throne (Rev. 3:3) and with the overcomer rules and reigns until everything is brought into subjection to the Father. The kingdom is then turned over to God—Jesus abdicates the throne and he himself is subject to the Father, that God may be all in all. By a careful study of 1 Cor. 15 we see that Jesus must reign after he comes until this has been accomplished.

In the next place, it is a grave error to assert that Jesus ceases to be an intercessor when he leaves the Father's throne. It will help the sister to study Zech. 6. Here we see the man whose name is the Branch is to build the temple of the Lord (Jesus referred to this in Matthew), and will bear the glory: "And he shall sit upon his throne, and he shall be priest upon his throne." (V. 13.) By Psa. 110:4 we learn that Jesus is to be a priest forever. What is the office of a priest? To make intercession, isn't it? Well, there are to be many more kings and priests unto God, so we need worry no longer about that. There will always be an intercessor so long as intercession is needed.

Such reasoning as the sister uses is what makes people say, "Oh, well, Jesus will not come for a thousand years—maybe a million." And we cannot blame them: for at the past and present rate of progress of "subduing," it will likely be much longer. At least we cannot hope for him to come in our life time. There is more crime, sickness, sorrow and death in the world today, than ever before. Never before has selfishness had such a strong hold on humanity. The love of money was never stronger. No, instead of Jesus coming and finding everything subdued and the last enemy, death, destroyed, he comes for the very purpose of bringing this about. He intimated very strongly that faith would be very scarce on earth when he comes.

Yes, Sister Orr, a thief takes things away without the knowledge of the owner sometimes, and I fear this is what has happened to you. Someone stole the most priceless treasure you ever had, and left a "goldbrick" instead. God grant that you may soon recover it, and I entreat you to hold onto it with your very life, if necessary. It is the anchor of the soul—the one thing which makes those who have it, "purify themselves even as he is pure." (1 John 3:3.)

"And what I say unto you, I say unto all, WATCH."

ILL deeds are doubled with an evil word.
Shakespeare.

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HERALDS OF THE MORNING

AS time is precious in these last days I will give you some articles on The Heralds of the morning. I will try to view it from all viewpoints given in God's holy book.

What was the great world war for? Does anyone know? Where did the world war begin? In Rev. 9:13-15 we have these words: And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. I will say that the great world war began right where the four angels were loosed.

Germany has at present 7,000,000 men. Go back to the beginning of Gentile times and we have four great beasts or kings which ruled. The fourth beast has ten horns, which goes to show that the Roman Empire must be composed of ten kingdoms. In the days of these ten kings Daniel tells us that the God of heaven shall set up a kingdom. Christ will sit upon the throne and reign for 1000 years. Paul tells us that in the last days perilous times shall come, and perilous means dangerous. Matt. 24:7 says, Nation shall rise up against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. Paul calls these perilous times.

The present great meeting in Washington is but a warning of what is coming later. Bro. Hammond says it is the Breaking Down of Civilization, and I surely think that it is. He says that this meeting portends the rapid on-coming of the day of the Lord. When you see all these things coming know that the Lord's second coming is near. But we do not know the day nor the hour. Dear brethren, let us hear from you along this line of thought.

Your brother in love,

Ora L. Worley.

TO widen your life without deepening it is only to weaken it.—Sel.

THE soul has no pillow on which to repose so soft as a good conscience.—Sel.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

UNCLE JIM COMES ON A VISIT

BETTY Burroughs was a pretty little girl with yellow curls and round blue eyes the color of cornflowers in sunlight. She was eight years old, and she laughed most of the time for she was healthy and happy. She had never learned to giggle and her mother was anxious that she never should learn. Her mother was anxious about something else, too: Betty did not like to go to Sunday School.

The trouble was that, once she was in her Sunday School Class, she could not sit still. It was useless for her mother to say that the Bible contained the most interesting stories in the world and it was more than useless for the Sunday School superintendent to stand up on the platform and read long paragraphs of them. Betty complained that they were too grown-up and didn't sound like real stories. The only stories she understood were her old Mother Goose baby-stories, or fairy tales about princesses who lost enchanted slippers, and dwarf men named Tom Thumb, and a boy called Aladdin who got everything he wanted by rubbing an old lamp.

The worst of it was that it came to be Betty's habit, if she was praised for doing something extra well, or if she was told to go to bed early, to reply with coaxing smiles and her arms around her mother's neck, in these invariable words:

"Then may I stay home from Sunday School next Sunday?"

When a letter arrived one morning at breakfast saying that Uncle Jim Burroughs was coming for a visit of several weeks and would bring Dick, his son and Betty's cousin, the little girl danced up and down with glee until she very nearly shook off her curls.

"Mother," she pleaded with sudden inspiration, "I'll be good and never once quarrel with Dick the way I did last summer, and never take his marbles, and never say it isn't fair if he wins at backgammon, only please, please say you'll let me stay home from Sunday School just as long as Uncle Jim is here."

"Mrs. Burroughs looked troubled. She had brown eyes that were sad and often held tears, because her husband and Betty's father was the captain of a big ocean steamer. He had to sail with his ship and bear all the responsibility of carrying cargoes and passengers to a place called Liverpool, and there was sometimes danger

I Thank Thee, Lord, For Every Gift

I THANK thee, Lord, for every gift,
Thy tender, loving care,
And in acknowledgement I lift
My voice to thee in prayer.

I thank thee for the mother's love
Which blessed my infant days,
And taught me my heart to rise above,
In songs of grateful praise.

I thank thee for the gentle wife
Thou gavest unto me.
Who filled, a long and chequered life
With songs of harmony.

I thank thee for our children sent,
Which, like thy faithful dove,
Have bound our hearts together with
The olive branch of love.

I thank thee for the many friends,
That in my darkest day,
Have shed the light of sympathy
Upon life's weary way.

I thank thee for the troubles sent,
The lessons they have taught,
And feel that every act of thine
With mercy has been fraught.

And pray my heart may faithful be,
So when my course is run,
I may not shrink, but welcome thee,
And say, "Thy will be done."

—Sel.

from hurricanes and icebergs. Then, too, Betty and her mother were very lonely without him. They wished that they could see him every day, and every night Betty prayed that God would bring him home safely to them.

Yet Betty could never associate Sunday School with the solemn words that she softly said each night with her head buried in her mother's lap. Sunday School just meant being washed and dressed, walking carefully and stiffly so as not to wrinkle one's best frock; then sitting still in a row of other starched children for ever and ever so long while a tall, thin lady with a cross face told one to keep quiet and asked questions one could not answer, or scolded because one's nickle for the collection had fallen into a crack in the floor. So Betty thought that dear old Uncle Jim, who always romped with her and Dick, might be an excuse for staying at home, while Betty's mother decided to consult this same Uncle Jim quietly about the same matter.

One morning there was great excitement in the Burrough's household when a taxicab stopped outside, and Uncle Jim and Cousin Dick stepped out of it with two bulging suit cases. Betty could not wait. She was out of the door before her mother had time to stop her, and was hugging Uncle Jim, who swung her high in his strong arms. She even kissed Dick, who looked somehow older and cleaner than when she last saw him. Betty decided that Dick was ever so much more grown up

than she expected to find him. He didn't look so oppressively old and clean, however, after he and Betty, with Uncle Jim's assistance, had finished a pillow fight with all the cushions in the house. Even Mrs. Burroughs, who seldom smiled, laughed outright at their fun.

The days passed like so many hours, and Betty had forgotten all about Sunday School when suddenly Sunday arrived. She wondered if Dick disliked Sunday School as much as she did. At last she asked him about it and he confessed to her that it was very unpleasant trying to sit still and listen to things he didn't understand.

Meanwhile Mrs. Burroughs and Uncle Jim had had a long quiet talk, and the latter confessed that he was worried about Dick, too. Dick's mother was dead and his father had been so absorbed in business he had not paid much attention to Dick, and only recently had he stopped thinking about business long enough to see that he must begin to study his son and find out what was best for him. So when Sunday morning came he told Mrs. Burroughs that he had thought of a plan for the children, and that she must leave everything to him.

Uncle Jim and Mrs. Burroughs, as was their custom, put on their Sunday clothes and went to church that morning, but they did not say a word to Dick and Betty about going. When they returned there was the regular Sunday dinner. Still no mention was made of Sunday School. The big clock struck two, but nothing happened. Then Betty could hold back no more the question that rose to her lips:

"But, mother," she cried in a queer little voice, "what about Sunday School?"

Uncle Jim leaned far back in his chair and looked hard at Betty. "I thought," he said, his keen blue eyes twinkling, "that a certain young lady begged to be excused from going to Sunday School while her Uncle Jim was here."

Dick turned and looked amazedly at his cousin, who had not mentioned this to him. Mrs. Burroughs rose and walked toward the farthest window. Betty felt the red of shame mount to the top of her curls.

"I—I—" she began.

"Never mind apologizing," said Uncle Jim. "What do you say? Will you stay at home from Sunday School to hear my story?"

"Yes! Yes!" both children cried.

"And we'll be perfectly good and quiet all the time!" added Betty.

"You'd just better!" said Uncle Jim, and then he told them in a simple way the story of the Sunday School lesson. They asked many questions and begged to hear more about Elisha so he promised to tell them the true story, "When Iron Did Swim," which we will give next week to our little readers.

—Revised from "Uncle Jim's Bible Stories."

THE MEASURING LINE

By A. J. Eychaner

ZECHARIAH tells us that he saw a young man "with a measuring line in his hand." This question was asked the young man: "Whither goest thou?" To which he replied, "To measure Jerusalem; to see what is the breadth thereof, and the length thereof." God immediately sent an angel, saying to him, "Run, speak to this young man."

Jerusalem was in ruins when the young man stood with his measuring line ready to measure the city. He was prevented from applying the line, because man's standard of measurement could not express the value of a city whose architect and originator is God. Then the angel gave a word picture of Jerusalem as it will be when God will lengthen its cords, and strengthen its stakes, and make it a moral and spiritual force in the world: "Sing and rejoice, O daughter of Zion: for lo, I will come and dwell in the midst of thee, and many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath sent me unto thee. The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he has raised up out of his holy place."

The measuring line of the young man was not adapted to measuring a city whose people were destined to bless the world of mankind; much less to measure the moral and spiritual influence of the Divine Being who had promised to dwell among his children.

The young man whom the prophet saw is representative of a class whose name is legion. They have a measuring line, and are ready to measure anything and everything. They are not all young men either. If they were all young men, we might perhaps overlook their criticisms, on account of their lack of experience. There is one thing however that they do not measure. They do not measure themselves. They measure the printer and the editor, and those who contribute to the columns of the paper; and sometimes it is not done in a strictly Christian way. They all seem to feel that they are called upon to "Defend the Faith." And right here I want to tell you, Bro. Editor, that if you publish this article, that you and I will be straightened out and measured by somebody who has a "measuring line in his hand," and will tell us what I should write and what you must publish—or rather, what you must not publish. It may be possible that some of those who are above referred to are looking for something to measure, who do not realize that there are some things which cannot be measured by the human tape-line. The natural man receiveth not the things of the Spirit, and he cannot measure them because they are spiritually discerned. Faith, hope, truth and love are eternal and cannot be measured by a physical standard of length or capacity. "The things which are seen are temporal, but the things which are not seen are eternal." Thus it is clear that there are some things which are absolutely immeasurable by human thoughts or standards. God has told us this: "As the heavens are higher than the earth, so are my ways higher than

your ways: and my thoughts than your thoughts." A human measuring line cannot measure the things of God. How can we measure God's goodness and love? How measure his wisdom and power? How can we measure the peace, resting in the human heart which is based upon promises of God? Faith cannot be measured. Hope cannot be measured. Love cannot be measured. These things are eternal and cannot be confined to time or place.

God's measurement does not reveal a table of inches, feet, yards, rods and miles, according to men's tape-line. When God measures a man, he shows man's true value as a unit of His creation—his moral worth, his loyalty to truth, his honesty of purpose, his purity of heart, his love of God, and obedience to God's commands. Loyalty to God is man's first duty: expressed by the word, love.

Our standards of measure are not in harmony with those of the great pyramid of Egypt, both in length and capacity. Our inch is shorter, and our pint does not hold a pound of water at the standard temperature. So then there exist false standards.

It follows therefore that no imperfect human being can write a perfect creed or a standard of faith for his fellow-man. The only creed that will measure our loyalty toward God and man is the word LOVE. It is the embodiment, and the limit, of all that is required of God as a matter of faith in man. Jesus has said it where he says, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." The reason of it all is this: "He that loves God will keep his commandments," and he who loves his neighbor will "work no ill against him." Our obedience is the test of our love to God; and our treatment of our neighbor is the measure of our love to him. The first of these two rules may be called "The Diamond Rule," because our obedience to God's commandments tells just how much we love him. The second rule may be called "The Golden Rule," because the treatment we extend to our neighbor tells just how much we love him. There can be no deception in either rule. The reflection thrown out of our actions toward either God or man, is the true picture of what we are. These are the only standards of measurements of human action, and human love. They measure as far backward as they do forward. They are self-adjustable and reactionary. They measure the man who applies them as well as the man to whom they are applied. If we would have God love us, we must be obedient to his law: for he who loves God will keep his commandments. No one can show a more genuine love for his neighbor than he who "in all things whatsoever he would that men should do to him, would do even so to them."

This is not a creed upon which man can differ. It is a vital principle of action, essential for this life, and the life to come, and applicable between man and God, as well as between man and man. A creed is a thing believed by a person or an organization having the force of a law, which requires a unity of thought irrespective of differences between persons or organizations. Love is a greater power for unity than all the creeds that have ever been written.

TRUTH IN TYPES

By J. H. Anderson

TURING Moses' stay on the mount God gave him instructions about the building of the tabernacle—the first church building of which we have an account in the Bible. Everything connected with the service carried on in this building was typical. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (Heb. 8:5.)

The tabernacle itself was divided into two rooms, the holy place and the most holy place. It was surrounded by a fence, enclosing the outer court. The outer court was 100 cubits by 50 cubits. The tabernacle was in the western end of the outer court. The gate of the outer court and the door of the tabernacle opened toward the east, thus looking toward the rising sun. The true church is ever looking for the rising Sun of righteousness. (Mal. 4:2.) The tabernacle was 30 cubits in length by 10 in width and 10 in height. The holy place was 20 cubits in length, 10 in width and 10 in height. The most holy place was a cube, 10 cubits long, 10 wide and 10 high. The holy place, with its furniture and the service carried on in it by the priests, was typical of God's church and her work in the gospel age. The most holy place and the work of the high priest on the day of atonement was typical of Christ's work as our high priest at the throne of God in heaven.

Israel marched and camped in a square with the tabernacle, covered by the cloud, in the center of that square. The high priest only could go into the most holy place, and he could go in only once a year, on the day of atonement.

And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place. (Lev. 16:2.) But into the second (most holy place) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. (Heb. 9:7.) Christ, our high priest, is the only one of the race who could go into heaven. (John 3:13; 13:33.) This he did not with the blood of animals, but with his own blood. (Heb. 9:11-14.) The terms of salvation are so clearly set forth in types in the work of the high priest in the tabernacle on the day of atonement, the tenth day of their seventh month, that we wish to follow him step by step as he goes from the camps of Israel, through the outer court, through the holy place, into the most holy place, to God. The people of Israel, who could never go into the most holy place, had to wait until the high priest had made an atonement and came out to receive their blessing. So we must wait for the return of our high priest to receive our reward. (1 Thess. 1:10; Rev. 22:12.)

When the tabernacle was set up the cloud that had led Israel from Egypt covered it and God entered it and took possession, taking up his abode on the ark of the covenant, where, on the day of atonement, he met the high priest who had come in to make reconciliation for Israel. Every day that cloud hung over the build-

ing and every night the cloud was a pillar of fire.

The ark of the covenant was a type of Christ. It was God's dwelling place. There the high priest met God and made an atonement for Israel. There is only one in whom we may meet the Father and be reconciled to him, and that one is Christ. (John 14:6; 2 Cor. 5:17-21.) Just as Israel, in the person of the high priest, met God at the ark, so we meet him in Christ, and this is the key to the plan of salvation—the coming together of God and his people in Christ.

This was done by God being the Father of Christ, and Mary his mother, bringing God and the race together in Christ. The cloud, typical of the Bible, covered the high priest and his work in the tabernacle. Christ and his church work under the anti-type of that cloud—the Bible.

In our next we shall follow the high priest into the most holy place.

A STORY WITH A LESSON

By a Subscriber

IN one of our larger cities there were two branches of the church. One had a membership of one hundred and twenty and was known as "The Church of the Blessed Hope." The other was known as the "Church of God, and had a membership of perhaps fifty or sixty. Both had pastors and also the usual societies and committees. Each did everything possible to advertise the love of God, through making known the message of the kingdom and the King. They made converts, administered to the necessity of the saints, and the memberships were held together by the spiritual bond of faith, hope, love and good works.

Today, things are somewhat different. The "Church of the Blessed Hope," which, in its day, spent thousands of dollars in different forms of advertising, is no more—it is dead and forgotten. The "Church of God" has dwindled to a membership of about twelve, with an average attendance of some eight or nine. They hold but one meeting a week, on Sunday mornings, for the purpose of exhortation, breaking of bread and prayer. It is seldom that a visitor calls. Some years ago when the membership began to decrease some of the members, with foresight enough to see into the future, urged that more meetings be held, a Bible class formed, a Sunday School organized, but a certain element opposed to any progress—conscientiously we'll admit—won out, with the result of the general decay as seen today. Some months since the lesson of the day was taken from a chapter in which the apostle commended those to whom he was writing for their willingness to serve God and their zeal in good works. One of the members wrote a letter in which he claimed the church (spiritually) was dead and cited as proof the difference between the doings of the church and the lesson of the day. Some weeks later he exhorted in the same vein. He used vigorous language; for he felt it was necessary. He pleaded. He urged. He all but commanded his hearers to awake from sleep; to put on the whole armor of God; to work for and with God. He read and drew a lesson from the parable of the ten pieces of silver as found in Luke 19:12-26. He read the admonition to the church in Sardis (Rev. 3:1-6), wherein it

is stated that although they had a name that they were alive they were dead. And "He that overcometh shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." He quoted from Luke 19:10, the purpose of the coming of Christ, and ended by reading Rev. 22:12-14. "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The remarks were not kindly received. Although love of his brethren prompted his remarks his object in making them was questioned and many harsh words were uttered. The brother stood alone, not one came forward to silence the one with the wicked tongue. So more than ever he felt justified in his assertion "that spiritually the church was dead." The claim of the church is, that, it being so few in numbers, nothing could be accomplished. But did David stand alone when he faced the Philistine giant, Goliath? No. God was with him, and those two were greater than the entire Philistine host. So with this church, if they rely on God, if they take God into partnership with them, they will be greater than any city, no matter how big a city it may be. The brother still loves the church. He still loves his brothers and sisters in Christ. Pray with him that the church may still be touched to do the will of God more perfectly, that they may see their duties and privileges and seeing them do them in the name of Christ, to the glory of God.

This has been written in its fulness, not to condemn any one, nor yet to extol any other one, but as a lesson to all churches of God wherever located to watch and pray that they be not tempted to walk after the flesh and not after the Spirit: for it only is by walking in the Spirit of God that we receive the forgiveness of God. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

"ALL THINGS ARE AGAINST ME"

Genesis 42:36

By Rufus A. Curtis

NO doubt poor old Jacob, thinking he was bereft of Joseph and Simeon, was loath to let his youngest son, Benjamin, go down into Egypt with his brethren to buy food to prolong their lives from the world-wide famine. He feared "mischief would befall him by the way." (Gen. 41:53-57; 42:33-38.) Famine and bereavement caused Jacob to overlook the silver lining of God's providence beyond the dark cloud of his environment.

God's providence was at work providing agencies in advance for the deliverance from poverty and death by famine of both Jacob and his household. What a wonderful deliverance God wrought in saving Jacob and his descendants from death by hunger. (Gen. 42:1, 2.)

Jacob's lamentations: "All these things are against me," and "If I be bereaved of my children, I am bereaved," is marvel-

ously changed by a loving Father's providence, and Jacob's downcast spirit revived and he joyfully exclaimed, "It is enough; Joseph my son is yet alive: I will go and see him before I die." (Gen. 43:14; 45:26-28.)

What a wonderful guide Jacob had as he journeyed toward the land of Egypt that had so recently caused him such anxiety that he exclaimed in the bitterness of his soul, "All these things are against me."

"And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt: and I will also surely bring thee up again: and Joseph shall put his hands upon thine eyes." (Gen. 46:1-4.)

Truly, "The steps of a good man are ordered by the Lord: and he delighteth in his way." (Psa. 37:23; 121:1-3; Prov. 16:9.)

It seems that Joseph, in many ways, typified Christ. We all have our periods of discouragement, when everything seems to go wrong, and work at cross-purposes. It is then that we should think of Jacob's lament—"All these things are against me," and the final outcome of good, that God caused Jacob's perplexities to work together for accomplishment. (Gen. 50:15-21; Rom. 8:28.) "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5, 6; Jer. 10:23.) "Fear thou not: for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41:10; Deut. 31:6; Rom. 8:31.)

"Vain are terrestrial pleasures:
Mixed with dross the purest gold;
Seek we, then, for heavenly treasures,
Treasures never waxing old.
Let our best affections centre
On the things around the throne:
There no thief can ever enter;
Moth and rust are there unknown.

"Earthly joys no longer please us;
Here would we renounce them all;
Seek our only rest in Jesus,—
Him our Lord and Master call.
Faith, our languid spirits cheering,
Points to brighter things above;
Bids us look for his appearing;
Bids us triumph in his love."

Uninterrupted Channel

WE may not be able to command intellectual power; ours may not be the gifts of exegetical insight, and luminous interpretation, and forceful and unique expression. We may never astound men by a display of cleverness, or by massive argumentative structures compel their admiration. But there is another and a better way at our command. With the powers and means that are ours, we can build a plain, simple, honest altar, and we can invoke and secure the sacred fire. If we can never be "great" in the pulpit, when judged by worldly values, we can be prayerfully ambitious to be pure, and sincere, and void of offense. If the medium is not "big," we can make sure that it is clean, and that there is an open and uninterrupted channel for the waters of grace.—J. H. Jowett.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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Editorials and Church News.

Arrived home from the south on Friday evening, Feb. 10th, only to receive a call on Sunday following to go to Ripley, Ill., for a funeral for Monday. Here we expect to be throughout the week in meetings. Will give obituary notice later.

Sister Cross, of our Oregon church, is spending time with her daughters and Bro. Cross wears that disconsolate look that always follows in cases of this kind.

There are weddings and rumors of weddings but the time is not yet.

If our young people wish something to cause them to search, please write us within the next two weeks just how many of the following named Bible characters were Jews: Samuel, Moses, Elijah, Abraham, Isaac, Jacob, Paul, Peter, Pilate, and Jesus. See if you can get them all right.

REMITTANCES

C. E. Swindler; F. A. Stilson; Herman Dickel; Mrs. L. J. Whiting; Esther Roose; R. V. Gardiner; Mrs. J. A. Johnson; Mrs. W. O. Steffa; F. H. Knodle; C. E. Hatch; Mrs. F. V. Blakely; Elta Fitz; May Moore; Hazel Barber.

EMERGENCY FUND.

Herman Dickel 3.00

Marriages.

Lindsay-Siple

On Wednesday evening, Feb. 8, occurred the marriage of S. Ward Lindsay, of our home, to Miss Alice E. Siple, of Hammond, La.

These young people met in the Illinois Bible School and the acquaintance thus formed ripened into matrimonial proportions very rapidly. We have known Alice for a good while. It was through our ministrations that she was led to accept Christ and to take a stand for obedience. Ward, too, a year ago pledged himself to the Master's service. Both have good positions which they will retain for the present at least.

This leaves our home without unmarried children, but we have within our easy reach our grandchildren which have come to give us comfort. We thank our heavenly Father that our children have all yielded themselves to Christ. Will our friends all pray for these young people who have just plighted their vows to each other that they may grow up into a home that shall glorify God in all things.

S. J. Lindsay.

Huber-Dohlen

Walter E. Huber and Carolina M. Dohlen were quietly married on Tuesday afternoon, Feb. 14, 1922. Walter will be remembered by a number of our former Bible School students. He is a member of our Adeline church, and a substantial, clean-cut young man—the kind that make for honest, sturdy homes.

The writer has not long been personally acquainted with the bride, but she is a young woman highly respected in her community, honored by her acquaintances, and well qualified to fill her place in the home thus established.

They will reside on a farm near Forreston, Ill., and we pray God's blessing and guidance for them in the years to come.

Frank E. Siple.

Obituary.

Obituary

Mattie E. Robbins, daughter of Garrett and Elizabeth Robbins, was born at Mt. Sterling, Ill., Mar. 30, 1848. She united with the Church of God about the year 1864. Was united in marriage with Adriel Brewer in 1881. Died near Rushville, Ill., Feb. 11, 1922, being 73 years, 10 months, 12 days of age. She leaves a husband, one sister and a number of other relatives to mourn her going. Funeral was conducted from our church in Ripley, Ill., on Monday afternoon, Feb. 13, at 2 o'clock and burial made in the near by cemetery. Our line of thought on this occasion was of the need for resurrection as the only means out of death. The house was full of sympathizing and sorrowing friends, all of whom gave the best of attention to what was spoken.

S. J. Lindsay.

Notices.

Notice to Illinois Churches

We wish to call attention of the Illinois churches to some changes in the schedule of our regular routine. In order to make possible some work with other churches Bro. Lindsay has consented to care for the Dixon appointment for a time, so he will commence that the first Sunday in March. Our Adeline Sunday will be changed to the first instead of the second Sunday in each month. This will allow us to make Casey, Ill., Marshall, Ill., and Brush Creek, Ohio, in one trip each month, which will save much time and traveling. Casey, Ill., the second Sunday, followed by Monday and Tuesday at Marshall, thence to Brush Creek for over the third Sunday.

Remember these changes all begin with March. Whenever you are within reach of any of these appointments we will be glad to have your presence.

Faithfully yours,

Frank E. Siple.

Bro. Lindsay:

I am making this appeal in behalf of Bro. N. T. Freeman, of Hendersonville, N. C., Rt. 2. He has been in the hospital for some time and had to have two operations. He is a poor man, and I ask the brethren to help him in his time of trouble. The last I heard of Bro. Freeman he was very low. All remittances may be sent direct to Mrs. N. T. Freeman, Hendersonville, N. C., Rt. 2, or to me, and I will see that he gets it. This is a case where help is needed. So, brethren, remember our stricken brother.

Yours in hope.

L. R. Rhodes,

Water Lick, Va.

Letters.

To the Dear Ones in the Faith:

I wish through the Herald to thank the brethren who took notice of my call for help for my brother, and ministered to his needs. It is an act in which we see the love of God and the Spirit of our Savior in their hearts.

I received enough from just a few to pay hospital expenses for one week, which has been a great help.

Brother is still in the hospital. He has undergone two very serious operations and is awaiting strength to undergo another. Through the help of God he is bearing it patiently, and we trust God to continue his goodness and restore him to health. Surely God has abundantly blessed him.

I have written each one personally a word of thanks from brother and family and from myself, but for fear that my letters should fail to reach some I am taking this method also to thank you.

May God reward you for the help we have received.

Yours in the true Faith,

Mrs. L. W. McMinn,

Spartanberg, S. C., Rt. 5.

Dear Herald Readers:

I would like to give Sister Wince a nice little pat on the back, and tell her how I have always appreciated her articles. Years ago when she wrote "The Story of

Israel Beyond the Sea," and the stories about Auntie Willard: I read them with interest. While much of it is forgotten, one thought clings in my memory and has been a great help to me. It was Sister Willard's advice to her with regard to the dead:

"Don't look into the grave. look up. Don't look back, look forward to the coming glory."

Sister Wince wrote that, since then, she had never mourned for her dead as she had before.

I do not mourn for my dead as some do, because I look forward. Every evening I think: One day nearer home, and the glad reunion; and the dark clouds keep rolling back, and the way grows brighter.

Another thought of Sister Wince's is, she composes verse while at work, it helps to keep her young.

That is the way I do with all the articles I write—I think it out while at work; then take a pencil and jot it down; and when I have time, copy it. It helps keep one's mind occupied with pleasant things that crowd out the other kind.

I wonder if it would be possible to persuade Sister Wince to have her article, "The Shekinah Glory," printed in the Herald? I hope it will.

Yours in Christian Fellowship,
Lillie H. Willis.

The Sunday School.

By Alta King.

JEHOVAH'S MERCY TO A HEATHEN CITY

Lesson 10. March 5, 1922.
Lesson Text: Jonah 3: 4.
Jonah 3:1-10

Golden Text: Let the wicked forsake his way, and the unrighteousness man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God for he will abundantly pardon.—Isa. 55:7.

Memory Verses: Jonah 4:10, 11.

For Study

Review: We have been studying various incidents in Israelitish history, showing God's dealings with Israel, and with Gentiles through Israel. We have tried to keep in mind God's object in these dealings with man was to reveal himself to man, that man might get some conception of his power and character. What did the incident in last week's lesson reveal concerning God?

In this week's lesson God again deals with Gentiles through Israel in the person of his prophet Jonah. When you are through studying the story, state definitely to yourself what it teaches concerning God, and how this knowledge should react on self to make self more nearly God-like in character.

Read Jonah 1 and 2, carefully, in order to have the background of that portion of the story taken up in the lesson. Some of the main points to get in mind are:

1. God's consideration and holding responsible for sins a people even though they were not his chosen people to whom he had given laws.

2. The disobedience of Jonah, one of God's chosen ones who had been favored

by God above all other peoples.

3. Jonah's repentance, expressed in his prayer and resulting from his afflictions.

Read Jonah 3.

Was God showing leniency toward disobedience and proving himself a weak judge, without due regard for righteousness, when he granted Jonah his second chance? If not, why not? Did Jonah disobey from a very unworthy motive? What was in heart? Compare his disobedience with God's estimate of the disobedience of the Ninevites. (See chapter 4:10, 1y.)

Did Jonah preach to these people the gospel of eternal salvation that was preached to Abraham of old, and is now being preached through Christ and the apostles? (Jonah 1:2; Gal. 3:8.)

Were these people, then, being offered the chance to accept eternal salvation, or were they being offered a chance to escape an impending and immediate judgment?

What three instances of repentance do we have in the story so far? What is repentance? Does it necessarily and always involve an element of sorrow for and admission of mistakes?

Read chapter 4.

Even though Jonah had repented of his disobedience to God, had he repented of the pride and selfishness in his heart? Are people, chosen and set aside by God for a purpose, usually apt to develop these two characteristics? If so, why? Did God know of Jonah's imperfect repentance when he granted him a second chance? Are the first, second, third, and so on, chances that God grants to each of us day after day, mere "chances," or are they steps in the process of our development?

Why was Jonah glad for the shade? (It served self.) Did this mercy come from God? Why was Jonah angry when God took the shade away? (Self was discomfited.) Compare Jonah's attitude toward God's showing mercy in this case, with his attitude toward God's showing mercy to the Ninevites.

Study the comparison God makes in verses 10 and 11.

Is this the lesson it teaches?

You, Jonah, desire mercy for a little plant which is, in no sense of the word, the work of your hands. You desire mercy for it, that it might show mercy to you, who know right from wrong. Can you not, then, understand why I should desire to show mercy to six score thousand people who are the work of my hands, and who, unlike you, do not discern between their right hand and their left hand?

How does this story demonstrate God's patience?

Did God love the Ninevites even when they were considered as being without hope and without God in the world? Were they in such a state in God's sight, or were they so only so far as their own knowledge was concerned, and as the Israelites regarded them? Does the knowledge that God held such an attitude toward the Ninevites, react upon us harmfully or helpfully? Does it, or does it not, tend to generate selfishness and pride and all its evils? How did the definite knowledge that God had chosen them to be a special people react upon the Israelites? Is there wisdom, then, in God's not stating definitely who the individuals of the bride class are, and leaving them to dis-

cern, as best they can, for themselves, in the light of such Scriptures as 2 Peter 1: 1-11.

Scripture Readings: Jonah 1; 2; 3; 4.

The Children's Lesson: The story of Jonah is an interesting story revealing God's love or righteousness, his love and mercy for sinners, and his patience. It is well to tell these stories to children simply and vividly, without much moralizing, leaving the child to catch the lessons for himself. The older children will sense their truths much more, perhaps, than we realize. And, even though they do not make practical use of them now, they are gaining a background of knowledge that will stand them in good stead in later years—a background of knowledge that will do much toward displacing the evil thoughts with which they are sure to be assailed. This background of knowledge came to Jesus' aid in his hour of temptation, and Paul told Timothy that the Scriptures would make him wise unto salvation and says, further, that Timothy had known the Scriptures from his youth.

For Class

Read and then discuss the story, keeping always in mind the purpose to know God better. If desirable make use of the questions in the leaflet.

IS DEATH A SLEEP?

Dear Bro. Lindsay:

The following clipping is a reply to an article that appeared in the Piedmont, in which was related a case of that sleeping disease. The party had been asleep for three weeks, and the doctors tried with no avail to awake her.

So, it was stated that they would try music, as she as a musician, so they had a great violinist play one piece, no sign of life; then another selection, still no sign. Well, another piece of music, one she had often played herself, was tried. Then there was a little twitch of the eyes and a few more bodily movements and she awoke.

Then came the question in the minds of the scientists, "Is death a sleep?" They turned the question over in their minds and asked insistently if death would be a kind of a sleep from which one would awake in the manner above mentioned.

I answered in the affirmative, that death was a sleep, as you will notice in the clipping.

As ever, your brother,

Weldon McCoy.

BEING a reader of the Piedmont, and having noticed in the December 27 issue of same, that you will consider for publication any rational letters on subjects of general interest, I consider that there may be some one still wondering and pondering over this question—"Is Death a Sleep?" I consider and believe that this question is a vital one, also of general interest to everyone.

If you will allow me space in your paper, I do propose to present enough evidence to prove beyond a doubt that "Death Is a Sleep." Being a Bible student, we, of course, shall examine this question from a Bible standpoint.

In the little town of Bethany there lived two sisters and a brother. The brother gets sick and dies. After the brother dies, Jesus says to his disciples: "Our friend Laz-

arus sleepeth; but I go that I may awake him out of sleep.

"Then said his disciples, Lord, if he sleep, he shall do well.

"Then said Jesus unto them plainly, Lazarus is dead." (John 11:11, 12, 14.)

When Jesus told his disciples that Lazarus slept, they thought he spake of Lazarus taking rest in sleep.

But, when Jesus told them Lazarus was dead, they could then realize what that sleep represented.

Now, let's examine a few more passages of Scripture which will enable us to better understand our subject.

Be it understood now, that we do not aim to sling mud, or to criticize scientists in their position on this subject. But we do aim to prove by the Bible that man, when dead, is asleep, and that if it were not for a Savior and a resurrection from the dead, that man would sleep a perpetual sleep.

In Deut. 31:14, 16 we read: "And the Lord said unto Moses, Behold, thy days approach that thou must die."

By this statement Moses did not understand that he would go to sleep and be awakened by some great violinist within three weeks.

No! He knew what death meant, he had heard of men dying for many years back.

"And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers." (Deut. 31:16.)

Moses knew Abraham lived, and he knew that Abraham was now sleeping in the cold arms of death, which sleep he himself must shortly enter into according to the words of the Lord.

Look at 1 Kings 2:10. "So David slept with his fathers, and was buried in the city of David."

David being a man after God's own heart. What? Must David sleep that sleep of death?

Yes, and here we see what it means to sleep the sleep that is mentioned in the above Scriptures, and since we do not bury men alive, we conclude that David was dead.

"And Solomon slept with his fathers, and was buried in the city of David." (1 Kings 11:43)

"So Azariah slept with his fathers, and they buried him with his fathers in the city of David." (2 Kings 15:7.)

"And Jotham slept with his fathers, and was buried with his fathers in the city of David his father." (2 Kings 15:38.)

"So Abijah slept with his fathers, and they buried him in the city of David." (2 Chron. 14:1.)

Listen to Psalm 13:3. "Consider and hear me, O Lord my God; lighten mine eyes lest I sleep the sleep of death."

In the foregoing Scriptures we see that a burial follows this sleep, which David says, in the above Psalm, is the sleep of death.

When Stephen, one of the deacons of old, was called to give an account of himself for an accusation brought against him, before he finished his discourse he was taken and stoned to death.

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep." (Acts 7:60.)

Stephen, like all the others of the old worthies, fell asleep in death, and in that

condition, if men had no Savior, all, both good and bad, would remain in a lost condition, and in this condition we would have no hope of ever seeing any of our loved ones any more.

But we know that Jesus says, "I am he that liveth and was dead, and, behold, I am alive forevermore. Amen; and have the keys of hell and of death." (Rev. 1:18.)

And again in John 11:25. "Jesus said unto her, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live."

In conclusion we will say that death is a sleep, and everybody knows that when a person is sound asleep they know nothing, they breathe, and that is the only difference between a live sleeping man, and a dead sleeping man.

Man in the death state "knows not anything." (Eccl. 9:5, 10.)

How wonderfully this harmonizes with our sleep.

I hope what has been written will help someone to understand that death is a sleep, and in death we will know nothing.

Weldon McCoy.

Piedmont, S. C.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Dear Bereans and Household of Faith:

Since leaving Nebraska in November and landing in California, we have been enabled to see many of the wonderful beauties of a tropical climate. This, however, has been an unusually cold, damp winter—so much so that we enjoy our winter coats and furs and a good gas fire.

"The heavens declare the glory of God, and the firmament sheweth his handiwork. (Psa. 19.) This grand old ocean and the beautiful snow-capped mountain scenery; the valleys dotted over by progressive towns and handsome orange, lemon and walnut groves make a very picturesque view for the eye of the tourist to enjoy.

While we have seen much, the greatest pleasure has been the privilege of meeting those of like precious faith. The Church of God of the Abrahamic Faith met in Los Angeles last Sunday, Feb. 5, for an all day meeting. We ventured down Moneta Avenue to the little brick Chapel, where we met a goodly number of our people assembled in Sunday School studying the Scripture lesson edited by Sr. Alta King. The subject was, Elijah Taken up into Heaven, showing the last event of Elijah's life to be full of significance and typical. After Sunday School we listened to a very interesting sermon by Sr. Mary A. Woodward—evangelist for Michigan—on the 10th chapter of St. John: The Good Shepherd, and The True Voice. It was an excellent spiritual sermon, one that would reach the heart of any earnest child of God.

After the forenoon services all drove their autos over to the beautiful Exposition Park, of more than 100 acres. Here we can see one of the finest state exhibits

in the U. S.—history, science, art, agriculture, industry and many other things of interest. After our arrival there we noticed that each car not only seemed loaded with human freight, but with baskets, boxes, pans and all such. Soon we found where tables, benches and other necessities were all provided. Soon the table assumed a different aspect, filled with good California eats, a real picnic dinner, to which we all did ample justice. The noon hour was profitably spent in getting acquainted and in social visiting. We were especially glad to meet Bro. and Sr. Enos Elton and daughter, Hazel, of Santa Ana, former acquaintances in Nebraska. Then there were Bro. and Sr. Hatch, of Santa Ana, Sr. Rachel McLeod, of Pomona, Sr. Reid and Sr. Murry, of Pasadena, whose acquaintance we greatly enjoyed.

How the Los Angeles brotherhood seem to be live wires, having the gospel cause at heart, and working to keep the wheel turning toward the edification and upbuilding of the people of God. This, along with Sr. Woodward's kindly admonitions, will be a great incentive in the spiritual welfare of the church.

While this was our first meeting we did not feel that we were among strangers. We are all one to the covenants of promise in Christ Jesus, and we all have the same God and the same Savior of the world. We also met two of our National Berean Social Correspondents—Srs. Wyman and Elton. Only those who have experienced such know the pleasure of such a meeting.

Of course we tried to break the camera before we left the grounds. Don't know whether or not we succeeded. After this social hour all motored back to the Chapel for afternoon service. There Sr. Woodward depicted the Shepherd Psalm, by a description of the life and service of a shepherd, and also the love and care of our chief Shepherd over his flock, etc.—a very beautiful illustration. This was followed by the commemoration of the Lord's Supper. This is my body which is given for you: this do in remembrance of me. After singing and good byes said all returned to their respective places of abode feeling that the day had been well and profitably spent in fellowship and service of the Lord.

We noted also that the Bereans meet on Thursday evenings at the hospitable home of Bro. and Sr. Railsback, for their Bible studies.

On Tuesday afternoon we were made glad when Srs. Railsback and Woodward called and gave us a pleasant auto ride over the city to see the splendid views of new modern columns, the country and, last but not least, the grand Sierra Madre range of mountains. A trip much appreciated and long to be remembered.

Behold, how good and how pleasant it is for brethren to dwell together in unity. (Psa. 133.)

If thou wouldest work for God, it must be now, If thou wouldest win the garland for thy brow,

Redeem the time;

He comes: He tarries not: His day is near; When men least look for him he will appear.

Prepare for him.

Mrs. May Moore,

Bartley, Nebraska.

THE APPROACHING END OF THE AGE

GOD has been pleased to make three great revelations of himself to man;

his works, his word, and his Son; and these three revelations have been progressive in character: Nature, the Law and the Gospel; a silent, material universe, an inspired Book, a living God-man; these are the three great steps that have led from the death and darkness of sin to that knowledge of the true God which is eternal life. A fourth and more perfect revelation of God than any of the ones we have had is yet to come. Christ, who declared him when he first came in grace and humiliation, will declare him yet more fully when he comes a "second time" in righteousness and glory. Then the earth will be filled with the knowledge of the Lord, as the waters cover the sea. Each of these revelations is in itself progressive. The earth and all that is therein attained perfection by six distinct stages, during the six days of creation. Every advance in true science, enabling man to penetrate more deeply into the hidden wisdom of the work of God, has been a progressive revelation. To us, more than to our ancestors, "The heavens declare the glory of God, and the earth sheweth his handiwork."

The Bible is composed of sixty-six books, written by forty various authors, during a period of sixteen hundred years. The sacred writings develop a revelation which was continually unfolding through all those years; and closed with a book bearing the divinely given title of "The Revelation of Jesus Christ."

The third revelation of God, that afforded by the person and work of our blessed Lord Jesus Christ, was also progressive. The mere fact that he existed in a world of sinners was in itself an evidence of God's love to a guilty race. Each word he spoke, each act he performed, each day he lived, unfolded more and more of God. They who saw him saw the Father, for he was his express image; and not until he, the Maker and Judge of all, was exposed on the accursed tree, not till from his riven side flowed the water and blood, not till he bowed his head and gave up the ghost, never till then, was the heart of God fully unveiled; "Hereby perceive the love of God." And it will be the same in the future; for since finite man is destined through boundless mercy to an eternal advance in the knowledge of the infinite God, that knowledge must needs be vouchsafed in progressive revelations, adapted to man's ability to receive them. And herein will lie one of the joys of eternity, to be ever learning more of him, who is the Truth, and from him of all things.

No student of Scripture can fail to be struck with the progressive character of its teachings. Take the law of love for instance: man's first duty toward his brother man. To the antediluvian world no law on the subject was given. To Noah, murder, the worst expression of hatred, was forbidden. Through Moses the doing of any ill to the neighbor was prohibited. By the Lord Jesus the feeling of enmity was forbidden; and not only so, but positive love, even to the laying down of life itself for the brother, commanded. The predictions of events in the Scriptures have the character of outlines at first, later ones fill in the sketch, and the final ones present the finished picture. The little streamlet of prophecy which sprang up in Eden and trickled down the antediluvian ages, swelled by continual

accessions, till it rushed like a Jordan through Israel's tribes; grew into a mighty Euphrates during the Babylonish captivity, and opened out into a vast delta round Patmos, whence its waters glide calmly into the ocean of eternity. Adam heard one brief, enigmatical prediction from God himself. Noah sketched in three inspired sentences, the great features of human history. His prophecies concerning his sons, though in embryonic form, spanned the stream of time with a few gigantic arches; carrying us over from the vineyard of Noah to the Anglo-Saxon empires of our own day. To Abraham was revealed the history of the descendants of his two sons, Isaac and Ishmael; the four hundred years of affliction of his posterity; the blessing of all nations through his seed. Abraham, Jacob and Moses all saw Christ's day and were glad. Isaiah and Jeremiah not only saw the proximate judgments and deliverances of Israel, but also incarnation and atonement. The visions of Daniel present not only a comprehensive, but an orderly and consecutive narrative of leading events, from his own day to the end of all things, a miniature universal history.

From the fall of man onwards, the triumphs of the cross have been the great theme of prophecy. To Adam and Eve the promise was but a gleam of hope in an otherwise dark world. Enoch, the first prophet, saw mankind divided into two classes, the godly and the ungodly, and he foretold the coming of the Lord with the former to execute judgment on the latter. To the patriarchs it was revealed that in their line should arise the promised "seed of the woman" in whom all families of the earth should be blessed. Jacob, in his dying prophecy, designated the very tribe in which he should appear. Moses made known that he would be a prophet, and David that he should be a King. Then strange new strains began to be heard in the music of the prophetic harp, when Isaiah touched its strings, mournful tones which told of suffering and rejection, of oppression, bruises and wounds to be inflicted on the coming One. He was to be a holy sin-bearer, a silent sufferer, a slaughtered Lamb. Daniel foretold he should be cut off but not for himself. Micah foretold that he should come out of Bethlehem; Zechariah that his feet should stand on the Mount of Olives, but who suspected that at least 1800 years were to elapse between the two events. Much progress had been made when Malachi, closing the volume of Old Testament prophecy, spoke of the Lord coming suddenly to his temple, and the Sun of Righteousness rising with healing in his wings. When at last Simeon, the aged saint, held in his arms the long promised seed, the kingdom of Christ was come, but only in a mystery. The king was to go into a far country and return, to receive his kingdom. In the Apocalypse, the last stretch of country is laid open to view, each milestone of the closing stage of the journey may be, as it were, distinguished and counted, the mists have cleared away, and each rapid revolution of the globe brings us nearer to the realization of that blessed hope, the hope of the ages.—Selected by Alice B. Curtis from "The Approaching End of the Age."

AMERICAN BIBLE SOCIETY DISCONTINUES MANUFACTURING AT THE BIBLE HOUSE

THE Board of Managers of the American Bible Society announces that it has closed a part of its manufacturing plant at the Bible House, Astor Place, New York. This change of policy affects the press, electrotyping and composing rooms and became operative as of Feb. 1, 1922. This is in pursuance of a decision of the Board, made after fully canvassing the entire situation regarding printing and binding, to discontinue all its manufacturing in the old Bible House.

In 1853 the American Bible Society moved its manufacturing plant and general offices from its location on Nassau St., to its present site. At that time Astor Place was on the outskirts of the city and surrounded in large part by open country.

For almost seventy years the Society has gone on manufacturing on this same site and in the same building. Astor Place is now in the heart of the city with all the difficulties incident to such a crowded location. During the last few years the cost of manufacturing has increased tremendously. In 1915 good Bible paper cost a little over four cents a pound. During 1920 it rose to five or six times this amount and is still about 100 percent higher than the 1915 figures. The same is true of the cost of electrotyping, leather, cloth, and most of the other elements that enter into the making of a book. The increased cost of labor over the same period reached its peak only in 1921, and the cost of the shop hour is practically on the same high level now.

The result of this greatly increased cost has been that many of the large publishing concerns formerly located on the Island of Manhattan are moving away. Others who still remain are sending their long runs out of town on account of the large overhead cost of manufacturing in the city.

In June 1921 the American Bible Society decided to discontinue manufacturing in its own building when the change could conveniently be made. The present red-brick Bible House, with its high insurance rate, four narrow sections, arranged in an irregular quadrilateral, and large open court within, is no longer suited to efficient and economical manufacturing. After considerable experimentation in manufacturing through outside printing and publishing houses, as has been done by the Society in Asia Minor, China, Japan, and Siam for many years, it was decided on December 2nd of last year to close out the press, electrotyping and composing rooms on February 1st.

It is difficult for the American Bible Society to break off the practice of over a hundred years of manufacturing in its own plant and under its own control, but the best interests of those individuals, auxiliaries, and churches who have so generously and faithfully supported the work of translating, publishing and distributing the Bible throughout the world are clear and unmistakable and must control the policies of the Society. As trustees the Board of Managers of the American Bible Society therefore feels that it is simply fulfilling its obligation to the American people in making this fundamental change in its manufacturing program.

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Church Notes

We are glad to report one new member by letter last Sabbath morning. We have received twenty on profession of faith since conference. We have received thirty-nine by letter and twenty-three on profession of faith since the present pastor came, making sixty-two in all. We have a letter for next Sabbath morning.

Jesus said, "The gates of hell shall not prevail against it," that is, against his church, so the people who prate about the world getting worse are talking nonsense. God is not defeated and will not be. Some folks are defeated because they give up, or as some say, they "lay down on the job." We hear no little talk about this being the "last days," and that we are near the end of time. This is also senseless and foolish, for Jesus says no one knows anything about it. In Matt. 24, Jesus asked three questions, and much of his statements there were in reference to the overthrow of Jerusalem, and not of the end of the world. Much of this so-called preaching of these days is cheap, unfounded guessing. Personally we know we cannot stay here long, whether the world goes on or not, so the end of the world is not much of our concern, if ours at all.

You are invited to worship with us next Sabbath. You are welcome to our Bible School. If you want to help do things worth while, come with us and help us, for we have a big program.

Minister.

A sister sends us the foregoing clipping and we cannot refrain from asking a question or two. We are presuming that this fervent pastor means the real, orthodox hell in his quotation, "The gates of hell shall not prevail against it." If so, we would like to ask the gentleman whether his church is IN hell or OUT of it at the present time? If it is IN, how came it so? If OUT, why are they trying to get in?

The fact that the Scriptures say that evil men and seducers shall wax worse and worse, deceiving and being deceived, doesn't make much difference with the writer of the above. Looking at world conditions as they actually are around us today, what can such people be doing with their eyes?

Preach the word; be instant in season and out of season, etc. Look it up and read it.

S. J. Lindsay.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

WHEN IRON DID SWIM

WELL, Betty, do you remember what your last Sunday's lesson was about?" asked Uncle Jim, as they were all seated before the big fireplace, waiting for the story.

"Yes, indeed," exclaimed Betty. "It was about Elisha and how God took care of him when a wicked king sent soldiers to take him. Just think, God sent a whole mountainside of heavenly defenders to protect him and even made the enemy soldiers blind for a time. I know the golden text, too. The angel of the Lord encampeth round about them that fear him, and delivereth them. And I believe it, too, for my grandfather told me, and he is a man that loves God, how he was way up high in a big building, that some men were making, when something seemed to tell him to step back. He did so, just in time, and a big carrier, or load of material, whizzed past his head, and his life was saved. Now, I just like to think that was his guardian angel whispering in his ear. Anyway, I'd rather have an angel around me than some of these make-believe fairies or brownies. O yes, I learned something else. Elisha was always doing kind things for the people. In this lesson he even fed the enemy and sent them home, and that was returning good for evil, too."

"Well said," added Uncle Jim, "but I know of one time when he punished some little children and I always think of it when I hear children talk disrespectfully of older people. My grandfather used to tell it to me when I was a little boy like you, Dick. People who loved God loved Elisha, but the wicked people hated him. There were some people who even laughed at him, there were some little children who even dared to mock him. I will tell you about them. Elisha was bald. One day he came close to a town where the people worshipped idols, and some children came out and made fun of him, saying, 'Go up, thou bald head.' They told Elisha to go up in the heavens as Elijah had done, that they might not see him any more. Elisha felt badly that they should mock his God when he had showed them by so many kind acts that God would love and care for them if they would only worship him, so he turned and told them God would send them a dreadful punishment. The children soon found out that Elisha had spoken the truth, for two bears came out of the woods

The Man of Cheer

DON'T know how he is on creeds
I never heard him say;
But he's got a smile that fits his face,
And he wears it every day.

If things go wrong he doesn't complain,
Just tries to see the joke.
He's always finding little ways
Of helping other folk.

He sees the good in everyone;
Their faults he never mentions.
He has a lot of confidence
In people's good intentions.

No matter if the sky is gray,
You get his point of view,
And the clouds begin to scatter
And the sun comes breaking through.

You'll know him if you meet him,
And you'll find it worth your while
To cultivate the friendship of
The man behind the smile.—Sel.

and tore forty-two of them into pieces. This seems like a hard thing for so kind a man to do but we must always remember that whatever God does is for the best and in the end, he will, from it, bring good."

"O! but I don't think those little children were to blame, for they must have heard their fathers and mothers make fun of Elisha, and if the parents had taught them some manners or kindness, they would not have lost their children," said Betty soberly.

"So many funerals all at once must have made all the parents do some great thinking," added Dick, "but, Uncle Jim, you haven't told us about iron swimming. Isn't it a joke, for iron is heavier than water? Bobby dropped his little iron horse into the wash tub this morning and it never came to the top, so I don't see how iron can swim unless it's another miracle."

"You are right, Dick, it was a miracle and one of those kind acts Elisha did to make people happy. Elisha was living with the sons of the prophets, who made up their minds to build a larger house, as the one in which they were living was too small. They asked Elisha to go with them to the river Jordan where they would cut down trees with which to build the new home. So Elisha went with them and when they reached the stream they began to cut down the trees upon its bank. All went well until the head or iron part of the axe, which one of the men was using, flew off and fell into the water. The man cried out in dismay, telling Elisha that it was a borrowed one. After asking where it fell, Elisha cut a stick of wood and threw it into the stream. At once the head of the axe came to the top and Elisha told the man to take it from the water, so you can see Elisha performed a miracle to help this man in time of trouble."

"O, I do like those stories about Elisha, won't you tell us some more tomorrow, Uncle Jim?" cried Betty.

"We shall see how much time we have, Betty, for Dick has already asked me to help him with his Berean lesson. It is past your bed time now, so you youngsters better hurry to bed. No child can do good work in school without having a good night's rest, so good night, both of you."

TAKE NO REST

IN Isaiah 62 we find three remarkable expressions upon which I wish to dwell for a few moments. They are these three:

1. I will not rest.
2. Take no rest.
3. Give Him no rest.

It is of importance to know who is speaking here. Some say it is the prophet himself, others think that God is speaking, many are thinking of the Church or her office-bearers, while still others are thinking of the Jews. It seems to me that it is quite evident that the Messiah is the person who is speaking here. In the Synagogue of Nazareth he applied Isa. 61:1 to himself. In the eighth verse of that same chapter he is evidently also the speaker, and also the subsequent context points to the Messiah as the speaker. At least the prophet and the Church could not very well say, "I have set watchmen upon thy walls, O Jerusalem." It is thus clear that it is our Lord Jesus Christ who discloses his heart in regard to Israel. While he was talking upon earth in the days of his humiliation, he said, "I have a work to do and how am I straitened till it be accomplished?" But even here we hear him say, "I will not rest." Why will he not rest? For whom is he thus concerned? It is for Israel, my friends. He is speaking here of Zion and Jerusalem and they never mean the Church. In fact the whole context shows that the Church could not be meant. The Church does not have "old wastes." Nor does she have "strangers" to feed her flocks or "aliens" as her plowmen and vine-dressers. The restored Israel shall have all these possessions in the land which has been given to their fathers. Christ loves the Church, but we see here that he also loves Israel. He is a minister of the circumcision. He has wept over Jerusalem. At the cross he prayed for his Jewish brethren and in his great commission he thought first of all of them, saying that the witness should begin at Jerusalem. He is Israel's keeper who never sleeps or slumbers. Whenever the seed of the serpent tried to crush Israel, he watched over Israel.

CHRIST'S DESIRE

What does he desire for Israel? First of all, bright righteousness. Israel today has her own righteousness and does not know the righteousness of God. This self-righteousness is in the sight of Jehovah but as filthy rags. When however the Lord Jesus shall have come as the Jehovah Zidkenu

for the people they shall be a righteous nation, and "every pot in Jerusalem and in Judah shall be holiness unto the Lord." In the second place Christ desires for Israel a glowing salvation as a lamp that burneth. With the righteousness the Lord was thinking of the splendor of the sunrise, and here also he speaks of Israel's salvation as a light. Christ shall rise with healing under his wings upon the Jews, and as a result of this they will have light for the whole world and for all the nations. Thirdly, the Messiah is desiring a great inflow of the Gentile nations to Israel. We see then that he is not interested in Israel for Israel's sake alone, but even for all the nations of the world. He wishes the Gentiles to see the righteousness of Israel and all the kings his glory. Ah, and then the nations shall see that it is the Lord Jesus as the King of the Jews that has given to this peculiar nation righteousness as the sun and salvation as a lamp that burneth. How sad it is that so many Christians do not know anything of these glorious things!

TAKE NO REST

In the last part of the sixth verse we read in the Hebrew:—"Take no rest." This is said to the watchmen upon the hills of Jerusalem and to those that make mention of the Lord, or as it really says, "Who set the Lord thinking," that is, by their prayers.—Selected.

The watchmen upon the walls had the solemn duty to be on the lookout throughout the dark night and to sound the trumpet warning loud and clear as soon as they perceived any danger for the inhabitants of the city. The Lord uses this figure very often in his word for the prophets, and it is also a very appropriate figure of speech for the servants of Christ in this dispensation. It is the solemn duty of all preachers never to hold their peace day nor night about Israel and her glorious future. Paul said, "Preach the Word," and the Word is full of Israel's restoration. In Romans 11 the Apostle says that the conversion of Israel shall be as life from the dead for the whole world. Ye ministers of the gospel take no rest when it comes to the prearing of Israel's glory. Tell your people that the fig-tree, Israel, is budding even now and that the Lord Jesus shall personally come to fulfill all the glowing promises of old, spoken through the patriarchs, the Psalmist, and the prophets. And all ye children of God who have been taught to pray and to see the Lord thinking of his own sweet promises take no rest in your prayers and supplications that the Lord may hasten the fulfillment of his word. The Lord is pleased if we remind him of his promises. Not as if he should have forgotten them. This is impossible. But he desires of his people that they know and believe his promises and plead upon them before his throne of mercy. Truly, we should be covered with shame that we pray so little for his brethren. The Lord himself prayed for them while in the agony of death on the cross. Paul had great heaviness and continual sorrow in his heart for his brethren and kinsmen according to the flesh, and we hear him say, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." And, my beloved, let us all have the mind of Christ in regard to Israel. If we are his disciples, we must be his followers. Be fervent in prayer and pray for the peace of Jerusalem.

"GIVE HIM NO REST"

We read in the seventh verse, "Give him no rest till he establish, and till he make Jerusalem a praise in the earth." He says to his own, "Give me no rest, make it busy for me in listening to your prayers for the coming glory of Israel." There are many reasons which should stimulate us in our prayers for God's ancient and eternal people. This relatively small nation is not alone concerned, but all the nations of the world. Isaiah said, "Israel shall blossom and bud, and fill the face of the earth with fruit." The Lord has repeatedly said by the mouth of his prophets: "Be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice. Dear children of God, give, then, the Lord no rest in your prayers. Pray for Israel's sake, for the sake of groaning creation and above all for Christ's sake, who shall reign as King on David's throne.—Rev. H. Bulterma in an Address at Grand Rapids Conference on Prophecy.

ACQUAINTANCE WITH GOD

By Lyman Booth

IN this I wish to note briefly the subject of faith. Men often say they have implicit faith in a certain individual—perfect confidence in his statements; any report or statement is reliable, and beyond dispute. Now if such an individual should give us a report and we believed it we would call it faith. To make the application, we may say that faith is a confident belief in a report or statement. If the statement is made by some man and we believe his statement such would be faith in him. A report or statement made by men speaking under the influence of the Holy Spirit, such as related in Acts three, we term faith in God; because the words were given them by the Holy Spirit, and did not originate in their minds. Therefore, to believe all things written by Moses, the prophets, the apostles and Christ himself, is faith in God, for all they have given us was given them through God's direction. We read in Heb. 1:1, 2: God, who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

The words which Christ preached were given him of the Father, for in his prayer as recorded in John 17:8 he said, For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

On this statement stands the whole word of God. It is the ground of authority to his apostles, and all of his disciples, who afterwards believed on him. All our testimonies and instructions derive their origin and continuous power from the solid fact that the Father has given his word to the Son, and the Son to his disciples or servants. He has given him the word of truth and life, and they have recorded his words and conveyed them to us. Though we cannot hear him speaking,

as never man spake, nevertheless, it is he who is still teaching us. If we believe his statement, or report, we are in his faith.

Suppose some wealthy person should promise you a handsome present upon certain conditions. If you knew him to be truthful, absolutely truthful, and abundantly able to fulfill his promise, you would certainly believe him. This belief we call faith. Paul says, Faith is the substance of things hoped for, the evidence of things not seen. (Heb. 11:1.) Or, in other words, Faith is the confidence of things hoped for, the conviction of things not seen, which God, in his holy Word, has promised to his faithful servants.

The present which he promised us and our desire to receive it is that which causes us to look forward to the time when we expect to receive it. If anyone should express a doubt about our receiving the present we would promptly say, We confidently hope to get the thing promised, for we know that he who has promised has never failed in any of his promises. We would say that we have a firm conviction—we are confident that the promise will be made good. This is our hope, and when we receive the thing promised we no longer look for it, because we will then see and possess it. Then our hope will be swallowed up in sight.

Thus it is with the promises of God. If you know what the promises are, and you believe them, then you will have faith in God—in his word. If you desire to receive the things he has promised, then you have hope toward God, and you long for the fulfillment of his promises, so that hope may give place to glad fruition.

In view of these things is it not necessary that we examine ourselves whether we be in the faith? Cast aside all creeds and take the Bible, with a full determination to settle the question in the light of its inspired teaching.

Where is the person who does not love life and good health? We prize them above everything else. Our Savior asked the question, For what is a man profited, if he shall gain the whole world, and forfeit his life? (Matt. 16:26, Diaglott rendering.) If a man once lose his life where can an equivalent, in value, for it be found, by which it can be ransomed or bought back? Jesus was speaking of this present, transitory, mortal life, which, at best, is only for a few short years. Yet men place such value upon it that they would give the whole world for it, were it theirs to give. What is it in comparison to an unending life? Nothing at all!

If, then, eternal life is of such inestimable value is it not worth our utmost endeavor to attain. What is necessary for people to do in order to gain life eternal? Jesus said in his prayer, as recorded in John 17:2. As thou hast given him power over all flesh, that he (Jesus) should give eternal life to as many as thou hast given him. From this we learn that eternal life is a gift from Jesus, or from God, through his Son. Since we all desire eternal life, let us go to the Scriptures and learn what to believe and do in order to obtain it.

In 1 Tim. 6:12 we read: Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. The fight is a good fight. Yes, it is not only good but lawful and holy. The leader who has called us has gone before

us in the fight, and strove unto blood, and, dying, overcame the world, and has promised victory to all who follow him. The hosts along with whom we fight are the noblest of our race, in all ages and in all nations. Our comrades in arms are the children of God, the redeemed through Christ, living stones in the temple of God. None has ever had cause to regret the day of his enlistment. What can be imagined more sublime and glorious than the strife that ends in victory and perpetual peace, and over all the crown of an endless life, which completes all and compensates all for their services?

My young reader, let me ask you if you have a desire to live always? Do you desire eternal life? If so, there is a fight before you. Jesus is your captain, all saints your companions. Paul has said to Timothy, Fight the good fight of faith, lay hold on eternal life, whereunto thou art called. What is the hope of the calling to which Paul refers? Is it not eternal life? If so, is it not also plain that we must strive for it? If it is necessary to strive for it, is it true that we have it now, as many teach? Paul told Timothy to strive for it in order that he might gain it, thereby giving him to understand that he did not then possess it.

The question arises, How can we, in mortal life, gain a hold on immortal life? This shows that the Christian can gain a hold on eternal life, while in the flesh, by faith in the promises of God, as a matter of hope, until such time as the Father will fulfill his promises. It is then that we may come into actual possession of it—that precious, immortal boon which we so much desire. That gift, which our confidence in him who hath promised and which inspires us to action, is the best reason that we may hope in him.

If this is your desire, one thing is certain, you must enter the fight, you must put on the whole armor of God, that you may win the victory and gain eternal life. All who would ever realize this hope will have to purify themselves by obeying the truth, and deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this age (world), looking for that blessed hope, and the glorious appearing of the great God, and our Lord Jesus Christ. (Titus 2:12, 13.)

If there be any who desire eternal life and who are ready and willing to make the effort, but who feel that because of the many perils and temptations by which they might, in some unguarded moment, be overcome and thereby not reach the object of this hope, let such an one remember: There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, make a way to escape, that ye might be able to bear it. (1 Cor. 10:13.) The value we place upon our hope of eternal life rests in the strength of our faith to sustain us in the hour of temptation. He will support us in the common trials of virtue and struggles of life. If any temptation should come to us that is not common to man, the influence of his Holy Spirit, through his word, will support us. If we desire and endeavor to deserve his assistance, he will send more than common help; for his strength is made manifest and perfect in our weakness, so we may, with the apostle, say, that when

we are weak, then in reality are we strong. Remember that perseverance is the grace that will give us strength and enable us to win the prize. Remember that it is faith which works by love that availeth. (Gal. 5:6.) It has an overcoming and purifying influence and will, in due time, win the victory for its possessor if he faint not. When every temptation shall have been overcome, when the good fight is over, the race ended, then our hope shall be realized, in fulfillment of those great and precious promises which form the basis of our hope, the ground of our earnest expectation, the present objective of the Christian's desire.

Let us continue with the question, What is hope? In Paul's letter to Titus he wrote, Waiting for the blessed hope, even the appearing of the glory of our great God and Savior Jesus Christ. (Titus 2:13.) In hope of eternal life, which God, who is never false announces before aionian times (age lasting—Diaglott). By this text we see that Paul hoped for eternal life. Why? Because God had promised it, and because Paul had complied with the conditions connected with the promises. When were the promises made? Before the time of the ages. To what ages does he refer? We read of the antediluvian, the Mosaic, the Gentile ages or dispensations. Some claim that it refers to the fifty years jubilee under the Levitical dispensation; but be that as it may, it is evident that the promise upon which Paul founded his hope of eternal life was made by Deity before all the ages, through which man has passed.

Turn to 2 Peter 1:4, where he says, Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. To be made partakers of the divine nature and to obtain eternal life must be the same. For if I seek for glory, honor and immortality, and obtain that for which I seek, will I not come into possession of eternal life, the object of my hope? Thus I obtain an immortal, incorruptible and glorified body like my Savior's most glorious body, who is the firstfruit of them that slept (or died)—the first sheaf of the harvest, a sample of all God's sons. If this is your hope, can you reasonably expect to realize it before the appearing of our great God and Savior Jesus Christ?

Now, dear reader, if you hope to obtain eternal life, at our Savior's coming, either by a resurrection from the dead, or by a change from mortality to immortality without suffering and death and entering the tomb, and have obeyed from the heart that form of doctrine which was preached by Jesus and his apostles, then your hope is well founded and if you remain in it, firm and steadfast, you will receive eternal life. May this, the best of all blessings, crown your earnest efforts.

THE MINISTRY—DEPARTING FROM BIBLE STANDARDS

FOR some time now we have been stirred and startled by some last day methods that are being employed by some churches and pastors, with a view of creating a wider interest in the things of God. We can remember when the preacher was a leader only in those things that pertain to life and godliness, but today he must be a hale fellow well met. You can no longer

tell a preacher by his garb, his manner of speech and conduct. Both the Church and preacher have lost the dignity that once marked them as not being of the world.

Two years ago according to a Kansas City paper a certain church of that place put on an entertainment. One number of the program was a three-round boxing match between a former champion and another boxer of his class and another number was a wrestling bout between the preacher and any of the men of the church, including the church officials and it was said the preacher easily threw all comers.

Now think of all such unscriptural nonsense being held under the banner of the cross. Then the grab bags and numerous other doings being held in the house of God these days, including shadow socials, fake hold ups, card playing and dancing in the modern way.

The church that turns vaudeville, and becomes a real food dispensary, will lose her Divine power.

I read that Jesus said the church was a city set on a hill; a light to the world. Of the preacher Peter says in 1 Peter 5:2, "Feed the flock of God which is among you, taking the oversight thereof." The food he is to dispense is the Word of God.

The church is surely trying to play the ape in being like other folks and the world. Whenever the church goes into the entertaining business with a view of reaching souls for God she must fail. The devotional spirit of other days is not the leading feature in our work today.

If the preacher must come down on a level with the church that has lowered the standard, and walk on a level with the world he can no longer be God's watchman. If the time comes that the preacher can no longer preach against sin and sinful practices his work as a leader in spiritual things is ended.

Now brethren in all candor, if your scribe must become an entertainer instead of a preacher and spiritual leader, I will get a crank organ, a monkey and a bear and quit playing the double role.

We are not averse to having social times, and get together meetings, but is the Church of God a place for rollicking and playing? Men are needing God in their hearts in the Bible way. Preach the Word, said Paul to Timothy. Deep conviction of sin, with God's power that changes the life is the need of today. Get the life filled with God's love in the heart is the Bible way to reach men, and when they are thus reached it will not take other things to satisfy them. If there is not a checking up along present-day methods for reaching men, rather than God's way, the whole fabric will surely go on rocks.

There is a way out of the dilemma. Jer. 6:16, "Thus saith the Lord; stand in the ways and see, and ask for the old path, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

If we, like those of Jeremiah's day, refuse to retrace our steps defeat will be our portion.—J. M. Dick in "Our Hope."

To receive pleasure from an evil thing is not to escape from or alter the evil of it, but to be altered by it—to suffer from it to the utmost, having our own nature made evil also.—Sel.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,
Oregon, Illinois.

Editorials and Church News.

Bro. Crowe writes that he is having good interest and attention in the meetings which he is holding in the southwest and has sent for a supply of "Where Are the Dead?" for his beginners to read.

Bro. D. C. Robison is back at his old home in Salem, Ohio, after a lengthy stay at Mt. Vernon, Ohio. He has had a very severe sickness but is feeling much better.

We mean to move into our new quarters just as soon as possible and it will be more than likely that when we do we shall have to miss the issue of one week which will be made up again to the readers at conference time when we usually drop one issue. We speak of this that you may be saved the trouble of writing to ask why you did not get the dropped issue. PLEASE TAKE NOTICE.

The home of Sister Karl Buckley at Kewanee, Illinois, was recently destroyed by fire. The home was insured so that the loss will not be as great as it might have been. Her father and mother, Bro. and Sr. S. E. Woods, are making their home with her.

There is an opening in Oregon, Ill., for a young man of our faith to go into a printing house to learn the linotype business. One with a high school education is preferred. We know the firm well and they will treat such a one on the square.

We are glad to report that since our meeting near Springfield, La., Miss Lulu Richardson has been baptized by her uncle, Alfred Anthon. We are glad that our young sister finally decided upon this course. She gives promise of being a faithful worker together with us in the spread of the truth.

Bro. and Sr. Frank Laning, of Ripley, Ill., recently had an experience that would test the nerves of any of us. They awoke to find their dining room all aflame and it took quick and certain action to save their home but they accomplished it in time.

Brethren, if your label indicates that your subscription has expired, please renew; or, if you cannot do that, write us.

With much regret we learn that Bro. Jas. Patrick, Editor of Day Dawn, is sick with small pox. Bro. P. seems to have more than his share of this kind of luck.

We regret to record that Sr. (Mrs. H. C.) Hammond, of Caledonia, Mich., has had the misfortune of a broken arm and hip received by a fall on the ice. Her advanced years make her final recovery a problem of time.

Sr. Wm. McCrodan, Dutton, Mich., is very ill at the home of her daughter in Cadillac, Mich.

We would be lacking in appreciation if we did not mention the extreme kindness of our Bro. Wm. Ford, of Dixon, Ill., who upon finding our need to reach a certain point to make a train for Sr. Brewer's funeral, drove across country in his car thirty miles one night recently to help us on our way. His father, John Ford, and Bros. Dauntler and Eckert accompanied us. The beauty about it all was that he was glad to be of help.

REMITTANCES

Mrs. Sam Huffmon; A friend in Mo., Mrs. Anna Wertz; Daniel Schmitt; Irena Margrave; Geo. Francis; S. J. Whitten; P. J. Graham; Mrs. J. W. Dismukes; F. L. Austin; Lawrence Vincent; Mrs. Alverda Chapman; Mrs. Hulda Thompson; Landers and Son; Jos. Sears; Ernest S. Logan; N. A. Hardison; Mrs. J. A. Garard; Mr. & Mrs. L. J. Sweet; Mrs. Amy Johnson; Mrs. Della Walrath; Albert Singer; Mrs. Jessie I. Upton; Lee Sutherland; J. Rosser.

EMERGENCY FUND.

Daniel Schmitt	\$3.00
Mrs. Hulda Thompson	1.00
N. A. Hardison	1.00
J. Rosser	10.00

Obituary.

Hudson B. Cramer
was born in Sommerset Co., Penn., Aug.

10, 1844, coming with his parents to Illinois in 1852. In 1855 he moved to Hardin Co., Iowa, where, in 1868, he was married to Miss Hanah A. Harlan. To this union three children were born, one boy and three girls. In 1880 Mr. Cramer located on a homestead in Furnace Co., Neb., some six miles south of Holbrook. In 1903 he moved to Corvallis, Oregon.

Mr. Cramer is survived by his wife and his three children: Mrs. Nettie Darby of Gresham, Oregon, Allen H., of Minnesota, and Mrs. Grace West of Portland, Oregon.

He was baptized in 1889 by Elder Adams of Nebraska. He died at his daughter's, near Gresham, Oregon, Feb. 7, 1922, aged 77 years, 5 months, and 27 days. The funeral services were from the Holman parlor in Portland, and interment was made at Rose City Cemetery. The service was conducted by Elder Lucas of the A. C. church, with 1 Cor. 15 as the basis of his remarks.

A. W. Darby.

Notices.

Dear Brother:

Please publish in the Herald the notice of the birth of a daughter, Feb. 17th, to Bro. and Sr. Ashute. Bro. Ashute is working part time and we are passing through a hard time. As there are ten of us now, any help from the brothers and sisters will be deeply appreciated. Remember us in prayer.

Your sister in Christ,

Mrs. Ada Ashute,
110 Elmhurst Ave., Syracuse, N. Y.

Notice to Illinois Churches

We wish to call attention of the Illinois churches to some changes in the schedule of our regular routine. In order to make possible some work with other churches Bro. Lindsay has consented to care for the Dixon appointment for a time, so he will commence that the first Sunday in March. Our Adeline Sunday will be changed to the first instead of the second Sunday in each month. This will allow us to make Casey, Ill., Marshall, Ill., and Brush Creek, Ohio, in one trip each month, which will save much time and traveling. Casey, Ill., the second Sunday, followed by Monday and Tuesday at Marshall, thence to Brush Creek for over the third Sunday.

Remember these changes all begin with March. Whenever you are within reach of any of these appointments we will be glad to have your presence.

Faithfully yours,

Frank E. Siple.

Bro. Lindsay:

I am making this appeal in behalf of Bro. N. T. Freeman, of Hendersonville, N. C., Rt. 2. He has been in the hospital for some time and had to have two operations. He is a poor man, and I ask the brethren to help him in his time of trouble. The last I heard of Bro. Freeman he was very low. All remittances may be sent direct to Mrs. N. T. Freeman, Hendersonville, N. C., Rt. 2, or to me, and I will see that he gets it. This is a case where help is needed. So, brethren, remember our stricken brother.

Yours in hope,

L. R. Rhodes,
Water Lick, Va.

Reports.

A Report

We wish to make a report of the very good meeting we have had at Ripley, Ill. Bro. Lindsay was called here February 13th to preach the funeral of Sr. Brewer, and remained over Sunday, Feb. 19th, with the brethren at this place. Bro. Lindsay talked each evening and Sunday morning, making, in all, eight discourses and all were on very interesting subjects from the word of God. Very much interest was given and meetings were well attended. The weather was very favorable throughout the week, so much so that we had the pleasure of having present with us some of our brethren from Camden, Ill., some twenty miles distant. Beginning with Wednesday afternoon, Bro. Lindsay conducted a Bible class, which was well attended, and much spiritual food was given us. As a result of this meeting one yielded obedience. Sr. Lucy Hendricks, on confession of the faith, was led to the water for baptism to rise to walk in newness of life in Christ Jesus. We feel that much good seed has been sown during Bro. Lindsay's stay. We are trusting more may see the need of this step that leadeth to life everlasting.

Your Sister in the Hope.

Tessa Laning, Sec'y.

Kennard, Nebraska.

Dear Bro. Lindsay:

Through the kindness of the Iowa Conference, we were permitted to have Bro. Drinkard with us again for a few nights of meeting. He preached three very interesting and instructive sermons, but owing to sickness and weather conditions the attendance was not very good. We hope to have Bro. Drinkard with us again soon, as his teaching is surely appreciated by all.

Mrs. Laura Bates.

The Sunday School

By Alta King.

AMOS WARNS ISRAEL

Lesson 11. March 12, 1922.

Lesson Text: Amos 5 and 9:8-15.

Amos 5:16-27

Golden Text: Seek good and not evil, that ye may live.—Amos 5:14.

Memory Verses: Amos 9:8, 9.

For Study

Review: To whom did God send a message of judgment in last week's lesson? Why did the judgment not take place? How did the incident teach a lesson against pride and selfishness in God's chosen people?

This week's lesson brings us near to the close of our study of the history of the Northern kingdom, composed of the ten tribes of Israel which rebelled against Rehoboam and, under Jeroboam as king, became a very idolatrous and wicked nation. The lesson contains God's warning to the nation of coming judgment. The whole book of Amos should be read. It is easy reading. "The book of Amos may be divided into three sections. The first section, chapters 1 and 2, work up gradually to

Israel by picturing the punishment that is to fall on seven neighboring nations, taking them in order and ever winding nearer to Israel: Syria, Philistia, Phoenicia, Edom, Ammon, Moab, and last of all, because nearest, Amos' own Judah. Then swiftly the prophet turns on Israel, and proclaims its coming downfall. This is elaborated in the second section, chapters 3-6, which pictures the depth of Israel's sin and the unwilling severity of Jehovah. The concluding section, chapters 7-9, illustrates the fate of Israel in a series of visions, or dream parables."—Peloubet's Notes.

The last part of chapter 9 also predicts Israel's glorious future. It is a significant fact that predictions of judgments to Israel and Judah are almost invariably closely followed by predictions of restoration. God does not mean for us to lose sight of the fact that Israel is his chosen people, through whom, headed up in the Christ, the whole earth is to be filled with the knowledge of the Lord and his glory.

What fact is repeated over and over in chapter 4? What does this emphasize? Does God indicate, in any way, that he considered the judgments failures? (Note that in chapter 5 he merely goes on to predict another judgment.)

Analyze chapter 5 rather carefully.

What is pictured in the few words of verse 2? Is it a picture of coming judgment, or of the actual conditions? What plea does God make in verses 4-9? Why should the people not seek Bethel and other places mentioned? (1 Kings 12:22-33.) What verse depicts the worthiness of God as one to be sought after? What does turning judgment to wormwood mean?

Read verses 10-15. Of what had Israel been guilty? (See also Amos 6:1-14.) What guarantees that God will be with a person or nation?

Read verses 16-27. How will the day of the Lord come to disobedient ones? How will it come to obedient ones? Explain why in each case. What was God's attitude toward the feast days and sacrifices offered by the nation? Does this attitude harmonize with 1 Sam. 15:22; Micah 6:6-8. Read also Mal. 3:2-4.

Read chapter 9:8-15. What saving reservations does God make in verses 8, 9? What is predicted in verses 11, 12? Where and why are these verses referred to in the New Testament? How do they prove James' point?

What other purpose, beside punishment of Israel's sins, has God had in causing Israel to pass through these judgments? Why will he finally bring her into the prosperous conditions depicted in verses 13-15?

Did the Israelites receive Amos' prophecy as profitably as the Ninevites received Jonah's? Explain the difference. Did this principle hold true concerning the people who heard Jesus teach? Does it hold true today?

Scripture Reading: Amos 1 to 9.

The Children's Lesson: Let the story center around Amos as a man sent by God to wicked people to tell them of coming punishment.

For Class

What nation receives a message of judgment in today's lesson? Through whom? Contrast the way in which this people received the message with the way in which

the Ninevites received a similar message in last week's lesson. Account for the difference. Why does pride hinder us from knowing God and from coming into proper relationship with him?

Let each member of the class read a selection from the book of Amos in which God's judgment upon Israel is pronounced. Some one should also read those verses in which Israel's future is foretold.

Do these judgments and this future have any bearing on the final salvation of the world?

TO WHOM SERVICE IS DUE

Dear Bro. Lindsay:

In your report from Louisiana in the Jan. 31st issue of the Restitution Herald, you propounded a proposition, apparently a question, whether you shall continue evangelistic work to such people as you have found down there or whether you shall edit the Herald, or both. I can only speak for myself and say frankly to you: Choose which of the two you prefer: for "where your treasure is there will your heart be also," but for you to continue trying to perform both is continued failure. You have been trying that for the past number of years and the paper has deteriorated to just that extent. You cannot serve two purposes successfully any more than you can serve two masters.

You say in your report that there is "too much chewing over of controverted points that never will be settled." I agree with you fully and suggest you stay home and attend to editorial duties a while and censor out those threadbare articles and give us something fresh and new right from the editorial pen. That you are capable, we never have begun to doubt, but you seem to have found a hair in the work that turned you against it, and if such is the case let me remind you, God always has provided a Moses to carry on his work.

The Herald, with its great army of readers, is the only source of explanation of the Scriptures, and the nearest to preaching, that many of the brethren, who are isolated, ever get and the new convert needs that milk to strengthen him and keep him from looking back or become worse than though he had never heard the word. I can assure you that articles have slipped through that never should have been read by any but those amply able to divide the word of truth. We are all aware that the fields are ripe unto harvest and the laborers few, but so too should the newly harvested grain be saved rather than continue harvesting more.

The connection between the query in Bro. Lindsay's article and this would-be reply is well set forth in the lines of the great Scottish poet, and comes to my mind as I write, in which he said:

"O wad some pow'r the giftie gie us
To see oursel's as others see us!
It wad frae monie a blunder free us
And foolish notion.

F. M. McCrory,

Plymouth, Ind.

We gladly give space to our brother's criticism. We're glad to get it once in a while. It is as the radish to the meat. However, as we have time, we'll look over our back numbers to see how much our brother has written for some time to help to make our paper better. Almost daily we

have letters telling us how much better the paper is growing. How much these poor folks must be mistaken!

Dividing our time between the paper and the work of evangelism is made a matter of necessity for us as it will be for some time to come, no matter who the "Moses" may be, and while our brother criticises because we have not "edited" enough, others say we are narrow and edit too much. So there you are.

—Editor.

TRUTH IN TYPES

By J. H. Anderson

THE day of atonement, the most solemn day in the Jewish year, has come. The twelve tribes are camped in a perfect square, with the tabernacle in the center of that square. Over the tabernacle, in the sight of Israel, hangs a cloud by day, a pillar of fire by night. This cloud or pillar of fire is proof to Israel that the Lord is in the tabernacle waiting for the high priest to come in and make an atonement for the sins that Israel has committed in the past. The people must remain on the outside of the outer court until the high priest has finished his work in the tabernacle and returned to the outer court. Then, their sins remitted, they receive a blessing.

The church in this age must wait until her high priest finishes his work in heaven and returns and then her sins will be blotted out and then she will receive her great reward. (Acts 3:19-21; Rev. 22:12.)

And Moses said unto the congregation, This is the thing which the Lord commanded to be done. (Lev. 8:5.) Every step taken by the high priest was marked out by God. Just in the front of the gate of the outer court stood a large altar and here the high priest must offer a bullock, one without blemish. The blood of this bullock was to be taken into the most holy place to make an atonement for the sins of Israel. (Lev. 16:11-14.) Almost all things are by the law purged with blood; and without shedding of blood is no remission. (Heb. 9:22) This blood came from innocent animals, animals that were without blemish, no other kind would be accepted. (Lev. 22:19-25.) These animals did not die for themselves, but for the people. Keep in mind these facts while we find the lesson. All agree that these animals and their blood pointed to Christ and his blood. (See Heb. 9.) Then Christ must be without blemish and must die for others. Being the Son of God he was without the blemish of sin and could and did die for others. (1 Peter 1:19; Heb. 9:22-28; Rom. 4:25.)

Two goats were now brought forward. One was killed and the other had the sin of Israel placed on it by the high priest and was driven into the wilderness. The goat that was killed pointed to Christ. The scapegoat, driven into the wilderness to help in the atonement, bring Israel to God, represented Christ's body, his church, left in the wilderness of sin to finish the sufferings of Christ. (Col. 1:24; Rom. 8:17; 1 Peter 2:21.) Brother preachers, have you ever been made a scapegoat? If so, remember that we have a part in the sufferings of our Master as well as in his glory when he comes.

The consecrated lamb is now killed and some of its blood is put on the tip of the right ear of the high priest. Also upon the right ear of the under priest, upon the

thumb of their right hand and upon the big toe of their right foot, thus showing that their hearing, their work and their walk must be purged by the consecrated blood of an innocent victim. Our hearing, our steps, or work must be purged by Christ's blood.

The high priest, bearing the blood, passes the altar and on his way to the tabernacle, comes to the laver. Here he, as well as the under priest, must wash. And Moses said unto the congregation, This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water. (Lev. 8:5, 6.)

Coming to the antitype we read, Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us (the high priest and the under priest) to fulfill all righteousness. Then he suffered him. (Matt. 3:13-15.) That he might sanctify and cleanse it with the washing of water by the word. (Eph. 5:26.)

The only way for the priest to reach the tabernacle was to wash. The only way for us to reach the kingdom is through baptism. Jesus said, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

When the priest had been washed at the laver Moses took him and put on him the holy garment of linen. (Lev. 8:7-9.) This garment had to be worn by the high priest in his work in the tabernacle. (Lev. 8:7-9.) In Matt. 22:11-13 we read of a man cast out of the wedding chamber because he had not on the wedding garment. What is the garment that we put on at baptism?

Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. (Rev. 19:7, 9.)

Those who think their self-righteousness will save them should understand the typical meaning of the holy garment, worn by the high priest in his work in the most holy place. (See Isa. 64:6.) In baptism we come into Christ and his righteousness is imputed unto us. (2 Cor. 5:17-21.) As baptism is a type of death and resurrection, so this garment of Christ's righteousness is a type of the garment of glory, honor and immortality put on by God's people at the resurrection. (1 Cor. 15:42-54.)

After the high priest had washed and put on the holy garment, Moses took the anointing oil and anointed him.

And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. (Ex. 30:30.)

This oil was used to anoint priests and kings—no one else. (Ex. 30:32, 33; 1 Sam. 16:12, 13.) This anointing of the priest with holy oil pointed to the anointing of Christ with the Holy Spirit. (Isa. 61:1; Luke 4:18-21; John 3:34.) The apostles had to receive it before beginning their work in the Master's vineyard. (Luke 24:49; Acts 1:8; 1 John 2:27.) Under the Holy Spirit they gave us the New Testament, the words of Spirit and life. (John 6:63.) Bro. preachers, To be successful we must be

filled with that word: for out of the abundance of the heart the mouth speaketh. (Matt. 12:34.) If we have not the Spirit of his word we are none of his. (Rom. 8:9.)

A MODERN SODOM AN GOMORRAH

By Glenn M. Birkey

I SUBMIT the following clipping, from the Chicago Tribune of Feb. 9, 1922, to the Restitution Herald readers, not because of the sensational nature of the article, but because of the importance of Christian fathers and mothers realizing the dangers of allowing their children to attend the movies where people whose character is of the nature as depicted below are held up on the screen as ideals. Remember that environment's touch is eternity's telling and if we allow our young, with pliable minds, to behold questionable plays by people of questionable character we will not be held guiltless. Here is a Japanese butler's testimony in connection with the Taylor murder at Hollywood, California:

A Tale of Many Characters

Let him, for the story's sake, relate his tale in English. Most of the details have been verified by his inquisitive patrons. The people of his tale have all been divorced, or remated since the time of which he speaks. One of them has died in a foreign land, and another has become so depraved that he paints his cheeks with rouge, and men whistle at him as he trips down the streets.

It was the Jap's first time in the mansion—the home of one of the most beautiful and famous actresses in the world.

"They asked me to serve the dinner for them last night," he said, and you can imagine him with a pair of leather knee protectors on him, a pruning shears in his hands, a look of horror on his face. He is kneeling and looking up at you.

"I was delighted when they asked me. I said to myself, 'I will really see this angellike creature, this woman that has filled my life with beauty!' I was exalted.

"The guests came two by two, man and wife, in great automobiles. They came in laughing, full of happiness. I had seen them all. The greatest stars in the world.

Heroes, Heroines Galore

"There was the big strong man, the beautiful young man, the brave man that licked a dozen villains. There was the nice little girl that made me cry—when she was deserted. There was the sweet old woman who made me feel very glad, and very warm inside of me when she held her son in her arms, her son who had come back from the war.

"A dozen of them there were. And how I admired them!

"One of them sang while dinner was getting ready, and one of them played on the piano. Then one of them danced. I peeked through the door which I held open just a little—so. The dinner was ready. The guests sat down at the table. Such silverware! Such wonderful linen! Such great heaps of good! Lamps were burning everywhere, and there were many flowers.

"I served the cocktails. I brought on the courses. I brought on wine, and highballs, and green drinks, and yellow, and orange, and purple drinks.

Begins the Dish Throwing

"I was bringing in the coffee service on the cart when the big man threw a plate of food at me. He hit me with it. He hit me in the face. The gravies trickled down my vest and on to the rug—the rug worth thousands of dollars.

"They thought it fun. They shouted. Men commenced to throw things at the women. The women threw things at the men.

"Soon the food was flying all over the room. Costly china plates were smashed against the walls. Statues were thrown down and broken, pictures were ruined. Flowers were strewn everywhere, mashed under heels.

"They got up, drunk, most of them. They threw whiskey and wine at each other. One man poured a bottle of champagne down the front of that

sweet little girl's neck, and the language she used! Never have I heard such words!

"The Victrola was turned on, the big man yanked the tablecloth from the table and put it on him and gave a war whoop like the Indians and danced around, making gestures that were nasty.

Who Said "Roughhouse?"

"Everybody followed him. They yelled. They whooped. They threw chairs at mirrors. One man, very garceful he was, turned cart wheels, and his feet struck a woman and knocked her down. She put her arms around him and kissed him and bathed his hair with half a tumblerful of whiskey.

"The big man jumped up on the table, and pulled open his shirt, and plunged a hypodermic needle into himself. It sickened me; but everybody laughed.

"This is the life," he shouted, and jumped down, and took a lady in his arms and carried her out of the room. She was not the lady he came in with. Everybody left the room, too, with everybody else's wife, except the lady that owned the house; and she laughed, and told me to get busy and clean up the place."

Parties Have Ceased Now

The parties have ceased since Taylor's unfortunate taking off. The men who hold the purse strings, who have smiled with a tolerant smile on the pleasures of these children of the movies, the beings idolized by the world, these gifted ones who have made millions laugh and weep, feel sympathy and tenderness, know pity and hot indignation—the men who hold the purse strings—think it wise to keep the lights dim—for the time being.

Perhaps the odor surrounding the murder will blow away in a little while—and there will be an interval of joy until the next man dies.

Do not understand me as condemning all movie productions—those that pertain to education and instruction. I have witnessed movies of the Canadian Rockies that were beautiful beyond description. And, no doubt, there are many that have very good moral effects on everyone, but we should certainly shun divorce scenes, bedroom scenes and plays of that character. Would we want our Lord and Master to find us witnessing questionable plays should he suddenly return according to his promise? Abstain from all appearance of evil. (1 Thess. 5:22.)

WHAT NAME SHOULD BE USED IN WATER BAPTISM?

OUR Savior appeared to his disciples after his resurrection in Galilee. See Matt. 26:32; Mark 14:28; Matt. 28:16. Here he commanded them to go forth and teach all nations, and to baptize them. (Matt. 28:18-20.) It is generally held that the words spoken by our Savior to the eleven disciples to go forth and make disciples of all nations contain a formula for baptism. But that view cannot be established by the text, neither can it be proven by the context, nor by the examples on record. The following is the text: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.) Let us observe that it does not read in the names, but only in the name, in the singular; hence but one name or power is implied: and that power is the power of God vested in Jesus; as it is written: "All power is given unto me," namely, unto Jesus. Again, "In him dwelleth all the fulness of the Godhead bodily." (Matt. 28:18; Col. 2:

9.) And Jesus having received full and complete authority, sent his apostles forth in his name, saying: "As my Father hath sent me even so send I you." (John 20:21.) The disciples did not proceed to accomplish the service of their commission until duly qualified, when the power of the Holy Spirit came upon them. Acts 1:8.) And now let us see in what name they operated. The Apostles, according to instruction, began at Jerusalem, the Lord Jesus having charged them to tarry there until, said he, "ye be endued with power from on high." In the same connection he said, "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46-49.) Matthew does not expressly mention the name of the Savior in recording the commission, but it is implied, which is evident from the connection. In the gospel of Luke the name of the Lord is also very plainly implied.

The Lord Jesus Spake From Heaven

When the day of Pentecost was fully come, the Lord Jesus, according to his promise, "shed forth the Holy Spirit," and the Apostles were filled with it and began to speak under the influence thereof. They were the mouth pieces only, which is plain from the fact that they spake in strange languages, which they had never been taught, and that caused the multitude to wonder and marvel.—See Acts 2:6-12; also read Matt. 10:20. Thus it can be said that the Lord Jesus virtually spake from heaven and directed the converts to be baptized in his name for the remission of sins, as it is written: "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.) Here we find the proper name of our Savior mentioned, and used in the deed or act of baptism, and his name embraces all his appellations, and the fulness of the power of heaven. (Acts 4:12; Phil. 2:9-11.)

Other Instances Where His Name Was Used

There is not an example on record where the words of Matthew 28:19 were used as a formula; but in a number of cases the name of our Savior is expressly mentioned. We have already cited from the second chapter of Acts, where about three thousand souls were immersed in his royal and sin-covering name. Philip, the Evangelist, employed the name of the Lord Jesus in baptism.—See Acts 8:16. The Apostle Peter commanded Cornelius and his friends to be baptized "in the name of Jesus Christ"—See Revised Version, Acts 10:47, 48. The Apostle Paul was baptized "calling on the name of the Lord." (Acts 22:16.) He subsequently baptized others in the same name (Acts 19:5), and in his epistle he said, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. 3:17.)

In all the other cases on record where the name of the Lord is not expressly mentioned, it is implied. See Acts 8:36-40 and compare with verse 16 of same chapter. Again, see Acts 9:18 and compare with chapter 2:16. Also, see Rom. 6:3-5 and compare with Col. 2:12. And see 1 Cor. 1:13-15 and compare with 15:29.

And James said, "Do not they blaspheme the honorable name which was called upon you?" (James 2:7, margin of Revised Version.)—Sel.

THE "LITTLE FLOCK"

OUR attention is called so many times to the above Bible statement and we are sure that for the greater number of times the Scripture is not correctly applied.

The statement was made by the Savior to the Twelve who had followed him. The Twelve were his "little flock."

In Matt. 19 and in its closing verses the Master assures them again by telling them that they are to be judges over the twelve tribes of Israel. Artfulness of man cannot hide from the thoughtful student of God's word the assurance that the kingdom taught in the Scriptures is the restored kingdom of Israel with Jesus as King and the saints as joint-heirs with him in the kingdom and dominion.

S. J. Lindsay.

TO CONTRIBUTORS

HERE are a few rules for contributors. Jot them down.

1. Use either a typewriter or pen and ink. Never use a pencil. These pencil-written articles generally must be written over "before taking." We are too busy to do that.

2. If you quote from the Bible, please quote correctly, or give reference.

3. Write constructively. There is too much of the destructive already. Use positives, not negatives.

4. Don't tell us what others should not teach, and what you do not believe. Tell us what you do believe.

5. Use one side of the paper only.

6. Leave out much of your emphasis and use only a little. It makes the article stronger.

7. Don't worry an over-worked editor with turkey-tracks, blots and unexplainable hieroglyphics! He has all he can do to make out plain-written English.—Sel.

JUST THANKFUL

By Lillie H. Willis

THIS isn't supposed to be the time of year for Thanksgiving, but the Bible says we ought to be thankful all the time. This article is the result of a letter I read in "Comfort." A teacher asked her pupils the day before Thanksgiving what they had to be thankful for. One boy said he was thankful he had a good dog; another, because he did not have to stay after school; and a third, because he didn't have a broken leg. The editor replied that she was reminded of the words of Mrs. Wiggs (whoever she was): "Don't you go and git sorry fer yerself. That's one thing I can't stand in nobody. There's always lots of other folks you can be sorry fer 'stead of yerself. Aint you proud you aint got a harelip?"

And so if we are inclined to grumble we can, if we will, think of someone less favored than ourself and be thankful we don't have their burden to carry.

So, in harmony with the above, I will say that I have always been very thankful I wasn't born a Chinaman.

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Brief Notes

MEXICO has adopted the standard time unit. The hours will be counted from 0 to 24, beginning at midnight.—Sel.

Forty bales of human hair, to be manufactured into hair nets, was an item in the cargo of a Japanese ship which recently docked in Seattle.—Sel.

To hear a half-dressed, society devotee singing in a revival meeting, “Where Is My Wandering Boy Tonight?” makes most of us sick at heart.—Sel.

Discarded hats constitute a real problem for hotels of New York. One chain of hotels rounded up more than 3,000 discarded hats, collected from rooms where they had been left by patrons. The discarded hats will be sent to Central Europe for distribution.—Sel.

The right of a man to eat in his shirt sleeves in a public dining hall has been upheld by an Oklahoma court.—Sel.

Out of every five marriages comes one divorce, according to statistics.—Sel.

HE SHALL JUDGE

By T. A. Drinkard

AND he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” (Isa. 2:4.)

Will farming cease at the coming of Christ? Not if the above prophecy is to be fulfilled. Was it not God's original purpose that man should till the ground? Take a look at Genesis 2:5. “There was not a man to till the ground.” Do you suppose that God intended the earth to be a place where people would not work? Now, if the above statement convinces you that God's original purpose was for man “to till the ground,” and, mind you, that purpose was before sin entered the world (Rom. 5:12), don't you think such purpose will be carried out in the coming age?

Now can you see that Isa. 2:4 teaches this very thing. That the weapons of warfare will be converted into implements of industry? Here are two kinds of implements—one is for warfare, the other for industry. And also remember this is the result of Christ's rule of righteousness.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

DICK'S FIRST BEREAN LESSON

FATHER won't you please help me with my Berean lesson? You see we are Junior Bereans now and we just got our new books. Aren't they pretty?" said little Dick when his father was seated in the big arm chair ready to tell them their story.

"Aunt Anna says it won't be long before we can be Bereans too," chirped little Betty, "so I guess it will not hurt me any if I listen to Dick's lesson."

"The first thing is to learn the first five books of the Bible. Dear me, isn't that awful? It will take me a month of Sundays to do that," and Dick's face wore such a dejected look that both Betty and his father laughed outright. "I just wonder if those people who made the Berean lessons know all that themselves?"

"I think that means to memorize the first five books," replied his father.

"Oh! now, I'm easier. Well, I have done that and read how God built the world and answered all the questions, but there are a number of tangles in that first chapter of Genesis that I can't comb out, a fellow just can't do that without a little help."

"Say, Uncle Jim, Dick and I had the nicest time today playing in the sand, and we had our pretty colored clay, too. Dick created a world and I did the fancywork, putting the green trees around."

"You mean Dick made a world. The word create should never be given to any one except God; for it means to give being or life to something new. There is a great difference between creating a thing and making it. Take your watch, for instance, if you had the power to create you would need only to stand in the open air and say, 'Let a watch be created,' and it would appear in full form before our eyes. Now on the other hand when we make a watch we must enter a shop, go to a bench, and begin work. We must have steel springs, gold for cases and other material with which to work. If we create we must create our material and the watch also; for nothing about it had ever existed before. So it was with God. He created the material for the world before he put it in shape."

"Here are my questions," said Dick. "I have them all written down. First, what does void mean? 'The earth was without form and void'"

"Without form and void means shapeless

Source of All Being

By Oliver Wendell Holmes

SOURCE of all being, throned afar,
Thy glory flames from sun and star,
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, thy quickening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night.

Source of all life, below, above,
Whose light is Truth, whose warmth is Love,
Before thy emblazing throne
We ask no luster of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame.

or empty. It did not look as it does now; for there were no mountains, valleys, rivers, trees, nor men, beasts or birds. All was dark and drear. The account in Genesis tells us nothing about the formation of the earth itself. It would seem that the entire surface was covered with water. 'And the Spirit of God moved upon the face of the waters.'

"What does Spirit of God mean?" asked Betty.

"Spirit of God means power of God," replied her uncle.

"Now it's my turn again," said Dick. "My next question is a puzzle. What makes our light?"

"Oh, Dick, don't you know that? Why, it's the sun, of course," and Betty thought sure she had one ahead of her cousin.

"Well, you didn't let me finish. Just read verses three, four and five, and it says God made day and night in the first day of his creation, and we learn from verses fourteen to eighteen that he didn't make the sun until the fourth day. Now, I'd like to know how God had light or days before he put the sun in the heavens; for we know it is the sun that makes our day."

"That word day does not mean one of twenty-four hours as we term a day. It means the first division or part of the time God used to get the material of the world together or in shape so that man could live on this earth. Day means an age—a cycle of time. It makes no difference to us how long those days were. Seven creative days are mentioned, meaning seven great divisions of time. You remember the minister spoke last Sunday about the 'Day of Christ' referring to the thousand-year day in which Christ is to be King over all the earth.

"In that first period of time he caused a light (not sunlight, remember; for the sun didn't appear till the fourth day) to glow around the world. And he called this light day, and then the dark came back to stay for a while and he gave the dark spell the name of night."

"I believe God could make the world, anyway, without the sun, if he wanted to," said thoughtful little Dick, "for when Jesus rules on his throne in Jerusalem, the Bible tells us the people will need no candle, nor light of the sun; for the Lord God will give them light."

"Now what does firmament mean, father?"

The second period of time was given over to the creation of a firmament. Nothing could live till there was air. Firmament is that great arch or space over our heads in which are placed the air, and the clouds, and in which the stars appear to be placed. He called the firmament heaven.

"When the air was formed a division of the waters was made, and the visible waters were left on the earth, while the finer waters such as clouds and invisible moisture floated in the open sky of heaven.

"Now for the third period of time. There seemed to be no land. It was buried beneath the waters. 'And God said. Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.' Now, Dick, take your map of the world and repeat this verse. Your geography will have a new meaning and you can realize in what shape God formed the land and the sea. We do not know, though, that all the continents as we now know them were thrown up on the third day. The waters were gathered into oceans and seas. The dry land became upheaved and began to drain off in preparation for vegetation.

"In the next three verses it tells about the earth bringing forth grass, herbs and trees. Vegetation began on the third day, but did not reach its perfection until after the light of the sun shone upon them."

"Really now, father, I don't read that here. Where did you find that?"

Uncle Jim gave his wise little son a queer look, scratched his head, but said nothing while little Dick continued:

"Here in the twelfth verse God saw that they were good, so what right have we to say that they were inferior to those raised under the sun's rays? Why, if that light was from God it may have been brighter than the sun; for don't you remember how that light that shone from Christ's body was so bright that it blinded Paul?"

"Very well, little son, I presume that you have as much right to your opinion as others, but let us see if Betty can tell us what God made on the first three days. Has she gone to sleep?"

"I'm not asleep, so there, but you and Dick have been jabbering away here and wouldn't let me get in even one word edge-ways. The first day God made day and night; second day he made the firmament and clouds; third day he made the dry land, seas and vegetation. What a wonderful God we have; but mother is calling, so let's go on with these lessons tomorrow. Please, Uncle Jim."

ACQUAINTANCE WITH GOD

By Lyman Booth

PERHAPS you will meet with people who will contend that faith is the substance of things hoped for, the evidence of things not seen; and you may not be able to make it appear clear to them, with the rendering as it is found in King James Version. If so, please turn to Heb. 11:1. You will find that the original in the margin is ground, or confidence, which we believe contains the true meaning according to reason and the facts. In the first place we say faith is belief. If that be true how can faith be a substance? If belief is not a substance, neither can faith be; for they are one and the same. Also faith is the evidence of things not seen. Evidence is a broad term, including the testimony of witnesses and all the facts that tend to prove a thing or statement true. In law, as well as in common usage, testimony signifies the statements of witnesses. Belief or faith cannot be a substance or material as the word suggests, but as an intellectual process is the the acceptance of a thing or statement as being true upon other grounds than personal observation or experience.

We might say faith is a union of belief and trust. Trust is a practical and tranquil resting of the mind upon the integrity, kindness, friendship, or promises of a person. Hence we say we have trust in God, or we have faith in God. We also read of the faith of the gospel. Reliance is that degree of confidence on which we are ready and willing to act without question or doubt. For instance, If a person is reputed as truthful, we say we can rely upon his word. Therefore we are ready and willing to accept his word as truth.

From the above analysis we conclude that faith is the confidence we have in the testimony, or evidence, of a witness concerning a statement or promise relative to a future gift or act, which, as yet, is not seen, but because of the truthfulness of the witness we rely with implicit trust upon his promise. A promise involves at least two things, and may include many. One may make a promise to one or to many; or several may make a promise to one. The confidence in that promise all depends upon the veracity of those making the promise. When we come to speak of the promises of God we readily see that many are involved in them. The degree of confidence we have in his word represents our faith in his promises. The faith or confidence in any promise is based upon the things contained in the promise and our desire to obtain the thing promised. Therefore if we would know of the faith in God's promises, we must learn the contents of those promises. First, we must satisfy ourselves as to the veracity of the one making the promises, before we can place any confidence in the promises or have faith in them.

Paul has said, In the mouth of two or three witnesses shall every word be established. The first witness we call upon to prove the truthfulness of the promise made to Abraham is Paul, who said, For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. (Heb. 6:13, 14.) In Numbers 23:19 we read the testimony of Balaam regarding the

truth of God's word. He says, God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? By the testimony of these two witnesses the immutability of God's word is established. If it be asked, Why did the Great Jehovah make oath to the promise which he had made? The reason is simply this: It was the custom to confirm all agreements, contracts or promises. Under the law of Moses, we find that no criminal could be condemned to death upon the testimony of one witness. It required two or more. (See Num. 35:30.) Therefore God, in his goodness, condescended to confirm his promise with an oath, this to show the veracity of his words. Since it is clear that the promise God made to Abraham is true, because he could not lie, it is well to learn its contents. Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. This is the promise to which Paul referred when he said, By faith Abraham when he was tried, offered up Isaac: and he that had received the promise offered up his only son. (Heb. 11:17, 18.) It was in this offering that God tested Abraham's faith. At first he may have halted for a moment between believing the promise and obeying the command to offer up Isaac as a sacrifice. God effectually tested his faith. It was a conflict between reason and natural affections on one side, and the command and obedience on the other. Much as he may have loved Isaac, and much as he may have dreaded to slay his son, yet by his knowledge of God's power, and his strength of reason, he accounted that God was able to raise Isaac from the dead. Therefore he reconciled himself to the command.

We may safely say that faith is an effect produced by evidence. This gives us the statement, that evidence is the cause; faith is the effect, or result. If the evidence be true, the faith must also be true, upon the theory that like begets like. Like cause: like effect. The oath of confirmation is all that is necessary to establish the validity of a promise, and the veracity of the one making the promise. In making oath, men always swear by a greater power than man; but when God made oath to Abraham he could not swear by a greater, therefore he made oath by himself, which convinced Abraham that God was telling him the truth. He therefore believed the promise, and God counted it to him for righteousness. This verified promise God made to Abraham was the cause which produced, in Abraham's mind, belief or faith. Paul, in speaking of this promise, said, And the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. According to Paul when God made this promise he preached the gospel. Gospel, in the abstract, means glad tidings, good news. The fact that Abraham should be the source of blessing to all nations was, no doubt, good news to him.

When we view the deplorable condition

of mankind; the suffering and misery of the race; the trouble and distress of nations, would it not be glad tidings of good news to you, dear reader, if some one, who was able and willing, should promise you that you should be a blessing to all people? If you could be assured that you would be the means of curing all the aches and pains and ills incident to humanity, and relieve the distress of the nations, would you not feel a thrill of exulting joy filling your whole being? To you this would be gospel—simply good news. To Abraham Paul said it was "the gospel." This specifies it as a definite gospel, and being a definite gospel it must produce a definite faith, and is known as the faith of Abraham. Since the faith of Abraham was produced by the gospel which God preached to him, it follows that God's promises constitute God's gospel, and, therefore, we have the gospel of God as Paul called it in Rom. 1:1; 15:16; 1 Peter 4:17 and 1 Thess. 2:2.

After Abraham left his native country to go into the land which God told him he would shew him, he halted at Haran until after his father's death, after which he moved over into Canaan. Then God added to his promise, and said, I will make thee exceeding fruitful, and I will make nations of thee, and I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. (Gen. 17:7-9.) By this we find that the land of Canaan was the land which God referred to when he told Abraham to go into a land which he would shew him. Ever since then the land has been called the promised land, or the Holy Land.

If you ask: Is there any promise made to any man prior to Abraham's time? or even in the promises made to him, in so many words, that they should have eternal life? My answer is, No, not in just those words. It is very evident, however, from the wording of the promise that an eternal possession could not be realized without eternal life. Therefore since God, who has the power to give life, and since he is the author of the promise of eternal possession he must bestow the gift of eternal life, or the promise will not be realized, either by Abraham or his seed. Peter tells us that the promises were made by God's divine power, and through the promises we are to become partakers of the divine nature. (See 1 Peter 1:3, 4.)

From the statement made by Peter we conclude that wherever you find the promises of God alluded to, you will find that his divine power is also included. In proof of this if you will turn to the promise you will also observe that the manifestation of the power of God accompanied the scene of their revelation. You will note that the circumstances were very impressive when the Lord appeared to Abraham, as recorded in Gen. 15.

The Lord appeared to Abraham and told him that he was in the land he was to inherit for an everlasting possession. Wishing to be assured that he would eventually enter into an eternal possession, he asked the Lord for a sign. The Lord told him to prepare a sacrifice (as a type of

Christ). He did so and placed it upon the altar (the same as Isaac was, who was also a type of Christ). This done Abraham fell into a deep sleep, and a horrible darkness came upon him, which indicated to Abraham the sleep of death, which would take place before the sacrifice of Christ, who is the antitype of all sacrifices, who also became the sacrifice accepted of God as the price for the redemption from the original curse, in consequence of man's primal sin. While in that profound slumber Abraham beheld a special manifestation of the divine power. It was the descending fire from above which consumed the sacrifice. He also heard the voice of God repeating to him the terms of the covenant concerning the land, and the possession of it by him and his seed. (See Gen. 15:8-13.)

You will notice that the covenant was made to Abraham personally: I will give unto thee and thy seed. Here is the sacred promise that has been ringing all through the ages, since Abraham first heard it. The belief in this promise Paul calls the faith once delivered unto the saints. Dear reader, if you have believed the promises and have complied with God's terms of mercy you are in the faith of the gospel. Paul has said, Examine yourselves whether ye are in the faith. It is the one faith that begets the one hope of our calling. It is the one hope that looks forward to Christ as the antitype of all the animals slain in sacrifice. It was he who gave his blood (his life) to redeem the land. It was he who bought back the field from the curse, as shown in Matt. 13:44.

This he has done that he might possess the gates of his enemies. (Gen. 22:15, 18.) Who, or what, are Christ's enemies? Sin and death. He will not only possess the gates of his enemies but will also destroy them; for Paul has said, in 1 Cor. 15. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

TRUTH IN TYPES

By J. H. Anderson

THE high priest having finished his work in the outer court, enters the tabernacle. Here in the holy place he has a work to do. On his right hand is a table, and on this table the high priest places twelve cakes of bread, made of fine flour. (Lev. 24:5, 6.) On this bread was placed pure frankincense. This bread was placed on the table every Sabbath day by the high priest and it was unlawful for anyone to eat of it except the priest. We have an altar, whereof they have no right to eat that serve the tabernacle. (Heb. 13:10.) Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:4.) Some of this food provided by our high priest is for those in the church only.

On the south side in the tabernacle stood a candlestick of pure gold with seven candles burning upon it. (Ex. 25:31-40.) This candlestick gave all the light that was needed in the holy place. The candlestick represented the church giving light to carry on God's work. (Rev. 3:20; Matt. 5:14.) The high priest supplied the oil and kept the candlestick burning. We must receive our oil, the light of the word, from our high priest so that we may keep the light of his word ever before the people.

Near the inner veil, separating the holy place from the most holy place, stood the golden altar of incense. On this altar the high priest burnt incense and the smoke of the incense passed into the most holy place before the high priest. At this altar the high priest makes a complete sacrifice before passing the veil into the most holy place. At the cross Jesus, our high priest, made a complete sacrifice as a sweet smelling savor unto God. And walk in love, as Christ hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. (Eph. 5:2.)

Now the high priest is ready to pass the inner veil into the most holy place, into the presence of God. This veil represents death. It was this veil that was torn asunder when our high priest died for us and abolished death and brought life and immortality to light, thus opening up the way for his people to be delivered from death and receive eternal life. (Matt. 27:51; 2 Tim. 1:10; Heb. 2:14, 15.)

In the most holy place there was only one piece of furniture, the ark of the covenant. To my mind this was the most wonderful type ever given. Here let us say: This ark was a type of Christ. It was made of shittim wood, covered with pure gold; two cubits and a half in length, a cubit and a half wide, and a cubit and a half in height. On top of it was a lid of pure gold called the mercy seat. On each end of the mercy seat was a figure of an angel made of pure gold with its wings stretched over the mercy seat. On the mercy seat, between the two angels, was the dwelling place of the Almighty. Here the high priest met God, made an atonement for the sins of Israel and found mercy from God. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. (Ex. 25:22.) Here the high priest sprinkled the blood and communed with God. God now dwells in Christ, and before Christ we must sacrifice, and only in Christ, our ark, can we meet and be reconciled to God. (John 14:6-9; Heb. 10:19-22; 2 Cor. 5:17-21.)

The only light in the most holy place came from the mercy seat. In Rev. 22 we read of a time when the people will need no candle, neither the light of the sun; for the Lord God will give them light.

When the high priest had finished his work in the most holy place and received from God pardon for the sins of Israel, he came out and blessed Israel. When our high priest finishes his work in heaven he will return and bless his people. (Acts 3:19-21; Rev. 22:12.)

Now, we wish to devote the balance of this article to the ark of the covenant. We have learned that the ark, God's dwelling place, was typical of Christ, the one in whom God dwells and in whom we meet God and are reconciled to him. (2 Cor. 5:17-21.)

The first time God gave Moses the ten commandments Moses broke them. Then God gave them to him and commanded him to put them in the ark for safe keeping. The first effort to keep the law was made by Israel and they broke it. The second by Christ and he fulfilled it, thus taking it out of the way. (Acts 15:6-10; Matt. 5:17;

2 Cor. 3:2-16; Col. 2:14.)

Moses, by God's command, put a pot of manna in the ark to show their children the food that God fed them during their journey through the wilderness. In Christ we find the food of eternal life. (John 6:48-58.)

On a certain occasion some of the children of Israel thought they had as much right to speak for the Lord as the tribe of Levi. To settle the matter God told Moses to put twelve rods, one for each tribe with the name of the tribe written on it, before the ark and he would show which tribe he had selected for his ministers. This was done and next morning all the rods except Aaron's were as they had been. Aaron's rod, however, had come to life, blooming and bearing fruit, thus showing that God had selected the tribe of Levi. Since Abel fell asleep thousands of God's people have fallen asleep and are still sleeping, thus showing that none of them had been selected as God's high priest. Nearly nineteen centuries ago Christ was laid away lifeless in Joseph's tomb. On the third day he was found blooming into eternal life, thus showing that God had selected him as the high priest, judge and king. (Num. 16; 17; Acts 17:31.) This rod was put in the ark thus showing that the resurrection and life is in Christ.

A BIT OF CHURCH HISTORY

By Glenn M. Birkey

WILLIAM Miller, leader of the Second Adventists in America, was born on the fifth day of February, at Pittsfield, Mass. About 1816 he settled in Low Hampton, Washington County, New York. He joined the Baptist church at Low Hampton and after two years of minute study of the Bible, about 1818, became a Second Adventist. In 1831 he began to lecture, arguing that the "two thousand three hundred days" of Dan. 8:14 meant 2300 years, and that these years began with Ezra's going up to Jerusalem in 457 B. C., and therefore came to an end in 1843. He urged his hearers to make ready for the final coming of Christ in that year. To his many followers, after the year 1843 had passed, he proclaimed that 1844 was the year, that his error was due to following Hebrew instead of Roman chronology. In spite of disappointment, many still believed that the time was near. William Miller died at his home at Low Hampton in December 1849.

The Adventists, or Millerites, were formed into a single body in a convention called by him in April 1845. They have since separated into separate bodies as follows:

The Evangelical Adventists, who believe in everlasting punishment; The Seventh day Adventists; The Advent Christian; The Church of God; The Churches of God in Christ Jesus; Life and Advent Union.

In 1916 the statistics showed the number of Ministers, Church and Communicants of each division to be as follows:

Evangelical	8	18	481
Seventh Day	552	1987	73,343
Advent Christian	556	637	28,990
Church of God	34	22	800
Churches of God in Christ Jesus	61	66	2,224
Life and Advent Union	12	12	509

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Editorials and Church News.

On Monday, Feb. 27, we moved our first truck load of office matter to the new location and on Thursday we hope to make the final move. We will be glad when we are again settled down to our work in the new quarters.

Brethren having printing to do can help us along by sending it to us. We make our work satisfactory.

An Explanation

A short time ago we received the regrettable news from Sister Grace Marsh that owing to her new duties as pastor's wife she would no longer be able to send in her contributions to The Children's Page. This threw us into a panic for a time and yet, having known Sister M. since her childhood and knowing that no ordinary duty would make her fail in a work for which she is so well fitted, and knowing that her present duties do give her all she can do, we reluctantly "gave in."

Now it was up to us to find someone to do the work. We thought the field over pretty well and, after due deliberation, wrote Sister Daisy Nokes at Dixon, Illinois. We remembered that Sister N. had unconsciously demonstrated to us some years ago that she had talent in this direction and so we determined to try her out. She

has kindly consented to do the work for at least a time. We are very thankful to her.

This Children's Page has been one of the strong features of our publication. Some time since, we asked our subscribers to write us saying in what order they generally read the Herald upon receiving it and fully ninety percent of those who replied said they first glanced over the editorial page and then the next read was The Children's Page. Old seem to get as much as the young out of it.

We wish to thank Sister Marsh for the untiring effort she put forth and the success which attended and we also wish to express our gratitude to Sister Nokes in so kindly consenting to act.

S. J. Lindsay.

REMITTANCES

G. E. Coats; A. M. Jones; C. T. Stevenson; C. V. Hutchings; Mrs. Alma Orr; Schiller Piano Co., A. E. Renner; T. A. Drinkard; A. S. Simmons; Mrs. C. L. Stewart; G. P. Allard; Mrs. Geo. Nell.

EMERGENCY FUND

C. T. Stevenson \$50

Reports.

Report

A few things have come under our notice lately which will likely be of general interest to readers.

While in Fort Dodge, Iowa, recently we had, at the home of G. P. Allard, what was probably the best meeting we have ever had there. Several features contributed to make it so.

One brother was present with his family from about thirty miles away and that was the first sermon he had ever heard from any of our preachers, though he had been baptized over a year. It came about through the faithful word fitly spoken by a nurse who spoke to him and gave him tracts at a time when he was seeking to lead a reformed life. And she herself had learned the truth from the faithful private work of one of our loyal couples in the church with whom this nurse roomed. We have sometimes said that everyone who comes to stay for a time under the roof of this couple becomes converted. The doctor above mentioned says his wife and oldest sons will soon be baptized. So the results of faithful work continue and the results become immeasurable just from a tiny start, a few kind words fitly spoken. Shall we not all be more faithful, more zealous, more hopeful?

Another thing: one man was present, a barber, whose shop is under the business place of the husband in the couple above mentioned, and this husband, when going in the barber shop for shaves has been in the habit of dropping a few fit words to this barber, who had grown weary of sin and was trying to find and travel on the upward track. He now keeps the Scriptures handy and talks constantly of the things of God. He forgot his Testament and left it at the home where our study was held and so he cautioned us carefully when we were next in the shop to remem-

ber to bring it to him. He loves the Bible and readily receives whatever truths he is shown in it. He enjoyed our sermon on Adam as a type of Christ. His shop is no more a place where you hear vulgar stories. The two other workers in there are also becoming lovers of God and his truth, and so the influence spreads. This barber told me that once after a man had had his shave and heard the usual religious talk in the shop he went and sat down instead of leaving, and the barber inquired if there was something else he wished. The customer replied, "Go on with that talk. I'm just hungry for it, and you don't usually hear it in a barber shop."

We asked the barber what caused him to change and he said, "I got to the end of the way. My two pals committed suicide, one by jumping in the elevator shaft and the other into the river, and I had to do something."

One of our faithful men who never gives up but advertises our meetings by bills and cards has a brother and two brothers-in-law in Fort Dodge and a few years ago came over regularly and conducted Bible study regularly for a time and now his faithfulness is bearing fruit, for one brother-in-law, who was unable to be at our meeting, came at the close just to see us, having become acquainted with us at some of these former meetings, and the above faithful brother's brother and wife were at our meeting and was insistent in his request that regular meetings shall be held in Fort Dodge.

The chiropractor to whom we went before leaving also has become interested in the truth from the above named couple and he asked us some questions and said a religion so cheery should be more generally advertised and wanted to know why we do not write out some of these things and put them in such a paper as the Des Moines Register. Casting out demons was the particular subject he first inquired about, but we also spoke of endless torment and the limited ideas commonly held on the power of God and the kingdom hope for the masses of men.

So let us not be weary in well doing, for in due season comes the sheaf-bearing by those who faint not, who are steadfast and immovable in their labor of love because they know their labor is not in vain in him whose word never comes back empty but accomplishes all his pleasure.

J. W. Williams.

Dear Brethren:

As a matter of rejoicing to all lovers of truth, to see and hear of its prevailing in these evil days, I wish to make a brief report of the good work that has been done since Sr. Woodward came to labor among us. Four have been baptized and a number of others who have come from other localities have cast in their lot with us, thus uniting their efforts with ours in furthering the gospel work in this city.

Besides our regular services, Sr. Woodward has spoken at Santa Ana, in the home of Sr. Dresser, also at Pasadena, at the home of Bro. and Sr. Reid, and later at the home of Bro. and Sr. Loomis. She has also called upon isolated believers in nearby towns, besides visiting non-believers who have manifested an interest in the gospel. Each Sunday there are some present who have not been obedient to the gos-

pel, and she has dwelt upon first principles for their benefit.

A brother who was formerly a Christadelphian has been studying with us and has now united with us. Being an earnest student of the Scriptures, and having a fine spirit, he is a great help to us.

Bro. and Sr. Adamson and daughter of Pomona met with us last Sunday and Sr. Woodward expects to spend some time with the Pomona church in the near future. We are expecting a dear sister from Illinois soon, of whom you will hear more later. Dear Sr. May Moore of Bartley, Neb., is spending the winter here and meets with us. May the Heavenly Father bless the efforts being put forth to bring others to see the glorious truths of the gospel, not only here, but elsewhere.

In Christian Love,

Ella H. Wyman, Sec'y.

Our Trip to Texas

On January 27th I reached Houston, finding Bro. Moses awaiting my coming. We soon reached his home where we met his family. Bros. Lindsay and Bradley soon came. We had a pleasant time all day Saturday. On Sunday morning we had the pleasure of meeting Bro. Owen and family, Bro. Whitley and wife, and Sr. Knight, of Kingsville, Texas, who had come 260 miles to be at the meeting. We had a pleasant time all day Sunday. We had three discourses Sunday, after which Bro. Moses and family set before us a well filled table of good things, which was enjoyed by all. The meeting came to a close. I went to Kingsville where I preached 12 discourses and held an eight nights' discussion with one, Mr. Cowan of the Christian order, on the Nature of Man and the Kingdom, which was well attended. After the discussion I preached two discourses and baptized three. Bro. Custer and wife, and Bro. Robbins' wife. I realized for my labor, one hundred thirty-five dollars, for which we are thankful. This little band are few in number, but they are surely zealous for the truth, and are willing to help in every way possible. May God's blessings rest upon them. We certainly enjoyed our stay among them, and hope to meet them again.

Yours for service,

E. O. Stewart.

Letters.

Millbrook, Michigan Feb. 24, 1922.

Dear Bro. Lindsay:

In reply to the letter from you before leaving Dallas, Texas, I am now located for a time with my sister, Mrs. Emma Main, at Millbrook, while waiting the developments of the National Bible Institution and organized work of the Church of God, which I believe is being done for the uplifting of each member and to care for needy ones, as well as to make the best use of the talents given those who are willing to abide by the word of God. Like many others I feel the need of a permanent home, where there is Christian fellowship, as well as church privileges, then to know I can share in such a home, being cared for as a member in the church family.

I left Dallas, Texas, Jan. 11. Made the trip by myself. Spent two weeks in Chicago, also, two weeks in Grand Rapids,

Mich, where I met with our church and listened to Bro. Blakely, who gave a sermon each Sunday, which I enjoyed. It proved God's love and watch-care over those who put their trust in him, to see those I had known over twenty years when there was no organization in Grand Rapids. My membership at that time was at Dutton, Mich. I am glad to see those who hold to promise of life only in Christ holding together. I would love to be one of the little company meeting there, as Grand Rapids has a home-like sound to me. Oh, that more could see and know the plan of salvation. I expect to be among those who stand for the gospel truths until the kingdom comes.

Now in regard to the home in connection with the National Bible Institution. I will be pleased to aid in the financial part of the work, which is one of the most important things to be considered. One dear Sister wrote me she wanted to sell her home to help get the work started. I cannot say at present how much I can do financially. Am willing to pay as much toward the home as if entering any one of the homes for homeless or aged people, as soon as I know of the conditions or requirements and location. If all who are interested in this work will express their intentions through the paper, it will encourage all who are desirous of sustaining the general work along all lines.

Now, Bro. Lindsay, should you consider this worthy of a place in the R. H., will be glad to hear from others as I have not been able to meet or talk with anyone on the plan or to know if there are enough in favor to stand by and encourage the work. My daily prayer is, "Come Lord Jesus and remove the curse." Hoping to be able to assist in so grand and noble an undertaking for the glory of God.

Yours in the love of Christian fellowship:
Mrs. Clara J. Chaffee.

We have had just such a project in mind for some time as Sr. Chaffee here suggests and it is one of the things now in the mind of those who have charge of the General Conference. We believe it should be a matter of first consideration.—Editor.

The Sunday School

By Alta King.

THE DOWNFALL OF ISRAEL

Lesson 12.

March 19, 1922.

Lesson Text:

2 Kings 17:1-18.

2 Kings 17:1-18

Golden Text: Righteousness exalteth a man; but sin is a reproach to any nation.—Prov. 14:34.

Memory Verses: Psa. 76:1-3.

For Study

Review: To what nation did God send a warning in last week's lesson? Through whom was it sent, and what was the predicted judgment?

In this week's lesson we have the fulfillment of this prediction. We are not so much interested in the details of the fulfillment as we are in the conditions that made the fulfillment necessary. This we find in 2 Kings 17.

"The Northern Kingdom lasted two and a half centuries after it separated from Judah. Starting with Jeroboam, its kings

had been an evil lot. While the royal house of Judah continued in unbroken succession, in Israel, dynasty followed dynasty amid the most revolting scenes of assassination, treachery, and civil discord. Jeroboam, the first king of the Northern Kingdom, started the kingdom on its downward way by starting the idolatrous worship of the golden calves at Bethel and Dan. . . . And so the last of this long succession of foolish, violent, and wicked monarchs was Hoshea (or Hosea) which means "Salvation." . . . Singular to relate, Hoshea is the only one of all the kings of Israel of whom the historian has a word of commendation; for while we are told that 'he did that which was evil in the sight of the Lord,' it is added that it was 'not as the kings of Israel that were before him.' . . . Hoshea reigned for nine years. Thinking the times opportune for humiliating the pride of Assyria, he made an alliance with So, Pharaoh of Egypt; but Shalmaneser came into the land of Israel at the head of an army and laid siege to Samaria. The city held out for three years, in the course of which Salmaneser died; but Sargon, his successor, captured the city in B. C. 722, carrying into exile 27,290 of its inhabitants. He placed them probably, along the upper waters of the Euphrates, whence some of them returned under Cyrus, while others intermarried with their captors. The farmers were left in Palestine to till the soil for the victors, and colonists were brought in from Assyria, forming the mongrel race of Samaritans, so despised by the Jews of the time of Christ." (Peloubet's Notes.)

The most of the above story is found in 2 Kings 17:1-6 and 24-29. What was the relationship between Israel and Assyria before the capture of Israel? Look up on the map the places to which the Israelites were carried captive. They are near the river Euphrates. 2 Kings 17:7-13 contains a resume of the sins of Israel that resulted in her downfall. In order that this sinfulness may stand out very clearly we have selected and condensed some comments from Peloubet's Notes.

"Did secretly things that were not right." They practiced secret rites, occult religion, shameful ceremonies which they would not dare practice in the light of day. See Isa. 8:19; Ezek. 8:7-16 concerning Judah, and Israel was worse than Judah.

"Against Jehovah and their God." Treating God as an enemy; throwing up their hands as a barrier against him.

"They built them high places in all their cities." Places of idolatrous worship, built on hills. "And they set them up pillars." Sacred stones, regarded as the homes of the gods, and originally used as altars.

"'And Asherim.'" The plural of Asherah, which seems to have been a survival of the sacred tree, as the pillar was of the sacred stone. It would seem from very ancient times the object had been personified, and the word used as the name of a goddess, who is apparently in the Old Testament identified with Ashtoreth. This marked association of the symbol with a female diety made it at all times repugnant to the true religion of Israel." —New Century Bible.

"'And they burned incense in all the high places.' Incense, the symbol of prayer, was to have been burned only on the altar of incense in the temple at Jerusalem.

"And they wrought wicked things." Not merely idolatrous rites, but also the hideous immoralities which constituted a recognized part of the nature-worships of Canaan."—Elliot.

"To provoke the Lord to anger." The primary meaning of the word translated "idol" is "dung," and so it is a term of supreme contempt.

As you see Israel in all her sinfulness, remember that her people are God's specially chosen people, and that he chose them, knowing what they were and what they would do. Try to account for such a choice. Why did he choose them?

Verses 13-18 recount Israel's chances. What had God done for Israel besides giving them the advantages over other nations, of having a well defined and definite code of laws?

Who were some of the prophets and seers through whom God had spoken to Israel? Did they bring warnings merely, or did they teach and direct as well? How did the Israelites reject God's statutes—did they say, verbally, We won't accept them? Can you show that their rejection of God's statutes was a rejection of their covenant with God? What was the covenant and when was it made?

Bring out the thought in "They followed after vanity and became vain." (See the meaning of vain.) Note the extreme sins spoken of in these verses. How was Israel moved out of God's sight?

We have witnessed only one-half of God's power when we look upon Israel dispersed and destroyed as a nation. We should never drop Israel at this point in her history. If we would know the greatness of God's power over a sinful nation, we must view Israel's future as God has privileged us to view it in his prophecies. Will God accord Israel this future because she will have earned it, in and of herself, by obedience?

Israel will be obedient when God accords her the future glory he has predicted for her; but God will not give her this glory because of her obedience, in payment for it. Rather will Israel's obedience, itself, be of God. The New Covenant says God will take away Israel's stony heart and give her a heart of flesh. Her obedience will not be a matter of high and lofty choice, based on her innate goodness. But God, through the force of his judgments and tribulations, will soften her stony heart into a heart of flesh, without their choosing, and in this softened, humbled condition, she will gladly choose obedience, and, through this obedience, develop into the glorious, happy nation that has been prophesied. And the beams of her glory will permeate through all nations with their healing influence, and the heathen shall know that the God who chose and has directed Israel for centuries, is indeed the Lord.

Scripture Readings: Amos 6; 2 Kings 17:1-18.

The Children's Lesson: The one lesson to be gained from the story is obedience. Let the children absorb this lesson from the telling of the story, rather than by pointing the lesson out as a moral.

For Class

Read the lesson in sections, somewhat as divided for study, and then let the questions and answers and comments come voluntarily from the class.

Berean Column.

Edited by
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Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

THE CREATION

By Helen Shadley

IN the beginning God created the heavens and the earth. It required six days to complete the creation and on the seventh day God rested from all he had done. Each day something new was created. On the first day he made daylight and darkness, or day and night; on the second day the firmament, or heaven; then the grass and the herbs on the third day. Two great lights were made on the fourth day. The greater light, or the sun, was to rule the day and the lesser light, or moon, was to rule the night. On the fifth day every living creature that moveth upon the face of the earth and the beasts of the sea were created.

And after he had created all these things he said, Let us make man, both male and female, and he placed them in the garden of Eden to live and enjoy.

P. S. Helen is only 8 years old.—L. B. H.

PRAYER

FOR what may we pray? We have already seen that prayer begets love to God because of a realization of his giving all things we receive and for which we pray.

Therefore it is evident that if his love is to be thus made perfect in us he will need to give us all things, and promise all things through prayer, which we find to be true, for there are on record a number of such universal promises for all things which we ask in faith.

But since faith is belief of what he says, the prayer of faith cannot ask something which it is not his will to give, even though it seems good to us, for perfect love would never grant a request if the thing asked would injure the asker, hence our imperfect knowledge inserts the proviso which his perfect knowledge instructs us to insert, "If it be thy will."

That is, if it be best for me and all concerned, for he knows how to give abundantly more than we can ask or think.

Under the universal promises referred to above we have many examples in Scripture of particular things asked. Israel in slavery cried for relief and God sent them Moses. When they disobeyed in the land of promise and were chastised by Gentile oppression as a punishment for their sin, they had only to ask God's mercy and he sent Samson, Jephthah and the rest of the judges.

Daniel and his fellows prayed for a vision and received Nebuchadnezzar's dream and its interpretation.

Jacob wrestled with the angel and was blessed. David sought help in God in time of trouble instead of in soldiers and chariots, and was heard.

Cornelius prayed and found Christ.

The church prayed for Peter and an angel freed him. Paul and Silas prayed in prison at midnight and received an earth-

quake that destroyed their prison.

Paul sought health and found grace enough to give him strength instead to bear his affliction.

Jesus prayed for the cup to pass, but because he said, "Thy will, not mine," instead of a prolonged temporal life, he found the life eternal.

Oh that we might fervently say with the disciples, "Lord, teach us to pray."

—Selected by Anna L. Perrine.

THE CHRISTIAN'S WALK

By Anna E. Drew

WHEN we take upon us the name of Christ, we become children of God and members of the household of faith. As we start out in this new relationship, we are to go on toward perfection, if we would gain eternal life. We cannot, then, stand still, but must continue to walk in the path which has been pointed out to us by our Guide. What of our past walk? It was then in fulfilling the desires of the flesh—we wrought the will of man, not that of God. But, Paul says, when we became free from sin (in baptism) we became servants of God, and are to walk in newness of life (Rom. 6:4)—set our affections on things above, not on things of the earth; yield ourselves now unto God, as those that are alive from the dead.

We are to walk by faith. (Heb. 11:6) What a lesson in this eleventh chapter of Hebrews of the ancient worthies who endured so much because of their faith in the promises of him, who having not seen, yet believing, they rejoiced, and ran with patience the race set before them.

We are to walk in the spirit. (Gal. 5:6) How? "By their fruits ye shall know them," and "the fruits of the spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." It is in "all goodness, and righteousness, and truth." Are we walking thus? Are we bearing these fruits in our daily life? Let us examine ourselves carefully as we study each of these words, and strive with the Father's help to walk more perfectly "in the spirit."

We are to walk in good works. (Eph. 2:10.) This consists in being doers of the word—showing our faith by our works. James tells us of this in the second chapter of his epistle, also what pure religion is. (Jas. 1:27.)

We are to walk in love. (Eph. 5:2; 1 Cor. 13:4-8.) We should do unto others as we would have them do unto us—do nothing that will offend another or cause them to stumble. Paul, both in the Roman and in the Corinthian letter, in speaking of certain things, says those having knowledge may do certain things without injury to themselves, but one who has not that knowledge, seeing them do these things may do the same and be harmed thereby, so he exhorts the church not to do anything which may cause a weaker one to stumble and perhaps lead in the end to loss of life eternal. This should be a good rule to direct us in selecting our pleasures, and in whatever we do, that our example may not influence a weaker brother to go astray.

We are to walk in patience. (Heb. 12:1; 10:36.) Impatience is one of the most general failings; but patience is one of the attributes that must be added to our faith to give us an abundant entrance into the kingdom of God, so we should put forth an

earnest effort to overcome our impatience.

There are many, many texts, given the follower of Christ by which to walk. They are to walk in the light; in lowliness and meekness; honestly; in wisdom; worthily; so walk that they may win the race, and finally walk with him in white. (Rev. 3:4.) Bringing our will into subjection, bringing our thoughts to the obedience of Christ—this is overcoming, and to the overcomer is promised the white raiment, and they shall walk in the light of the glory of God in the eternal kingdom. May we so walk in this life that we may share in this glory with our Savior.

Berean Society Report

On Sunday evening, Jan. 28, 1922, the Fonthill branch of the National Bereans, comprised of twenty-three members, re-organized for the coming year. After the past president had given a few remarks on the work accomplished, and had spoken words of encouragement, then plans were discussed for the year.

The Secretary-Treasurer's book shows
Total attendance for the year, 780
Average for each Sunday, 15

The officers elected for the new year were as follows: Pres., Bro. J. A. Railton, Sr., Vice-pres., Bro. Jos. Fletcher, Jr., Sec'y-Treas., Bro. Maurice Anger; Look Out Committee under the leadership of Bro. Wm. Matthew and Fred Peterson; Tract Committee, Chairman, Wm. Matthew, Ass't., Charlie Fletcher.

The business of the evening was first transacted then Bro. Albert Fletcher conducted a very interesting discussion on the Second Greatest Commandment.

The work is progressing very favorably, the young people being very interested, active, and like the meetings fine. (One notable fact is that mostly young people attend.) The meetings are conducted by different Bereans in turn. We gather around a large table in basement of the church and have a real family Bible study. The allotted time is one and a half hour, still the after discussion runs as much longer.

We hope this report will be of benefit and an encouragement to others. The Bereans here extend hearty invitations to persons anywhere, to call on and study with us when in Fonthill.

Submitted in Christian love,

The Fonthill Bereans,
Maurice Anger, Sec'y.-Treas.

WHY GET THE BLUES?

By F. E. Siple

SO long as human nature remains there will be different tendencies and characteristics as well as different points of view and attitudes on all matters of consideration. And it is fortunate that God has so arranged. What a monotonous world this would be if you and I liked exactly the same things in precisely the same way, and viewed every question in the same light. Variations bring out beauties in life as in music.

So as we pause to weigh ideas and attitudes of mind it is interesting to consider the opposing theories, and also to note that each individual has some special trend or characteristic which influences all his conclusions. For instance, a man whose digestive organs do not function properly

thinks it wrong to smile or laugh, and classes hilarity as a crime; while the one who boils over with health and physical vigor looks upon a long face as the sign of a hypocrite. To be sure, they are both wrong, but we all have tendencies that influence our conclusions, hence we are all wrong! And so it goes.

No one, save Christ, has ever come to understand the Father perfectly, but our service to him is proportionate to our understanding of him. And while we thus serve and strive our natural inclinations are played upon and influenced by others, some swaying one way and some another.

With regard to the present state of world affairs much has been said by our ministers and laymen, and there are as many views as there are speakers. Business has been greatly depressed—almost a panic has reigned for some months, hence some have dug up all the prophecies which mention unpleasant events and nailed them emphatically on the present, and in tremulous tones have bade us beware. Others, with equal grace, have pointed to worse conditions and panics in the past, and deducted the conclusion that the world is getting better right along and that man will soon have it in ideal shape. And again they are both wrong.

One sees the women wear short skirts and low waists and immediately bewails the immorality of the times and proves from prophecy that these are the last hours, while another with equal thoughtfulness says that fads have come and gone through the ages past, and that it will take generations of time yet for the prophecies to be fulfilled which will precede the return of Christ.

And so one might go on with an almost endless list of extremes.

But let us consider the last mentioned differences for a moment. 1 Tim. 4:1-3 certainly describes religious conditions such as we behold these days, and calls the period "latter times," while 2 Tim. 3:1-5 and other passages describe social and moral affairs just as we have them, and labels the period "last days." Beginning with Matt. 24:37 Jesus gives a parallel which we can see being fulfilled, and says that would be a sign of "the coming of the Son of man." There can be no question whatever but what we have beheld prophecy being clearly fulfilled, and our Savior after calling attention to some of these events said in Luke 21:28, "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

On the other hand it is very plainly evident that Jesus left the impression strongly in the minds of his disciples that his return would be in a very short time, and the Apostle Paul called his own period of time "the last days," in Heb. 1:2. Paul also clearly shows in such texts as 1 Cor. 15: 51 and 1 Thess. 4:15 that he personally expected to be in the class of "we" who should not sleep, but be yet alive at the coming of Christ. And so our fathers and mothers have thought, and likewise our grandfathers, and all generations of believers from Paul's day to this. And all of this is right and proper, and the very reason Jesus left that impression upon the minds of his followers. I say right and proper, but that should be qualified, for it is right to expect when we abuse it. But when we attempt to set dates, or even

approximate dates, we overstep our bounds and hence bring ridicule sooner or later upon the most important teaching of the New Testament. For that reason we place no confidence in such sensational matter as "Millions now living will never die," nor in emotional predictions that certain things will be completed by twenty-five or thirty years more. We do not mean by the above to say that we do not expect the coming of Christ during the present generation, for he may come ere the ink dries on this paper. But what we mean to say is this: The time of his coming is not the important matter; the thing of consequence is that he is really coming. For us to say that he will come in twenty-five or thirty years reminds me of a mosquito watching a carpenter build a house and predicting that he will be through in twenty-five or thirty seconds. A second to a mosquito is a real period of time, as a year to a man; but God, whose time is eternity cannot be bothered with any serious consideration of what we call years, so far as his plan is concerned. Jehovah divides his time by ages, not by years. The trouble with us is that we cannot realize how small and insignificant we really are—we allow pride to puff us up too much.

Persons sentimentally or emotionally inclined love to think they will be among those alive to welcome the coming Lord; and it is a beautiful sentiment which we all feel creep into our minds. But when we get beneath the sentimental surface, down to rock bottom facts, it really makes no difference at all as to whether we are still living, or shall have been sleeping a thousand years. The grand reward shall be given to both classes simultaneously, as shown by 1 Thess. 4:16-18.

The important thing is that Christ may come at any moment and we should be always prepared and watching. That coming is sure, and whether it takes place during the coming week, or not for a thousand years hence makes very little difference. Let us avoid the time setting class, as that has brought more ridicule on the teaching of our Lord's coming than any other one thing.

And now consider another of the questions mentioned in the first of this article, as to whether financial and business conditions of the world will get better or not. After all is done and said, it boils itself down to this: If Christ is going to appear right away conditions will not have time to adjust themselves, but if that event is some time ahead we will see prosperity climbing upward in a few months.

So why get the blues, or speak in mournful tones? It is good news either way, and if we are truly Christians we will be attending to our daily affairs in such a way as to reap the benefits and joy whatever happens next.

Remember the one taken when the other was left was not standing with folded hands waiting his Lord's return, but was working in the field. Let us be up and doing while God gives us strength.

Remember that you are not the measure of all men. Your weakness ought not limit your brother's liberty, nor your liberty to become a stumbling block to your weaker brother.—Sel.

ALL the rust of life ought to be scoured off by mirth.—Sel.

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STUDY

By T. A. Drinkard

STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Tim. 2:15.)

Surely to study the word of truth is pleasing to the Father as shown by Paul in the above advice. We may rightly divide, or wrongly, as the case may be. But the most profitable to us is the right way. To use Scripture teaching to advance other than the purpose for which it was given is but to mar in a measure the thoughts intended therein.

In our study let us “rightly divide” the same, knowing that “the holy Scriptures . . . are able to make . . . wise unto salvation through faith which is in Christ Jesus.” (2 Tim. 3:15.)

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

HOW GOD TOOK CARE OF ELIJAH

ONCE upon a time in a very wild part of a country, full of high mountains and roaring streams, but with little green grass, there lived some tall, strong people. They built small stone houses for themselves on the mountainside, but most of the time they spent out-of-doors taking care of sheep, and plowing the hard ground.

One man who lived there was named Elijah. He was as tall and strong as any of the men on the mountains. Like them he ran long races without getting tired; like them he took care of the sheep and spent many nights on the mountainside. But unlike them most of his thoughts were about God. When he was a boy his mother and father had told him the stories which we know of Abraham and his boy, and of Joseph and Moses and others whom God loved and spoke to. These men had all belonged to the country where Elijah lived, the country of Israel.

Elijah's home on the mountains was far from any city, but from travelers he learned that all over the country people had ceased praying to God, and were praying instead to ugly pieces of stone and wood. They had a king who was foolish and bad, and a queen who was very cruel and wicked.

It seemed terrible to Elijah that the children of all the splendid people of whom God had taken such care, should turn from him. He longed to do something to make them good again; to make them love God and pray to him as their fathers had done. But what could he do? He knew that the cruel queen had killed all the people she could find who prayed to God, and even if he reached the palace of the king alive, of what use would that be? He wore no purple and fine linen, like those who lived in king's houses, but only a camel's skin, his hair was long and tangled. Surely, he would not be allowed to enter.

But he knew there was one thing he could do, the one thing we all can do whenever we are in trouble, he could pray. He prayed God to punish the people of Israel, who were so wicked, by not sending any rain or dew upon the country. If that happened the people would have no water to drink and the ground would become hard and no crops could grow. Elijah hoped that when the people were hungry and thirsty they would be sorry

O Love Divine

By Oliver Wendell Holmes

O LOVE Divine, that stopped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care,
We smile at pain while Thou art near!

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief;
And trembling faith is turned to fear,
The murmuring mind, the quivering leaf,
Shall softly tell us, Thou art near.

On thee we fling our burdening woe
O Love Divine forever dear
Content to suffer while we know,
Living and dying, Thou art near.

for their sins and pray to God again.

Then God spoke to Elijah. He told him that his prayer was answered. No rain nor dew would fall upon the land until the people turned again to him. And he told Elijah to go to the king of Israel and tell him what the punishment meant.

Do you think that Elijah was afraid to go? He knew that God would be with him, and very fearlessly he crossed the high mountains which surrounded his home and journeyed to the palace of the king. The king was seated on a golden throne at the end of a great hall. He was dressed in splendid robes and had a crown upon his head. By his side sat the cruel queen, glittering with jewels. There were servants standing at the door of the hall, and soldiers guarding the gates of the palace to keep out strangers. We do not know how Elijah made his way past them, but I think he looked so strong and fearless, that they were afraid to refuse to let him enter.

At last he stood before the king, and although the king wore gorgeous clothes, and had a crown upon his head, Elijah, dressed in his camel's skin, looked far more like a true king than the man seated upon the throne.

Then Elijah gave his message: "As the Lord God of Israel liveth, before whom I stand," he said, "there shall not be any dew or rain these years but according to my word!"

Then he turned and walked out of the palace. No one dared touch him, although the cruel queen must have longed to have had him killed on the spot.

Again God spoke to Elijah. He told him to go to a little brook in a lonely place where no one lived and he would take care of him. So Elijah found the brook rippling down a hillside, and on the soft grass beside it he lay down and went to sleep. The next morning when he woke he heard a strange flapping noise. It came nearer and nearer, and soon, flying over his head, Elijah saw a flock of black ravens. They

each carried something in their beaks and as they flew down and alighted beside him, he saw at once it was food, bread and meat. The ravens dropped the food on the green grass beside him and flew away. It was for him. It was his breakfast, which God was sending. He had fresh water from the brook to drink with it and it was a nice meal.

In the evening the same flapping noise sounded, and again the ravens came flying, this time with supper for him in their beaks.

So God took care of Elijah as he had promised he would, and for some time Elijah was very happy in that beautiful spot, with soft grass to be upon and kind birds to feed him. But one day he noticed that the brook seemed much shallower, and every day after that it grew lower and lower until there was not enough water to ripple over the stones. There had been no rain, you know, and the brook was drying up. Do you think Elijah was troubled and wondered what would become of him when those last drops of water were gone and there was nothing for him to drink? He knew that God who had taken care of him in the palace of the king, and upon the lonely hillside, would never leave him. In the next story we shall hear how God fed him after the water dried up.

—From "Tell Me a True Story" by Mary Stewart.

1,000 JEWS A MONTH GO HOME

THE new exodus of the children of Israel from Europe and back to Palestine is proceeding at the rate of 1,000 persons each month, according to Peter J. Schweitzer, multimillionaire manufacturer and chairman of the administrative committee of the Palestine foundation fund, which is about to begin a new drive for the 1922 quota of \$9,000,000.

"There are now 80,000 Jews back in the Palestine area," said Mr. Schweitzer yesterday at the Hotel La Salle, where he is making his headquarters during conferences this week with local directors of the campaign. "In a short time we expect the migration will amount to 50,000 annually, for there are 100,000 Jews in Europe alone who are ready to go back as soon as preparations have been made for them.

Economics the Issue

"Political conditions formerly handicapped the movement, but that barrier no longer exists. It is now only a question of economics.

"Wars have denuded the country of vegetation. There are no natural sanitation facilities. There is neither coal nor petroleum. The fund we are gathering is being disbursed for these purposes.

"Lands are being purchased in various sections. The two principle seaports where colonization is most rapid are Jaffa and Haifa. Since May of last year, when the drive was inaugurated, we have been

spending the receipts in improvement of these lands and in the establishment of sanitary systems and public utilities. We have actually collected \$1,300,000, and \$2,000,000 additional has been pledged to be paid this year.

Gentiles Aiding Fund

"Gentiles are contributing to the campaign with almost as great zeal as the Jews themselves. Many public officials, including William Jennings Bryan, have donated sums. The total this year is \$9,000,000 and we expect the possibilities of this fund to give added impetus to the migration."

Mr. Schweitzer has contributed approximately \$300,000 to the fund during the past year. The administrative committee, which includes Professor Otto Warburg and Nahum Sokolow, are expected in Chicago within the next three days to supervise personally the local campaign.—Herald and Examiner, Chicago.

THE RESTORATION OF ISRAEL

By Sydney E. Magaw

FIRST let us consider the condition of Israel today. Is Israel a nation? Certainly we agree that it is not. Today the Jews, who are the offspring, the true descendants of the Hebrews of Palestine, are scattered throughout the nations of the world. Critics tell us that it is not necessary for a people to live on a common land in order to be a nation. We shall not refute them, but we persist that the tendency of a nation that is scattered throughout all the nations of the world is naturally downward. Even those critics who propagate that the Jews are a nation today agree that their forces are not united into a state. It is our belief that a nation that is not subject to the power of a state in holding them united as a true nation, a true one people, cannot be a so-called restored kingdom. We shall prove that Israel, the land that was given to Jacob and the land wherein the fathers of the Jewish race lived, shall be restored; and that the children of Jacob, who are the Jews, shall live therein. If we are able to prove this we can then conclude that the Jews are not at present the ideal nation that they shall be. For insofar as there must be a natural downward tendency of a nation that is not a true state, that nation cannot be called an ideal nation, it cannot be called one that God would call a restored kingdom.

In the introduction of James we have these words, "James a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered abroad, greeting." This says that the twelve tribes are scattered abroad. Can we imagine then that the twelve tribes are an ideal nation today? Surely not! In 1 Kings we have words saying that if the Jews (twelve tribes of Israel) do not accept the Master "Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name will I cast out of my sight; and Israel shall be a proverb and a byword among all people." We know that they did not accept the Master, hence they were cut off out of the land which was given them and scattered throughout the nations of the world where they have become a byword of all people. There are many other Scriptures that tell us that the Jews are scattered, that Israel there-

fore is not a true, ideal nation; but we need no more than our own knowledge to prove to us that this is true.

History assures us that at one time there was an Israel. We know that this Israel was a nation and a state of the Jews, and that these people were God's chosen people. Then why were these people blinded? why did their kingdom cease to exist? We have already shown that the reason for this was because they did not accept the Master as a Savior through faith. But let us look a little farther. Let us turn to Rom. 9:31, 32, and we read, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." In other words, they sought after the law of righteousness by works, but when Christ brought the law of righteousness to light by faith they stumbled. A few verses farther along in Romans we have these words: "For they being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God." And because they did not submit themselves unto the righteousness of God, because they sought the law of righteousness through works rather than through faith "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day."

Those words tell us that the Jews, as a body, are still blinded, even "unto this day," that they have eyes that do not see, and ears that do not hear. I wonder if anyone could interpret from these words that Israel is now a real, an ideal nation of the Jews; that it is a restored kingdom of the land given to Jacob. If Israel is today a restored kingdom of the land given to Jacob, then it necessitates that the people of that kingdom should be as they were at that time. We know that they are now blinded. It follows then that Israel is not a real, an ideal nation of the Jews; that it is not a restored kingdom of the land given to Jacob.

But is there never to be a restoration? Is this condition of blindness never to be removed? We are now facing the real question. It is not only a question of interest. It is all of that. It is not only a question of discussion. It is more than that. It is a question of importance, because if we are to eliminate the restoration of the seed of Abraham as told in the Book of Promises we would invalidate the gospel truths.

"The greatest boon which any race or people ever conferred upon humanity, was that of religious truth and freedom, and this was the gift of the Hebrews of Palestine."—Genung. The Jews were God's chosen people. Does it seem natural, then, that an all-merciful God should denounce such a people? Is it not more natural, more God-like, that they should be given a chance of redemption? Are they destined to everlasting blindness, or will this blindness be removed?

We shall consider.

Let us turn to Rom. 11:11 and read, "I say then, Have they stumbled that they should fall? God forbid: but rather that through their fall salvation is come unto the Gentiles." It seems, then,—in fact it says—that though they have stumbled they are not to fall, but through their stumbling, the Gentiles have gained sal-

vation. In other words, when God's chosen people stumbled he chose the Gentiles to be his people. A few verses farther along we read, "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. And so all Israel shall be saved." We see, then, that this blindness is to be removed when the "fulness of the Gentiles be come in," and that then "all Israel shall be saved."

Let us read a little farther: "For as ye (Gentiles) in times past have not believed in God, yet have now obtained mercy through their (Jews) unbelief: even so now have these (Jews) also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."

These Scriptures say that Israel shall be saved, that God will be merciful to the Jews; in short, we have shown that salvation is open to Jew as well as Gentile. But now can we find any definite promises of how and where they shall be saved? Are there any definite promises of God that the Jews shall return to Israel, that Israel shall be made a strong nation? Yes. There are many of these promises. We shall give but a small portion of the entire number, but we are sure that these we give are in themselves promises that correctly answer our questions. They need little explanation. We have taken great care in our selection to be sure that none of these promises have thus far been fulfilled.

First turn to Jer. 3:12: "Go and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep mine anger forever."

In Jer. 23:7, 8 we have these words: "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and led the seed of the house of Israel out of the North country, and from all the countries whither I had driven them; and they shall dwell in their own land."

"The Lord liveth that brought up the children of Israel from the land of the North and from all the lands whither I had driven them: and I will bring them again into their land that I gave unto their fathers. (Jer. 16:15.)

I will say to the North, Give up; and to the South, Keep not back: bring my sons from afar, and my daughters from the ends of the earth." (Isa. 43:6.)

"And I will bring again the captivity of my people Israel, they shall build the waste cities, and inhabit them; 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 the land which I have given them, saith the Lord thy God." (Amos 9:14.)

"Thy (Israel's) sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inhabit the land

forever." (Isa. 60:20.)

"And they shall dwell in the land that I have given unto Jacob my servant, where in your fathers have dwelt; and they shall dwell therein, they and their children, and their children's children forever." (Ezek. 37:25.) Who would attempt to prove that this has been fulfilled? If it has been fulfilled then the children of Jacob would still be dwelling in the land which was given to Jacob (Israel) because they are to dwell there forever. Forever is not ended now, hence this has never been fulfilled, as we know the Jews or children of Jacob are not dwelling in the land given to Jacob (Israel).

"Thus saith the Lord God, Behold I will take the children of Israel from among the heathen (the Gentiles) whither they have gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (Ezek. 37:21, 22.)

"Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in sight of the heathen, then shall they dwell in their land." (Ezek. 28:25.)

"Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good I have promised them." (Jer. 32:41.)

These are promises of God. We know that these promises have never been fulfilled. Will God fulfill his promises? Yes. "God is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

TWO LIVES

FOR bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. 4:8.

Herein we see clearly set forth the fact that for Christians there are two lives,—the one we now have and a life which is to come, which is a matter of promise.

A Bible Description of Our Present Life.

A Vapor:

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour that appears for a little time, and then vanishes away."—Jas. 4:14.

Does Not Last:

"Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."—Job 14:1-2.

As Wind:

"O remember that my life is wind: mine eye shall no more see good."—Job 7:7.

"For he remembered that they were but flesh; a wind that passeth away, and cometh not again."—Psa. 78:39.

This Bible description shows the fleeting nature of the life which now is. This life is not by nature eternal as some teach, but it is passing and will sooner or later come to an end, and then we will be dead, a condition in which we shall "be no more;" or, as Hezekiah puts it: "from day even unto night wilt thou make an end of me."

The Life Which Is to Come A Matter of Hope.

A Bible Description of It:

"But they which shall be accounted worthy

to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more."—Luke 20:35-36.

Some raise objection to this view, saying that we already possess the "eternal life," and call our attention to the following texts:

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—Jno. 6:47.

"He that hath the Son hath life: and he that hath not the Son of God hath not life."—1 Jno. 5:12.

Language like the above in which the verb is used in the present tense, is frequently used in the prophetic scriptures to call attention to a future event. By this use of language, Isaiah is made to say, "For unto us a child is born, unto us a son is given" (Isa. 9:6), when at the time of writing, the event was 700 years distant in the future. In fact, prophetic language is very generally written in the present tense, though the fulfillment must of necessity be in the future, else the language would not be prophecy.

Coming back again to our text in 1 Jno. 5:12, and reading verse 11, we see that the text contains the thought that we now have this eternal life only by promise, for "this life is in his Son."

Another text will show us when this eternal life will be given:

"And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."—Luke 18:29-30.

Looking at it in the light of the foregoing scripture, Paul is found to say, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began."—Titus 1:1-2.

Again: "That being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus 3:7.

What we possess we no longer hope for.

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. 8:24-25.

Eternal life is something to be reaped as a result of a former "sowing."

"For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap if we faint not."—Gal. 6:8-9.

It is Only a Matter of Promise.

"And this is the promise that he hath promised us, even eternal life."—1 Jno. 2:25.

It is Reserved in Christ and Will be Delivered to Us at His Coming.

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:3-4.

S. J. Lindsay.

BEHOLD, I COME AS A THIEF

By T. A. Drinkard

BEHOLD, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15.)

Shall we understand from this statement that Christ is a thief? And shall we understand, even, that Christ compares himself with a thief? Does a thief take what belongs to him, or that which belongs to the other party? If we are to understand the Master as comparing himself to a thief, then to follow the comparison a little farther, we will be forced to say that as a thief takes what rightly belongs to another, Christ will do the same.

Again, does a thief when entering your home wish to molest or let you know he is there? Doesn't he prefer to steal your val-

ables without your knowledge? Surely, everybody should know this.

Will Jesus the Christ work in this way? If he does I fear not only his enemies will miss seeing him (Mark 14:62; Rev. 1:7), but also his own faithful ones (Rev. 22:12). And, furthermore, the Scripture could not reach fulfillment (Acts 1:11), whereas Jesus said, "The Scripture cannot be broken." (John 10:35.)

Christ will come unexpectedly. Not only will the world be caught unawares, but some of Christ's followers will fail to be ready. (Matt. 24:42, 44; 25:5-13; 24:37-39.)

To my mind nothing could be more glorious and comforting than to see the Master coming visibly, openly, where "every eye shall see him" (Rev. 1:7). And, thank God, we shall see him coming as he went away if Scripture is to be fulfilled. (Acts 1:10, 11.)

The important question is, Are we ready for that event? Should he appear now, would we want a few days to prepare? (Matt. 25:9, 10.)

May we be ready at that time.

OBSTACLES

PROGRESS is made because of obstacles or in spite of them; usually, in spite of them.

Resistance increases persistence; the urge in man is to surge ahead.

Obstacles are not a hindrance but a furtherance; they rout inertia, awaken energy and spur determination.

Every obstacle surmounted and opposition overcome builds character and increases energy.

There are three ways in which to deal with obstacles—batter through and thrust aside by sheer force of will, detour or ingeniously convert to the end aspired.

The combative nature, the physical smashes against; the mental transforms obstacles to stepping stones.

Obstacles regulate the apparent worth of things. The more formidable the obstacle the more value we place upon that which is just beyond it.

Just as distance lends charm and mystery attracts, obstacles excite a covetous desire for the Something between which and us they stand.

Poverty is one great obstacle that has made many strong men. In fighting the wolf from the threshold, they discovered the principles upon which fortunes are founded.

There are many other universal obstacles that have been equally instrumental in world progress so far attained.

Isolation caused man to breathe steam into cylinders and lay the rails that annihilate distance; it roused him to the possibilities of air flight to eliminate time.

Oppression is an obstacle to expression; by comparison with tyranny, freedom reaches its proper perspective and appeal, and shackles of monarchy are burst asunder and liberty is born.

Learn to regard obstacles as assets and give to each its share of care in consideration of its possibilities for your personal outfit.—Sel.

EACH year one vicious habit rooted out, in time might make the worst man good throughout.—Sel.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

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Editorials
and Church News.

We have received many answers to our list of Bible characters and as so many of them are correct we will publish none. It is a matter that can easily be determined by an examination of the Scriptures.

We are indebted to Bro. Glenn Birkey, of Rochelle, Ill., for a nicely framed ad. of the American Bible Society to adorn our new office.

We have indeed been busy the past week in moving to our new location, and it will be some time before we get all brushed up as we wish to be. Not a thing was broken in the move because we had the best of help.

It seemed that during our move our mail was much larger than common. Being so extremely busy, we cannot give attention to any but that which absolutely demands it. If you do not get a reply to your friendly communication you will by this know the reason why.

Brethren, our move to the new quarters has been an item of heavy expense and we need the money due us. The amount in each case is comparatively small, but in the aggregate means much to us. PLEASE come

to our relief.

Word is received that Bro. Geo. Rahn, of our Los Angeles church, and his two little children were recently overcome with poison gas fumes from his car.

REMITTANCES

Merton King, M. D. Newell, Ethan Carpenter, Mrs. Abbie Stanley, Glenn Birkey, Mrs. J. E. Elton, C. H. Belshaw, Mrs. Myrtle Houser, Mrs. A. J. Chaplin, W. A. Honeywell, Carl Bunch, Mrs. J. A. Garard, Mrs. W. H. Allard, Esther Sealine, Emily Swanson, Mrs. Emma Davis, Mrs. Emma Kelly, A. J. Eychaner, Leta Lamberson.

EMERGENCY FUND.

Merton and Mae King, 1.00
Mrs. Abbie Stanley, 1.00
Glenn Birkey, 5.00

Marriages.

Carpenter-Ebens

Clarence C. Carpenter and Miss Mattie Ebens were quietly married at our home on Wednesday, March 1, 1922. Clarence is an industrious young man, originally from Kentucky, who has been working with his cousin, Bro. B. H. Carpenter, near Oregon for the past two years. He became identified with our local church during a meeting held last fall, and we feel that he has the proper viewpoint of life.

The bride is a young woman whom we personally know to be of high character and ideals, and splendidly qualified for this new station in life. The couple have started life on a farm east of Oregon, and we pray the guidance and blessings of the Father for their home.

Frank E. Siple.

Notices.

Tracts for Postage

I have several hundred good tracts that should be out at work among the people. Send stamps for as many as you can place to advantage.

W. L. Crowe,
219 S. Wilson, Chanute, Kansas.

The Church of God of Salem, Ohio, send greetings to those scattered abroad and to isolated ones. We are sending an appeal for contributions for the purpose of securing a home for Bro. J. A. Buckmaster, who is a worthy brother. He is an inmate of the Knox County infirmary. He learned the gospel by reading our literature and was baptized into the name of the Lord Jesus Christ by the Cleveland, Ohio, church. The Ohio churches have contributed \$400 which, owing to the times, we think quite liberal. A small amount from those having an abundance will give him a chance to study the gospel. The Father of us all will bless you. Send all remittances to Sylvia C. Morrison, D.C., PHC., 13 Broadway, Salem, Ohio. (Sec'y. Salem church.)

DON'T leave everything for the Lord to do. Remember that although he freezes the water we are expected to cut our own ice.

—Sel.

Reports.

A Report

On the afternoon of Feb. 27, the writer called at the home of Bro. and Sr. R. P. Story, ten miles out of Holbrook, Neb. Bro. Story has been a long time sufferer on account of cancer of the stomach. Both medical and surgical skill have failed to give him any extended relief, or hope of long continuance of life. Both he and his faithful companion of fifty years are living these days one by one, with a hope in God that is their strong and only abiding and consoling comfort.

Bro. Story testifies that in looking over his past life he feels to share the beauty and grandeur of Paul's thoughts who declared, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Bro. and Sr. Story passed their fiftieth wedding anniversary on Feb. 25. Their many friends congratulate them because of their long privileged companionship and deeply sympathize with both because of the serious condition of his health.

One and all pray God's hand of strength and kindness to bless each.

F. L. Austin.

Report

Bro. Austin conducted a very interesting series of meetings at Holbrook, Neb., beginning Friday, Feb. 24th and ending Monday evening, Feb. 27th.

Friday afternoon was devoted to a discussion of the General Conference plan, which was very favorably received in this locality.

Some excellent and helpful sermons were delivered at the other meetings, giving us thoughts along the line of Christian living that were an inspiration to those who are aspiring to the high calling of life in Christ Jesus.

The Restoration of Israel, The Second Coming of Christ, and The Day of the Lord were among the subjects discussed.

The attendance and interest were very good throughout the meetings. Besides the members in and around Holbrook, there were present those of the church who were able to come from the surrounding district, as well as quite a good many outsiders who expressed themselves as deeply interested in the truths presented.

We only regret that our opportunities to hear such sermons come so seldom and hope that we may each one be led to a greater effort toward right living, that we may better fit ourselves for the work that may be ours in that great day when the Lord may come.

Elma Wilson.

Stanhope, Iowa.

We surely have had a feast of good things lately. Bro. T. A. Drinkard gave us two sermons and one lesson, Feb. 4 and 5.

Bro. J. W. Williams gave us three sermons and three lessons from Feb. 27 to Mar. 2.

Again Bro. Drinkard two sermons and one lesson Mar. 4 and 5.

The meetings were held at the various homes with good interest and attendance.

We meet once each week for Bible study, using the lessons in the Berean books. We have enjoyed all these meetings very much.
Esther Sealine.

Report of Work for February

	Services
Feb. 4, 5, Stanhope.	3
Feb. 6-8, Kennard, Neb.,	3
Feb. 9, 10, Avery, Neb.,	2
Feb. 11, 12, Pleasant Prairie,	3
Feb. 19, Hickory Grove,	2
Feb. 20, Koszta,	1
Feb. 25, 26, Clarksville,	3
Total,	17

T. A. Drinkard.

The Sunday School.

By Alta King.

REVIEW

Lesson 13. March 26, 1922.
Reading Lesson: Psalm 145.

Golden Text: Jehovah is righteous in all his ways and gracious in all his works.
—Psa. 145:17.

Memory Verses: Psa. 102:19-22.

For Study

For the past quarter our lessons have concerned chiefly the history of the northern ten-tribed kingdom of Israel, from the time the ten tribes rebelled against Rehoboam, son of Solomon, under the leadership of Jeroboam. We shall not attempt to review all the incidents in this historical record, but only enough to give us a somewhat complete historical record of this nation whose people are a part of the people chosen by God for the purpose of making himself known to all people.

1. History of the nation:

a. Reasons for its establishment: 1st, direct. See 1 Kings 12:1-16. 2nd, indirect. See 1 Kings 12:15, 23, 24. Also, Lesson 1.

b. Duration and general character: See 2 Kings 17:1-23; 1 Kings 12:26-33. Also, Lesson 12 and 2.

c. End and prophesied future. See 2 Kings 17:23. Also, Lesson 12. Ezek. 37:18-28.

2. Prophets through whom God dealt with Israel:

a. Elijah: Biography, 1 Kings 17:1. Messages and miracles, 1 Kings 17; 18; 21. Lessons 2, 3, 5. Weaknesses, 1 Kings 19:1-18. Lesson 4. Exit, 2 Kings 2:1-18. Lesson 6.

b. Elisha: Biography and appointment, 1 Kings 19:19-21; 2 Kings 2:12-15. Messages and miracles, 2 Kings 4; 5; 6. Lessons 7, 8, 9.

c. Amos: Biography, Amos 1:1. Message—two sides, Book of Amos. Lesson 11.

3. The sons of the prophets: Who. Their work contrasted with the work of such men as Elijah, Elisha and Amos. 1 Sam. 10:5-12; 1 Kings 20:35-41; 2 Kings 4:38; 5:32; 6:1-7; 9:1-10. Lesson 6.

4. Jonah, through whom God dealt directly with a Gentile nation: His message. Jonah's attitude toward the Gentiles contrasted with God's. Book of Jonah. Lesson 10.

5. Outline definitely in your mind whatever good points or lessons you think the quarter's study has furnished and be ready to give them in class.

The Children's Lesson: The hour may be spent retelling some of the more interesting stories of the quarter. Let some of the children tell the stories themselves.

For Class

Assign a topic to one or more members of the class who should be ready to report on the topic. Do not permit the talks to deal with historical facts merely. See to it that you see back of these facts the character of the God who is their author. If our studies are impressing us more and more with the supremacy, the righteousness, and the love of God, our time is being well spent.

"Thus like the weeping Shunammite,
For many dead in sin we grieve;
Now Lord display thine arm of might,
Cause them to fear thy voice and live.

"Thy preachers bear thy staff in vain,
Though at thine own command we go;
Lord, we have tried and tried again,
We find them dead and leave them so.

"Come then thyself to every heart
The glory of thy name make known;
The means are our appointed part,
The power and grace are thine alone."
—John Newton.

The keynote of the quarter's lessons has been, "They shall know that I am the Lord." (Ezek. 36:38.) Why should God be so intent upon making, not only the nation of Israel, but all nations know that he is the Lord? The answer might be given in many different ways, but all would be based on the fundamental fact that God loves man. A creator of any work of art loves the thing he creates and desires for it perfection, that it might be a glory and honor to his workmanship. So the Creator of the universe loves man, his highest work, and desires for him perfection, that he might be a glory and honor to his workmanship. What God says to Israel in Ezek. 36:21, 22 can, in principle, be applied to all sinful people. Man, in sin, does not make a glowing testimonial to God's glorious workmanship, but man perfected, of which Jesus is the only present sample, does; and all that God does to work out the perfection of his created works, is done for his holy name's sake. But this perfection in man can be accomplished only by man being brought to know God, to know God and his perfect will; and not only to know but to appreciate, so that he may and will walk in harmony therewith. God can make himself known to man only by taking an active and tangible part in the affairs of man. Words alone would not be sufficient. Man must know God by coming in contact with him in actual experiences. With this purpose in view, God chose a people, whom he knew to be a stubborn stiffnecked people, and began to manifest himself to them and through them in the ordinary affairs of life. From them he has developed one perfected man, to whom he has assigned the role of being the perfect, complete revelation of himself to man. But, before this perfect revelation of himself was accomplished and sent among men, God was making himself known to the people of Israel and to heathen. Every time he took a direct and manifest part in their affairs they were made to know of his supremacy, of his hatred of sin, or of his kindness and love as the case might be. As we review in our minds even the few lessons of the past

quarter, we cannot but realize that God has not been failing in this work of making himself known to man. Naaman, the Gentile warrior, acknowledged the supremacy of the God of Israel because of God's kindness to him personally. A whole city of ignorant, sinful Gentiles was brought to its knees before the God of Israel because of impending judgment. Baal worshipping Israel was made to acknowledge the supremacy of their God over the gods they were worshipping. The long line of wicked kings of Israel were made to feel God's attitude toward sin and his power against it. Elijah was made to realize that the cause of righteousness is not failing even though it is not developing as rapidly as he thought it should; he was taught that God is working steadily against sin and ignorance in spite of seeming failures; he was taught that it is the "still, small voice," coming after the fire and the wind and the earthquake of God's judgments, that finally brings man to stand in his presence. Elisha's servant was shown the care and protection with which God surrounds his servants. And so on through every lesson, we have seen something of God shining through. As we read these incidents, we cannot but sense God's patience and perseverance in his fight against ignorance and sin. How many times, even those most enlightened failed, even as we fail now in spite of the light we have. And even as he continued his work, so he is continuing it now, and will continue it, until the whole earth is filled with his glory. And always, until this work is accomplished, Israel will be a battleax in God's hands.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

SOME QUESTIONS

In Berean Lesson Number XVII occurs the reference, Isa. 65:20. Will some one give their understanding of this verse.

In 2 Kings 6:23 we are told that the bands of Syria came no more into the land of Israel. In verse 24 we are told that the king of Syria gathered all his host and went up and besieged Samaria. How can both statements be true?

Waterloo Bereans.

TRUTH IN TYPES

By J. H. Anderson

AFTER Israel had wandered forty years in the wilderness because of their unbelief, God brought them to the River Jordan. Moses was 120 years old and God told him that because he had failed to sanctify the Lord at the water he could not enter the promised land, but must die.

Reader, should we fail to sanctify God at the water, can we enter the kingdom? (John 3:5.)

However, if we read 1 Cor. 10:6, 11 we shall believe that God, who was giving us the truth in types, had another reason for setting Moses aside and selecting Joshua (Jesus in Greek) to lead Israel across Jor-

dan into the promised land.

In the study of types we find that God has set aside the first for the second so many times that we are forced to the conclusion that he had an object in view—a lesson for us. God rejected Cain, the first-born, and his offering, but accepted Abel (later Seth), the second-born, and his offering. God rejected Ishmael, Abraham's oldest son, accepted Isaac, the second son. (Gen. 21:9-12.) God rejected Esau, the first-born, and accepted Jacob, the second-born. (Heb. 12:16, 17.) God rejected Saul, the first king of Israel, and accepted David, second king of Israel, and made his covenant with him. (1 Sam. 15:23-28.)

In John 5:39 we learn that these things testify of Christ. The lesson is: Adam the first was rejected and Adam the second was accepted. Again, Moses stood for the old law covenant, which, as a schoolmaster, could bring us up to Christ, our Joshua, but could never bring us into the kingdom of God. It will take Christ and the gospel covenant to take us into the promised land. (Gal. 3:16-29.)

Again, that old Sinaitic covenant led and kept its children in bondage. So it and its leader had to be set aside for another covenant, one of promise, and a new leader, that could free us from the bondage of sin and corruption, into the glorious liberty of the children of God. (Gal. 4:20-31; Rom. 8:31.) So as God is ready to lead Israel into the land of liberty, he sets aside the mediator of the old covenant, the covenant of bondage, the one that could only bring her children to (never into) the land of promise, the bondwoman that will, with her children, be cast out. (Gal. 4:20-31.)

The River Jordan is a type of death. It had to be crossed to reach the promised land. At the season of the year when Israel crossed it, it was overflowing its banks. (Joshua 3:15.) Now God says to Joshua, "And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." (Josh. 3:8, 11.) When the feet of the priests bearing the ark touched the water the water from above ceased to flow and the children of Israel passed over to the other side.

For four thousand years the children of Adam had been going down into the Jordan of death with no way to come out. Then Christ, the Ark of the New Covenant, went down into the river of death and opened the way for God's people to come out on the other side. (2 Tim. 1:10; Heb. 2:14.)

"And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day." (Josh. 4:9.)

"Take ye twelve men out of the people, out of every tribe a man. And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. This may be a sign among you. . . . These stones shall be for a memorial unto the children of Israel forever." (Josh. 4:2-7.)

Whom or what do these stones represent?

What is the lesson? (1 Cor. 10:6, 11.)

The ark, standing in Jordan holding the water back until God's people passed over, is typical of Christ going into the river of death to open the way for God's people to pass through. The twelve stones placed and left in Jordan where the priests stood were typical of the twelve apostles of the Lamb who are in the Jordan of death until this day. (John 1:42; 1 Peter 2:5.) The twelve stones taken out of Jordan were built into an altar for a sign, a memorial, to prove to Israel's children that the power of God, exerted through the ark, had opened the way for Israel to pass over.

Now, what have we for proof (sign, memorial) that Jesus, the Ark of God, has been in the river of death and opened the way for God's people to come out of that river?

The stones of truth taught by the twelve apostles (twelve stones of the Lamb) who are in the river of death until this day. These truths are what made the apostles living stones. All we know of Christ's resurrection and the opening up of the way for us to pass through death, are these great stones of truth given to us by the twelve. (Josh. 4:19-24.) Their passage through the Red Sea at the beginning of their journey was typical of baptism; their passage of Jordan, of death and the resurrection.

When they passed over Jordan into the promised land they found their work of subduing the land before them. When Christ comes and calls his people out of the river of death he, too, will find his work before him. (Isa. 40:10.) One of the first things the children of Israel did after crossing Jordan was to take the city of Jericho. God commanded them to carry the ark around the city once a day for six days, and on the seventh day seven times. On the last journey around the city they were to shout. When they did so the walls of the city fell down and they entered and captured the city.

"One day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 3:8.) On God's seventh day (the millennium) the strongholds of the enemy will be overcome by the Ark of God and then will be the time for God's people to shout. (Rev. 5:8-14.)

When Eli judged Israel the Philistines captured the ark and carried it down into their country and sat it up before Dagon their God. Next morning Dagon was prostrate before the ark. They set him up again only to find him down before the ark the next morning with his head and hands cut off. (1 Sam. 5.) Dagon is typical of satan.

As the ark of God was once captured by the enemies of God's children, so Christ was once taken by his enemies into the prison of death. As Dagon fell prostrate before the ark the first night, so did satan in putting Christ to death, give Christ the power to destroy satan himself. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (Heb. 2:14.) On the second night Dagon lost his head and hands before the ark. In the age to come satan will have his head crushed and his work destroyed by God's Ark (Gen. 3:15; Rom. 16:20; Rev. 12:7-12; 1 John 3:8.)

PROPHECY OF THE BOOK OF REVELATION

Future or Past, Which? or Both?

ARE you a futurist? Meaning, as a matter of course, do you believe that all the prophecies found in the book of Revelation, except the first three chapters, are yet to be fulfilled in the future; and that none of it, not even a shadow of it, has had a past fulfillment.

This question was put rather abruptly to me. I could not say, No, truthfully: for I surely do believe that the great majority of the prophecies of the book of Revelation are yet to be fulfilled, and that in the future.

But do you believe in the past, or historic fulfillment of the prophecies of the book of Revelation?

My answer would be: Most assuredly, I do. Why not? I can see a shadowy past, or historic fulfillment of many of the prophecies of this same book. Not very distinctly, to be sure, else the many who have held that view would not have differed so materially, as to the times and events that constituted their main fulfillment; for scarcely any two of them agree.

Then what is your belief concerning those prophecies that relate especially to the last days?

When I express my belief upon Bible themes I always try to have them founded upon the word of God. When I express an opinion I give it as opinion. I cite you to one prophecy, as an example, that relates to the last days. Take the prophecies that relate to Jesus the Messiah. Have they been fulfilled in the past? and are they a matter of history? or do they remain to be fulfilled? Notice Isa. 9:6, 7. "For unto us a child is born, unto us a Son is given." This is certainly a matter of history, and has had its fulfillment over 1900 years ago. He came to this earth literally; lived here, and died. Will his coming have a literal double fulfillment? Are you a futurist in respect to that prophecy? Or has it been fulfilled in the past? Both, you say. We look for him yet in the future. He was a Lamb slain from the foundation of the world, the Jewish Messiah, the seed of the woman that was to bruise the serpent's head. He came unto his own, and his own received him not. (John 1:11.) Why? Because they refused to believe the evidence as set forth by Moses and the prophets, that this prophecy of the Christ was to have a double fulfillment, that he was to come a first and a second time. "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 forever. The zeal of the Lord of hosts will perform this." This introduces us to his kingdom.

Now God had a kingdom away back in the days of David and Solomon (1 Chron. 28:5), and it has been a matter of promise, prepared according to God's purpose from the foundation of the world. (Matt. 25:34.) It had its historical and literal first fulfillment and we have the promise of the setting up a second time of that same kingdom with Jesus as the king.

Because it has had an historical first fulfillment, must some reject the latter? We

accept of both, past and future. Many of the prophecies have this same shadowy fulfillment and afterwards have a literal fulfillment.

Now, might it not be the same with reference to the seven seals, the seven trumpets and the seven vials?

Coming objects always cast their shadows before, and so of events. The law was a shadow of good things to come. (Heb. 10: 1.) Israel was a shadowy people, and much of her history is to be duplicated. In like manner would we explain and harmonize the two theories that are diametrically opposed to each other: the historical and the futurist. Both are right, but neither must exclude the other. Harmony can be brought out in no other way, in respect to the anti-christ.

The forces of evil were always anti-christian. John testifies that there were many antichrists in his day. (1 John 2:18.) These forces were just as liable to be manifested in the church as in the world. If they were teaching false doctrine they were antichrist.

The greatest system of error and false doctrine posing under and wearing the garb of Christianity was the Papacy; and at the same time it did the most persecuting, putting to death of millions of Christ's followers; and destroying Bibles (God's word) by the million. What else could this be but working against Christ—antichrist. That was the Papacy and the pope stands at the head of it. It certainly carried out and fulfilled the role of anti-christ. His temporal power continued for 1260 years, or for a time, times and a half, with power to persecute the Church of God; and he did it with a vengeance: as millions of martyrs could testify were they alive today. True, his persecuting power was destroyed or taken away from him in 1798 to 1870, but he is still alive, and seemingly getting livelier.

There is to be an antichrist at the time of the end when Christ comes (2 Thess. 2: 9): "That wicked one whom the Lord shall consume with the spirit of his mouth; and shall destroy with the brightness of his coming." The leader of that mighty host of ungodly ones that comes up to the battle of the great day of God Almighty, is spoken of as the antichrist. But the whole of that mighty host are one with him—antichristian—and will perish with him. Then only the Christ remains, unto whom every knee shall bow, and every tongue confess. So while we have the opportunity let us kiss the Son lest he be angry, and we perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

For harmony and truth.

M. W. Perrine.

PROBATION FOR THE DEAD

By John R. Fiske, Jr.

DOES the Bible teach it? We are certain it does not. Unfortunately some even of the "one faith" are teaching it. We read in a periodical lately the words from an able writer: "All the dead who have never had a chance for life, will be lifted out of death and be taught and come to a knowledge of the truth." He also applies Jer. 31:15-17 to the resurrection of infants, probably with Matt. 2:18 in mind. But in this he has overlooked two principles of Holy Writ:

1. Some Scriptures have a double application, that is, fulfilled twice.

2. A certain text may have a double application while its context but one. (Hosea 11:1 and Matt. 2:14, 15; Deut. 22:10 and 2 Cor. 6:14; Deut. 25:4 and 1 Cor. 9:9; 1 Tim. 5:15; Isa. 22:21-25 and Rev. 3:7; Psa. 19:4 and Rom. 10:18; Psa. 69:9 and Rom. 15:3; John 2:17; Isa. 11:10 and Rom. 15:12; Psa. 40:6-8 and Heb. 10:6-9; Psa. 41:9 and John 13:18.) Now is it not evident that Jer. 31:15 with Matt. 2:18 would come within principle two? If not, why not? Jer. 31:15 refers firstly to the restoration of Israel "from the land of their enemy."

While verse 15, not its context finds its application to the slaughtered infants of Bethlehem. That a verse like Jer. 31:15 may be applied to two sets of things can be easily proved.

Hosea 11:1 refers first to Israel; then to Christ, while Hosea 11:2 refers strictly to Israel. Christ was not an idolater. Isa. 22: 22 refers firstly to "Eliakim" (v. 20); secondly to Christ (Rev. 3:7). Yet the context refers strictly to "Eliakim" (vs. 23 and 25). Here the "nail that is fastened in the sure place" will be "cut down and fall" and be "removed."

Will this be true of Christ when seated on his "glorious throne" (v. 23)? (See also the other references we have just given.) Surely we have given enough to prove that Jer. 31:15 and Matt. 2:18 could be like those given in principle two. If so, then where is the proof that Jer. 31:16-17 refers to the slaughtered infants of Bethlehem? Since Matthew did not quote Jer. 31:16, 17 and apply them to the slain infants, what right have we to do so in view of principle two? If one were to say, "The context refers unmistakably to them," then we might contend that the contexts of the Scriptures referred to in principle two must like wise have a double application. Since the reader may admit this, can not we be equally fair and admit the same of Jer. 31: 15 and Matt. 2:18?

The brother thinks all the dead and living will yet hear the gospel. We believe him to be wrong for these reasons:

1. Some decline stubbornly to hear the truth. If they are ever enlightened it must be accomplished against their "free will." (Lev. 22:18; John 3:20; Matt. 11:25-28; Isa. 55:1-3; Zech. 7:11, 12; Luke 12:29; Acts 28: 26, 27; Job 21:14; 2 Tim. 3:7; Isa. 30:9-15.)

2. As a punishment for not seeking him, God, instead of enlightening certain ones, blinds them. (Isa. 29:13, 10; Acts 28:27; 2 Thess. 2:1-12.)

3. God commands men to seek him with the sure promise that they will find him. (Jer. 29:13; 1 Chron. 16:11; 22:19; Psa. 105: 4; Isa. 26:8, 9; Hosea 10:12; Joel 2:12, 13; Amos 5:4, 6, 8, 14; Zeph. 2:20.) Hence if any die ignorant of him, as the brother suggests, it would follow that he either did not seek God as God commands men to do, or else God had broken his promise (which is impossible). In either case God is not compelled through justice to give them another lifetime in which to seek him.

4. God placed the "one faith" into the hands of Adam with orders to transmit it to all succeeding generations (Acts 3:21; Jude 14; Heb. 11:4, 5, 7, 13; Eph. 4:5; Jude 3, Young's ver.). If, through the disobedience of man the message fails to reach all, it is not God's fault, since all they have to do if born in ignorance is merely "to

feel after him" (Acts 17:27) with the sure promise of finding him.

5. The destinies of all raised is determined by the "works" done before death. Hence the inability of any of them to produce "works" after resurrection that might entitle them to eternal life. (Rom. 2:6-9; Matt. 16:26, 27; John 5:28, 29; Rev. 22:12; 20:12-15; Gal. 6:7-9; Eccl. 12:14; Matt. 25: 31-46.)

There are but two classes raised, righteous and wicked; the righteous to eternal life, the wicked to punishments terminating in their "return to sheol." (Acts 24:15; John 5:28, 29; Rev. 20:12, 15; Dan. 12:2; Rom. 2:6-9; Gal. 6:7-9; 2 Thess 1:8, 9; Job 21:30; Psa. 9:17, R.V.) This being true, if the uninstructed live again, it is only to "return to sheol" as a part of the wicked.

7. The heathen will not be raised: (Isa. 26:14-19; 43:17; Jer. 51:39, 58; Dan. 12:2; Amos 8:14; Obadiah 16; Job 3:16; 10:19; Psa. 17:14; 49:12-15, 19, 20; 73:22; 88:5; Prov. 21:16; Luke 20:38; Matt. 25:41; Jude 7; Rom. 2:12.) Hence it will not be possible to teach them the gospel.

8. Vast multitudes suffer "eternal destruction" at Christ's coming. (2 Thess. 1:9, 10; Isa. 66:15, 16; Rev. 19:14, 15, 17, 19; Ezek. 39:12, 17-19; 38:21, 22; 14:3, 12, 13; Isa. 26:21; 24:6.) Only a "remnant" or a "few men" will survive. (Isa. 24:6; 1:19, 20; 11:11-16; Zeph. 3:12, 13; Zech. 14:16; 13:9; Micah 4:1-7; Ezek. 39:2; 20:33-38; Acts 15: 17; Amos 9:12.) This being true, then these, at least, will not live again or be taught the gospel.

For the above eight reasons and others that might be advanced, we reject the doctrine of probation for the dead as unscriptural.

Caldwell, Kansas.

FAULTLESS WRITING

If one was to look for copy that was correct and faultless, it might be a long quest. And this applies as well to educated and trained people. There are few writers that are without slips and mistakes. No first-class paper or publishing house would dare to publish matter from any author without first subjecting it to careful scrutiny, and its final issue to the closest tests of proofreading. Matter in the Youth's Companion passes under the eye of four or five expert proofreaders. This will account for a sheet that is a model in clean typography.

We take this occasion to point a lesson for Crisis writers and readers. Editorial and proofreading oversight should not be viewed as a hardship to writers. Oftener it is a blessing, and writers in general—this editor among them—may well be thankful for the things they have been saved from.

This matter is given special emphasis by a recent experience. In the issue of January 11, page eight, there is a short article which was published by special request exactly as it was written. It was not unusual copy, for the writer has written some excellent things. The outcome, however, of printing verbatim et literatim, as written, is rather surprising. Besides several smaller technical defects, and lack of clearness at one or two points, a word was misspelled in the title, and there were around a dozen other misspelled words. This experience may well suggest that we all need more or less supervision.—Editorial in The World's Crisis.

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SOME THOUGHTS FROM ONE OF UNCLE JOHN FOORE'S TRACTS

Who being dead yet speaketh By S. J. Wilson

THE sojourn of the Hebrews in Egypt is a type worth studying. The family of Jacob went down there to plenty and luxury, but were gradually enslaved and oppressed, born into it and helpless, like the human race and all this creation. Then they were brought out by the wonderful signs and the greatest sign of all, the pass-over, by their savior, Moses. They were baptized unto Moses in the cloud and in the sea, which is a type of a new creation. If they did not sin they were free from death. The mark of Abraham (circumcision) was discontinued. There were no feeble ones, no footsore ones, no worn out raiment, plenty of gold and silver, food and water as needed. They had a law by which they could live continually if it were not that they still had the "sin in the flesh" of the first Adam. Those that died, died for their own wilful sin and not because of the fathers' transgression. A newly created nation born in a day? Who ever heard of such a thing? Then those who belonged to God, the firstborn, were exchanged for the tribe of Levi, or redeemed and given an exalted position to serve the typical tabernacle and to teach and correct that new creation.

Now all these things happened to them for ensamples or types, and were written for our admonition and "friendly reproof."

After they lived and died those forty eventful years they were brought over Jordan by another wonderful miracle, and they all received again the Abrahamic mark, and Joshua told them the reproach of Egypt was rolled away. Then God used them to clean up the promised land. As I understand the plan there will be several grades in the resurrection, and to every seed its own body. That there will be a resurrection is sure. The flesh body of the first Adam profiteth nothing, the sin is in the flesh and not on the outside.

This is an endless subject and may be tiresome, but we must remember that a thousand years is but a day with the Lord.

WHAT I have done is worthy of nothing but silence and forgetfulness, but what God has done for me is worthy of everlasting and thankful memory. God is always to be praised.—Sel.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

FOR MOTHER

HELLO. Jack! Where now?"
"Fishing!"

"Let the old fishing go! Come, let's go and see Walter's new boat."

"I'd like to, tip-top, but can't do it no way, Ed."

"Why not, I'd like to know?"

"Mother's sick and can't work, so I have to earn more now."

"She won't starve I guess, if you do play a little once in a while."

"I don't intend she shall starve, or Bess and Rex either, if I can help it," answered Jack bravely.

"Well, if I was going to do anything, I'd do something cleaner. Fish are awful dirty things. Look at your clothes!"

"O, I know I can't dress as you do. But what of that? I do it for mother. And I'd do ten times as hard things for her. Hasn't she worked just as hard as she could, ever since father died, to keep me to school? I'd be a pretty fellow to run off and leave her now she's sick! No, I'm going to stick to mother, and Bess, and lame Rex, for all anything!"

"I'd run off and leave them to shift for themselves, if I stood in your shoes, Jack."

"If you stood in my shoes—perhaps so. But you don't—and more'n that. I hope you never will," cried Jack hotly. Then in softer tones: "Do you s'pose, Ed, I can ever forget what father told me just before he died? He said, 'Do everything you can for your mother.' And I'm going to. Come, Ready!"

Jack whistled to his dog, and both jumped into the boat. They were soon far away from the little wharf upon which Ed was standing.

Jack had unusually good luck that day. Coming up the harbor he said to his dog, "Can't anybody beat us in the fish line, can they, Ready? We'll astonish the boys this time."

He had a chance to astonish them in an altogether different way from what he intended, and that very soon.

He had noticed a sail boat in the distance, and as it came nearer he recognized his schoolmates, Ed and Walter. Jack was not a bit ashamed of his boat load, so he took off his old hat and cheered Walter's new boat lustily.

They did not appear anxious to return the compliment, so Jack good-naturedly turned his face toward home again. His

The Common Touch

By Edgar A. Guest

I WOULD not be too wise—so very wise
That I must sneer at simple songs and creeds
And let the glare of wisdom blind my eyes
To humble people and their humble needs.

I would not care to climb so high that I
Could never hear the children at their play,
Could only see the people passing by,
Yet never hear the cheering words they say.

I would not know too much—too much to smile
At trivial errors of the heart and hand
Nor be too proud to play the friend the while,
And cease to help and know and understand.

I would not care to sit upon a throne,
Or build my house upon a mountain top,
Where I must dwell in glory all alone
And never friend come in or poor man stop.

God grant that I may live upon this earth
And face the task which every morning brings,
And never lose the glory and the worth
Of humble service and the simple things

mind was too busy calculating what his fish would turn him, and what he could get for mother and children, to be at all envious.

But his calculations were brought to a sudden close, by the cry of "Help! Help! Hurry, Jack! We shall drown!"

He recognized Ed's voice instantly. Jack was a natural-born sailor, and his boat was quickly turned and going to the rescue with all the speed his young, strong arms could impart.

"Sieze him, Ready!" he cried to his dog, when he saw Walter's head disappearing. The dog sprang to aid one and Jack as quickly aided the other. Both were at last safe in the old fishing boat; but it was a narrow escape for Walter.

"How happened it?" asked Jack, as soon as Ed could speak.

"The old thing tipped over. Fact is, Walter ain't much of a sailor."

"Nor you either," was Jack's thought. He merely said, "Lucky for you I went fishing, after all."

"That's so! Catch me to say anything about fishing again! Why, I never was so glad to see anybody in all my life, as I was to see you when you turned your boat around so quickly. That's about the neatest thing you ever did, Jack."

"Didn't care if I did smell fishy, did you?"

"Not a bit. Shouldn't have cared if you'd been covered with fish-scales from head to foot."

Jack laughed. "You will be if you lay there on those fish much longer. 'Twon't improve your clothes, Ed."

"Never mind my clothes, and —Jack— I'll take back what I said this morning. If you'd cared for fun more'n for your mother, where'd we be now?"

"That's so!"

"And—look here, Jack! I'll bet father'll take about every one of these fish, if I ask

him; and pay a good price, too."

"Good for you, Ed! Then I'll have enough to pay the rent next week."

"What he don't want I'll take," spoke up Walter in a faint voice, "and I'll give as much as he does."

"Hurrah! Mother shall have a new dress, and Bess, too. And Rex a new jacket," exclaimed Jack joyfully.

"If you don't have enough to get those dresses after you've paid the rent, just let us know," said Ed as he stepped from the boat.

But Jack was not obliged to call upon his friends; for that boat-load of fish brought an unusual amount of money into his pocket.—Louisa M. Alcott.

THE CREATION

THE great work of the creation occupied six days. On the first day, after the formation of the heaven and earth, the Spirit of God, that is, his divine essence and power moved upon the face of the waters, and said, "Let there be light." With the Lord to will is to do, and light in all its beauty and purity immediately shone upon the world at his command. His presence is the light, and will never be withheld from us if we earnestly and sincerely pray for its guidance. The great moral light of the world is our Savior, who was born into the world to conquer darkness, or sin. The Almighty divided the light from the darkness, for it can have no kinred with it; and he called the light day, and the darkness night.

On the second day God made the firmament, to which he gave the name of heaven. On the third, he separated the dry land from the waters, and called the latter the sea. He afterward commanded that the earth should produce all sorts of herbs and fruits having in themselves their seeds for the reproduction of their species. On the fourth day he made the heavenly bodies; the sun to rule the day, and the moon and stars to rule the night; and to regulate by their courses the seasons, years and days. On the fifth day he created the fishes of the sea, the fowls of the air, and every moving creature; and finished, on the sixth day, his great work by the formation of man himself, to whom they were destined to be subject. The Almighty rested on the seventh day from all his labors, and decreed that it should be forever kept holy; this was the first sabbath.

Out of the ground, or, as the expression signifies, the terraqueous globe, comprehended both land and water, was every living thing created; and man also out of the dust of the earth. The knowledge of this should teach humility and submissiveness to God, for although we are made in his image, still we are but of the earth, and our bodies must certainly perish and return to it again.—Sel. By Sr. Lillian Dauntler.

IMMORTALITY

A Paper Read Before St. John's Bible Class
of
GRACE M. E. CHURCH,
Gallipolis, Ohio, February 7, 1922,
by
Laurence M. Howell

DOWN through history the nations of the world have had many and varied questions arise for their consideration and meditation. Momentous issues have arisen with which men have had to grapple. At the present time the question of limitation of armaments and world peace recently considered and acted upon at the Washington Conference is of intense interest to the world. The true solution of world peace it is not our purpose to discuss here. But of all the problems that have engrossed the minds of men through the ages, we believe that none have been quite so universally of interest as the subject of immortality.

We believe that this is a question too sacred, too vital to the future of us all to be approached, except in a spirit of reverence, a spirit of obedience to the divine will concerning us. In our discussion of this subject our information shall be drawn largely from "The New International Encyclopedia," "The Encyclopedia Americana," "Meyer's General History" and "The Holy Bible." We shall make no attempt to set forth all the views held in the past and the present on immortality, but will try to review a few of the main teachings on the subject down through history.

In general history we have given three distinct ages of pre-historic time. The three in order are the Paleolithic or Old Stone Age, the Neolithic or New Stone Age and the age of metals. The Paleolithic Age is estimated to have covered a very long, but indefinite period of time. The people of this age left no remains to indicate any belief whatever in a future life. In the next, or Neolithic Age we find the first indication of belief in life after death. Man in this age advanced far ahead of the former age and his belief in a future life is proven by the various implements he buried with the dead. At the time America was discovered the American Indians had reached this stage of development.

We shall next take up the historic period of time. Because of the multitude of beliefs on immortality, we can only consider a few of the principal ones. Two of the most ancient peoples of which we have any religious knowledge in histories of today, are the Egyptians and the Babylonians, so we shall consider them in the order named.

The Egyptians believed that man possessed a soul as something separate and distinct from the body, which survived the death of the body and appeared immediately before the tribunal of Osiris for judgment. With them the first need of the soul was the possession of the old body, upon the preservation of which the existence, or at least the welfare of the soul was to depend. Hence the custom of embalming the body so highly developed, and the Egyptian mummies of today. Along with the mummy there were often placed in the tomb a number of wood, clay or gold portrait statuettes of the deceased. The lid of the coffin was also carved in the form of a mummy. The idea here was that, if through any accident the body were destroyed, the soul on its return to earth might avail itself of these substitutes.

The beliefs of the Babylonians respecting the other world were in strange contrast to those of the Egyptians. In fact they gave but little thought to the after life. They imagined it to be most sad and doleful. The abode of the dead was a dusky region beneath the earth. Bats flitted about in the dim light; dust was upon the lintels of the barred doors; the souls drowsed in their places; their food was dust and mud. There was no judgment of the dead as among the Egyptians.

Another belief of interest is Brahmanism, the chief religion of the Hindus. Its chief characteristic is the doctrine of the transmigration of souls. It teaches that at death the good are at once reborn into a higher caste, and the bad into a lower caste, or perhaps his soul enters some unclean animal. Later we shall find that the Greek philosophers held a similar

view.

The Celts of Britain and Gaul had a very strange belief, as we are told in history. They had a peculiar practice of loaning money, and taking a note for its repayment in the next world. The Japanese of today are said to have the same practice.

Perhaps one of the most radical views on immortality is that held by the Spiritualists of today. These people not only teach that the soul does not die, but that at the death of the body it immediately passes into its next realm of conscious existence in the supposed spirit world. They claim to communicate in various ways with these departed spirits or souls. For this purpose they employ such methods as table rappings, slate writing, and so forth. They even claim to materialize spirits, making them visible, then dematerialize them. They also assert that they make spirit photographs. The writer one day attended the National Spiritualist Campmeeting at Chesterfield, Indiana, about thirteen years ago, and knows whereof he speaks.

We shall now take up some philosophical views given in encyclopedias before mentioned. "The belief in immortality among savages has been largely a matter of instinct. Among the non-Christians of the civilized world it has been a part of a hieratic tradition enforced by custom. Among the Hebrews and Christians it has been considered a matter of revelation and subject of faith. There have nevertheless been many attempts made to base the doctrine on reason. The first attempt was made in Plato's 'Phaedo,' which no one nowadays can seriously consider."

The preceding paragraph is quoted from "Encyclopedia Americana." The writer has personally read "The Phaedo." This book is written in the form of a dialogue between Socrates and his pupils. Plato in this book not only attempts to prove by reason that the soul of man is inherently and naturally immortal, but by his same reasoning used to prove that it continues after death in some other higher or lower form of person or animal. He also seeks to prove that the soul has pre-existed before this present life as some other animal being.

We now quote from "The New International Encyclopedia." "The arguments of Socrates and Plato are far from being the first intimations of immortality among the Greeks. They are not endeavors to open new vistas into a life beyond. On the contrary they represent a critical tendency seeking to establish the truth of a view held by many, and to find the rational ground on which it can be maintained, if at all." We find that the Greek idea that the soul is immortal by virtue of its own nature became dominant in Christian theology. We see even now the same condition is true.

Again we quote from the encyclopedia last mentioned. "The uncertainty as to the actual words of Jesus and the growing impression that some at least of the writers of the New Testament did not believe in natural immortality, but in an endless life bestowed as a free gift of God upon his children in an especial sense, have led many scholars to attach much importance to these spiritual authorities to accept the theory of conditional immortality." The good will continue to exist (after resurrection); the wicked are destined for final annihilation."

We have thus far seen how various peoples viewed immortality, and how that finally these pagan ideas were crystallized in the philosophy of Socrates and Plato, in which they sought by reason to establish the truth of their doctrine, if possible. We shall now make a critical and honest examination of the Bible to see what it really does teach concerning immortality. All professed Christians are supposed to accept this one book as their rule of faith and practice. To such as do accept it we address our further thoughts.

It is not our object to set up some preconceived theory of our own, for we once had traditional ideas that the light of God's word has shown us were in error. At all times in our life we have tried to have an open mind; we have endeavored not to shut our eyes to any new truth that might be opened up to us; we have tried to take the position toward God and his plan concerning us, thy will, not mine be done. We now ask that all of you forget any possible traditional bias, if such may exist, and base any conclusions formed on our subject solely on the evidence of God's word as we have it in the Holy Bible. It ought not be necessary here to try to prove the truth of the Bible to possible critics, but in passing we

shall drop the point that Jewish history should be sufficient proof.

The dispersion of the Jews among the nations of the earth, their preservation as a distinct people down through the centuries, and now the returning of large numbers to their own land in Palestine under the Zionist movement, whence numerous scriptures prophesy they shall finally return.—this we say should of itself prove the truth of the Bible.

For purposes of intelligent study Bible material should come under the following classes: Plain statements of fact, parables, visions and figures or symbols. In our paper our discussion shall now rest upon two premises: First, All plain statements of fact must be taken as meaning literally what is said. To do otherwise is to make language meaningless, and make the Bible a book incapable of being understood by any one,—and hence a useless book. Second, Whenever there is seeming conflict between parables, visions or figures, and plain scriptures, such parables, visions and figures must be interpreted to harmonize with the plain statements, else the scriptures are made contradictory and hence false. We believe that all parables, visions and figurative statements, when properly understood, can be interpreted to agree with the plain, literal scriptures, and thus make of the Bible a harmonious whole. In this way only can it be defended successfully against the attacks of skeptics.

There are several words, the correct meaning of which is necessary to a real understanding of scriptures we shall use, so we submit the following and their definitions according to Webster:

Immortal.— Not mortal; exempt from liability to death; undying; imperishable: everlasting.

Immortality.— Quality or state of being immortal; specif.: Exemption from death or annihilation; unending existence.

Eternal.— Immortal; neverending; imperishable.

Soul.— A human being; a person.

Parable.— A short fictitious narrative of a possible event in life or nature from which a moral is drawn; as, the parables of Christ.

Vision.— That which is seen otherwise than by the ordinary sight; an imaginary, supernatural or prophetic sight; as, the visions of Isaiah.

Resurrection.— Rising again; resumption of vigor; specif.:

The rising again from the dead; the resumption of life by the dead. "Young's Analytical Concordance" defines it as standing or rising up.

We are now ready to take up man and his relation to immortality. The question now arises, What is man? How was he created and what were his attributes and limitations? There is a widespread and popular notion that he is a dual being consisting of body and soul, the body being but a temporary abode of dust or clay in which the soul or real man dwells for a time; that at the death of the body the soul lives right on with the mental faculties unimpaired, or even quickened in the transition to heaven or that other place of endless torture. We say that this is the popular and traditional notion. But, my friends, we profess to take the Bible as our rule of faith, so the Bible description of man is the only one we have any right to accept. You will find this description in Gen. 2:7. "And the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The word "soul" here is from the Hebrew "nephesh," and means person or being. Young merely defines soul as just used to mean animal soul and applies it alike to man and the lower animals. God's word being truth, the words just quoted from Genesis are the truth about man's creation and his nature. He was formed of dust and was caused to live by receiving the breath of life, and thus manifest the signs of life, such as thought, action and so forth. The question now arises, was man created to live forever, or in other words, with an immortal soul? Let us invite your attention to the fact that the phrase "immortal soul," so often used by well meaning people, is nowhere to be found in the Bible. Living forever was conditioned on obedience. Adam

and Eve were told that they might eat of all the trees in the Garden of Eden except the tree of the knowledge of good and evil. God told them that in the day they might eat of it they should surely die. We now invite you to read carefully Gen. 3 and see how the serpent deceived Eve into believing they should not surely die, as God had said, by eating the forbidden fruit. We all know of the following disobedience by both Adam and Eve, of the sentence of death that passed upon Adam, and how death has reigned ever since the disobedience. Friends, in all seriousness we ask the question, Who told the truth, God or the serpent? Who is the world in general believing today, God or the serpent? We now quote from Gen. 3:17-19, 22-24, and Gen. 5:5, showing the sentence God pronounced and executed on Adam for his disobedience. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb. In the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." "And the Lord God said, Behold the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live forever: Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." "And all the years that Adam lived were nine hundred and thirty years: and he died." By a careful study of Gen. 3 we find that the serpent told partly truth and partly falsehood. In the statement to Eve that by eating of the forbidden tree her eyes would be opened to know good and evil, he spoke the truth, as God's words just quoted confirm; but in his promise that she should not surely die, he lied, as the sentence of death later executed by God proved. We have given the only Bible description there is of man's creation, elements and nature. We see how he was made of dust, and by receiving the breath of life was made a living soul or being. Had he not sinned he could have lived forever. But he disobeyed and forfeited under God's law his right to life. We see how disobedience brought death, as promised by God, and man's return to dust. We have found no hint in God's story of creation of man being a dual being; of the real man or soul merely using the body as a temporary abode and surviving it at death. On the contrary the soul is but the union of the body and the breath of life, as quoted before in Gen. 2:7. Separate the body and breath, and the soul dies or is disorganized. But some may say the soul cannot die. We have no answer but the scripture. Ezek. 18:4, says, "the soul that sinneth, it shall die." Let us read from Eccl. 12:5-7 as to man's dissolution. "Because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Again we have evidence of man's return to dust, but what deceives some into believing in the natural immortality of the soul is using "spirit" in this passage and "soul" synonymously or interchangeably. This practice is wrong and deceptive, and we now submit our proof. The word "soul" as we have used it is from the Hebrew "nephesh," and means person or being. "Spirit" as here used is from the Hebrew "ruach," and means breath or wind. In Luke 23:46, where Christ is on the cross, he said, "Father, into thy hands I commend my spirit," thus using "spirit" in the same sense as quoted in Eccl. "Spirit" in this case is from the Greek word "pneuma." In the Emphatic Diaglott interlinear translation of the New Testament it is literally translated "breath of me." Hence we see that the spirit which returns to God at death is not the soul, for it dies; it is not the real man, for he returns to dust: but on the contrary, it is merely the breath of life, the power of God which animates and enables all the animal creation to live and have its conscious being. The breath of life was not something conscious or a person before it entered Adam's body, neither was it after it left his body. To assert such a theory is to adopt the pagan philosophy of Socrates and Plato on the transmigration of souls.

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THE RESTITUTION HERALD

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Editorials and Church News.

We are now at home in our new location. It is a splendid place to work. But in making the move and necessary changes our expenses ran high and it is necessary for us to get every dollar that belongs to us. We are not extravagant. We are running the business on less money than any other plant of our size. If all who are in arrears would only pay up, we would now have plenty to run on, but as it is, we are more or less crippled financially at the present time. We are going to suggest a plan by which we may receive the necessary help at once. How many are there, with heart and pocket book big enough to send us ten dollars for a five year subscription? It will save you the interest by being rid of the annoyance of subscribing each year and it will save us the annoyance of making up the records so often. We wonder if the Herald has friends that are so loyal they will do this. **WHO WILL BE THE FIRST?**

As soon as we can do so, we want to give a description of our new quarters with cuts, etc. We are now equipped with the latest and best of equipment. The old gentleman who set up our press better than ten years ago took it down and moved it for us this time and he said our press was not worn more than it was then. We are in a position to do first class work and

are now open for all the job work you can send us. We will soon publish a price list so that you may know what print matter should cost you. Give us your work and help a good cause along.

We have just received a letter from another aged sister who is obliged to give up her home because of being alone. In it she says, among other things,

"I have decided to sell out and go into an old ladies' home, . . . but how much better it would be if our people could get organized and start a home right away. then my money could go into that. I ought to have six or seven hundred dollars to put into the home fund. You can let the brethren know and I will sell as soon as I get a chance."

We are of the opinion that if the effort were made now there would be money enough forthcoming to pay a big initial payment on such a home if not quite enough to pay for it outright.

We have just learned that Bro. L. E. Conner, of Cleveland, Ohio, upon his return from Casey, Ill., whither he had gone to preach Bro. John Elliot's funeral, has had a very severe attack of the flu. He was in attendance last week at a business meeting of the Restitution Pub. Co., at Oregon, Ill., at which time he was not feeling so well.

Bro. and Sr. Zenas Murphy of Marshall, Ill., are the proud parents of an eleven pound girl who has been named Hazel Bernadine. This makes a boy and a girl in this family. We can easily see where Don will feel himself set aside now.

REMITTANCES

Mrs. C. Seely; Mrs. M. M. Richey; Horace Haines; Mrs. H. T. Hill; Mrs. C. R. Bean; J. W. Cooper; Mrs. Mabel Lindsay; Alex. D. Donaldson; Mrs. Harry L. Davis; Mrs. W. C. Ratliff; Ferd Winfrey; Murphy Bros., R. C. Railsback; D. A. Renner; Mrs. Leta Stauffer; A. M. Jones; Bertie Drew.

EMERGENCY FUND

Mrs. C. Seely	2 50
Mrs. Harry L. Davis	5 00
Ferd Winfrey	5.00

Obituary.

Anna Eliza Wood,

the fourth of a family of fourteen children, was born near Lebanon, Ind., Apr. 13, 1860.

She came with her parents to Missouri in the fall of 1866, where she grew to womanhood and was married to Robert Mc Laughlin at Trenton, Mo., Mar. 17, 1881. They emigrated to Frontier Co., Neb., in the spring of 1886 and settled on a farm near Moorefield.

To this union were born seven children, David, Henry, James Robert, Emerson Olee, Guilford Royal and Mrs. Annie Elizabeth Welch, of Moorefield, Earnest Albert, of Sundance, Wyo., and Mrs. Zoe Belle Hamilton, of Bridgeport, Neb., all of whom were present at the funeral.

Besides these, she is survived by twenty-two grandchildren, three brothers, four

sisters and a great number of other relatives and friends who mourn the loss of one so dear by nature and by grace, the brothers being William, of Gilmore City, Mo., and Thomas and Samuel, of Curtis, Neb., and the sisters, Mrs. Melissa Kendall, of Pueblo, Colo., Mrs. Fannie Mitchell, of Goodland, Kans., Mrs. Sarah Curtis, of Grover, Colo., and Mrs. Rose Scott, of Jamesport, Mo.

They left the farm, Jan. 1, 1912, and lived the remainder of their days in Moorefield, where he departed this life, Oct. 6, 1922.

At the age of 19 she united with the Christian church in Missouri, in which affiliation she remained until they came to Neb., where she became a member of the Church of God, in which she remained faithful to the end, which occurred in the Lincoln Sanitarium at Lincoln, under surgical operation, Mar. 7, 1922, at the age of 61 years, 10 months and 24 days.

She was a very devoted wife and mother, so kind and patient that she was greatly beloved in the home, and her faithfulness and Christian grace endeared her to all she met, so that she is beloved and mourned by all who knew her.

The writer was sent for by the family of children to minister the Christian hope, after which she was buried in the cemetery near Moorefield in hope of a near resurrection.

J. W. Williams.

Obituary

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Pheobe Anne Wanamaker-Poole,

having spent a long life laboring for the Lord, now rests, awaiting the trumpet call to life eternal. Having labored for the Lord her works will not be in vain, they shall live after her.

Sister Poole, who was in her eighty-ninth year, was an inmate of the Home for Aged Women at 225 Mt. Pleasant Ave., Newark, N. J., in which institution she "fell on sleep" on Friday, March 10th, 1922. The funeral services were conducted by Bro. Daniel Dietz the following Monday.

Alexander D. Donaldson,
37 S. 12th Ave., Mt. Vernon, N. Y.

Notices.

Song Books

"Songs of Truth and Hymnal of Glory," is a book containing a choice selection of the most attractive and suitable religious songs for all occasions on the market. This book contains some old songs known by everybody and cherished by our fathers and mothers. It also contains many of the up to date popular and attractive hymns sung in all churches, such as "Since Jesus Came into My Heart," and "The Home of the Soul." The book is especially printed for use by all denominations, containing one hundred and sixty-six songs, most all of which are set to music, is attractive and neatly bound, with title letters in gold on front cover.

Price of single copy, postpaid, 35c. Per dozen, \$4.00.

Send orders to Advocate Publishing House, Stanberry, Mo.

Reports.

Happenings

On a Tuesday morning, not so long ago, Sr. Railsback routed us out of bed, informing us the car was going to Santa Ana that morning, and all had to be ready or stay at home. Bro. Railsback and myself did not want to be left behind, so we strove desperately, to wash and swallow what came first at hand for breakfast, and we were on the spot when the honk sounded. We met Sr. Wyman on the road (and, by the way, she is one of the dearest saints), and off we started on the 35 mile trip to Santa Ana. Bro. and Sr. Elton knew nothing of our coming, but we were greeted just as cordially, and surely our names were all counted into the dinner pot, for the table was loaded with good things. They have a ranch with plenty of hens, and it took no time for Sr. Elton to find out we liked hen-fruit. But, O my, she never dreamed how many eggs it would take to satisfy the appetite of our male member. I do not like to call names right out in meeting, but it is not fair to have everything laid on to poor Eve, and the dear knows she had enough to bear before the day was over. It happened this way: The eldest member of the group was wandering about, looking at the splendid walnut grove at the north side of the house, not 15 feet away, and here the ground seemed to her to be covered with the delicious nuts (they are much sweeter here than we get in the East), and being of a frugal, economical turn of mind, she debated how Bro. Elton could be so careless about gathering in so valuable a product. So she filled both pockets of her sweater and her two hands, and hurried in to scold the head of the family for his reckless farming. He laughed a sort of an insinuating laugh, and said, "Where did you get them, Sr. —?"

"Why, on the ground, under the trees."

"Well, which trees?"

"Why, over there where the trees are, of course."

"But, Sr. —, they are not my trees. They are Mr. Blank's trees."

Of course they had the laugh on her. He did not suppose they had sent away to Michigan to get a minister to come there to pilfer walnuts. Well, we did not hear the last of it until— Well, Bro. Elton, I will not mention the joke on you, but Sr. Woodward does not hear much about chestnuts or walnuts any more, hey? Bro. Elton.

Well, anyway, we find Bro. and Sr. Elton two after our own heart, and we had a most delightful visit with them.

Bro. Carroll Hatch and wife (Bro. Hatch is the eldest son of our much esteemed Bro. J. S. Hatch, now deceased) who live but a little ways from Bro. Elton's came down, or over, and shared the good visit with us. In the evening we all went to the home of Sr. Dresser, who lives in the town, and I spoke to fourteen who gathered there. I enjoyed meeting the different ones. Sr. Orem and her daughter, Wilma, from Manhattan, Kansas, were among them. They are in California for an indefinite time. We left them with an invitation to come and speak for them again, which we promised

to do. We staid at Bro. Elton's that night and tried to satisfy the male member's appetite for eggs. We also took a box of delicious walnut meats Sr. Elton had prepared for us, and each of us took a bag of nuts for future use from Bro. E's. own trees. If you want a good time, go to Bro. Elton's.

Sorrow has laid a very heavy hand on them. Three children lie in their little silent beds; her father was suddenly killed, and Bro. Elton had the terrible misfortune to lose his right hand; all of which has made a physical wreck of him: and still their hope and trust in God is strong, and they smile through their tears, thanking the dear Father for each other's love and waiting for the resurrection to meet all their loved ones.

Last Sunday, March 5th, we were so glad to have them, with six others, with us at Los Angeles. Always, on the first Sunday of the month, we have the communion service after the morning exercises. At this service 42 partook of the emblems. After this all went to Exposition Park (except two who did not find the way) for the splendid picnic dinner, then back to church for another service.

Much has been said of the good work being done by Sr. Woodward. Brethren, I do not want it understood in quite that way. I am only doing my little part of the work. It would count nothing unless the entire body were doing their part. The pastor can do nothing without the united effort of the church. The workers here are anxious to build up the Truth, and are all earnest, active, alive to the thought of doing good. All are present every Sunday, unless sickness prevents. One Sunday it rained so hard only fourteen got to the church and when we started home the roads were like rushing torrents, and some had hard work to get their machines home at all (but there is much more sunshine than rain here) and no company, or small excuse, keeps the people away from the service. No one shirks a duty, and with such workers and God's help the work cannot help but be a success.

A week ago, after the morning services, we went to Pasadena and had a fine meeting at Bro. Reid's home. Next Sunday the entire church will go to Pomona for an all day meeting with the brethren there, by invitation of Bro. Adamson and the brethren there.

We are anxiously looking for a dear sister from southern Illinois, who will be a permanent resident here, and which will add more to the body. We will tell you more of the happenings a little later.

Yours, helping in the work,

M. A. Woodward.

Work in Kansas and Oklahoma

Bro. W. L. Crowe has held meetings at various new points in Kansas and Oklahoma since Nov. 27th, and reports several baptisms, and Bible classes set in order, and in all places a few, who had never heard the faith before, have been spoiled for sects and for the serpent's lie and are now letting their light shine for the truth among their neighbors. Only by every member in the body working can the church grow. (John 15.)

He held two meetings in the poorest part of eastern Oklahoma, where most of the people were renters living in old log

houses and having old fashioned fire places, but truly a hospitable and Bible loving people. Most of them had nothing they could sell but wood, which sold for \$1 to \$1.50 a rick, generally in trade. One farmer told Bro. Crowe that he had tried to get a bank to take all his stock and cancel the mortgage they held on the stock, but the bank would not take them, so he was compelled to buy feed and keep them, in hopes of a market in the spring.

Can we wonder that while Bro. Crowe was out over \$30.00 in two trips down there that only \$3.60 was handed him in free will offerings? Do other members of the one body of Christ do their duty if they do not help send the light to these hungry and thirsty souls, many of whom said, almost in tears, "Nobody ever told us before of this glorious plan of the ages and of the only way to eternal life, and of the kingdom of God so near. We never understood what we read in the Bible before. How plain it now seems. You must come back when we raise a crop so we can help more financially, etc."

At a town in Kansas where he preached eleven discourses in a Christian church, when, by request, he took up the book of Revelation and showed why it was not preached in the sects, by running down to the last stage of the churches, Laodicea, neither cold nor hot, spewed out as a vomit, with Jesus standing at the door, on the outside, knocking—not to get into these factions to wallow in the vomit—but, knocking at the individual heart to come in and sup with him; and later when he identified Mystery Babylon and her harlot daughters in so-called Christendom, the audience shrank from 30 to 8, a sufficient answer as to why these warnings of Jesus to the churches are not preached. (2 Tim. 4.)

Eight or ten were convinced of the truths preached and will meet to study the Bible in subjects hereafter. A widow, receiving \$40 per month as telephone operator, with three children to support, gave him a dollar, and later, at the close of the meetings, threw two dollars more on the table. A banker and his son, who expressed deep interest, were there. The son threw a few nickles on the table and the banker (perhaps with a vision of the poor house staring him in the face) gave nothing—"And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all." (Luke 21:3; 20:47.)

Bro. Crowe is not engaged at any set salary, but desires to give his whole time to evangelistic work as long as sufficient funds come in to meet his expenses and family needs. He has had calls lately to do carpenter work at from \$6.00 to \$7.00 per day, but is willing to sacrifice all above family needs for this last gleaning work of the world's harvest, to strengthen the weak hands and to confirm the feeble knees of some wanderer, and to bring the joy of new-found truth to a few thirsty souls.

Within the time since Bro. Crowe began his evangelistic work, the treasurer has remitted Bro. Crowe \$100.00; \$50.00 each month, with a balance now in the treasury of \$34.75. We hope sufficient funds will come in to make him the usual remittance by March 15th. Bro. Crowe reports personal letters, containing checks from the following fellow-helpers in the

Lord: Peter Jeffrey, Ella and Jos. Gardiner, E. L. Koon, Lydia Mattnes, Johi Steadman and Grace Myers. The free will offerings at the meetings amounted in all to about \$17.00. To meet the balance of his traveling and family expenses Bro. Crowe found it necessary to draw on his own private funds.

We feel that there should be a sufficient number interested in sending out eye-opening truth, so that at least one evangelist can give his whole time to the gospel work in the state of Kansas, and to answer calls for preaching in other states.

If interested in this work send your offerings to Lether Alexander, Burlington, Kansas, Rt. 2.

TRACT FUND

Receipts

Sept. 1, 1921, Balance,	\$9.15
Feb. 17, 1922, Mrs. J. A. Garard,	2.00
Feb. 21, 1922, Mrs. M. A. Woodward,	.45
Feb. 21, 1922, Mrs. L. J. Sweet,	1.00

Total receipts, \$13.60

Expenditures

Sept. 21, 1921,	
1000, The Gospel the Power of God,	\$1.50
Feb. 1, 1922,	
2000, Everlasting Punishment,	3.00
Feb. 1, 1922,	
2000, The Reasons Why,	3.00
March 16, 1922,	
1000, Two Lives,	2.00

Total, \$9.50

Balance, Mar. 16, 1922, \$4.10

Report

Dear Bereans and Household of Faith:

They that feared the Lord spake often one to another and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.

On Sunday afternoon, Feb. 26, the people of the Church of God of Los Angeles autoed over to Pasadena, where service was held in the home of Bro. and Sr. Reid. The church in Los Angeles meet every Sunday at 10 o'clock for Sunday School, followed by preaching at 11 o'clock, and every first Sunday in the month is their usual all day meeting, basket dinner and social hour. So on Sunday, March 5th, they met at the chapel, discussed the Sunday School lesson, then followed the preaching service on Types and Antitypes by Sr. Woodward. It was a splendid sermon and much food for thought to those who love to study the types. It also showed Christ giving his life-blood upon the cruel cross of Calvary for the redemption of the human race. So in remembrance of this occasion all partook of the emblems of his broken body and shed blood. As oft as ye do this ye do show forth my death till I come

After singing all resorted to the beautiful Exposition Park for dinner, where ample provision is made for such occasions, and where anyone can choose to sit in the sun or under a large pepper tree and feed his face to its full content, with the variety as California can produce. There again we met our brethren from Santa Ana and

enjoyed another good visit. We noted the several states as well as towns represented at this gathering. There were In., Mich., Ohio, Kans., Okla., Nebr., and Iowa, and perhaps others. We were thankful to see all of the Los Angeles members present. A few days ago a family of four came nearly being extinguished by gas. But happily all have nearly recovered.

After dinner the good Samaritans got busy and concluded to cast a little sunbeam into the life of an elderly sister in Christ who is shut in by sickness by remembering her with a nice box of eats and a pleasant call. While there we learned she will have a birthday, March 14th, and will be 87 years of age. A good old age, isn't it? Now, there will be a post card shower for her from any who feel like responding to help brighten and cheer her loneliness. Her address is Mrs. Sarah Bucher, 1647 E. 47th St., Los Angeles, Calif.

After returning to the chapel we listened to a solo by Sr. Scroggs, which was much appreciated. Then while Bro. McLeod sang Nearer My God to Thee, Sr. Woodward pantomimed it. It was very impressive and solemn, causing one to pause and think of the depth of feeling one must experience to plead so earnestly to God, and ought to leave a lasting impression on our minds. Then followed a sermon on Angels. Among the remarks Sr. Woodward said she always wondered where and when her wings would sprout and grow, like we see in pictures? She is still wondering, as they haven't sprouted yet and the Bible doesn't say a thing about wings.

However, it does say angels are messengers and ministering spirits to the children of God. (Heb. 1:14; Matt. 18:10; Psa. 34:7; Isa. 63:7-10.) He shall give his angels charge over thee in all thy ways. However, it is a God given power and a comforting thought. So ended another all day service in good fellowship and service of the Lord. Next Sunday we plan on going over and having an all day meeting with the brethren at Pomona. O, blessed be God for that all-devouring love which sees good in all things. Some of these days the world will be giving the name: King of kings and Lord of lords to that blessed Christ of Calvary. We are drawing near to the day of God. The decisions of eternity are upon us. If I knew that Jesus would come today would I be satisfied with my life? The day of the Lord is not an uncertain object in the dim and distant future. It is near, even at the door. Watch and pray. Come, Lord Jesus, and come quickly.

Yours in hope,

May Moore,

Bartley, Nebraska.

Report from Blair, Nebraska

Dear Bro. Lindsay:

Bro. Austin arrived in Kennard, Fri. P. M., March 3rd, and spoke to a fair sized audience in the evening.

On account of Sr. Mary A. Johns, of Blair, being physically unable to attend these meetings, he came to Blair, Sat. P. M., and held a meeting at her home in the evening which was well attended.

Sunday morning he returned to Kennard for an all-day meeting. Many were present. Bro. and Sr. Arthur White drove up from Mennington, Bro. and Sr. Pete Adams from

Omaha, as well as the members of Blair and Kennard. We regret that Sr. Homer Wright of Kennard was not able to attend the meetings, as she is just recovering from a severe illness. Several families took lunch, which we enjoyed at the church after the morning Sunday School and sermon. Immediately after lunch Bro. Austin gave those present a very instructive Bible lesson.

Then at 2:30 we listened to another sermon, followed by a talk on the work of the General Conference. His evening talk was addressed to a larger audience, there being present many besides the members.

We are very thankful to have had Bro. Austin with us. We were much strengthened by the spiritual food he gave us, and hope that sometime in the future we may be able to hear him again.

He returned to Blair with us Sunday evening expecting to leave on the bus for Omaha early Monday morning, but on account of a bad cold and a marked hoarseness he decided to remain with us for a short rest.

He left this morning (Mar. 9) for Omaha, his health much improved by the rest.

Your sister in the work,

Mrs. Birdie Krogh.

The Sunday School.

By Alta King.

SECOND QUARTER

April 2—June 25, 1922

PROPHETS AND KINGS OF JUDAH ASA RELIES ON GOD

Lesson 1. April 2, 1922.

Lesson Text: 2 Chronicles 14:1-15.
2 Chron. 14:1-7.

Golden Text: Help us, O Jehovah our God; for we rely on thee.—2 Chron. 14:11.

Memory Verse: 2 Chron. 15:15.

For Study

Review: The year's studies began with the history of God's people, at the time the kingdom was divided under Rehoboam, son of Solomon. During this last quarter, we followed the northern ten-tribed kingdom of Israel from the time the ten tribes rebelled until the time of their dispersion. This quarter's lessons begin again with the reign of Rehoboam and trace the history of the southern two-tribed kingdom of Judah. As during the past quarter, our aim will be to see God revealed through his dealings with man, especially through his dealings with those people he has specifically chosen for that purpose.

Without doubt, many of the lessons concerning God, brought to us through our study of his dealings with Israel, will be brought to us again through our study of his dealings with Judah. These repetitions may seem tiresome, but let us remember that, though God has but few simple lessons to teach man, it takes centuries to put one of these lessons across into man's consciousness so that it stays from one generation to another. Over and over again history repeats itself, bringing the ever recurring picture of God's power and righteousness, of man's weakness and sinfulness, of God's hatred of sin and love of man, and of the need of man's repentance and humility; but even we, of this late day, with our advanced intelligence and education, fail to grasp fully this oft re-

peated picture. We need these repeated lessons to press in on our consciousness some of these simple, but fundamental truths.

This week's lesson, taken from 2 Chron. 14:1-15, concerns the reign of Asa, third king of Judah.

Read 2 Chron. 10; 11; 12; 13 to get the history of the reigns of Rehoboam and his son Abijah. Note the general character of these reigns and compare with what we found to be true of the early reigns in Israel.

Read 2 Chron. 14, then outline for yourself a brief survey of Asa's reign. Who was the judge of Asa's righteousness? Specify the works that manifested this righteousness. Specify the various ways in which the reign of Asa was blessed. What verses depict God's supremacy and at the same time man's activity in doing a part assigned to him? What was the basis of Asa's victory? Can it be truly said that God wills, for the time being and for special purposes, things that are contrary to his "will" that is to be carried out during all eternity? What three things does Paul say will never cease? This being true, what is the basis of God's "will" that will be carried during all eternity?

The story of Asa's reign is not complete without reading chapter 15. Bring out the influence of a good king and leader over the people. Will this principle have anything to do with the wonderful salvation work of Jesus' kingdom? What verses speak of the one eternal condition upon which God and rest may be found of man? What very brave, courageous thing did Asa do? Is the swift, sure execution of judgment spoken of in verse 13, for the general good of all, so long as people are under the law system of government? Will such judgment be rendered during Jesus' kingdom?

Scripture Reading: 2 Chron. 10; 11; 12; 13; 14; 15.

The Children's Lesson: Let your story emphasize Asa's work as a good king and the results to those under his care. Make reference, then, to Christ's kingdom on earth—how he, too, will forbid and punish evil in all the world, until the world is free from stealing, lying, cruelty and every form of wrong.

For Class

Discuss the connection between this quarter's lessons and last quarter's; also the general purpose of these lessons.

Discuss the history of the kingdom of Judah up to the reign of Asa.

Read and study together 2 Chron. 14 and 15. As much as possible let the questions and comments come from the class.

Ability to ask questions is a good test of one's ability to study.

"And I will come near to you to judgment; and I will be a swift witness against sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right and fear not me, saith the Lord of hosts."

"Build a little fence of trust

Around today;

Fill its space with loving work

And therein stay.

Peer not through the sheltering bowers

At tomorrow;

God will help thee bear what comes

Of joy or sorrow."

—Mary F. Butts.

General Conference of the Church of God

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NOTES BY THE SECRETARY

GENERAL OBSERVATIONS

Papers are being prepared for bringing into existence the National Bible Institution.

Every church to which the writer has presented the aims and efforts of the General Conference and its authorized National Bible Institution, in Texas, Arkansas and Nebraska has given approval of said aims by a large majority of their membership present. A few have reserved their judgment. None have opposed.

At almost every place earnest, active souls have urged the necessity of more thorough church organization, in harmony with Scriptural instructions. Church after church exists without any order and without recognized head or leadership. The result is that there is little or no regular church activity, or aim. The church strength gradually weakens—both materially and spiritually. In some instances some are anxious to do, but know not how to proceed. These anxious ones of such churches particularly see in the General Conference aims a ray of hope.

A Bible Training School

A BIBLE TRAINING SCHOOL to aid such as choose to devote life to the teaching of the gospel, appeals to many. All agree that they would hesitate to call in an untrained person for dental or surgical work—be that untrained person ever so earnest and upright in character. And numbers equally judge that the public ought not to be invited in to be practiced upon by an untrained, or unqualified persons, even though such persons do very properly aspire to the much better profession of preaching the gospel.

The suggestion for providing HOME opportunities for such as feel the need or desirability of a degree of cooperation with others in physical and spiritual aid, and for mutual advantage, has brought forth no little approval. The writer hopes that this feature of the aim may soon be made practical and advantageous.

The establishment of the National Bible Institution means that an immense amount of labor will be opportune immediately. It is hoped that the Board will soon be able to announce plans for the immediate future.

Whatever form these plans take, there will be opportunity for all to contribute to the success of the work according to individual judgment.

FIELD NOTES

Arkansas

The churches at Driggs, Waveland, Havana and Chisomville were, by invitation, visited between Jan. 29 and Feb. 12. As at other places, the General Conference aims were presented to each of these churches, and while the membership were considering these things, evangelistic services were held for 2 or 3 evenings; and, where convenience permitted, Bible studies, or addresses to the church, were announced for mid-day.

Each phase of the work assigned to the National Bible Institution found hearty supporters.

At Waveland, following the afternoon service of Sunday, Feb. 5, two young ladies were baptized—Bro. J. W. Smallwood, officiating.

At Havana, Miss Toka Henry, seeking acceptance for the service of the Lord, obeyed in baptism, Feb. 9.

Nebraska

Appointments at Omaha, Avery, Moorefield, Holbrook, Palmer, Kennard and Blair were filled from Feb. 15 to Mar. 5. Here, as in Ark., and Tex., the people in general gave hearty approval of the aims and purposes set forth in the written Declaration of Understanding, and the following order of procedure.

A few preferred to delay approval, wishing to better comprehend the work.

A COMMITTEE TO HEAR AND JUDGE COMPLAINTS

(See 1 Cor. 6)

No little harm has been done the cause for which the Church of God stands, by the persistent circulation of complaints of immoral or habitual unchristian conduct, by some of our ministry. This injury is not alone to the church. It is equally serious in its effects upon the ones against whom the complaints are made—providing the charges are wrong, or are magnified. To correct this condition, for the good of the cause, has been one of the first labors of this General Conference effort. Owing to the distances separating, and the slowness of some replies by mail, the preparation to Scripturally proceed with this matter has been greatly delayed. The Conference President announces the names of five of a committee appointed for this work. He wishes to appoint two more, as soon as possible. The five already appointed are: Brethren John Cross, chairman, Oregon, Ill., Dr. J. M. Prime, chairman of Western division, Omaha, Neb., H. S. Hunt, Clarksville, Ia., E. Moran, Clinton, Ia., and F. M. McCrory, Plymouth, Ind.

The responsibilities resting upon this committee are very heavy. These brethren have consented to consider complaints of wrong conduct laid against the ministry of this Church of God. (Carefully re-read 1 Cor. 6:1-11 again.) They will endeavor to proceed without personal prejudice to hear and consider complaints that may be put into their hands against our ministry. Should the complaints prove to arise from misunderstanding or from personal ill-will, they will endeavor to protect the one charged, to correct the complaint, and thus remove from the Cause and from the individual, those evil effects that would otherwise follow. Should the complaints be properly founded, and misconduct of the ministry be established, theirs will be the responsibility of laboring to secure proper Scriptural and Christian rectification; or, failing in this, to give notice to the church of the existence of such unrectified wrong, when the church can be governed accordingly. Thus, again, the Cause should be protected, and also the name of the innocent.

The writer is informed that this committee will soon announce through these columns their plans for procedure.

Will not one and all of the church, prompted by Christian love and a spirit of true service, aid this committee in protecting the right, and correcting the wrong along these lines? Please do.

THE man who is an optimist is usually a success, for his mind is never worrying about the reasons why a thing cannot be done. He doesn't think that way.—Sel.

SEARCH others for their virtues—thyself for thy vices.—Sel.

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Do not order more than a pound. The postage on a pound is 8c. Send all orders to S. J. Lindsay, Oregon, Illinois.

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and may be had as follows: 50 Leaflets for one year, \$5.00 25 Leaflets for one year, 2.00 15 Leaflets for one year, 2.00 Fractional parts of a year at the same rate.

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- Pine Woods Bible Class, \$1.00. Student's Text Book, .45. Destiny of Russia and Signs of the Times; also Revelation Made Easy to Understand, 25c each, or 2 for 45c. Prophetic Word now Being Fulfilled, 6 for 25c. All orders sent either to my mother, Mrs. W. H. Wilson, or to me, will be thankfully received and given prompt attention. Jessie M. Wilson, 625 Long Ave., Austin Sta., Chicago, Illinois. Can You Believe? H. V. Reed, 6 for 10c.

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LAST DAY CONDITIONS

HE (Paul) willeth them to continue steadfast in the truth.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. (2 Thess. 2:1-3.)

Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. (Eph. 5:6.)

Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. (1 Tim. 4:1.)

And he shall speak great words against the Most High: and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time. (Dan. 7:25.)

So let us live soberly, righteously, and godly in this present world: looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ.

Your sister in the faith, Lucy B. Hendricks.

Bro. Lindsay:

I never could quite understand what awful things Job's three friends said that caused God's wrath to be kindled against them. I wish Bro. Eychaner would write an article about it: he wrote such a good article about the young man with the measuring line in his hand. I never knew what it meant before. I'm sure he can write something to help me to understand Job better.

Lillie H. Willis.

NONE but the well-bred man knows how to confess a fault, or acknowledge himself in an error.--Sel.

THERE is much difference between imitating a good man and counterfeiting him.--Sel.

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, March 28, 1922

Number 26.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

NAN AND HER MONEY

THE wide, wide prairie was the home of Nan Doble. I do not mean that she lived out of doors all the time; but she did almost.

Now don't laugh at Nan when I tell you she was almost as black as a little Indian. She gained the tan in a good cause. She was one of those restless little mortals who always want to do something. And as sister Sarah helped mamma in the house, Nan thought she ought to help papa in the field.

"I'll be your boy," she said to him one morning.

"Very well. Come and drop corn, and I'll give you five cents a row."

"Will you?" cried Nan, dancing for joy. "I'll buy some flower seeds, then. And I'll plant them all around the house, so mamma can see flowers from every window."

Papa thought Nan would soon tire of her bargain. But she was resolute and persevering as well as restless, and the cents began to count up. When she had one hundred her father took them and gave her a dollar bill. This she laid carefully between the leaves of her Bible, where she could see that it was safe when she read her morning verse.

The rows were rather short, but there happened to be a great many of them. Nan thought the shape of the field just perfect; for it soon enabled her to change her cents for another bill. This also was placed in her Bible.

Now she began to make out a list of seeds. Quite an undertaking for little Nan; but she wanted to do it herself, so declined all offers of help from Sarah. She worked over it for weeks. Every day she would think of something new; and the list being already of sufficient length, she was obliged to rewrite it quite often.

All the while the cents were collecting; for after several fields of corn were planted, Nan was ready to help with other things. She loved dearly to work with papa, never caring a bit if her face did grow browner, and browner.

Stores were not very plentiful on the prairie, so Nan had to wait for her flower seeds until papa could get time to go to the next village.

He was going next week; but alas for poor Nan! He was taken sick, and was unable to leave his bed when the time came. Nan could do without flower seeds, but

Be Kind

BE kind to thy father, for when thou wast young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thine innocent glee.
Be kind to thy father, for now he is old,
His locks intermingle with gray,
His footsteps are feeble, once fearless and bold,
Thy father is passing away.

Be kind to thy mother, for, lo! on her brow
May traces of sorrow be seen,
Oh, well may'st thou cherish and comfort her now,
For loving and kind hath she been.
Remember thy mother, for thee will she pray,
As long as God giveth her breath;
With accents of kindness then cheer her lone way,
E'en to the dark valley of death.

Be kind to thy brother, his heart will have dearth,
If the smile of thy love be withdrawn,
The flowers of feeling will fade at their birth;
If the dew of affection is gone.
Be kind to thy brother, wherever you are,
The love of a brother shall be
An ornament purer and richer by far,
Than pearls from the depths of the sea.

Be kind to thy sister, not many may know
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown,
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.—Sel.

she thought she couldn't do without papa. All her spare time was spent in planning what she could do for him with her money.

If she could only go to the store, she was sure she could find something to make him well. At last a neighbor gave her the desired opportunity, and she went to her little Bible for her precious five dollars. She was ready to spend all of it if necessary.

As she opened it, her eye fell upon this verse, "Ask and it shall be given unto you." All the way she was very quiet thinking of these words. She wondered if God would give her just the right thing for papa, if she asked him.

More than one earnest little prayer arose from Nan's heart ere she reached the struggling village.

Entering the store, she held out her money, saying, "Can I buy anything to make papa well for this, Mr. Lincoln?"

"What do you want, Nan?"
"Have you any medicine or anything for sick folks?"

"We don't deal in such things exactly. But—let me see! Won't lemons do? I have a few, and lemonade is a nice, cool drink."

"O yes, I remember now! I heard papa say something about lemons; only he did-

n't know where he could get any."

"Well, I hadn't any yesterday, and very likely I sha'n't tomorrow. Want a dozen?"

"I'll take two dozen, if I have money enough," and Nan held out the bills again.

Mr. Lincoln laughed. "Five dollars will more than buy all the lemons in the store. I'll take one dollar for the two dozen. Anything more?"

"Not unless I can buy something more for papa," answered Nan, looking anxiously at the money in her hand.

"Nothing for yourself—no candy?"

"Not today," replied the sober little girl, who, by the way, was a great lover of candy. "Perhaps papa will want something else."

"Nan was well paid when she heard her father say, "Just what I wanted! I didn't expect any, for Mr. Lincoln seldom keeps them."

"I think God sent them there just the right time for you, papa."

"Yes, and I think he sent my Nan there today with her loving heart, also."

—Laurie Loring.

"HOW IT FEELS TO DIE" REMAINS A SECRET

WHAT does it feel like to die? This question aroused intense curiosity in Thure B. Wagelius, chemist and psychic investigator of Brooklyn, N. Y.

A daring scheme to peek behind the mysterious curtain of death occurred to him.

Locked in his laboratory, Wagelius rigged up an apparatus that dripped an anaesthetic drug into an inhaler attached to his nostrils.

This had an automatic regulator. Each successive experiment, Wagelius went one drop of drug nearer to death.

Then, coming out of his stupor, he wrote down his experiences.

"I am on the verge of discovering the great secret of the hereafter," he told friends.

Finally the drug carried him beyond the curtain, showed him what lies after death. But death is a one-way door. No one will ever know what Wagelius discovered. He has been buried.

The mystery of death has been a matter of deep thought by every person that ever lived. Haller, great philosopher and physician, watched his pulse on his death-bed, hoping to be able to speak a message an instant after death claimed him. His last words were, "My friend, the artery ceases to beat." His voice was stilled before he could impart the secret of the beyond.

Harvey, discoverer of the circulation of the blood, also kept a close watch on his pulse when he was dying in 1657. He knew the exact instant he died, but was unable to get a message back to the doctors grouped about him.

Why do men fear death, yet yield without dread to its twin-brother, sleep?

Probably because they go to sleep with a conviction that they are certain to awaken in the morning, while death closes the door on mortal consciousness and opens the way into the unknown.

People have an instinctive fear of what they do not understand. The savage is terrified at the explorer who can remove his glass eye. Explain the glass eye to the savage and he loses his fear.

Our ancestors of 500 years ago would die of fright if they could come to life and see our movies, electric lights and flying machines.

We, too, would be terrified if we could

look into the future 500 years, or beyond the grave. Progress is slow because the human brain cannot stand too rapid a change.—Cleveland, Ohio, Post.

Dear Bro. Lindsay:

I send a clipping taken from the Cleveland, Ohio, Press. I think it worthy of a place in the R. H. It shows how blind men are who are well educated in the wisdom that is foolishness to God. The following Scripture will apply to such: "O fools, and slow of heart to believe all that the prophets have spoken." Those who believe the Scriptures have a clear conception of the scene behind the veil. A knowledge of God's purpose in creating the earth and

man will teach all that when pulsation ceases thoughts cease. The prophets have written, When man's breath goeth forth, he returneth to his earth; in that very day his thoughts perish. (Psa. 146:4.) Again, The living know that they shall die: but the dead know not anything, for the memory of them is forgotten. In death there is no remembrance of anything. (Ecc. 9:5, 6, 10.) The persons mentioned in this clipping were highly educated in worldly wisdom. This life is but a span. The future life is immeasurable. Jesus said, Because I live ye shall live also. Further comment seems useless.

Your brother in the hope of eternal life,
D. C. Robison.

IMMORTALITY

A Paper Read Before St. John's Bible Class
of
GRACE M. E. CHURCH,
Gallipolis, Ohio, February 7, 1922,
by
Laurence M. Howell

(Continued from last week)

We have intimated that man and animals have the same breath, the same spirit, yet we do it on the authority of God's word. We quote Eccl. 3:18-20. "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; they have all one breath; so that a man hath no preeminence above a beast.— All go unto one place; all are of dust, and all turn to dust again." We find from the above scripture that man and the lower animals both have the same breath. "Breath" in this passage is from the Hebrew "ruach," from which "spirit" is translated in Eccl. 12:7, and before quoted. "Young's Concordance" defines "breath" in our last quotation on beasts as air, wind, spirit. Hence "spirit" and "breath" in the two chapters just quoted from are used synonymously, interchangeably, and man and beast return to dust alike.

Yet, in the face of all the evidence so far submitted, we surmise that there be some who still believe that the dead saints are gathered around the heavenly throne praising God. Friends, if this be true, we should like to believe it, as we once did. But what say the scriptures, our professed rule of faith, as the truth of the supposition? We now quote successively Eccl. 9:5, 6, 9; Psa. 146:4; 6:5; 105:17. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward: for the memory of them is forgotten. Also their love and their hatred and their envy is now perished." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." David said of God, "In death there is no remembrance of thee." "The dead praise not the Lord, neither any that go down into silence." No, the dead are not now praising God; neither are they writhing in the painted agony of hell torments, but merely resting, waiting in the silence of the tomb or grave for the coming of the life giver, our Lord and Savior.

By this time some may conclude that we have painted a gloomy picture and wonder if we believe in immortality at all. We answer that we do most earnestly believe in it, and shall now try to set forth God's appointed way as revealed in the scriptures. Because of sin man was sentenced to death and a return to dust. Except for a redemption from this state of death, this present mortal life would end all, and we should forever remain in the death state. But God in his mercy and goodness has provided a way of redemption. The first promise of man's coming redeemer is given in Gen. 3:15, where

God after pronouncing a curse on the serpent for deceiving Eve said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Still this promise was very vague and may not have been understood for centuries afterward. The coming redeemer must have been revealed by God to Job, for we read in Job 19:25-27, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy the body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another." David also understood that he should not always remain under the power of death, for he says in Psa. 17:15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Again the coming release from death is promised by God to Israel in Hosea 13:14. "I will ransom them from the power of the grave; I will redeem them from death. O, death, I will be thy plagues; O, grave, I will be thy destruction." It is in the prophecies of Isaiah and Zechariah that the promises of the world's coming Savior and King are given so clearly and forcibly as to be unmistakable to observing students of scripture. In God's due time he sent his only begotten Son into the world to redeem it from its lost condition. Jesus grew up to manhood, completed his ministry, and finally came to the cross of Calvary. He was subject to the temptations that are ours. "He was tempted in all points like as we are, yet without sin." He completely fulfilled God's law and by virtue of this merited life. Adam and his posterity because of sin merited nothing but death. Except they be ransomed from it, they must forever remain in death. To redeem them from death a perfect, sinless man must be offered up as a ransom or corresponding price, to satisfy the justice of God. Christ paid this price in his death on the cross. Hence we read in 1 John 4:10, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Also in 1 Tim. 2:5-6, "For there is one God, and one mediator between God and man, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time."

Up to this point we have followed our study to where Jesus died on the cross. He was buried, and with him seemed to be buried the hopes of his disciples. Although on the way up to Jerusalem for his triumphal entry he had told the twelve disciples privately that he should be condemned to death; although he had told them that he should be crucified, and rise again the third day, they seemed not to believe him. Finally on the third day he did arise from the tomb, as promised, in his immortal, glorified body.

Having previously found that immortality is not a part of man's natural outfit, that neither righteous nor wicked possess it now, we come to the point of when it is received and the righteous rewarded. We answer, not at death, but at the resurrection, at the personal second coming of Christ to earth again.

We now submit our proof. It seems to us that to all observing students 1 Cor. 15 should be sufficient evidence. The whole burden of Paul's thought in this chapter is to show the necessity of a resurrection if there is to be any future life at all. We now quote portions of the chapter. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if

Christ be not risen, then is our preaching vain, and your faith is also vain." "For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ are perished." Friends, Christ had no immortality until his resurrection. Had he been immortal he could not have died, for immortal means undying, imperishable. To say that he did not actually die makes his crucifixion on the cross a mere sham; it amounts to saying that no ransom has been given for fallen man, and that this life ends all existence for humanity. Paul makes it emphatic that Christ's resurrection and our resurrection are inter-dependent; that as Christ's immortality was dependent upon a resurrection, so ours is equally dependent upon it. We now further quote. "But now is Christ risen from the dead, and become the firstfruits of them that slept." Col. 1:18 puts it, he was "the firstborn from the dead." "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming." "Behold, I show you a mystery, We shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Notice here that immortality is not a present possession, or put on at death, but is to be put on at the resurrection and the coming of Christ to judge the world. This is very important to know. But, says one, Christ merely comes to each of us at death. Believe it not, for Paul makes it as plain as language can make it that the coming of the Lord to reward his saints is coincident with the raising of the dead. We quote 1 Thess. 4: 16-17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." If any take the position of Hymeneas and Philetus in 2 Tim. 2:17-18 that the resurrection is past already (and condemned by Paul as overthrowing the faith of some), let us remind you that there is no record in all history of any living saints being caught away with the risen saints, as Paul says shall be the case at the resurrection. But some may say that Paul was mistaken in some of his teachings concerning the resurrection and time of reward. We cannot accept the theory that the one who is honored as the greatest of all the apostles would be permitted by God to write correctly on other questions, but blunder on this most important subject. Furthermore we have other proofs to corroborate Paul. As to the resurrection, Isa. 26:19 says, of Israel, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." Listen to what Christ says in Luke 14:13-14. "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Listen further to the words of Jesus in Matt. 16:27. "For the son of man shall come in the glory of the Father with his angels: and then he shall reward every man according to his works." Can evidence be plainer than passages just quoted? Can men honestly accept the Bible and reject these statements of plain scripture?

In Romans Paul also brings out the thought that immortality and eternal life are something to be sought for. In Rom. 2:6-7 he says of God, "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Friends, in all candor, if we now possess an immortal soul and do not really die, as many teach, why seek for something we already possess? How can we seek for immortality and eternal life if we possess it now inherently? The Bible fact is that we do not possess it, but it is a free gift of God. Rom. 6:23 says, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." 2 Tim. 1:10 says Christ hath brought life and immortality to light through the gospel. It is possessed now by no man, save Christ alone. It is the free gift of God and can be obtained only on condition of our believing and obeying the gospel.

Now we realize that those who differ from our position,

who believe in inherent immortality, who teach that death is but an immediate transition to heaven or hell torments, have certain scriptures they will cite, endeavoring to sustain their teachings. These we will now consider.

First we shall take up the transfiguration scene as recorded in Matt. 17:1-9. In this narrative Jesus is spoken of as talking to Moses and Elias in the presence of Peter, James and John, in the mountain. This is therefore considered by some as positive proof that Moses and Elias were at this time alive, and appeared from heaven at the transfiguration. But listen to the words of Jesus to these three disciples as they came down from the mountain. "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the son of man be risen again from the dead." Do not forget the definition of vision as earlier given in our paper. This was not an actual present occurrence, but a vision to the three disciples, as Jesus himself said, and in it they were enabled to see or foresee Moses and Elias talking with Christ in his kingdom when it shall finally be established, and they shall be raised to immortality.

Next we consider the parable of the rich man and Lazarus, recorded in Luke 16:19-31. We now insist that all remember the meaning of parable as we quoted it from Webster. Jesus explained most of his parables to his disciples, but this one he did not explain. The careful student of parables will observe that the thing said is never the thing meant. For instance in the parable of the tares as explained by Jesus to his disciples in Matt. 13:37-42. The sower is the Son of man; the field is the world; the good seed are the children of the kingdom; the reapers are the angels, and so forth. So also in the parable of the rich man and Lazarus the things said are not meant, but are used to represent something else. Now in the light of these facts let us study the parable carefully. The rich man is represented as dressed in purple and fine linen and faring sumptuously, but finally dies and is tormented in the flames of hell. Lazarus, who is represented as a beggar full of sores and asking for the crumbs from the rich man's table, finally dies and is carried into Abraham's bosom. Now in this case a parable, which is but a fictitious narrative, according to Webster and Jesus himself, is supposed by many to be positive proof that at death we pass at once into the bliss of heaven or into hell torments. You remember the state of the dead as before proved by plain scriptures. You also know that to take this parable as literal statement of fact flatly contradicts scriptures before given, and hence must make the Bible false. There is no escape from this conclusion if we take the parable literally. But, my friends, this parable rightly understood, can be interpreted so as to harmonize the scriptures, and thus retain our confidence in them. The Jewish nation had been God's chosen people. From it had come all the holy prophets, and God's special favor had been poured out on this people for centuries so long as they trusted and obeyed him. The rich man as described very reasonably represents the Jewish people. The time came when they rejected the promised Messiah, and God cast them off as not considering themselves worthy of life, and turned to the Gentiles to take out a people for his name. At this time the Jewish people died to their former condition of favor with God. Now a few thoughts as to the torments pictured. One only needs to be a student of history to know of the persecutions, the massacres, yea, the literal torments that have since come upon the Jewish people in various countries, and especially in Russia. The rich man is represented as having five brethren, whom he wants warned, that they may not come into this same place of torments suffered by him. We know that at the birth of Christ only two tribes, Judah and Benjamin, were then intact. The ten tribes had long been dispersed and lost to the world. With the two existing tribes representing the rich man, in the same ratio the ten lost tribes would represent the five brethren. That the rich man and his five brethren really represent the twelve tribes of Israel is obvious from the reply made by Abraham to the rich man's plea to warn his brethren. We now quote the last three verses of the parable. "Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

(To be continued)

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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Editorials and Church News.

Word just received from Bro. F. V. Blakely, Grand Rapids, Mich., reports that he has been sick abed with the flu since returning home from the business meeting at Oregon, Ill. As Bro. Conner, his traveling companion on that occasion, was likewise sick under the same symptoms possibly their case needs investigation.

Bro. D. C. Robison, Salem, Ohio, has published a little tract in answer to the Pastor Russell subject just now, "Millions Now Living Will Never See Death." Send to him and get some of them.

Sister (Mrs.) Orpha Sanford, 193 Spruce St., Aurora, Ill., was selected at the last National Berean Society meeting to take charge of all charities in connection with that work and since the labors of the shop have piled up so much on us, we have asked her to take charge of that department of our work for us to save us that much extra work. We believe the ends will be better served in this way. Therefore, those who may have money to give for the aid of needy ones among us will do us a favor and get quicker results if they will send it directly to her. Those who are really needy will also be served more promptly by addressing her and not this office.

Please take notice of this and save us some work.

The Illinois Bible School will begin this year on Sunday, Aug. 6th and continue up to Wednesday noon, Aug. 16th. This will give time for the General Conference, if they so choose, before the opening of the state conference of the 17th. We make this preliminary announcement so that you may help us to advertise. Those who plan to come would do well to notify us so that lodging may be prepared for all. A fuller announcement is in preparation.

Our daughter, Mrs. C. V. Mattison, who used to be on our force in the shop, has taken up regular duty with us again. Bro. Paul Johnson is to try his hand in the job department. It is our plan to specialize on job work now that we are located down town; therefore we ask brethren who have that kind of work to be done to please help us out by sending it to us. We will make our work satisfactory.

Bro. F. L. Austin called on us Tues., Mar. 21, to consult with us on date for General Conference. He will be heard from later.

We expect to be away much through April conducting meetings but after that we do not expect to do much protracted work. After May 1st we will have the 2nd and fourth Sundays in each month that we can use in service at points where we can leave the office on Saturday and return Monday.

Sister Curdella Gray, of Lanark, Ill., is returning home from a winter's stay in California. She says, "The sunny climate of California is wonderful, but it is not home for me." To this we would add that after two winters as mild as we have had them in northern Illinois, we have about concluded to advertise in both California and Louisiana showing the advantages of our locality as a winter resort. Come and try it once, friends.

Our friends who have visited our Illinois Bible school and conference and who like Oregon pretty well will find something of interest in the American magazine of April.

Etc.

WE remember some time ago reading what we then thought to be quite a clever article with regard to criticism. It ran like this:

"There lived in a small town, having only one church, a man who professed himself to be a skeptic on all things religious. He took especial delight in criticising the members of the church unmercifully. At last he determined to move away to another place and, meeting the pastor on the street one day, said to him:

"I presume you're glad I'm going away for I realize that my criticisms on the evil conduct of your members must have been very annoying to you."

"Whereupon the pastor replied, 'Quite the contrary, sir. You see you have been quite like a faithful shepherd dog,—no part of the flock yourself, yet you have seen to it without compensation that the members of my flock should not stray. As

soon as one got into the by-way, your bark was heard, and the return to the flock was the result."

We have had occasion lately to recall that story to our mind. It sounds good at first, but giving it more thought and, having been raised on the farm, we have known some dogs to overdo their usefulness. In such cases a sharp reprimand or a stick flung at the dog would abate a nuisance that sometimes grows out of an otherwise good thing. Herein the story is weak in that you can control the dog; but with a habitual critic it is otherwise.

In this connection an old adage comes to mind. It is this: "You'll find the clubs in the tree where the best apples grow." This is true as we know from experience, yet in our case we were careful not to leave the clubs in the tree for fear of what father might do, since it was his idea that a clubbed tree does not last long.

There is a healthful criticism. To be so, it must be administered in love for the one criticised and it must be done with good judgment. It is easy to detect the "ax-to-grind spirit in criticism and such never does good. So often those who take it upon themselves to criticise are among the least worthy to do that service.

S. J. Lindsay.

REMITTANCES

Arthur Spurgeon; Martha Bristow; Mrs. Wm. Laning; L. M. Howell; J. E. Boyer; Albert Finney; T. H. Wilson; B. Shelley; Mrs. C. N. Tyhurst; Chas. Lindsay; Vernon Lansbery; F. F. Upton; Mrs. Louisa Bradley; Glenn Birkey.

EMERGENCY FUND

Donated, \$5.00

Baptisms.

Brother Russell Kirkley was baptized at South Bend, Sunday, Mar. 5. He has been contemplating this step for some time, and we are glad to welcome him into the household of faith as a member of the South Bend church where he was received at the evening service. May the blessings of heaven and the good fellowship of the church help him along the uneven way of life in his efforts to be a part of that body of believers who shall be worthy of the High Calling.

Obituary.

William D. Spurgeon.

William D. Spurgeon was born Oct. 31, 1871, in Rush County, Ind. He was the son of Samuel and Martha Spurgeon and came to Clinton County when he was twelve years old, and where he has lived ever since.

He was married to Elizabeth Huffer Feb. 9, 1899, and became the father of four children, two of whom, Samuel and Byron, preceded him in death.

He heard the gospel and yielded obedience in baptism, Nov. 11, 1918, and united with the Hillisburg Church of God. Bro. Spurgeon's life, as a Christian, has been consistent with the teachings of God's rev-

elation. He realized the weakness of the flesh and leaned upon the strength of His Savior with that full confidence, trust and hope that is born of a spiritual understanding of the things of God. He fell asleep in Jesus in the full expectation of the soon coming of Christ in the power of His glory, to raise the dead and change the living saints, and establish His kingdom of peace and righteousness upon the earth.

He has been afflicted for thirteen years with tuberculosis. In the first attack lasting over two years, he lost one of his limbs. In this crippled condition he was relieved to a very considerable degree till about four years ago when the disease made inroads upon his health and ended in his death, Mar. 12, 1922. He was aged 50 years, 4 months and 11 days.

He leaves his beloved wife, two daughters, Blanche and Faye, one brother, Charles, one sister, Mrs. Jennie Huffer, and his step-father, John Williams, to lament his death.

Funeral services were held from the Church of God at Hillisburg, Wednesday, March 15, conducted by D. E. VanVactor, and burial was made in the Michigantown cemetery where our brother rests till the coming of the Lord to gather His church from among the dead and living.

John Elliott.

son of William and Malinda Elliott, was born in Champaign County, Ill., Oct. 23, 1841, and died at his home in Clark County, Ill., March 7, 1922, at the age of 80 years, 5 months and 15 days.

He enlisted in the U. S. army, Sept. 15, 1861, at the age of 19 years, to serve his country 3 years, or during the period of the war. He was promoted to corporal, March 20, 1864, previous to which time he had served as a private with credit to himself and the cause.

He was in action at New Madrid, March 13, 1862, and Island No. 10; was in the siege of Corinth and Vicksburg, Miss., and was in the battle of Jonesboro, Ga., Sept. 1864. He was honorably discharged in Nov. 1864, at Chattanooga, Tenn.

On Oct. 10, 1867 he was united in marriage with Rhoanna Partlow, to which union six children were born, four of whom: James N., of San Antonio, Tex., William, of Anapolis, Ill., Jennie L. Baker, of Martinsville, Ill., and Tina R. Lingafetta, of Anapolis, Ill., are still living, two daughters having preceded him in death.

In 1889 Bro. Elliott accepted the gospel of Christ and became a member of the Church of God of the Abrahamic faith. He was firm in his faith in the resurrection from the dead to a life of immortality, and fell asleep in full assurance of that lively hope.

Bro. Elliott was one of the most kindly and cheerful men we have ever met. In his home hospitality was a living thing, the atmosphere always seemed to be charged with a welcome which appeared to put everyone who entered at ease and comfort. He was a kind and affectionate husband and father, and his dear companion, with whom he lived for so many years, sharing each others joys and sorrows, united in faith and hope, is now left to continue her labors for a little while longer, and we pray that the blessings of our Father may sustain and comfort her.

Appropriate services were held in the

Zoar church house after which we laid him to rest in the Partlow cemetery to await our coming Lord.

L. E. Conner.

Notices.

Song Books

"Songs of Truth and Hymnal of Glory," is a book containing a choice selection of the most attractive and suitable religious songs for all occasions on the market. This book contains some old songs known by everybody and cherished by our fathers and mothers. It also contains many of the up to date popular and attractive hymns sung in all churches, such as "Since Jesus Came into My Heart," and "The Home of the Soul." The book is especially printed for use by all denominations, containing one hundred and sixty-six songs, most all of which are set to music, is attractive and neatly bound, with title letters in gold on front cover.

Price of single copy, postpaid, 35c. Per dozen, \$4.00.

Send orders to Advocate Publishing House, Stanberry, Mo.

Reports.

Report of Meetings

The church at Avery, Nebraska has greatly enjoyed three meetings, all of which, although short, were fruitful of good things. The first was two sermons by Bro. Drinkard, followed in a few days by Bro. Austin. A few weeks later Bro. Williams, having been called to Moorefield, Nebraska, to conduct the funeral of a Sister, stopped on his way home to give us two sermons. We have learned the lesson at Avery that to prevent growing lopsided in knowledge and action is to be willing to respectfully consider all angles of God's plan of salvation as presented by various brethren and being willing to give them full credit for presenting their views in a conscientious and faithful manner. We believe that an attitude of persistent emphasis on any phase of the plan of salvation which we may have held for perhaps a long time, and without a willing disposition to hear or consider other viewpoints will have a tendency to make us Pharisaical (Separatists) and void of Christian love. Perhaps the Father knows it is best for no one of us to have all the truth that we may be humble and have charity toward others. We have thought for some time that the church is on the threshold of the unfolding of truths not clearly revealed heretofore. God has revealed to the church many mysteries, but we shall not be surprised if he in his wisdom has many more yet to be made known. No man can fathom the depth of the love of God. His chastening rod may sometimes be severe but divine love shines through it all when we have learned the lesson intended for us. The mystery of evil in the world is one to me, but little understood by even our own people. We all at some time in our Christian career or perhaps even now entertain notions which cast a shadow upon God's righteousness, but he stands silently in the background with a great forgiving heart, for

he knows how really frail we are. Some day he shall step forward and his infinite love for the human family shall melt a heart of stone.

J. E. Hammond.

THE LORD PRESERVES JOASH

Lesson 2. April 9, 1922.

Lesson Text: 2 Chron. 23.

2 Chron. 23:1-7.

Golden Text: Jehovah preserveth all them that love him.—Psa. 145:20.

Memory Verses: Psa. 145:20, 21.

For Study

Review: Last week's lesson concerned the reign of Asa, third king of Judah. His reign, especially during the first part, was good. During the last part he showed some weakness. Read 2 Chron. 16.

Between Asa's reign and the events of this week's lesson, there is a long period of time which may be divided into four periods.

1. Jehosaphat, son of Asa; a long, prosperous reign. (See 2 Chron. 17; 18; 19; 20.) However, during the latter part of his reign, he, too, erred. (See 2 Chron. 20:35-37.)

2. Jehoram, son of Jehosaphat, married to Athaliah, daughter of Ahab, king of Israel. A short and wicked reign on a par with weak Ahab's reign in Israel, without doubt largely because of his yielding to his wife's influence. (See 2 Chron. 21.)

3. Ahaziah, son of Jehoram. Also a short and wicked reign due to the same woman's influence.

4. The reign of Athaliah, after she had slain (as she supposed), all the heirs to the throne of David. (2 Chron. 22:10-12.)

This week's lesson shows God's power and his faithfulness to his promise to David that the throne should be given to him and his seed forever, which means, of course, that the government should never pass into the hands of another family. Why should Athaliah desire to kill all heirs to David's throne, even to killing her own grandchildren? What age-old human traits did she manifest? Do we have need of guarding against these traits, even though we do not show them to the extent that she did? Did the disciples? Paul, in Rom. 13:3, gives a valuable hint as to how we may restrain these natural instincts for high standing and leadership, and, at the same time, perform our full part in our common work. Imagine the character of Athaliah's reign. How do you suppose the boy, Joash, was being trained in the meantime? His care-takers were Jehosabeth, daughter of Jehoram, and therefore sister of Ahaziah, and her husband, the priest, Jehoiada.

2 Chron. 23:1-16 gives us the story of Jehoiada's well laid plans to place again David's heir on his throne.

Read the account. What evidence that here, again, as we have found before, God had faithful ones even when the nation as a whole was unfaithful. Did he have the number he needed for his purpose? Is the knowledge of such facts, in God's dealing with the nation of Israel, conducive to pessimism or optimism?

Even though ignorance of God and sin have been practically universal during all the different ages from Adam down to now, has the progress of enlightenment and righteousness been steady and sure? Is God fighting a losing game against ignorance

and sin, even though there is more of ignorance and sin, at the present time, than of enlightenment and righteousness?

Do you get the full meaning of the covenant mentioned in verse 16?

2 Chron. 23:17-21 shows what a thorough reformer Jehoiada was. Imagine the joy of the people when they realized that David's heir was reigning on his throne again after seven years of domination by a practically heathen woman. Is this a foretaste of the joy they will experience when David's throne is again occupied by its rightful heir? Compare the restoration that took place after the crowning of Joash with the restoration that will take place after Jesus begins to reign. (Mal. 3:1-4; Zech. 14:20, 21). What will be the final result? (Ezek. 37:26-28.)

Scripture Reading: 2 Chron. 16 to 23.

The Children's Lesson: Such stories as the one in today's lesson help to give a touch of human realness to the history of the people chosen by God. Help the children to realize and fully enjoy the adventurous story of the little boy Joash.

For Class

Discuss briefly the four periods of history between Asa's reign (last week's lesson) and the crowning of Joash (this week's lesson). Assign each period to some one for special preparation. Give the story of this week's lesson. What lesson is furnished us by each one of the characters?

Discuss the point of contact between this lesson and the prophesied future of Judah.

How does the story furnish an antidote for discouragement and pessimism?

God's care for Joash "teaches us how God watches over his purposes and their instruments when they seem nearest to failure, for one poor infant was all that was left of the seed of David; and how, therefore, we are never to despair, even in the darkest hour, of the fulfillment of his promises. It teaches us how much one brave, good man and woman can do to change the whole face of things, and how often there needs but one man to direct and voice the thoughts and acts of the silent multitude, and to light a fire that consumes evil."—Alexander MacLaren.

"There is no middle way in religion—self or Christ. The quality of the selfishness—literary, intellectual, artistic—the fact that our self's center may be of a superior order of self, does nothing to destroy the grave distinction. It is between all self and Christ."—Henry Drummond.

And Athaliah reigned over the land. "Now at last for more than six years Athaliah enjoyed the delights of undivided power for which she had sold her heart and conscience. For the first time a queen sat on the Jewish throne, and she a heathen, only half Israelite."—Cunningham Geikie.

"Under her reign idolatry must have flourished, and the followers of Jehovah persecuted all she dared, though Jehoida was apparently left in possession of the temple, and was able to continue the services."—Peloubet's Notes.

Letters.

Dear Bro. Lindsay:

As yet I have not written you regarding how I like the Restitution Herald,

and I have decided to give the Herald a big boost. We all sometimes hear of things that our neighbors say that we ought to boost, but I don't know of anything that deserves a larger foreword and boost than our Churches of God, and our Church papers.

I like the churches, the church societies, and papers. I like the church because it is the best institute on earth, it is an institute that assures the greatest return for our study and time, on Sundays when we feel able to attend, we can hear some of the best sermons that I have ever heard. Then there is our Sunday School we shall never forget. When I first went to Sunday School we children studied the Blue Back speller, but now we use the Bible and Testament for both old and young.

When we were not able to attend Sunday School and preaching at our church, then if we have a church society in town, it is fine to be there, then if we do not have a church society and are subscribers to the church papers we can read some of the best sermons that I know of. Therefore, I think it wonderful to have men that not only have invested their money in the publication of a paper of this nature, but have the matter at heart; men that are not ashamed of the gospel of Christ, for, says Paul, it is the power of God unto salvation to all that believe it.

Therefore, Bro. Lindsay, I for one do not believe it would be a good idea for you to quit preaching, nor editing the Herald, either; for you have these two talents, and I believe God requires you to use them for his glory.

Now as concerning the Herald, I will say that I like it fine. I have no kick coming because there might be one article published that I didn't like, but if I ever read an article that I can't see or get the thought that I think was intended to be conveyed to the readers, of course it is my liberty and your liberty to respond and get the idea that was intended.

I always like to read the editorials, the reports, the Berean Column, the Sunday School, and the Children's Page. Then there is that series of subjects an Acquaintance With God, by Bro. Lyman Booth, which are fine. Then there is Truth in Types, by Bro. Anderson, in fact, I like it all.

So, Bro. Lindsay, I hope you will be spared for many more years to come to be able to preach and publish the Herald, both, as I think the Herald is fine, and I hope one and all will pull together and let's make the Herald the best this year it has ever been.

As ever, your brother,

Weldon McCoy.

THE SIX SEALS AS I SEE THEM

By Grover J. Gordon

IT seems very clear to me that the first five seals are opened previous to the coming of Christ because in the sixth we have given us all of the signs of his coming. The time of the end, the last days, the day of his preparation, the great day of his wrath, and the day of the Lord's sacrifice—all these point to the same time, namely, the day of the Lord.

In the opening of the seals we find war and rumors of war, famine and pestilence—of which Jesus said, "When you see these

things begin to come to pass, know the kingdom is nigh."

Now before I start on the seals I will say that from my point of view the opening of the seals began at the outbreak of the World War; for three reasons: first, because of the events that follow agreeing so closely with the account in the opening of the next seals; secondly, because of the purpose of the rider of the white horse; thirdly, because of the white horse corresponding with the foremost power at the outset of the struggle.

No doubt you all know that the Imperialists or Monarchists in Germany were known as the White Guards, the same color as the first horse. We all know the success Germany had at the beginning of the war, conquering. It seemed nothing could stop her. I guess all agree that her purpose was to conquer.

And when he opened the second seal I heard the second beast say, Come and see. (Rev. 6:3.)

You notice the color of the next horse was red, and power was given him to take peace from the earth, and that they should kill one another. The killing one another denotes revolution. When Germany conquered Russia then followed the overthrow of the Russian Government and we all know about the revolution. It was Red, and still is.

He goes still farther and says, "And there was given unto him a great sword."

I think that this shows the spread of revolution to other countries. It has taken peace from the earth even after the treaty of peace was signed and is still causing disturbances even in our own country.

And when he had opened the third seal I heard the third beast say, Come and see," and I beheld and, lo, a black horse, and he that sat on him had a pair of balances in his hand. Other translations give it "a dark horse."

Who was the dark horse in this struggle?

I think that every one will agree that the United States was the dark horse, and he had a pair of balances in his hand (balance of power).

The eyes of the whole world were on the United States after the breaking up of Russia, wondering what she would do, because they knew that she held the balance of power and could end the war. During this time of the dark horse we find he says, "A measure of wheat for a penny, and three measures of barley for a penny." I think we can all remember the measuring out of the wheat and the substitutes that went with it. And see that thou hurt not the oil and the wine. The price was fixed on wheat, but not so on the oil or wine. They were not hurt by any price-fixing.

Under the fourth seal we have the pale horse, and he tells us what this is and names the rider.

We saw all these conditions just before and after the close of the war:

Killing with the sword (revolution), with hunger (famine), and with death (flu), and with the beasts of the earth.

And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. (Rev. 6:9.)

The souls under the altar. The earth was the altar upon which they were sacrificed

for the word of God and the testimony which they held. They were under the altar (in their graves).

"How then could they cry out?" someone will ask.

Just as God said to Cain, "The voice of thy brother's blood crieth unto me from the ground." (Gen. 4:10.)

We find that they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them (righteousness of saints), and it was said unto them that they should rest yet for a little season, with their fellow servants also and their brethren that should be killed as they were, should be fulfilled.

Where were their souls resting?

In their graves, under the altar of earth. And he said, Rest yet a little season. It is not quite time to be avenged yet.

And I beheld when he opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.

The earthquake denotes a shaking. And he said, A great earthquake. The whole world was shaken by the events named before. The darkening of the sun, moon and stars is always given as a sign of the coming of Jesus. I believe this is fulfilled by the "brightness of his coming." It will be so bright that it will darken all other lights.

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And heaven departed as a scroll when it is rolled together and every mountain and island were moved out of their places. And the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand?"

Another condition that Jesus said would be the sign of his coming:

"And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which were coming upon the earth. For the powers of heaven shall be shaken. (Luke 21: 25-26.) Who shall be able to stand?"

Wherefore take unto you the whole armor of God, that you may be able to stand in the evil day, and having done all to stand. (Eph. 6:13-18.)

THE MEAT LAW

By A. J. Eychaner

AFTER reading the article on "The Shadowy Meat Law," in the R. H. of Feb. 7, I can frankly say, that I fully agree with the author where he said, "We feel that light is sadly needed on the meat question," and I cannot believe that he has a monopoly on light as it shines from the Bible.

At creation God ordained that every living creature, including man, should be

sustained by the use of things which grow out of the ground, viz: fruits, vegetables, nuts, cereals, berries, roots, herbs, grasses and plants; and they are all grouped and expressed by the single term "meat." (Gen. 1:29, 30; 6:20, 21.)

There are two kinds of plants which grow out of the ground, and may be known as:—

1. Edible, or those which may be eaten, and are good and nourishing as food—as for example, the tree of life, that once grew in Eden.

2. Poisonous. Those plants which are unfit for food. These plants have a use in the economy of Nature. While they were created and given to man, it is evident that they were not intended for food. (See Gen. 6:21.) The tree of the knowledge of good and evil, was of this kind.

After the flood God gave to man an addition to his Bill of Fare as is narrated above, and is as follows:— Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things. Notice here, that in the same way that he had given the herbs, so now he gives man the animals as food. As the poisonous plants were not given as food, so, too, here the unclean beasts are the exception, (Gen. 9:3.)

These living creatures are divided by the Creator into two kinds, into clean and unclean. This was about seven hundred years before Judah (the head of the Jews) was born.

In taking the animals into the ark, the instructions of Jehovah to Noah (the ferryman) are as follows:

"Of every clean beast thou shalt take to thee by sevens, the male and his female; and of the beasts that are not clean, by two, the male and his female. Of fowls also of the air by sevens, the male and his female, to keep seed alive upon the earth." (Gen. 7:2, 3.)

The division of plants into poisonous and edible; and the division of animals into clean and unclean, is therefore not a Jewish whim—a Jewish Law; but God's original law, based on the facts established in Nature at creation; and before there were any Jews.

Paul, in his first letter to Timothy, says that God appointed meats to be received. What kind of meat did God create to be received, as food to be eaten? Positively, the clean animals. I have nowhere read in the Bible where God ever commanded his people to eat unclean animal meat. I am from Missouri: show me where such a statement can be found!

On the contrary every place Jesus and Paul write on the use of meat, it is moral cleanliness that is the lesson taught; or they speak of clean animal meat being offered to idols, and association with such an offering makes the worshipper unclean in the sight of God. I assume from all the surroundings where Jesus or Paul speak of the use of meat, if properly understood, they nowhere set aside the law with regard to the use of meat as given by Jehovah before and after the flood.

Can we for a moment suppose, that when Jesus called attention of the Jews and his disciples to this matter, that he taught that a dog, or a buzzard offered upon the altar in the temple at Jerusalem was acceptable to God, and the priests could eat their part of an unclean bird or dog?

It is evident that clean animal meat found its way to the altar, but defilement came in when it was offered to idols.

Paul gives a striking lesson in 1 Cor. 8: but not one word to show that unclean flesh of animals is fit for food. There is not one recommendation to eat unclean meat in all the writings of Paul, or the discourses of Jesus. "The Shadowy Meat Law" is indeed a typical law of Christian life. The eater of meat under the shadow was to eat clean meat. The antitype was to be clean morally.

The article above referred to admits that the carnivorous animals were unclean, and that "they represented the greed of the hog, the selfishness of the bear, and the cruelty of the wolf, tiger and cat; and that these animals could not represent or prefigure in sacrifice upon the altar the humility, unselfish devotion and love of Jesus upon the cross." That certainly is true.

But he fails to tell us how a dish of soup made from such unclean animals as the skunk, rat, crow, buzzard, tiger and hyena could symbolize cleanliness. How could such carnivora of filth promote purity of life, and the humility, kindness and the Spirit of Christ either in body or character? If the unclean and ferocious animals offered in sacrifice could not fitly represent the purity, and exalted life of Christ, how could it be done by eating them in a bowl of soup? It is not possible to bring a clean thing out of an unclean. The kind of a sacrifice upon the altar must be in harmony with the nature and character of one who gave his life a sacrifice to cleanse a sinful world. If there is any type in the offerings of Israel those offerings must be clean, for the priest could not eat any part of an unclean animal offered in sacrifice.

In the book of Ezekiel, chapters 37 and 39, we have a prophecy of the future restoration of Israel, and the reign of Christ. Then in chapters 44 and 46 the sacrifice of animals is mentioned. Meat offerings, sin offerings, burnt offerings, and the laws—as to the animals, and the duties of the priests are all set forth, just as they were in the time of Moses and only clean animals are specified. So it seems to me that God's law in relation to the use of clean animals remains unchanged. The implication is, that the fiat of Jehovah, at, and by, the creation remains as to clean and unclean animals, and will continue as long as sin is found in mankind. This use of that which is clean only, must of necessity stand as a type as long as the uncleanness of sin remains in human life.

513 Bay St., Tampa, Fla.

TO me, the second coming of Christ is the perpetual light on the path which makes the present bearable. I never lay my head upon the pillow without thinking that, maybe before the morning breaks, the final morning may have dawned. I never begin my work in the morning without thinking that, perhaps, he may interrupt my work and begin his own. This is now his word to all believing souls, "Till I come." We are not looking for death, we are looking for him.—Sel. by Sr. Lottie Young.

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Letters.

Dear brethren:

I am thinking it is time to send in my subscription for the Herald, and to give you a few words of encouragement. I think the Herald is fine. I find only a few articles in the whole year that are not just as they should have been written, especially that Sr. Horn article. Acquaintance With God, by Lyman Booth, Is It True? by Rufus Curtis, and Truth in Types, by J. H. Anderson, are meat and drink in due season. Other writers are appreciated, especially Sr. Roxana Wince. She must be a very old lady as years ago I used to sing her hymns and think how we'll writ:n they were. Such a splendid mind she must have. I would like to see her picture in the Herald, as it is probable that I shall never have the pleasure of seeing her face to face in this life. Also Sr. Woodward. She is similar to Lydia of old. She is full of good works in expounding the truth in her nice, kind of a way. And now a word to you, Bro. Lindsay. I was very glad when you called a halt on manglers and critics. That is one of the best things you have ever done for the good of the paper.

F. F. Upton,

Geneva, Ohio.

Dear Bro. Lindsay:

Peter said, "The prayers of a righteous man availeth much." I have a bad cancer on my ear. Will you please give notice to the brethren that I wish them to pray for me, that I may be healed? I am 76 years old. I have been a member of the Church of God for 50 years or more.

I am your brother in the hope of life eternal,

John Weeks,

315 Barron St., Waco, Texas.

A Letter of Thanks

I have received and am receiving many bundles of papers with no name or no address. I therefore want to thank all who have sent tracts and papers, and thank you in advance for those you may send in the future. Where name and address appear I acknowledge by postal card. Again I thank you in His Name.

W. J. Davis,

Box 242, Ozark, Ark.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

THE STORY OF FOUR BOYS

ONCE upon a time, long, long ago, there lived a great king, who fought many battles. This king did not know about our God in heaven, but prayed to blocks of wood and stone with ugly images carved upon them. One of the battles he fought was against a people who believed in God. He won the victory, for the people were not good and God wanted them to lose to teach them to be better.

After the battle the king sent one of his servants to bring him four boys from among the people he had conquered. They must be the sons of princes, children who were strong and fine looking, and clever in their studies. He wanted to take them back to his own country, to live in his palace, and to learn to speak the language of his people. They must be strong or they would die of home sickness so far away from their homes; and clever, for the language was very hard to learn; and of course they must be beautiful to look upon or they would not be wanted to stand in the palace of the king.


The servant chose four very fine boys and they were taken miles and miles away, to the country of the great king. Their names were Daniel, Shadrach, Meshach, and Abednego. Let us say them together, for it is worth while to know the names of those four boys; we are going to have such fine stories about them.

This story is about their life in the king's palace. The king himself lived in magnificent fashion. He had chariots to drive in, and soft flowing clothes to wear, and when he sat down to eat, his table was loaded with the best food that could be found, all very sweet, and very rich. The dishes were of gold and silver, and the jeweled cups were filled with many kinds of wine. The king wanted the four boys he had brought back to enjoy themselves, as well as to keep strong, so he sent them every day food from his table, in silver dishes, and shining cups full of wine. Do you think that is the kind of food which makes a boy or girl well and strong? Indeed, it is not. The sweet pies, and cakes, and candy you eat do not make you grow one bit taller, or rosier, but the bread, and the potatoes, and the green vegetables do; and the longer you go without wine, or beer, and drink only pure water, the stronger men and women you will be.

One of the four boys, Daniel, knew this.

Dress

By Edgar A. Guest

OMETIMES I wear my dinner clothes,
sometimes I don the evening coat,
Again I'll wear my very best to meet
and talk with men of note;
Then when the Spring returns once more and
for my care the garden calls,
I don my oldest pair of shoes and robe myself
in overalls;
But whether I be richly dressed or shabby garb
adorns my frame,
The man I am is altered not—that which is I
remains the same.

Last night my friend wore evening dress, this
morning should we chance to meet
And were he garbed in dirty rags with shabby
shoes upon his feet,
I still should hail him as my friend, should stop
and talk with him a while
And thrill to hear his cheery voice and glory in
his merry smile;
For this is true, that clothes are worn according
to convention's plan,
But friends are friends, however garbed, and all
that matters is the man.

I've seen some men in evening dress who did not
grace their raiment fine,
And I have heard philosophy from men who
stood and herded swine.
So little thought I give to clothes, I care not
how a man be dressed,
The only thing that counts with me is what is
underneath his vest;
If he be honest, kind and true, then he may
dress the way he will—
In broadcloth or in overalls, a kindly man is
kindly still.

I think their mothers had fed them always
on good simple food, and that was the
reason they were so fair to look upon.

When the tray of silver dishes was brought to the boys, Daniel asked the king's servant, who took charge of them, not to make them eat that rich food. The servant loved Daniel dearly and would gladly have let him do as he asked, but he was afraid the king would be angry. "I fear my lord the king," he said, "who hath sent you food and drink. If he sees your faces growing thin, he may punish me by cutting off my head." But Daniel knew that their faces would not grow thin if they ate simple food; that they would grow taller, and rosier, than if they ate of the king's dishes, so he said: "Try us, I pray thee, for ten days let us be given pulse to eat, and water to drink. Then let our faces be looked upon before thee, and also the faces of the boys who live here and eat always of the king's meat, and as thou seest deal with us."

So the king's servant said he would try them. For ten days they should eat only pulse. That was a food like our beans. There was something else they did which helped them to keep strong and beautiful. What do you do every night and morning? You pray to God, do you not? If you went far away from home, should you always remember to pray? I will tell you of one

way to remind you. You can say your prayers the way these boys said theirs. Even if you should forget your prayers, I know you never could forget your home, and these boys used to open the windows of their rooms wide, and facing towards their old home they prayed God to take care of their mothers and fathers, so far away, to help the boys to do always what would please him. The next time you are away from home, try that way. Kneel down by a window, and even if your face is not turned toward home, you can see the same sky which your mother sees, and she will seem near, and God will seem very near, indeed.

The ten days passed; the king's servant looked at the four boys, and then at the boys who had eaten of the king's food; and what do you think had happened? The faces of the four boys were rosier and plumper and they looked stronger and brighter than any of the boys who had been living on sweet, rich food, and drinking wine.

After a time the king ordered all the boys to be brought to him. He sat on a high golden throne and before him stood the boys of his kingdom, with Daniel, Shadrach, Meshach, and Abednego. The king saw that the four boys were taller and stronger than all the others, but that was not enough. He wanted to find out how much they knew. So all along the line of boys they asked questions. To his surprise Daniel, Shadrach, Meshach and Abednego not only answered all questions far better than the other boys, but they knew ten times as much as the wisest men in his kingdom. Was not that splendid?

Some time you shall hear of something very exciting that happened to those boys soon afterwards.—Mary Stewart.

Little Dick's Questions Genesis 1

1. Why don't the Bible tell us more about the formation of the earth?
2. Our geography says it was over a burning mass of fire. If so, why didn't it all burn up?
3. Do you think God worked with his hands as we do to get the world in shape?
4. Why did he create the world?
5. Didn't Adam and Eve eat meat in the Garden of Eden? What did the lions eat?

TO be honest, to be kind,—to earn a little and spend a little less; to make upon a whole, a family happier for his presence; to renounce, when that shall be necessary, and not be embittered; to keep a few friends, but these without capitulation—above all, on the same grim conditions—to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.—Stevenson.

SARCASM is the natural language of the devil.—Thomas Carlyle.

IMMORTALITY

by

Laurence M. Howell

(Continued from last week)

None but the twelve tribes of Israel had Moses and the prophets, so it is very evident that the rich man and his five brethren must represent Israel. Whereas the Gentiles had been a despised people, strangers from the covenants of promise, and without hope in the world, now that the Jews are cast off, the Gentiles also die to their former hopeless condition, and are carried into God's favor, as represented by Abraham's bosom. This interpretation seems logical to us, preserves the harmony of supposedly contradictory scriptures,

Next we consider the objection of the thief on the cross, given in Luke 23:42-43. We now quote the verses. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee today, shalt thou be with me in paradise." This passage is supposed by some to prove that Christ and the thief both went to paradise or heaven on the day they died, but let us see if this is true. Here we have in the repentant thief a man who evidently had heard and understood the things concerning the kingdom Christ was to finally set up. In his dying hour the thief requests of Jesus that when he does come into his kingdom, that he remember him. In Christ's reply the word "today" is in one translation rendered "this day," which is the clearer rendering of the two. Christ's meaning is thus shown to be, this day (the day of which the thief spoke of the Lord coming into his kingdom), then he should be with him in paradise, or his kingdom, as requested. Again scripture harmony is preserved instead of destroyed.

We shall next consider the objection to our thought supposed to be justified by Jesus' words to Martha after Lazarus' death, found in John 11. We quote verses 23-26. "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." We are told that this last clause teaches that believers never die, but those who so teach forget about verse 24. Martha in that verse states that she knows that her brother shall rise again in the resurrection at the last day. Jesus in saying "whosoever liveth and believeth shall never die," is not speaking of the present day of his presence with Martha, but of the resurrection day, the last day. Paul's teachings make it clear that at that time the living believers will never die, but be changed at once to immortality, without the suffering of death.

Another objection that may be offered against our thought is the words of Jesus in Matt. 5:11-12, which we quote. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." Those who forget or ignore the scriptures we have given to sustain our position, probably think they have positive proof here that the righteous go to their reward in heaven at death, but is it true? Such cannot possibly be true without contradicting scriptures already quoted. Furthermore, we read in John 3:13, "For no man hath ascended up to heaven, save he that came down from heaven, even the Son of man which is in heaven." Here we have a positive statement that no man save Jesus has gone to heaven. Hence it cannot be true that the redeemed go to heaven for their reward at death. So what could Jesus have meant by our "reward in heaven" before mentioned? We learn from the scriptures that eternal life is to be the reward of the righteous. We read in Col. 3:3, "For ye are dead, and your life is hid with Christ in God." God is the creator and source of all life. God and Christ are now in heaven. The text quoted states that our life is hid with Christ in God. Therefore our reward or life, our eternal life, is now truly hid with them in heaven. But remember that no statement is made in the scriptures that we go to heaven at death for this reward or life. Rather this reward is brought from heaven to us at our Lord's second coming, for Col. 3:4 says, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

We read in Rev. 22:12, "Behold, I come quickly, and my reward is with me to give to every man according as his work shall be." Again the scriptures are harmonized, instead of having their truth destroyed by contradiction.

The last objection we shall consider is Spiritualism. So far as we know, most orthodox believers in natural immortality discredit Spiritualism. However, to believe that the dead saints are now alive in heaven; to believe that they can see and know what their friends are doing now on earth, as we have heard taught on various occasions, is but one step short of Spiritualism. If these things as to the consciousness and knowledge of the dead are true, as some teach, then it is not at all inconsistent with such an idea to believe that we can communicate with the dead, as the Spiritualists claim to do. The modes of communication and manifestation of spirits, mentioned early in our paper, have in most cases been proven pure frauds and deceptions. For instance, on one occasion at a certain spiritualist meeting, some men went into a partially darkened room to see a spirit materialized. The supposed spirit proved to be a man enshrouded in a sheet. In the fight that naturally ensued, the visitors were ejected from the room. A number of years ago the writer personally witnessed table rappings or tippings, conducted by acquaintances for purely investigation purposes. In this case no fraud was practiced by those having their hands on the table. Some questions were correctly answered when no one at the table knew the answer, so as to in any way influence the table movement. This would seem to the credulous to support the truth of Spiritualism. Brethren, beware, beware! Listen to the warning of God through Paul in 2 Thess. 2:8-11. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." The first falsehood ever told in the world was the one by the serpent to Eve in the Garden of Eden, stating that she should not die by eating of the forbidden tree, as God had decreed she should by disobedience. Adam and Eve both disobeyed and did actually die. It is useless and wrong to maintain that only the body died and the real Adam, or conscious soul, lived on, for the Bible positively makes no such distinction. This error of the natural immortality of the soul was first taught by the serpent, and is still taught by multitudes today, though in many cases unwittingly. Hence to those who still choose to believe Satan instead of God as to the nature of man, these lying wonders mentioned by Paul are to be sent to confirm them in their belief of Satan's falsehood in the garden, that man should "not really die." The various phenomena of Spiritualism it occurs to us can only be some of these lying wonders sent to deceive the world and falsely confirm the old belief in natural immortality.

We have earnestly striven to show the plain Bible teachings on our subject, and to clear up any seeming contradictions that may have confused some. We regret to know that there are some people who argue that several of our most important Bible writers, such as Paul, David, Isaiah and others were mistaken in some of their prophecies and teachings. Brethren, this is a most serious claim to make, and one that it seems to us is placing such persons on very hazardous ground. It is taking a liberty that our faith in the truth of the scriptures would make us tremble to take. We believe in the inspiration of the Bible. To sustain our belief we now quote successively 2 Peter 1:21 and 2 Tim. 3:15-16. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." We believe that there will be a penalty for rejecting any scripture prophecies, and now quote the words of Jesus to John in Rev. 22:18-19. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." In view of these words of our Savior,

we beseech you to stick close to the Bible, and believe the promises of God.

Notwithstanding all that has been presented, we presume the question will arise with some, Why do so many church people believe in natural immortality, if the doctrine is not correct? This is easily answered. The theory of inherent or natural immortality and consciousness of the dead was borrowed by the Roman Catholic church from pagan philosophy, as taught by Socrates and Plato. This doctrine was in turn handed down to the Protestant churches, though such reformers as Tyndale and Luther denied the theory. A large part of our present day churches have heard nothing else taught, so that the belief in natural immortality has become a matter of tradition with them, and they really believe it must be true. Comparatively few have felt prompted to make a searching study of the Bible to test the truth of their belief. Indifference is one of the worst obstacles to a correct understanding of God's plan of salvation. We wonder what percent of professed Christians can give a real Bible reason for their

hope. The prophecies and signs of the times point to the soon coming of Christ to reward his saints and judge the world. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31.) "For the Son of man shall come in the glory of the Father with his angels; and then shall he reward every man according to his works." (Matt. 16:27.) In view of these things we plead for a more diligent, a more systematic searching of the scriptures, that we may be found watching when the Lord cometh to crown his children with that immortality promised to the faithful. To this end let us all heed the admonitions of 2 Tim. 2:15 and 1 Peter 3:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

TRUTH IN TYPES

By J. H. Anderson

IN the beginning God worked six days and rested the seventh. In the law he commanded Israel to work six days and rest the seventh. They were to work six years and rest the seventh, the cattle and the land to rest also. Seven of these sabbath years brought the year of jubilee, when every one was to rest, all bond-servants go free, the land go back to those who owned it at the last jubilee.

Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow (type) of things to come. (Col. 2:16, 17.) Now all these things were our examples (types). . . . Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come. (1 Cor. 10:6, 11.)

In these references we learn that God was giving us a lesson in types in these rests that Israel kept under their law. To my mind the jubilee was one of the most wonderful types ever given. Every seventh day brought us around the circle to the starting point. Every seventh year brings us around a greater circle to the starting point. Seven of these circles make the jubilee circle which brings us around to the starting point, setting everything free as it was at the starting point before. All these circles were types of the great circle which began in Eden (paradise) before the fall; runs through time, through the millennium; through the little season; back to Eden (paradise) when everything will be free of the curse.

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. (Lev. 25:10. The whole chapter should be studied.)

When the children of Israel entered the promised land the land was equally divided among the eleven tribes. The land could not be sold forever, but if a family needed to they could sell it until the next jubilee. Then, if through poverty they were forced to separate and go out as servants they could do so only until the jubilee. Under such a law there would grow up two classes—one rich, acquiring the land of their neighbors, and

their neighbors as servants; the other class losing their possessions, going into bondage, etc.

It follows as this condition could continue only until the jubilee that one class would not want the jubilee while the other would.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. (Lev. 25:8, 9.)

As the jubilee began on the day of atonement and depended upon the work of the high priest in making the atonement, it follows that without the atonement there can be no jubilee. Keep this in mind and remember that when the high priest finished his work on the day of atonement that if that were the year for the jubilee to begin it started that day. We have already written on the atonement and have shown that it began with the killing of the bullock at the gate of the outer court and was finished when the high priest came out of the most holy place. The great atonement began when Christ entered his work at baptism and will end when he comes to reward his people. Then the trumpet will be heard sounding the note of the jubilee. (1 Thess. 4:13-18.) Then shall ye return every man unto his family. (Lev. 25:10.) When God created Adam and Eve, he was with them in Eden, they were his family. They sinned and were separated from God their Father. God has a family. (Mark 3:31-35; Eph. 3:14, 15.) Because of sin many of the members of this family have been separated from the Father, from Christ the elder brother, from their loved ones, and are sleeping in the prison house of death. Many others are living, but they, too, are separated from other members of the family. As this separation must continue until the jubilee, how anxious we are to hear that trumpet when our loved ones and we, too, may return to the Father, never to be separated again. What a reunion that will be, when the songs of redemption are heard everywhere! (Rev. 5:8-13.) Then ye shall return every man unto his possession. (Lev. 25:10.)

In the beginning God gave the earth to his children. The heaven, even the heavens, are the Lord's; but the earth hath he given

to the children of men. (Psa. 115:16.) Before sin entered the world it was beautiful. Then the morning stars sang together, and all the sons of God shouted for joy. (Job. 38:7.) Sin entered the world and God put a curse upon the earth. Soon death came and the family lost their possession. Thank God, the high priest has redeemed the lost possession and when the jubilee trumpet shall sound God's people will return to their lost possession and find it restored to its owners. Since the earth was lost by Adam God's people have wandered over it as pilgrims and strangers, having no continuing city, but seeking one to come. (Heb. 11:8-14; 13:14.) The writer never owned an acre of land and knows what it is to move when the other fellow says so. When the great jubilee comes, Micah says, But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. (Micah 4:1-4.)

Pocket Bible For The Blind.

The American Bible Society is producing a small handy volume of Scripture selections for the Blind. The purpose is to have a light book for easy handling by the aged and invalids, and for easy carrying by those who travel. The cost of the book will be very moderate so that it can be widely circulated. The passages of Scripture will be among those universally cherished by Christians for instruction, comfort and inspiration.

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Inquiries in regard to this volume and gifts to promote its circulation should be addressed to Mr. L. B. Chamberlain, Bible House, Astor Place, New York City.

(Issued by the American Bible Society.)

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S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

The afternoon mail of Friday, Mar. 24, brought two 5 year subscriptions,—one from Sr. Leota B. Hanson and the other from Sr. Fae Bearóslée. The nice expression of love and good wishes that come from both is certainly a help to us. May God bless these girls.

Help is coming in answer to our call in a most magnificent way. Not only the financial help, but such words of encouragement! To all these dear folks we express our deep gratitude. Some are sending in good money and asking that we just use it for the good of the cause without giving credit on subscription. And we have a lot of them just like this to offset those letters that sometimes come not so graciously to us. We thank one and all.

The Chicago & Alton Ry. will begin an excursion rate of \$15.00 for the round trip between Chicago and St. Louis, to last 30 days, May 15 to Sept. 30. This will be a good thing for all to remember who plan to come from there to Bible School this year.

Letters from different localities tell us of the trouble the flu is making. Whole communities seem to be down with it al-

though it is not as severe in form as two years ago.

Word is just received that Bro. Marion Partlow, of Casey, Ill., is dead. We look for obituary later.

Word from Bro. Austin on the 23rd, written on the train, stated that he had been called home to the bedside of his daughter, Mary, who is suffering with a case of appendicitis.

Mrs. Martha Sutterfield's address will be 4318 Olive St., St. Louis, Mo.

Bro. L. M. Howell's tract, "Immortality," is ready for distribution and may be had for postage. We can recommend this tract as a scholarly production and one in which the author has used the best of methods for its presentation.

REMITTANCES

Harriette Woodard; Mrs. Maud Stebbins; H. J. Edmister; George L. Huffmon; Mrs. S. J. Elton; Mrs. Leola Clark; Mrs. Wallace Woolf; M. D. Oliver; Leota B. Hanson; S. E. Bair.; Mrs. Emma Swan; Fae Bearóslée; G. P. Aillard; Mrs. Mary Eberdarat; Mr. and Mrs. J. E. Miller; Mrs. Mandes Reed; L. B. Boggs; J. S. Arnold; Mrs. A. W. Oliver; J. A. Railton; J. E. Cross; Mrs. J. F. Miller; Hannah Barber; Mrs. Howard L. Appleby; P. L. Morran; Miss Gertrude Miller; C. L. Furry; Arthur Garton; Mrs. Susan E. Stadden; Emil L. Gesin; Dr. Samuel Metheney; G. V. Misner; Geo. F. Scott; B. L. Robinson; Mrs. Carl F. Stuhler; Mrs. Wm. Gross; Mrs. Maude Stilson; Geo. Siple.

EMERGENCY FUND.

Mrs. Maud Stebbins	1.00
Geo. L. Huffmon	3.00
Mrs. Mary Eberhardt	7.00
J. A. Railton	10.00
Mrs. J. F. Miller	5.00

Notices.

Emphatic Diaglott Wanted

Dear Sir:

I wrote the Watch Tower for an Emphatic Diaglott and they say it is out of print. Will you advertise for one. I would like it even though it be old, and have them write me their price and I will mail a check at once.

Mrs. H. Hennessey,
2117 5th Ave., Bay City, Mich.

Obituary.

Joanna Clark

The 5th day of March, this year, the enemy death visited our home and took our dear mother, Joanna Clark. She was sixty one years of age, the wife of W. C. Clark. Their home for twenty years had been east of Hermand, Miss. Papa died sixteen years ago in Nov. Both were members of the Church of God, having been baptized by Bro. R. A. Humphrey some years ago when they were quite young.

Mamma was very patient during her illness. She said she knew she was going to

die, and she prayed for me and my little ones, and requested me to be faithful. She lived a Christian life. She suffered untold misery with a cancer and rheumatism. On Saturday, Mar. 4th, at 12 m., she asked me to take my Bible and sit by her bed and read. Then she fell asleep and slept for thirty hours. She roused up Sunday and called her oldest daughter and me. She said she didn't mind dying for she was prepared to go.

Dear ones in Christ, pray for us that we may be prepared to meet Mamma in God's kingdom.

Mary M. Walden.

Reports.

Dear Bro. Lindsay:

We wish to make a short report in regard to our meeting. On account of Bro. J. H. Anderson, of Woodstock, Va., having to move, we are changing our meeting from the fifth Sunday to the second Sunday in April, beginning on the Wednesday night before at Gallimore Gap, six miles east of Hendersonville, N. C.

Yours in hope,

J. Manning Case.

The Sunday School.

By Alta King.

THE LOVE OF JOASH FOR GOD'S HOUSE

Lesson 3. April 16, 1922.
Lesson Text: 2 Kings 12:1-16.
2 Kings 12:1-8.

Golden Text: I was glad when they said unto me, Let us go unto the house of God. Psa. 122:1.

Memory verses: Zech. 14:16-17.

For Study

Review: Over what nation was Joash made king in last week's lesson? How did the lesson show God's faithfulness to his covenant with David? What was the condition of the nation when Joash began to reign? (His grandmother Athaliah had just finished her seven years' reign and before her, had been the two short wicked reigns of her husband and son, Jehoram and Ahaziah. See again 2 Chron. 21:22 for the story of these two reigns). Who was "regent king" while Joash was a boy?

In this week's lesson, Joash has grown to manhood and takes the leading part in the life of the nation. From the story of this one incident we see that he tried to lead the people back to God. Read the two accounts of the lesson. 2 Kings 12:1-16, and 2 Chron. 24:4-14.

Why had the temple been neglected, and where had the people been worshipping? 2 Kings 12:3; 2 Chron. 24:7.

What was Joash's first plan to carry on the work? Why didn't it work? To whom was the work wholly entrusted? How were they to raise the money? What two ways are mentioned in 2 Kings 12:4, for the ways in which money might come into the temple, see Lev. 27:11-13 (redemption money). Ex. 30:11-16 (a poll-tax).

What was Joash's second plan? What privilege was taken away from the unfaithful priests? 2 Kings 12:8. Contrast the

business methods of this plan with those of the first. Was there still an exercise of faith in the overseers and workmen? Are business methods and a certain amount of faith in workmen both necessary to the progress of any business or work? Will trustworthy ones in whom we can exercise faith, insist on business methods? If so, why? How may lack of business, work to destroy faith in one who perhaps is worthy of trust?

Are the methods noted in 2 Kings 12:15 to be encouraged as a matter of common practice? Joash showed wisdom when he took strict account of the money paid in, and when he dealt this money out to trustworthy ones. The overseers not giving a return account to show how the money had been used made no trouble; but as a rule, and under ordinary circumstances, this is a slack way of doing business, and faithful workmen themselves do not approve of it.

Are there any points of contrast between this lesson and the present day business and financial end of God's work? Was system employed? What present customs might correspond to the box placed in the temple? Did the people who furnished the money give the overseers some freedom of action in carrying on the work, or did they tie their hands by means of detailed rules and instructions? Did faith play a prominent part?

In verse 16, of 2 Kings 12, we are told how the priests were provided for. The trespass money "was the penalty paid, at the priest's orders, for a wrong done one man by another. The wronged man received the money if he were living; if he were dead, his next of kin; and if he left no kindred, then the money went to the priest. The sin money was the gift which those, making a sin offering were in the habit of making to the officiating priest." (Peloubet's Notes).

2 Kings 12:2 says that Joash did that which was right in the sight of the Lord; then follows the account of how he repaired the temple and reestablished the worship of God. This was his fundamental act in "doing right."

"Religion is the outward form by which men recognize a god or gods to whom honor and obedience are due." It is instinctive in all people and has a vital influence in the life of an individual or of a nation. The character of the god or gods to whom this instinctive honor and obedience is rendered is, without fail, reflected in the life of the individual or nation rendering such honor and obedience; hence the important role which religion plays in a nation's life. No individual or nation of individuals can enter and remain in the path of upward development, unless this religious instinct is manifested toward a god who stands for upward development. And not until the religious instinct of all peoples centers in expressions of honor and obedience to the God of Israel, will all people enter the path of upward development unto salvation. Making use of and directing this religious instinct of people so that it will be manifested toward the only true and righteous God, the God of Israel, is to be the keynote of the salvation work of Christ's kingdom.

This principle found application time and time again in the national life of God's chosen people. Only when the leaders succeeded in directing the religious instincts

of the people toward God, was the nation prosperous and happy. It is yet to be applied on a world-wide scale, and there is only one person who can do this effectively to the world's salvation. The future king of Israel, upon whom shall "rest the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" will direct, yea, even force, the religious instinct of all peoples into its proper channel, and the people will receive the back flow of the wonderful, uplifting influence that must result from honoring and worshipping a righteous, loving God.

"And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."

Scripture Readings: 2 Kings 12:1-16; 2 Chron. 24:4-14.

The Children's Lesson: Give the children some idea of what the temple was and its purpose. Explain why it needed repair and why Joash wanted it repaired; then tell the story of how it was repaired. Leave the thought with them that Jesus, too, is working to get people to listen to and honor and obey God and that when he becomes king over Israel, he will call upon and teach all nations to obey God just as Joash tried to do for Judah.

For Class

Read the two accounts of the lesson as given in 2 Kings and 2 Chron.

Discuss the practical lessons which may be gained from Joash's two plans for repairing the temple and the manner in which each worked out.

Discuss the meaning of religion and its vital influence in the life of an individual or of a nation.

Discuss the salvation work of Christ's kingdom from the standpoint of making use of and directing the religious instincts of people.

"Faithful work is prosperous work. As 2 Chron. 24:13 picturesquely says, Healing went up upon the work; and the temple was restored to its old, fair proportions, and stood strong as before. Where there is conscientious effort God's blessing is not withheld. Labor in the Lord cannot be labor in vain, though even a prophet may often be tempted in a moment of weary despondency, to complain 'I have labored in vain.' We may not see the results, nor have the workman's joy of beholding the building arise, course by course under our hands, but we shall see some day, though now we have to work in the dark."—Alexander MacLaren.

Every Christian should feel himself responsible for his full share of care for the Lord's house. He can give money and time and thought and care. In many places where the church is too poor for a janitor, the young people's society has regularly cleaned the sacred building, and kept up the fires. A little co-operative effort will keep the grounds around the church neat and adorn them with flowers, shrubs, and trees. Organized division of the task will provide flowers for the pulpit throughout the year.

Prompt repairing of the song books will prolong their life and add to the pleasure of singing. Sensible ventilation, not too

violent for comfort, will greatly increase the effectiveness of sermons. Naked lights glaring into the eyes of people cause somnolence and headaches; they should be shaded. The church roof should be kept in repair and the church exterior kept well painted, if it must be done by the voluntary efforts of the members. And a single Christian who really feels the sacredness of God's house and cherishes a deep love for it, is enough to get all these things done. He (or she) can be the Joash of his temple.—Peloubet's Notes.

Berean Column.

Edited by
NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

BIBLE QUIZ

Answers to Last Quiz

1. Stephen.
2. Manna.
3. "What is this"?
4. Once, to God only.
5. To a Samaritan woman at Jacob's well by Jesus, 11th of Heb.
6. 13th of 1 Cor.
7. 23rd Psalm.
8. 5th of Rom.
9. Great-grandmother.
10. Twelve.
11. Caleb and Joshua.
12. Jeremiah.
13. Ezra and Nehemiah.
14. Nathan to David.
15. He showed he was a true penitent for his sins.
16. Six.
17. In the Island of Patmos.
18. 15th of 1 Cor.

THE BEREAN COLUMN—DO WE NEED IT, AND WHY?

WE, together with a number of other Bereans, all zealous to do something for our blessed Lord and Master, and moved and inspired by the same spirit, pledged ourselves to write something for the Berean column. And why?

What is this Berean column and all this writing through it for?

1. A medium through which we may express our ideas and opinions, taking care always that they should be in harmony with the word of God and in the spirit of Christ, and our writing should be for the same purpose that the apostle Paul says the scripture is given for, viz., "For doctrine, for reproof, for correction, for instruction in righteousness." And why the need of all this?

"That the man or child of God, may be perfect thoroughly furnished unto all good works."

Not that any person, be he old or young, ever attains absolute perfection while here in the flesh, for "in the flesh," says Paul, is no good thing and yet he says, "Let us go on unto perfection." Heb. 6:1.

We can reach out after and long for it we never attain to it.

God will be just as merciful to us as He was to Abraham for He changes not.

Let us pray that our faith may be such and our works so plentiful, and of such a nature that our great, merciful and loving Father in heaven may at least count us as perfect.

I find that about the hardest thing we have to contend with is the tendency to be conformed to this world and to the foolish and frivolous fashions of this world. To be neatly and well dressed, I believe, is the privilege of every Christian, if he or she so desire, but it is the extremes that we should avoid. Modesty should mark the Christian. Paul says: "Be temperate in all things." So I take it that one can even be intemperate in matters of religion, so we exhort every member of the boy to pay heed to the word of the Master, Rev. 3:11: "Behold I come quickly, hold that fast which thou hast that no man take thy crown."

Yes, hold them—the faith, the hope, the love, with the promises stored up in our hearts.

Written in love to the household,

M. W. Perrine.

Dear Bereans:

As befitting the times, it seems to me that a thought on our conduct toward the world and our duty to ourselves is quite in place; since the committee has requested a few words from my pen to grace your column.

Paul in his letter to Timothy wrote of the times and conditions that would precede the consummation, which is commonly called the last days. In 2 Tim. 3:1-5, Paul calls attention that in the last days, grievous times should come. Why these grievous times and why in the last days? Just this: For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, imp'acable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; having a form of godliness, but having denied the power thereof, from these also turn away, etc.

Are not these very conditions in the world at the present time, and are they not increasing in their characteristics of the age, year by year? Nay, and these are not all. These are the undermining principles that are finally going to turn the world into a fiery furnace of hate and dissension.

The social world has been overturned and men and women are rampant in the social wickedness. In every place and occasion that kingdoms and nations have gone down in a wreck, these conditions have prevailed. Who can stand up and deny, after thoroughly having a knowledge of the most wise God, that the world is ripe for the vengeance of God, and utter destruction from the presence of the Lord?

Time and time again the apostle Paul warned against the worldliness that existed in his time and which he declares would get worse and worse. Also John in Revelation, brings out the great, foremost sin that the people of the earth were to be indulging in, in the great judgment that God brings upon the nations; namely, fornication, idolatry, and the mad running after riches.

These are the conditions we now observe ourselves to be in, and we have the assur-

ance that they shall increase. But are these things of so much importance after all? They are merely lamps to our feet. Is the knowledge of these things able to give us an advantage over any one else? The knowledge of these things is not essential! Does not the world know the same? As Peter says in his second epistle regarding the destruction of the second world, We seeing that these things are thus to be dissolved, what manner of persons ought we to be in all—holy living and godliness—and wherefore, beloved, seeing that ye look for these things, give diligence, that ye may be found in peace, without spot and blameless in his sight. Read 2 Pet. 3.

Much could be written upon this subject, and I must believe and must say that there is not enough of it taught in our church pulpits or written through our columns. Our papers are filled with prophetic interpretation, the goodness of God and other sundry subjects which are very good in their purpose. But if the God of heaven will lay anything to our charge in the soon coming kingdom, it will be this: that we have been too lax in our denunciation of the things of the world, and have not taught in our churches the practical side of godly living.

In conclusion, I think the language found in the second chapter of Romans, beginning with the first verse, down through the tenth, calling especially to your notice the last three verses: But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish upon every soul of man that worketh evil, of the Jew first and also to the Greek; but glory and honour and peace to every man that worketh good, to the Jew first and also to the Greek.

Your brother in the cause of the gospel,
Paul Hatch.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: John 3:16

Psalm 48

Great is the Lord and greatly to be praised
In the city of our God, in the mountain of his
Holiness,
Beautiful for situation, the joy of the whole
earth,
Is Mount Zion, on the sides of the north, the
city of the great king.
God is known in her palaces for a refuge,
For, lo, the kings were assembled,
They passed by together.
They saw it and so they marveled;
They were troubled, and hasted away.
Fear took hold upon them there,
And pain, as of a woman in travail.
Thou breakest the ships of Tarshish with an
east wind.

As we have heard, so have we seen
In the city of the Lord of hosts, in the city of
our God;
God will establish it forever.
We have thought of thy loving kindness, O God;
In the midst of thy temple.
According to thy name, O God,
So is thy praise unto the ends of the earth:
Thy right hand is full of righteousness.

Let Mount Zion rejoice,
Let the daughters of Judah be glad, because of
thy judgments.
Walk about Zion, and go round about her;
Tell the towers thereof.
Mark ye well her bulwarks, consider her palaces:
That ye may tell it to the generation following.
For this God is our God for ever and ever;
He will be our guide even unto death.

Foreword

With this issue we start a new department to be known as the Young People's Page and we suppose it will be in keeping to give our idea of the meaning of that word "young," and in so doing we will not consult Webster's or any other dictionary but will give our own definition.

Childhood, youth, manhood, age. When does each begin? When does each end? We will leave the answer to you. But regarding this page. To whom is it written? Are you old enough to know that God is, that God is love and the rewarder of all those that diligently seek him? Having faith in Jesus as the Christ the Son of God, are you young enough to desire to glorify God, through Jesus Christ, by being of service to humanity? If you are between these ages then this page is written for you. It is yours. Please make yourself perfectly at home.

We have stated it is for you, we hope you are for it. We have stated this page is written for you, we trust you will write for it, for it only is through the expression of many minds that a department such as this will prove interesting.

Our desire is to assist the parent and the teacher, to "back up" those giving instruction in things pertaining to Christ Jesus. As a permanent motto we have chosen the words of the great Teacher: "HAVE FAITH IN GOD." The Golden Text will be changed with each issue. We trust our readers—especially those of the younger generation—will look up, study and commit to memory these passages of Scripture, for a mind well fortified with Bible texts will be better able to withstand temptation. As an example take our today's text: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If we are tempted to do a wrong act, or do a mean thing to a fellow being, do you not think that the thought of God's great love toward us would make us think twice before we did it? And having thought twice the chances are we would leave the thing undone. We cannot know too much concerning the word of God. Study it. Live it. For it is God's message to man. It is God's only way of making his will known to man.

Who are we? Our name and address are at the head of the page. We are American born of Scotch parentage. Father and mother—years before our birth—were baptized into the family of God by the brethren at Glasgow. I always have been in the church, knowing none other, was baptized at the age of seventeen at Brooklyn, N. Y., by the late George W. Young, a brother well and favorably known for his staunch faith and deeds of love. I am married, and Sister Donaldson is one with me in all things. I trust this outline will answer as an introduction and that as time goes on our acquaintanceship will ripen into warm friendship firmly cemented by true Christian love.

Our aim is to glorify God by making known his love through the person of Jesus Christ our Lord. We ask no thanks or praise. We always will welcome constructive criticism, and we will add that while we do not ask or expect praise a word of commendation is never out of place. We feel we shall accomplish our desire and fulfill our aim. In so doing we trust that we shall please you.

We thank you.

I am glad to think
I am not bound to make the wrong right,
But only to discover and to do,
With cheerful heart, the work that God appoints.
—Jean Ingelow.

Matthew Henry Said

"It is more for the honor of a Christian soldier by faith to overcome the world, than by a monastical vow to retreat from it, and more for the honor of Christ to serve him in a city, than to serve him in a cell."

Thought for Each Day

The Lord is my light and my salvation.
—Psa. 27:1.

Who hath blessed us with all spiritual blessings.—Eph. 1:3.

He which began a good work in you will perfect it.—Phil. 1:6.

The Lord knoweth the way of the righteous.—Psa. 1:6.

Godliness is profitable unto all things.—1 Tim. 4:8.

Speak the things which become sound doctrine.—Titus 2:1.

Rejoice in the Lord; and again I say, Rejoice.—Phil. 4:4.

A Prayer

Father, we acknowledge that it is in thee we live, and move, and have our being, and that every good gift cometh from thee. We thank thee for thy lovingkindness and tender mercy and pray that thou would continue thy blessings unto us. We ask that thou would be with us and guide us in our new undertaking so whatever we do will be done to thy glory and honor. We also pray thou would bless all connected with this paper—workers and readers—and that we soon will be with our Master in thy everlasting kingdom. In the name of the Redeemer. Amen.

SPIRITUALISM versus THE WORD OF GOD

By Glenn M. Birkey

THERE recently came to me a tract published by the National Spiritualistic Association of the United States of America. It contains their declaration of principles, also what spiritualism is and does. Thinking the readers of the Herald might be interested in the marked contrast between the spiritualistic belief and what God says in his word, I submit the tract in part. Here is the declaration of principles:

(1) We believe in Infinite Intelligence. (2) We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence. (3) We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion. (4) We affirm that existence and personal identity of the individual continue after the change

called death. (5) We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism. (6) We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others would do unto you, do ye also unto them." (7) We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws. (8) We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

Under heading, "What Spiritualism Is and Does," here is what follows:

It teaches personal responsibility. It removes all fear of death, which is really the portal to the spirit world. It teaches that death is not a cessation of life, but mere change of condition. It teaches, not that man has a soul, but that man is a soul and has a body. That man is a spiritual being now, even while encased in flesh. That as man sows on earth he reaps in the life to come. That those who have passed on are conscious—not asleep. That communion between the living and the "Dead" is scientifically proved. It thus brings comfort to the bereaved, and alleviates sorrow.

Spiritualism is science, philosophy, and religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the spirit world. It brings to the surface man's spiritual gifts, such as inspiration, clairvoyance, clairaudience and healing powers. It teaches that the spark of divinity dwells in all. That as a flower gradually unfolds in beauty, so the spirit of man unfolds and develops in the spirit spheres. Spiritualism is God's message to mortals, declaring there is no death. That all who have passed on still live. That there is hope in the life beyond for the most sinful. That every soul will progress through the ages to heights sublime and glorious, where God is love and love is God. It is a manifestation, a demonstration, and a proof of the continuity of life and the truth of the many spirit manifestations recorded in the Bible. It demonstrates the many spiritual gifts with which mankind is endowed but which, through want of knowledge, have been allowed to lay dormant, or through prejudice have been violently and unjustly suppressed.

So much for spiritualism. Now let us see what God's word has to say:

Ecc. 9:4 says that "The dead know not anything, neither any that go down into silence." Psa. 115:17—"The dead praise not the Lord, neither any that go down into silence." Psa. 146:4—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ecc. 9:10—"For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Spiritualism says the dead are not asleep. The Bible says, "If the dead rise not, then they that are fallen asleep in Christ are perished." (1 Cor. 15:18.) We believe that to be asleep in the sense referred to in the foregoing text is to be dead, because the Bible says that "Our friends Lazarus sleepeth" (John 11:11), and then to correct a misunderstanding, says, "Then Jesus saith unto them plainly, Lazarus is dead (verse 14). The Bible says that

"Many of them that sleep in the dust of the earth shall awake." (Dan. 12:2.) Please tell me how they will awake when they have never been asleep, as our spiritualist friends try to tell us. A great many of our so-called orthodox brethren teach many of the same teachings as our spiritualist friends do even though it is contrary to God's word. Remember this, that the Apostle Paul in his instructions to Timothy says, "Preach the word; be instant in season, out of season; reprove rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears." Let all be consistent and believe what we read in the word of God.

"PRAISE YE THE LORD"

By S. Roxana Wince

Why?

BECAUSE he is good, because he is great, because he is above all gods, because he is our refuge when all other refuges fail us, our goodness, our fortress, our high tower, our deliverer, our trust and because "his mercy endureth forever."

How?

By showing forth his mighty acts, by learning his precepts and keeping them with our whole heart, by "hoping in his word" and by teaching it to others and singing psalms unto his name.

"Sing praises unto our God: for it is good: for it is pleasant; and praise is comely." (Psa. 147:1.)

To the Editor.

Some time ago the American Bible Society announced that it would discontinue its manufacturing plant at the Bible House because it was more economical to get its printing done elsewhere. This did not mean, of course, that the Society was giving up the publishing of the Scriptures, nor did it mean that it would diminish its circulation. Indeed, the change was made in order to largely increase the number of volumes published and distributed throughout the world.

Many of the daily papers, in making use of a condensed summary of the society's statement, have used headlines which have been misleading and have greatly disturbed the friends of the society all over the country. Some of the headlines have been as follows:

To Stop Making Bibles,
Costs Too Much To Print Bibles,
Old Bible House Closes,
Society To Close Down Bible Plant,
American Bible Society To Suspend Publication,
Close Bible Plant,
Quits Making Bibles Because Of Expense.

Discontinue Making Of Bibles.
This misinterpretation of the Society's change of policy has been circulated so widely that it has seemed wise to issue a statement which I take the liberty of enclosing herewith. Our society will appreciate your use of this material in the early issue of your paper together with such editorial comment as you may be willing to make.

Yours sincerely,
Frank H. Mann, Gen. Sec'y.

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The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois,

and may be had as follows: 50 Leaflets for one year, \$5.00 25 Leaflets for one year, 2.00 15 Leaflets for one year, 2.00 Fractional parts of a year at the same rate.

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It Departed "Spirits" Were Only to Be come the Vogue at Feasts!

Los Angeles, Cal., March 21.—(United Press)—Probably the weirdest birthday party in history will be held here Thursday night. Dr. J. M. Peebles, a dead man will be the guest of honor at his own centenary anniversary. The Longer League is to be host.

According to Guy Bogart, executive secretary, an invitation has been sent Dr. Peebles and his acceptance received from the next world. Bogart said that Dr. Peebles explained he was being feted in heaven on the same day in honor of his earthly centenary. He would make every effort to attend to his functions.—Exchange.

"What fools these mortals be."—

THE RESTITUTION HERALD.

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Oregon, Illinois, April 11, 1922

Number 28.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

HOW NELLY SAVED THE MONEY

THERE was no one at home that afternoon but Nelly and mamma, and it was so warm that mamma brought her sewing out on the piazza, and Nelly had her doll, Mimi, and was sitting on the step, dressing her in the very thinnest dress she had.

The dress was of delicate Swiss muslin, and after it was on, and her pretty blue sash properly tied, the careful eyes of her little mistress saw one lack to make her dress complete, and that was a fresh flower for her long flaxen hair.

"Mamma, Dolly wants a flower. May I go and get one?" she asked.

"I'm afraid it is too warm to go down in the garden, Nelly," said mamma, "can't she wear a bow today?"

"She hasn't any bow to match her sash," answered the exacting little lady, "and I'll go slow, mamma, and not run."

"Well, you may go, but come directly back," said mamma.

Now down at the end of the garden was an arbor, and near it a bush of old-fashioned button roses. The bush came from grandmother's, and Nelly very much enjoyed the baby roses, and always called it Mimi's rose tree, for the flowers were not too large to deck that lovely damsel. For this bush, which was then full of blossoms, Nelly started that warm afternoon in June.

After she had gathered several, for the idea had occurred to her to let Mimi go to a lawn party, and loop up her dress with roses, she turned to go back, when she saw a sight that made her stop in a moment.

Lying on the floor of the old summer house, pretty well hidden by the thick foliage, was a man. He seemed to be asleep, for his eyes were shut, but his face was very red, and his clothes all dust, and every way he looked warm and uncomfortable.

He was not a tramp, Nelly knew him well enough. He was Bill Brooks, a man who lived not far from them, and who had been a decent man, working steadily and taking good care of his wife and baby, but lately had fallen into the dreadful habit of drinking, and was fast getting to be a vagabond and drunkard. Nelly looked at him a moment, and then started for the house.

"Mamma," she exclaimed when she

Laying on of Hands

THAT mother's heart went quickly up—
That mother's hand went down;
For he was placed exactly right
To feel a parent's frown;
And she did smite him hip and thigh,
She did the job up brown.

His inclination then she changed
To forty five degrees—
He saw the stars from heaven fall,
Fierce lightnings smote the trees,
And traveled up and down his spine
Along with swarms of bees.

The thought of that wrecked rocking-chair
Nerved up her hand once more,
And such a "laying on of hands"
That boy ne'er had before,
Whilst he yelled, "Mother! I'll be good,
And won't do so no more."—Sel.

reached the piazza breathless, "Bill Brooks is in the arbor asleep, and he looks so warm and dusty. May I give him a drink?"

"Did he ask you," said mamma anxiously, for Brooks was getting the name of being a rough man.

"No, he didn't wake up, but he looked so warm."

Mamma reflected. It was strange and unusual for him to be in their grounds. Perhaps he knew of the money in the house and that they were alone, and perhaps he only strayed in there to rest. She quickly decided that it would be best not to seem surprised anyway, so she told Nelly she might.

Laying down her roses, Nelly ran to the pantry, brought out a pretty glass pitcher which grandma had given her for her very own, filled it with cool spring water that ran into the barrel under the apple tree, and went down the garden walk.

But how came it to happen that Brooks was there at all? Mamma had guessed it. He had heard in some way that Nelly's papa had the last payment to make on the house that night, and had drawn the money from the bank for the purpose. He knew that Mr. Jones would go for the money that evening, and it was very easy to guess that it was in the house at that moment.

He had watched and had seen all the family go out except mamma and Nelly, and in the desperate mood to which he had been brought by his growing bad habit, he had resolved on a robbery.

"There's no one there but the Missis and a baby," he said to himself, "and if they make trouble," he went on, "so much the worse for them. Have the money I must and will. Once I get it I'll clear out from here. Mary will be better off without me."

Thinking these bad thoughts, the miserable man lay there, pretending to be asleep when Nelly looked at him. But as soon as she was gone, he staggered to his feet, determined to do the bad deed he had

thought of all day.

Meanwhile Nelly had started down the path, but near the house she met the staggering, wretched man stumbling on. She stopped before him and held up the pitcher.

"Mr. Brooks," said her clear, childish voice, "don't you want a drink? It came from our spring and it's real nice and cool."

The man started as though stung. The sweet voice and pleasant, innocent face of the child, so anxious to refresh him, brought his own baby before his eyes, and in a moment undid the work of hours. He turned sick at the thought of what he was about to do—bring unhappiness and trouble on the neighbor's family, who had done him and his many kindnesses. He remembered how Nelly's mamma had brought food and comforts when his baby was ill; he thought suddenly of how Nelly's papa had sent them many baskets of vegetables from his garden. He had forgotten all these, and had been about to pay them back by robbing them of the hard-earned money that was to make the little home their own. While these thoughts flashed through his mind, Nelly still stood with the water held up.

But now the man straightened himself up, and spoke huskily: "Thank you, pleasant face, I would like a drink."

When he had taken a cool refreshing draught, he turned to go but Nelly spoke, "Do you feel bad, Mr. Brooks? your hand trembles so."

"I did feel bad—very bad—a few minutes ago," said the man earnestly, "but you've cured me. I'll go home."

"You can always have some of our spring water," said Nelly, "it's real nice and cool always."

Nelly's parents did not know till years afterwards, the distress that had been turned from them by their little girl's kind-heartedness. On his death-bed Brooks told the whole story.—Oliver Thorne.

THE GARDEN OF EDEN

No. 1

"The Lord God planted a garden eastward in Eden" Genesis 2:8.

Before Christ 4004 years

God, after the creation of the heavens, the earth, and the sea, and all that they contain, made man in His own image, breathed into him the breath of life, and placed him in the garden of Eden, which He had planted. The word Eden in Hebrew signifies pleasure, and the garden of Eden might be called the place or garden of pleasure. Here grew every tree pleasant to the sight, and good for food; also, in the middle, the tree of life, and the tree of knowledge of good and evil. Four rivers flowed through the garden: the first named Pison, the western stream, arose from the parting of the Euphrates and Tigris, and compassed Havilah, or the eastern

tract of Arabia; Gihon, the second, supposed to be the eastern stream, also arose from the parting of the Euphrates and Tigris, and compassed Ethiopia; the third, Hiddekel, or the Tigris, took its course along the frontiers of Assyria; and the fourth was the Euphrates. In this delightful abode, all that could charm the sight, or gratify the desires of man, was to be found; and here he might have existed, a stranger to the pang of death, had he been obedient to the divine command. This command was just in itself, being given simply to test his obedience, and was easy of fulfillment. "Of every tree of the garden thou mayest freely eat," said the Lord: "but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Adam being alone, and having no helpmeet for him, God caused a deep sleep to fall upon him, and as he slept, took one of his ribs, of which he formed woman, and brought her unto man.

It was evidently intended by the Almighty that mankind should exist in a state of innocence and purity, and consequently of virtue and happiness, but Adam disobeyed and brought death upon all mankind.—Sel. by Lillian Dauntler.

GOD'S TWO WITNESSES

By Daniel Whitelaw, Sr.

IN the eleventh chapter of Revelation, we have an epitome of what is detailed in the chapters that follow. It begins with Jerusalem being trodden down of the Gentiles, and ends with the kingdoms of this world becoming the kingdom of our Lord and of his Christ. It gives the period of time during which the holy city is to be thus trodden under foot, and then declares that God would give power to his two witnesses, and they would prophesy in sackcloth for 1260 days. As the subject of our enquiry is with reference to these witnesses, let us seek to identify them by the marks which are given us concerning them, in the chapter.

They are declared to be the two olive trees,—and the two candlesticks standing before, or in the presence of the God of the earth. In Isa. 43:10 we hear God saying to Israel, "Ye are my witnesses, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, nor shall there be after me. I am the Lord; and beside me there is no savior. Therefore ye are my witnesses, saith the Lord, that I am God."

In the New Testament we have our Lord saying to his disciples, "Ye shall be witnesses to me both in Jerusalem, and in Judea, and in Samaria, and to the uttermost parts of the earth." And these disciples, so far as we can learn, were Israelites of the tribe of Benjamin, so that so far as Scripture testimony is concerned, it was the seed of Jacob in both instances who were declared to be his witnesses, first as to his unity and second as to his grace. In the Book of Revelation (12:17) we have the same fact referred to, for we read that it was the remnant of the woman's seed, that woman that brought forth the man-child, who was to rule all nations with a rod of iron, which kept, or had the custody of, the commandments of God and had the testimony of Jesus.

Judah and Israel, then, are declared by God himself to be his witnesses, and this fact is still more clearly demonstrated by the statement that these two witnesses were the two olive trees and the two candlesticks standing in the presence of the God of the whole earth. This statement takes us back at once to Zech. 4, where we read of that prophet having seen in vision one candlestick and two olive trees, and was informed that they were the two sons of oil which stand before the Lord of the whole earth. That the two sons of oil were the means whereby the light was maintained in the candlestick will be seen by a reference to the chapter, for we read there that these two branches of the two olive trees emptied the golden oil out of themselves into the pipes which supplied the candlestick with oil, and, therefore, they were the source of the light being maintained. Judah and Benjamin (who represented Israel) were therefore the two olive trees which supplied the oil for the one candlestick in Zechariah's day—a candlestick which proclaimed to all the earth that there was but one God; and none else.

That the above interpretation is correct will be seen first from Jer. 11:10, where we read of God saying to Judah, "The Lord hath called thy name a green olive tree," while in Rom. 11:29 we read of Paul stating concerning Israel of the Northern Kingdom, that Israel to which Elijah was sent, were a good olive tree. But why did God speak of Judah in the time of Jeremiah as a green olive tree in those days? Because Israel in those days was declared to be a dry tree (Ezek. 17:24); whereas, Israel in Paul's day is referred to as a good olive tree, since in his days Israel had accepted the Christ of God and were bringing forth good fruit.

But some one may perhaps say, Are not the Gentiles who have accepted Christ as truly witnesses for him as those of Israel who had done so? Yes, they are, for they have been grafted into this good olive tree by faith in Christ, and with the natural branches, which were not broken off because of unbelief, they partake of the root and fatness of the olive tree, having become fellow-citizens with the saints, and of the household of God.

Judah and Israel, then, with their grafts, are the two olive trees, which are declared to be the two witnesses who were to prophesy in sackcloth for 1260 days. But why have we only one candlestick in Zechariah, while we have two candlesticks in Revelation? The reason is not far to seek if we remember that in Zechariah's day Israel was in heathen darkness, while Judah alone shed forth the light. For while Israel was represented by Benjamin in maintaining that light, yet that light was only one. But when John saw his vision, Israel had received the grace of God which came by Jesus Christ, and was bearing witness to that grace. The New Testament is a testament, or covenant of grace, whereas the Old Testament was a testament, or covenant of law, and hence the other candlestick had been set up to show the light of grace, for the first one only showed that of Law. Yet both of these candlesticks were maintained in their giving of light by the same two olive trees. Judah and Israel, then, are God's two witnesses, God's two olive trees, God's two candlesticks;

the one to set forth God's demands, and the other to set forth God's rich provision for sinners.

These two witnesses were to prophesy in sackcloth for a definite period, and if we are to find out when that period ended we shall require to search still farther down the chapter. The clue to the information which we desire to get is found in the seventh verse, where we read that it was when they had finished their testimony, that the beast which ascendeth out of the abyss would make war with them and overcome them, and kill them. This word "abyss," is a word that carries with it the thought of "an unmeasured depth," "the depth of the sea" and is translated "bottomless" in our version. But we read that John saw this beast rise up out of the sea. So we need have no difficulty in recognizing the abyss as referring to that place, as the same word is used to express the depth of the sea, especially as in both cases the beast makes war with God's saints and overcomes them. That this beast is the Papal power is clear from the fact that it received the seat and the power of the dragon (Imperial Rome), both of which things the Papacy received. So that we are justified in concluding that the beast which ascendeth out of the abyss, making war upon those two witness and overcoming them, and killing them, is none other than the Papacy.

But this overcoming and killing did not take place until the witnesses had finished their testimony. Therefore the period of their testimony must have been prior to the rising of the power of the Papacy to its full height and during the period of Imperial Rome's power.

Let us therefore enquire when these two witnesses received power to maintain their testimony during this period of history. We will begin with the Jews and see how they fared at the hands of Imperial Rome.

In Hayden's Dictionary of Dates, we read that at the fall of Jerusalem 1,100,000 Jews perished, while between 135 and 136 A. D., 380 Jews were killed by the Romans. In 353 A. D. they suffered under Constans, while in 415 A. D. they were massacred in Alexandria, but in spite of all this persecution they still held to the law and the testimony of there being only one God.

Let us now turn to the other side, viz., Israel, and the Gentiles who had been united to them by faith in Christ Jesus. We read in the same book that in 64 to 68 A. D., they suffered all forms of death under Nero, in 95 A. D. under Domitian, in 100 A. D. under Trajan, in 168 to 177 A. D. under Severus, in 199 to 204 A. D. under Maximus, in 250 to 252 A. D. under Decius, in 258 to 260 A. D. under Valerian, in 275 A. D. under Aurelius and lastly in 303 to 313 A. D. under Diocletian we have what is known as the era of the martyrs, when houses filled with Christians were set on fire, and droves of them bound together with ropes were cast into the sea.

But in the face of all these things, the blood of the martyrs proved to be the seed of the church, for when one fell many more rose to take their place. Imperial Rome's savagery could not kill the testimony of these two witnesses.

No sooner however had Imperial Rome passed away and Papal Rome had risen to

power, than she began to make war upon these two witnesses who had been such an annoyance to Imperial Rome, until she had overcome them and put them to death. For we read that when Augustine was sent out by Pope Gregory to Britain in 597 A. D., he sent to Rome to know what he should do with the British bishops, and was told to crush them. And crush them he did, for Britain as a whole came under dominion of Papal Rome to such an extent that her people were used by the Romish priests in their efforts to exterminate the Jews.

Turning once more to the other witness, viz., Israel and those who had been linked onto them by faith in Christ, we find the wiping out of the Albigenses in 1210 A. D., the persecution of the Waldneses in 1375 to 1655 A. D., the persecutions in Aragon in 1233 A. D. in Venice in 1249 A. D., in France in 1255 A. D., in Cartile in 1290 A. D., in Andatusta in 1481 A. D., with the fires of Smithfield in 1553 A. D.

But better times were in store for these two witnesses. Papacy had reigned supreme, and killed all who would not submit to her commands, till Henry VIII of England threw off the power of the pope and set up his own. But the danger was not yet past, for Mary, his daughter, restored the pope's power over England and a time of great trouble set in. Having made up her mind to marry Philip, the son of Charles V of Spain, the greatest of all Romanist sovereigns, which she did in 1553 A. D., she determined to stamp out the Protestants, assisted by her cousin, Cardinal Pole, who had been sent from Rome to England as a legate, and who remained to direct the queen's policy with the zeal and hope in an expatriated exile. Early in 1555 A. D., the Legate began to exercise his power, and in the four years before Mary died there were about 300 of God's witnesses put to death. It soon became evident, however, that England could not be restored to the Papacy, and in 1558 A. D., when Mary passed away, Elizabeth ascended to the throne, re-established the Church of England and set her people free from the Papal yoke, while Scotland had also been set free between 1550 and 1560 A. D. But not only were the English and the Scots thus set free, these things helped to give liberty to the Jews, for in 1585 A. D. Pope Sixtus V rescinded the edict against them.

God's two witnesses were thus set free—in the British Isles at least, but not in other countries; for in many parts of Europe the Jews are still persecuted and relentlessly slain. And in Palestine also until very recently, nor can we forget the horrible slaughter of the Armenian Christians who in some measure at least were witnesses for God.—(S. R. W.)—but while this was and is so, let us not fancy for one moment that our troubles with Rome are yet over, for her emissaries, banished from France, have flocked to Great Britain, and they are bending all their energies to bring down her power to the ground, not only by increasing the number of her priests and also her institutions (while the number of her members have decreased), but also by changing her tactics to accomplish her purpose. For what is the meaning of the fact that the power which promulgated the doctrine of the divine right of kings has now in her communion more socialists and communists

and anarchists than any other power on earth? Whose bishops and archbishops openly flout the law of the land, and seek to prevent its power? Does it not simply mean that when the time of Jacob's trouble comes, when they shall have made an end of breaking in pieces the power of the holy people, when the time of the end is here, then one final effort shall be made in union with the other earthly powers to crush the people whose presence and testimony had tormented them so long?

All their efforts shall fail. Jacob shall be delivered out of his trouble. God's two witnesses (Israel and Judah), who had prophesied in his name, shall be raised to the place of power: while the beast and the kings of the earth and their armies shall all be overthrown.—The Banner of Israel, London, Nov. 16, 1921. (Selected by Sister S. Roxana Wince.)

ACQUAINTANCE WITH GOD

By Lyman Booth

THERE are some who would discard the promises made to Abraham because they are found in the book of Moses, which also contains the law, which they claim is done away, and therefore the promises do not apply to people in this age. They overlook the fact that the promises God made to Abraham were made 430 years before the law was given. Listen to what Paul has to say: This I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred thirty years after cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise. Hence the promise of a landed inheritance, although covenanted to Abraham, and confirmed by God's oath in the one seed, Christ, which was four hundred thirty years before the law was given, there was no power in the law to disannul or abrogate the promise, therefore the promise or covenant is still in force and is sure of fulfillment to all the seed; therefore all who are Christians—those in Christ are Abraham's seed and heirs of God's covenant with Abraham. They are joint heirs with Christ in Father Abraham's landed estate. That being true, the earth must be their inheritance.

This agrees with Christ's teachings, for in Matt. 5:6 he says, The meek shall inherit the earth. David said, for yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. Thus we see the wicked shall be removed, and his place shall not be found, neither in earth, heaven or hell, and it leaves only the righteous in the earth.

Some object to living here on this earth, and want to go to heaven at death, saying that the covenant says nothing about inheriting the earth. Let us look into it carefully and see if it does not plainly teach the same thing. If we look at Gen. 24:7, we will learn that Abraham must have understood the oath to include the land. It could not be otherwise, for it plainly states that the seed which all agree referred to Christ, was to possess the gates of his enemies, in other words, to rule over them. Let us consider where Christ's enemies are.

None will admit they are in heaven, and therefore they must be in the earth. If in the earth, and he is to rule over them, he must rule over them on this earth. His throne and kingdom will, therefore, be on the earth, for they must be where he rules.

Further, God gave Abraham, by the manifestation of his power, in vision, to understand that he should pass into death and be raised again in order to possess the promised land. This was proven true by our Saviour, who was a man of sorrows, and acquainted with grief. He endured many of the sorrows of mortality and finally suffered death on the cross; was buried in Joseph's new tomb; raised by the power of the Father, and thereby became the first fruits of the resurrection, the first to rise from death to immortality. He is, therefore, the oldest living heir under the covenant and hence entitled to the rulership of the world. Sooner or later he will return, establish his throne and kingdom, and reign over his enemies, as I hope to prove.

I now wish to state that the hope begotten by the faith in the promises will not give us eternal life until the coming of Jesus, and the resurrection of the saints, at which time he will reward every man as his works shall be. See Matt. 16:27.

It is evident that Paul so understood it; for in his noble defense before Agrippa, he said; And now I stand and am judged for the hope of the promises of God, made unto the fathers, unto which promise our twelve tribes instantly serving God day and night, hope to come, for which hope's sake, King Agrippa, I am accused of the Jews. Paul gave Agrippa to understand that the covenant promises of God to the fathers were the basis of the fathers' hope and also his. He also stated that their fulfillment depended upon the resurrection of the body from the grave, if their hope should ever be realized. He then asked the King why he should think it a thing incredible that God should raise the dead.

By the aid of God's spirit which always attended Paul in his ministry, he showed Agrippa clearly that the purpose of God was to bless the world through Abraham's seed, as stated in the promises. If the promises made to Abraham, Isaac and Jacob, and confirmed by God's oath, are to be made good, those men, together with all others who have put their trust in those promises, must of necessity, be raised from death in order to realize their desires. It is easy to see the necessity of eternal life for them to be able to gain an everlasting possession of the land, or their inheritance, as it was promised. Eternal life, then, is the one thing hoped for, begotten by an understanding faith in the counsels of God.

The coming of Christ is the time when the Christian's hope will be realized. The resurrection will be the means of placing the saints in possession of their inheritance.

The preaching of the gospel, the gift of eternal life, the resurrection of the dead, the inheritance of the earth by the meek, and the reestablishment of the kingdom of God upon earth, were the burden of Christ's mission.

Let me fail in trying to do something rather than to sit still and do nothing.—Cyrus Hamlin.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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Editorials
and Church News.

We are sorry to learn that Bro. J. H. Luman was injured in an auto wreck near Muskogee, Okla., recently. His shoulder and nose were broken and he also had a very severe scalp wound. His needs were attended to at a near by hospital.

The brethren have answered our call nobly and we have all our debts paid up and a safe balance to work on. We wish to thank one and all for not only material help, but also for the many words of encouragement that accompanied practically every letter that came to us. Such words do count.

A letter received from Springfield, La., tells of the baptism of Howard Richardson and Lily and Allie Lobell. We felt when we were in that locality last winter that this was a good field in which to work. It seems that Bro. Alfred Anthon is keeping up his good work there, but his modesty evidently keeps him from reporting on his work. Let the good work go on.

A card is at hand announcing the marriage of Sr. Vena Densmore to Mr. Clarence S. DeCounter at Long Beach, Calif. The event took place Mar. 22nd. On account of the groom's state of health, they will soon go to Arizona for a trial at ranch life.

The host of Illinois Bereans and Bereans elsewhere who know Vena will join in good wishes. Their present address is 825 E. 15th St.

Sister Lottie E. Young, now of Seattle, but formerly of Brooklyn, is about to start on a two months' vacation trip to Hawaii. We wish for her all the pleasure her faithfulness deserves.

From a clipping sent us, we learn that Sr. M. L. DeCounter of Camden, Ill., is in very bad state of health. We are sorry to learn this for she has certainly been one of our faithful ones.

A baby girl came to gladden the home of Mr. and Mrs. (Sr.) McDaniels on Friday, March 24th, so we learn from the Rushville, Ill., paper.

Our friend, Mr. George Smith, of Dixon, Ill., recently came into possession of the large library owned by his father-in-law and we were privileged to look it over, selecting such books as we felt would be of service to us. Among them we found a set of commentaries by Adam Clark which is acknowledged to be one of the best. We are grateful for such friends.

A letter has come to us telling of the serious sickness of Bro. Lewis Weaver of the Moriah, Ill., church. We are praying that his life may be spared for he has been for years the strength of our church there.

We are in receipt of "Unseachable Riches," a monthly magazine published at 2823 E. 6th St., Los Angeles, Calif., and also "Thoughts for Bible Students," by J. M. Robbins, 229 Market St., Bloomsburg, Pa. We have not had the time to give either an examination.

Bro. and Sr. Leo H. Nokes of Dixon, Ill., came up from their home on Wed. Apr. 5, looked over our new home and had dinner with the editor's family.

REMITTANCES

Azalia Winfrey; Belva Maxwell; John A. Chrysler; Mrs. Myra L. Renner; A. E. Dewey; Mrs. Anna M. Young and daughters; B. H. Carpenter; Miss Lottie E. Young; Hugh Forsythe; N. L. Anderson; S. M. White; Fred Martin; Mrs. Geo. H. Sanders; L. Bridegam; C. A. Stowe; Chas. Stedman; Mrs. Calvin Hammond; Mrs. R. A. Welch; Miss Rilla Drew; Geo. Shrader; Mrs. Abbie J. Lemon; Willis Roose; I. E. Arnold; Mrs. Geo. Reighar; L. M. Howell; Schiller Piano Co., J. W. Cooper; Mrs. Mary Freeman; Mrs. A. E. Quarton; Mrs. Cliff Cronbaugh; J. W. Dickinson; Thos. Watters; Mrs. Minnie B. Porter; Mrs. Sarah Griggs; H. J. Mead; T. A. Drinkard; Everett Halstead; Mrs. Mary D. C. McLaughlan; T. J. Stinnette; Ben Hitchins; Mrs. Eva M. Norris; Mrs. Ida Frederick; Mrs. M. E. Bray; Mrs. Eva H. M. Fletcher; S. W. Lake; Mrs. Jennie M. McDonald; J. E. Coverston; Ada M. Eldredge; Dr. Em. Wilson; Mrs. T. W. Glass; Mrs. G. E. Stauffer.

EMERGENCY FUND.

Mrs. Sarah Griggs 2.00
Mrs. Eva H. M. Fletcher 10.00

Mrs. M. E. Bray 5.00
S. W. Lake 10.00
J. E. Coverstone 1.00
Azalia Winfrey 6.00
A Sister and daughters 11.50
B. H. Carpenter 1.00
Willis Roose 3.00
Mrs. Minnie B. Porter 1.00

Notices.

NOTICE TO ILLINOIS BRETHERN

Our treasury is getting low; we would appreciate the payment, as soon as possible, of the pledges that have been made, and also any contribution from those in the state who have not received pledge cards. Send to the treasurer.—Anna E. Drew, 629 N. Galena Ave., Dixon, Ill.

Obituary.

"Man that is born of woman is of few days, and full of trouble." "His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them."

Daniel Dietz.

a loyal citizen, a faithful friend, a loving father, a devoted husband, a conscientious Christian has fallen on sleep awaiting the call of his Master to awake to life eternal.

Brother Dietz, who was in his fifty-fifth year, always was busy in the service of his Lord. He conducted a week-night meeting in his home, through which all of his children of the age of faith, also his children by marriage, have been baptized into the all-saving name of Jesus, who is the Christ the Son of God. He was sick but three days, the cause of death being pneumonia. He died on Saturday, Apr. 1, 1922. Services were conducted at his late home, 292 S. 11th St., Newark, N. J., on the Tuesday evening following and the burial taking place on Wednesday.

"We sorrow not as others which have no hope, for as Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." And Brother Dietz sleeps in Jesus.

Alexander D. Donaldson,
37 S. 12th Ave., Mt. Vernon, N. Y.

Mary Whisman-Railsback

was born in Rush Co., Ind., April 28th, 1845. She was the daughter of Michael and Lodemma Whisman and one of a family of five children. The family came to Marshall County in 1857, and settled southeast of Argos among the pioneers of that section.

She was married to Nathan Railsback Dec. 4, 1862, and became the mother of one son, Alvarado. They were engaged in farming for several years and then came to Argos and conducted a mercantile business successfully for many years. They then removed to Hot Springs, Ark., and were again interested in farming. While here, their son died, June 28, 1903. Left alone, and growing old, they returned to Argos in 1913 to spend the rest of their days among relatives and old time friends.

She was baptized when young and was one of the charter members of the Argos Church of God at its organization in 1886. She and her husband were active supporters of the church's work during their for-

mer residence here in the years of their strength and ability. Since their return, their age and ill health prevented much active cooperation, but they were always loyal to the cause of righteousness to the best of their opportunities.

Her husband died May 1, 1919. Since then she has spent the summer seasons in Argos and one winter in Plymouth, and two winters in South Bend, at the home of Bro. Richard Railsback, where she had good care and where she died Mar. 31, at the age of 76 years, 10 months and 3 days.

She was the last of her father's and of her own families, but she leaves many other relatives and friends to mourn her death.

Funeral services were held at Argos Church of God, Apr. 2, conducted by D. E. VanVactor, and burial was made in Maple Grove cemetery, to await the coming of Jesus and His resurrection.

Reports.

Report of Work in Iowa March

	Services
March 4, 5, Stanhope,	3
March 6-12, Webster City,	9
March 15-26, Hickory Grove,	11
March 29, Waterloo,	1

Total 24
T. A. Drinkard.

Dear Bro. Lindsay:

You will be pleased to know of the good meeting we held at Browntown, from March 24 to 28. The interest and attendance were very good. On Sunday afternoon, March 26, we went to the water and baptized Mellie's husband, Bro. Julian Rogers, into Jesus Christ. Our daughter, Mellie, and Mr. Rogers were united in marriage the seventh of last February. After the marriage Mellie began to teach him the truth. We assisted her, preaching when he was present, upon the things that we must believe when baptized. We are happy that he came into Christ before we leave Virginia. May they both prove faithful until Jesus comes and then receive the great reward, is our earnest prayer.

Well, the attendance was so large during the meeting that many insisted that we hold the Sunday evening service in the Lutheran church in Browntown. Their house is a very large one. We agreed to do so and the other church closed their service and came to hear us on the subject of the Second Advent. We had the largest crowd that we have had in Virginia. We had expected to close our work at this place at this time, but the interest was so good that we agreed to go back for a meeting over the second Sunday in April. There are a few at this place who should come into Christ and we trust they will when we return for our last visit.

I want to say to the many kind friends who have written us expressing a willingness to help in the work in the South, should we go there, that we have decided to move to Indiana as State Evangelist. However, we expect, the Lord willing, to continue the work in N. C. over the 5th Sundays, if we can get our traveling expenses. We received a letter from an old

brother who has known us since babyhood, stating that if we would come to N. C. he would move into a small house and give us his house for a home. We never had such an offer before, but we had already accepted the call to Indiana. However, such kindness touches us and we pray God to keep the way open for us to visit N. C. every fifth Sunday.

We have had much trouble in the past year and now we must make a long move, and as Mellie's husband is engaged in business in Virginia we must bid farewell to our eldest daughter. Then, too, as we are poor and it costs so much to move a large family so far, our eldest son has accepted work in Virginia until next September, then he expects to come to his home, our home. To make the move we must sell what we have to meet expenses, but, thank God, we expect to still serve the same Master that we have served for the past 25 years. We have ever found in him a true friend, one who has ever provided for us.

J. H. Anderson.

Dear Bro. Lindsay:

I have been in foreign ports. It was my hand that was on the throttle as I felt the pulsating of the mighty engine forcing our magnificent boat through the briny waters headed toward home. Oh, fie to him whose heart would not go pit-a-pat at the thought of returning home. Never a thought as to whether sea would be calm or boisterous—but going home! How much more enthused must be Sisters Lily A., and Abbie V. Lobell, and Bro. Howard T. Richardson, for they are turning to a grander, sweeter home. Their hands they put to the throttles of their boats, Feb. 26. But they are to pass over a rougher sea; but guardian angels stand beside each. We can easily imagine the glad songs of greeting when they have anchored in their home port.

Alfred Anthon.

Dear Bro. S. J. Lindsay:

Alien—Happy Woods used to be Happy Woods; but it's dead woods now.

That same day a dear Sister, Lulu Olivia Richardson, was baptized (Feb. 12) into Christ.

Dear Sister Lulu, we, who are of the true Household, greet thee to our midst with a whole heart fervently.

Alfred Anthon

Letters.

One Letter Like Many Received

Dear Bro. Lindsay:

I am much pleased to notice the change and improvements made in the office of the Herald, giving you, and your assistants, more comfort in your work and surroundings. We are among those who are glad you can be away at times, and in this way become personally acquainted with your readers, that is, some, as all are not so fortunate, and also be instrumental in bringing others into the Faith. The reports of these meetings, along with other faithful workers, are interesting and inspiring to us, giving a tone of family relationship, which is commendable in a Church paper. Please accept ten dollars as a donation toward extra expense involved, from myself and daughters.

Bro. Lindsay:

I am not young, but I would like, if I may, to answer your questions in the last issue of the Herald.

A Jew is a descendant of Jacob's son, Judah, the kingly tribe. Gen. 49:10; 1 Chron. 5:2.

Elkanah, the father of Samuel, was an Ephrathite, or Ephramite. 1 Sam. 1:1.

Moses was a Levite. Ex. 2:1-10.

Elijah is spoken of in 1 Kings 17:1, as "Elijah the Tishbite, who was of the inhabitants of Gilead."

Abraham was a descendant of Shem, Gen. 11:11-26.

Isaac, son of Abraham.

Jacob, son of Isaac.

Paul was a Benjamite. Phil. 3:5.

Peter was a Galilaean. Luke 22:59.

Pilate was the sixth Roman Procurator of Jucea, under whom our Lord worked, suffered and died.

Jesus was a Jew. Luke 3:33, 34.

Generally people say that Sarah, the wife of Abraham, was the daughter of his brother Haran; but Abraham says in Gen. 20:12, that she was his half sister. "The daughter of his father, but not the daughter of his mother, and she became his wife." Haran's daughters were Milcah and Iscah.

Lillie H. Willis.

The Sunday School.

By Alta King.

UZZIAH'S PRIDE AND PUNISHMENT

Lesson 4. April 23, 1922.

Lesson Text: 2 Chron. 26:1-23.

2 Chron. 26:1-8.

Golden Text: Pride goeth before destruction, and a haughty spirit before a fall. —Prov. 16:18.

Memory Verses: 2 Chron. 26:4, 5.

For Study

Review: What was the character of Joash's reign as we studied it last Sunday? Contrast with the last part of his reign. (See 2 Chron. 24:15-27.) How does this bit of history demonstrate the power of one man's influence? Read 2 Chron. 25 and characterize briefly the reign of Amaziah, son of Joash. How did his doing right in the sight of the Lord, but not with a perfect heart, finally become manifest?

This week's lesson takes up the reign of Amaziah's son, Uzziah. His reign contains a lesson that is applicable to all people in all ages.

Study 2 Chron. 26 through as a whole. From the first verse we may conclude that some older son was set aside in his favor. Characterize his reign. List the signs of his prosperity. In what verse is stated the underlying cause of all prosperity that is lasting? Did God help him in his preparations for warfare? Describe the effects of his prosperity. Why should his prosperity have had such effect on him? Who loomed up the larger in his consciousness, God or self? Why was the burning of the incense a manifestation of his inner self exaltation? The law for incense burning is found in Ex. 30:1-10. (As we have seen, throughout our study of the history of God's people, the religious institutions and officials were higher in authority than the civil.

The king, if he was God-fearing, always appealed to the prophet for advice and decisions; if he was not God-fearing, he stood in fear of the prophet's judgments. The civil system, from the first, was based on the people's fleshly desire to have a king like other nations, and God permitted it on this basis. But the religious system, from the first, was based entirely on God's plan, independent of man's desires and plans. Uzziah, being lifted up because of civil prosperity, presumptuously thought to assume the religious authority, thus setting aside a system and authority that had nothing of man in it, and subjugating it to a system and authority that originated in man's fleshly pride and was permitted by God because of it.)

What three kinds, or sources, of sin do we have mentioned in Scripture? (1 John 2:16.) Of which was Uzziah guilty? In all God's dealings with Israel which was the most prominent sin, and at the same time the underlying cause of all other sins among his chosen people?

Pride in self leads away from God, therefore away from the source of all good, and therefore into sin. You cannot be directed away from good without being directed into sin, and pride in self must, because of its very nature, direct away from God and therefore away from good.

Note the fittingness of Uzziah's punishment. What possible significance in the fact that the disease started in his forehead?

"Leprosy is a chronic, hereditary, malignant vampire slowly eating up its victim in one long meal. It eats hair, nails, flesh bones; exposing heart and lungs through gnawed and ghastly ribs. Jesus had compassion, put his hand on the leper in defiance of all sanitary and civil law, and with a word changed that festering mass of corruption into the sweetness of the flesh of a little child. Leprosy is God's language to describe sin: hereditary, eating like a canker, horrible, to be quarantined against here and hereafter, unmedicable by man, instantly curable by power Divine."—Bishop H. W. Warren.

"The leprosy was but the outward token of the invisible sin of pride; yet how little shame the reality of sin occasions, as compared with that caused by an outward symbol of it like this. We may believe that in the end inward character will somehow stamp itself upon the outward appearance, and then men will see sin in its real loathsomeness."—Butler's Bible Work.

In this lesson, as in last Sunday's lesson, God emphasizes the importance of religion in a nation's life. So important is it, that in directing the national life of his people, God established the forms and system of worship by which they should express their reverence for and obedience to him, and then severely punished the least attempt by man to change the least detail.

Another outstanding lesson is that of humility. Let us pray God to help us be more humble—to help us to recognize and fully and constantly realize the realness of his presence and power through and in everything. This kind of humility will yield a strength against sin and an abhorrence of it that could not possibly come from the loud-voiced "I will" of man's strength.

Scripture Readings: 2 Chron. 24:17-27;

25; 26.

The Children's Lesson: Continue the story of King Joash, making a strong contrast between the first part of his reign and the last part. Then bring out the same contrast between the first and last parts of King Uzziah's reign.

For Class

Summarize the last part of King Joash's reign, King Amaziah's reign, and King Uzziah's reign. Discuss the lessons on the power of influence, the dangers of prosperity, the results of pride in self and the punishment. Discuss the meaning of humility and the strength evolving from humility.

"The blessing which men of the Old Testament record from God was a negative one—that no plague should come near their dwelling. The blessing which we of the New Testament enjoy is a positive one—that if it does come it shall be a minister of God for good."—Chas. Moinet.

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson

37 S. 12th Ave., Mt. Vernon, N. Y.

"HAVE FAITH IN GOD"

Golden Text: 1 Cor. 15:20

I SHALL BE SATISFIED

By George R. Cramer

If we enter into glory
At the resurrection light,
And in triumph sing the story
Of the love that banished night.
Shall we murmur at the sleeping
Till the great resplendent day?
Will it be a cause of weeping
When our tears are wiped away?

When we see the saints all beaming
In their crowns and robes of white,
And our loved ones in the gleaming,
With their forms so pure and bright,
When we meet beyond the sighing,
In the home beyond the gloom,
Shall we grieve because of lying
In the dark and silent tomb?

If we see the harvest glowing
In the grand eternal rays,
And then gladly reap from sowing
In these tears through sorrow's days,
Shall we then be heard repining
Though the seed in earth remain?
In that morning's splendid shining,
It will wave in golden grain.

Let us wait for Christ from heaven,
As the church in days of old;
Then to us will crowns be given,
We will walk the streets of gold.
It will be no cause of sadness
That we parted when we died,
We will be in perfect gladness,
With the Psalmist satisfied.

EASTER

On Sunday next—April 16—throughout the Christian world will be celebrated the day known as Easter. What does the day signify to us? To some it means simply the day when we discard the heavy and sombre clothes of winter and put on the new, light, gay clothing of spring. This is exemplified in the so-called "Fashion Parade" that takes place on Fifth Avenue, New York every Easter Sunday. To some

Easter means one thing while to others the day has entirely a different meaning. What does it mean to us who are the called of God?

I would say that our minds go back almost nineteen hundred years and we picture two women journeying to the place where the Son of God had been placed after his crucifixion, and as they neared the sepulchre they noticed the stone that had closed its entrance had been rolled away. Then as they entered the sepulchre a young man clothed in white who sat there said unto them, "Ye seek Jesus of Nazareth, which was crucified: He is risen; he is not here: behold the place where they laid him."

To us Easter is not a day, it is an event. We celebrate the resurrection of Jesus Christ, and if we be truly Christian we live the resurrection of Jesus Christ, not only on Easter Sunday but on every day of the year. We are glad there is such a day as Easter, for it brings to some minds the fact of the resurrection. But to us we have the resurrection in our minds every day. Our hope is the second coming of our Lord. But the second coming is based on the fact that he rose from the dead. And as Jesus rose from the dead, so shall we, providing we live in and for him now. In 2 Cor. we read: "Christ died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

The more you study the Scriptures you will learn that Christ is all. He is everything. His birth, his life, his death, his burial, his resurrection, his ascension, his second coming, all are linked together and form one glorious whole. To the Christian Christ is the center around which all things move, and his resurrection is the great event in history that has brought hope into the world. What would life be without the knowledge that there is a greater—an immortal—life to come? Do you want to have part in it? Then believe God, have faith in his Son and in his name be of service to mankind. The promise is: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Then to us Easter means the memory of the resurrection of Christ; the renewal of our nature to conform to his will and the hope of an endless life when he comes.

As Christians let us live Easter.

THOUGHTS FOR EACH DAY

Christ was buried and rose again the third day.—1 Cor. 15:4.

When he shall appear we shall be like him.—1 John 3:2.

Your life is hid with Christ in God.—Col. 3:3.

Heaven, from whence we look for the Savior.—Phil. 3:20.

He that raised up Christ from the dead shall also quicken your mortal bodies.—Rom. 8:11.

There shall be a resurrection of the dead.—Acts 24:15.

In my flesh shall I see God.—Job 19:26.

I shall be satisfied when I awake.—Psa. 17:15.

A SERMON

Teach me thy way, O Lord, and lead me in a plain path.—David.

It is better to suffer than to lose the

power of suffering.—Landor.

It requires fine stepping for those who walk together, to avoid jostling one another.—Dillwyn.

Never wait for a thing to turn up; go turn it up yourself—it takes less time and is sure to be done.—Brown.

From poison thou may take the food of life,

The purest gold from lumps of impure earth,
Examples of good conduct from a foe.

Sweet speech and gentleness from e'en a child
Something from all: from men of low degree
Or sires of wisdom if thou humble be.—Mann.

The fear of the Lord is the instruction of wisdom; and before honor is humility.—Solomon.

THE CONTRADICTION

By T. A. Drinkard

THERE are some of the faith who seem to be easily deceived by the cunningly devised fables of Russellism. I beg to call attention to a number of contradictions put out before the world. For some reason, some have been deceived by them because of their teaching on the restitution of all things. (Acts 3:19-21.) I wish to give a statement from the pen of Mr. Russell himself. It is this: "The year 1878 being thus indicated as the date when the Lord began to take unto himself his great power. . . . Since the summer of 1878 when the King took his great power and began his reign." (M. D., Vol. 3, p. 234, 306.) He argues that the Lord Jesus Christ began his reign in 1878. But his successor, Mr. Rutherford in his book called "Millions Now Living Will Never Die." (p. 16), says, "By analogy, then, if the old order began to pass away in 1914, and Messiah began to exercise his power preparatory to the setting up of the kingdom of righteousness, then we should expect that his first work would be the destruction of the old systems of unrighteousness." Here is a flat contradiction. One says Christ began to reign in 1878, while the other says he began in 1914. Perhaps they are preparing a new set of dates, seeing the old ones have served their purpose of deception for so long. Perhaps Mr. Rutherford fully sees that it is a false claim to say Christ began his reign in 1878. But there is no more reason to say he began to reign in 1914 than in 1878. In fact, both dates are false. It has never been proven that Christ came in 1878. The claim is wholly assumption, Mr. Russell seeking to establish his theory that the resurrection of the overcomers took place, says it is "a most reasonable inference." (Vol. 3, p. 234.) Inference! Thus it is clearly shown that the whole framework is built up of guesswork, and it will richly repay our brethren to examine this doctrine which, traced to its beginning, denies that Jesus Christ ever rose from the death state. Let me give you a statement or two from Mr. Russell's pen: "After they had become partakers of the Holy Spirit, and understood spiritual things, they could have believed the angels at the sepulchre, that he had risen from the dead condition, even if they had seen the fleshly body of the man Christ Jesus still lying in the tomb; but not so before—the body must be away to make faith in his resurrection possible to them." (Vol. 2, p. 123.)

Just think, if you please, of a man saying, "They could have believed the angels

. . . . even if they had seen Christ Jesus still lying in the tomb." But, "The body must be away to make faith in his resurrection." Just think! To make it possible God had to drag the beloved disciples through the channel of deception in order to make faith possible to them. Nothing in this world but a denial of Christ's resurrection.

Again we read: "Our Lord's human body was, however, supernaturally removed from the tomb. . . . We know nothing about what became of it." (Vol. 2, pp. 129, 130.)

Mr. Russell said he knew nothing about what became of it, and I might add, neither did he care. Let us see if the angel says what became of the Master. Was that which hung on the cross the Lord Jesus Christ? If so, and he was buried, was not that which lay in the tomb the Christ? "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." (Matt. 28:5, 6.) He is risen! has no place in Russell's fables. He had no confidence in Jesus when he said he would rise again. But Russellism says they "know nothing about what became of" him. He tried hard to show that there was quite a difference between the risen Christ and the man Christ Jesus lying in the tomb. In fact, his claim was that the man Christ Jesus that lay in the tomb was not the Christ of resurrection. If the man Christ Jesus that lay in the tomb was not the Christ of resurrection, what was the Christ of resurrection?

The Master after his resurrection said, "It is I myself: handle me and see." (Lu. 24:39.) Even with all this evidence that Christ of resurrection was the same Christ that had been dead (Rev. 1:18), yet Russellism shouts, "We know nothing about what became of it," referring to the man Christ Jesus. Much more could be said, but this is enough for the present.

MIGUEL SERVET

J. G. Haupt.

Crowley, La.

Through a recent number of "Hispana Esperantisto" (the Spanish Esperantist), one of several Esperanto publications of Spain, my attention is called to the noble, scholarly, love-worthy "Man of God," who, with many others only less note-worthy, fell victim to that cruel monster of erratic theology of early protestantism, the Swiss Calvin.

Out of Spain who could look for an unbiased Bible student, who could look beyond thousands of cobwebs of theology and thereby recognize the original landmarks of faith in their pristine beauty? Miguel Servet saw clearly and unswervingly published the things of truth undeviled.

Born early in the sixteenth century, in 1509 or 1511, and burned at the stake in a slow green wood fire, when but little more than forty years of age, on his way to Italy, he passed through Geneva, where Calvin held full religious sway. The latter's hate was from no other ground than that the convictions of Servet, fearlessly expressed, were not in agreement with his own stubbornly-held dogmas.

Readers of restitution belief will be especially interested in Servet because of several deductions he made from a close study of God's word. Servet's "Christianismi Restitutio," the Restitution of Christianity (Christianity), of which Calvin received the original manuscript from the author, looked neither to the left nor right, favored neither Catholic nor Protestant, reached out only for the pure word of truth.

That Servet was classed with the Ana-Baptists

orientates him in one respect. As he claims, he was not ana-baptized, baptized again, but merely baptized in water. He held baptism valid only as it followed a true faith and repentance. And in that faith he was wonderfully clear, considering the times and his surroundings.

True it is that he had some direct teachers, leaning more or less to the early faith. Peter Martyr had influenced his course of study. Erasmus favored purity and freedom of thought.

The most note-worthy position that Servet took, was the nature of Christ and His Divinity. In "De Trinitatis Erroribus" he pointed out the absurdity and unscripturalness of the common teaching among churchmen, as it still is today, that the Son was coexistent as a Divine Being from the beginning with the Father; that indeed, the Two, with a third Divine Being, the Spirit, formed one God, a Trinity. Servet pointed out that, in the beginning, by His Word, by His Out-breathing, so to speak, God spoke His Will, His Wish, and the thing was done. But knowing all things, God foresaw the Son, ordained that the Word should in due course become Flesh. When the time came, when the world was ready for the change of dispensation, He breathed spiritual life into the Virgin, He willed that she should nourish the Coming Savior. The miracle was scarcely greater than that in the begetting of Isaac, in several respects a type of Jesus, but a miracle whose result should be of greatest significance when the Son should overcome all temptation and become the Son of God, the Divine Son and Savior of all mankind; not the son of a man, but the Son of Man, as well as the Son of God.

Today, and ever since King James' day, we have a few verses of poorly worded English to deal with, that superficially give color to the idea that Jesus was the Son of God from the beginning and that he was not born of Mary, but merely transmigrated through her. Before Abraham was, I am, is a miserable rendering. But in no manner can one make it the assertion, "I was before Abraham," or, "Before Abraham was, I was." The fact is that our Lord compared himself with Abraham as to precedence, to eminence, to power, to authority; as I am above what Abraham was. Servet was not troubled with poor English, for he followed the original Greek and Hebrew.

The first chapters of the gospel according to John and the epistle of John, though beautiful to all, are fearfully out of harmony with the rest of Scripture, when misread according to common interpretation, but sublime and full of import when read aright, every preposition and every pronoun being given its true significance. Then we may fully compare scripture with scripture without a line of misunderstanding.

A look into the future also had deep allurements to Servet. He knew that Christ was the firstfruits of the resurrection; that next should rise they, and only they, that are Christ's at His coming. In 1 Cor. 15:24, two periods are then passed over to the glorious final one, vividly pictured also elsewhere in the Great Book, especially by John in the Apocalypse and by Peter in the heartfilling word-painting, "Nevertheless, according to His promise, we look for the New Heavens and the New Earth, wherein Righteousness shall dwell."

Elsewhere the Scriptures told Servet, as they tell us, that they who are Christ's at His coming, they that are blessed in the First Resurrection, shall, after a shortened period of trouble in the world, be Kings and Priests, Co-workers, with Him over the nations for the millennial period of preparation, when the rest of the dead shall arise for the Judgment period, in which a part will remain as hardened as ever, callous to every effort, and will suffer the second death as though by fire. Not all, however. A part even then will be immortalized. The Word reads, "Some to everlasting life and some to everlasting condemnation."

Miguel Servet gave his life, a noble martyr to the cause of Pure Truth. Though we cannot help shedding sympathetic tears when we think of the pitiful story of that young, strong, devoted man, during that last half hour of fearful agony, in which his devout prayers continued to ascend to the Throne of Grace, it makes us supremely happy to know that he fearlessly persevered unto the end, and that the joys of everlasting reward await him when the Prince of Eternity shall call.

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SET YOUR AFFECTION ON THINGS ABOVE, NOT ON THINGS ON EARTH. COL. 3:2.

This scripture has recently been very forcibly brought to my mind. We see worldly people clinging to their possessions with a death grip, and when they are taken from them, they seem to care nothing for life. Here in Pueblo four business men, within a radius of three blocks, whose places of business were flooded during the terrible flood of last year, have died within nine months from the time of the flood. One committed suicide, and I think the death of the others might be due to worry over their loss. During the flood, a few business men stayed with their possessions until it was too late to escape, and so were drowned.

I recently read that 20,000 people in the United States had committed suicide in the past year. Two hundred and sixty in Philadelphia alone. This was due partly to unsettled economic conditions. How eager people are to lay up treasures here on earth where they are not sure of them from one day to another. Fire, flood, thieves, etc., to molest them.

A large dry goods store in the center of Pueblo was flooded, and they had spent much time in repairing it, putting in numbers of plate glass windows, and had a large stock of new goods when the building in which it was located, was entirely destroyed by fire. This was the coldest night of the winter and firemen were injured and partly frozen and had to be taken to the hospital. How fleeting the things of earth!

There is just one foundation on which to build, and that is Christ Jesus. The Christian's hopes and aims are centered in Christ. They are seeking after spiritual things and in so doing, are laying up treasures that will never be taken from them, but will gain for them eternal life, and possession of the world beside. This requires faith and few there are who have it.

May the Lord help any who are not in Christ to denounce the things of the world and build on the true foundation. The door will soon be closed. Christ's coming is very near.

Yours in Christ,

Hanna Barber.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

UNCLE JIM TALKS ON DANCING AND MABEL ASHTON'S DREAM

TELL I guess every one but me, of the **W** girls in my class at school will take the dancing lessons. The teacher came up the steps just as our class was passing out, and they all signed up. The girls have done nothing else but talk of the good times they will have. They call me a "prude." You know Iesta has taken before and she was the one selected to take the leading part in the children's play last winter. The master says it makes us graceful and I will be left out of all the social affairs and be a wallflower. I'd think that these girls were too young, but he already has a class of children five and six years of age," said nine year old little Betty at the dinner table yesterday.

Uncle Jim looked very thoughtfully at Betty and then kindly said, "You know Betty, those girls haven't amounted to anything in their school work ever since they have started those lessons in the community and Prof. Brown told me a secret last night, so you mustn't tell it, and it is simply this: that unless they stop their foolishness, only one little girl, and that little girl is you, Betty, will be promoted to the fourth grade. I think it is the fault of the parents though for they themselves have set the example by the continuous round of card parties and dances this last winter. I'm sure I don't know what the world is coming to, and most all of those fathers are small salaried men, never absolutely sure of their job in these hard times, and yet they have money and time for such things and to teach their babes dancing lessons, the idea!

As for your being left out and a wallflower, say, what would these foolish little pastimes amount to, if you really did care for them, which I know you don't; they couldn't be compared to the glories and the beautiful things prepared by God for those who love him. Look at grandpa there, past ninety years old, he will tell you, it doesn't seem but a short while since he was a child, like you Dick. Life is so short, even if we live to be one hundred years of age, children, that it doesn't pay to spend even one little moment of our time in thinking, reading, talking or doing anything or going anywhere, that we would not be glad to have the great Teacher Jesus see and hear or go with us.

Again, what does their making fun of you

An Ideal

I WISH I were as big a man,
As big a man,
As bright a man,
I wish I were as right a man in all this earthly show,
As broad and high and long a man,
As strong a man,
As fine a man,
As pretty near divine a man as one I used to know.

I wish I were as grave a man,
As brave a man,
As keen a man,
As learned and serene a man, as fair to friend and foe;
I wish I owned sagaciousness
And graciousness,
As should a man
Who hopes to be as good a man as one I used to know.

I'd be a creature glorious,
Victorious,
A wonder-man,
Not just—as slow—a blunder-man whose ways and thoughts are slow,
If I could only be the man,
One-half of one degree the man,
I used to think my father was, when I was ten or so.—Berton Braley, in Young People.

amount to? You will probably be the only one promoted, and as to your not being selected for their programs and invited to their social affairs, wouldn't you rather be selected by Jesus when he comes? If Jesus should come for his bride tonight and select you, you would be, O, so glad not to be found in one of those places, for probably he wouldn't care to go to a dance hall for his called out ones. As for gracefulness, Betty, I'd rather be as clumsy as our old cow, "Bess," and have the grace of God in my heart than to have so much of their so called dancing grace in my heels. It does seem to me that the children of today have more temptations put before them than I did when a child, and if the parents don't wake up, these worldly people will be planning to snatch them from the cradles. I tell you Betty, and little Dick, if you got all the praise of your playmates and had all the pleasure this world could give, it would be as nothing, compared to what God has prepared for you, when you are with Jesus in his kingdom, if you will live only for Jesus till he comes and not yearn and wish for the worldly pleasures. You might better be alone and a wallflower here in the wicked world, for these few years than to lose out in your place in the kingdom, which place you will have for years and years, yes always, forever, think of that dear children. King Jesus has a work for you to do there, and it will be a great pleasure; you will have the love of the King and all the others."

"Yes," said Dick, "these few years be-

fore Jesus comes are just like a test in school. We have to strive for a high grade or as the minister said in his sermon, we should strive for the mark of the high calling. Sometimes we don't have a very long test either, for think of Henry, only ten years old, that surely was sad when that old truck crushed out his life. The other boys were always calling him "goody, goody," when he wouldn't play marbles for keeps, or throw stones at widow Smith's chickens. They surely miss him now, and I believe that when Jesus wakes him up that he will be with the selected ones. Auntie, what are you hunting for?

(To be continued.)

PREACHING COMBATIVELY

By Omega

THE following article from the "Western Record," of a few years ago, is to the point:

"The best way to meet error is to advocate the truth. Error is oftenest propagated by being formally attacked, and those who hold the error are seldom convinced by argument. No man can be convinced unless he is first open to conviction. To attack a man's belief and argue against him is almost sure to arouse his opposition and shut his heart against the plainest and strongest arguments. That is why few people are ever convinced by argument. But to advocate the truth, without formally assailing error, is to find the mind of the one who holds to error measurably open. There is no humiliation involved in his accepting the proofs offered. It does not occur to him that he is assailed and must resist. Indeed, when he accepts the truth, he is apt to think that really that is what he has believed all the time, only he did not state it exactly that way. It is faith that begets faith; and it is faith that moves men rather than reason.

"Wavering souls rally around firm ones," says Reveilland, and John Stuart Mill says one man with a belief, as a force in society, is worth a score who have only interests. Those who believe error, with very few exceptions, believe it loosely. They rather acquiesce in it than believe it; and if the truth is presented to them in a way that does not throw them on the defensive, there is a good prospect of their accepting it. But the surest way to make them tighten their grip on error is to make an attack upon them. To strike a man is a very poor way to persuade him to go the way you desire. There are many errors alive and active in the world today that would long ago have been dead had they not been so vigorously assailed.

"Of course, we must not be indifferent to error, nor must we withhold or compromise the truth; but we should pull down error by building up the truth. We should not shun to declare the counsel of God. Paul preached Christ; he did not ar-

gue with the Athenians or Corinthians against the folly of their belief in Jupiter and Apollo, and it was the preaching of Christ that made the heathen altars crumble. Felix would not have trembled had Paul attacked his beliefs.

"Let there be no consenting to error but always and everywhere let us proclaim the truth, and proclaim it in love. While hating heresy, we should love heretics, and should be very careful not to increase the difficulty of their accepting the truth. Many an unwise advocate of the truth will have a good deal to answer for in this regard. Truth is God's remedy for error, and if we advocate the truth in love, we can safely leave the error to take care of itself. Not batteringrams nor catapults, but blowing the gospel trumpet, will overthrow the wall of the Jericho of errors."

If we present the truth in a nice friendly way, in an earnest, yet kind, way we shall create just such a spirit in and among our hearers.

On the other hand, the combative style of preaching infuses that same spirit into the hearts of listeners. The results are that we shall intoxicate our audience on WILL; and that sort of intoxication makes men as unreasonable as whiskey ever did.

Let us undermine error by preaching the TRUTH. The right way to "contend for the faith" will bring results. The wrong way will too—but bad results. Truth put in advance will commend itself to thinkers. Positive preaching doesn't mean to tear to shreds like a wild wind what others believe. It means that we preach the TRUTH.—Present Truth Messenger.

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson

37 S. 12th Ave., Mt. Vernon, N. Y.

"HAVE FAITH IN GOD"

Golden Text: Rev. 22:12-14.

HE LEADETH ME

Psalm 23

By Henry H. Barry

In "pastures green?" Not always; sometimes he Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be—

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrows and afright.

Only for this: I know he holds my hand;
So, whether lead in green or desert land,
I trust, although I may not understand.

Beside "still waters?" No, not always so;
Oft times the heavy tempests 'round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day:
In every path of thine I lead the way."

So, whether on the hilltops high and fair
I dwell, or in the sunless valleys where—
The shadows lie, what matter? He is there.

And more than this: Where 'ere the pathways
lead,

He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

So where he leads me I can safely go:
And in the blest hereafter I shall know
Why in his blest wisdom he hath led me so.

GOOD MORNING

Good morning: for the sun is shining overhead, and the love of God is shining in our hearts. So let's smile and say "Good morning," and thank God for another day to be happy in.

And let us make each day a happy day, a perfect day—like an exquisite cameo, small but complete in its perfection, leaving nothing undone to make it a perfect whole.

Let us plan it carefully, as if it were our last. Let us make each tiny moment a golden link to bind it to the next. Let us make each hour a wondrous chain of sweet sincere endeavor.

If we are to be happy with the spontaneous joy of deep breathed gladness, we must be busy, and not only busy, but busy serving, for service is life's most glorious privilege.

To serve, we must be worthy—forgetting self in great desire to help—and being-worthy, keeps us busy. And so again, let us say "Good morning," and may we have a busy, a happy, a perfect day.

REWARD FOR FAITHFUL SERVICE

We read: "Whatsoever your hand findeth to do, do it with all your might." "God, who is spirit, wishes us to worship Him in spirit and in truth." Remember this. If you faithfully do the leader's work, you will receive the leader's pay—the respect and affection of the brotherhood, the approval of your own conscience, and the fulfillment of the promise, "Thou hast been faithful over a few things, I will make thee the ruler over many things."

THOUGHTS FOR EACH DAY

The Lord is the strength of my life.—
Psa. 27:1.

Chosen in him before the foundation of the world.—Eph. 1:4.

Being filled with the fruits of righteousness.—Phil. 1:1.

Whoso offereth praise glorifieth me.—
Psa. 50:23.

Let no man despise thy youth, but be thou an ensample.—1 Tim. 4:12.

God hath given us the spirit of
love.—2 Tim. 1:7.

The younger men exhort to be sober minded.—Titus 2:6.

THE WORLD'S GREAT NEED

The greatest need in all the world is kindness. A larger part of the suffering of the world comes either through active unkindness or from a selfish disregard of any suffering that does not touch us personally, or those very close to us.

There is much suffering everywhere, but if every man, woman and child were kind; if the principle study of the world was not to get all we can out of life, but to give all we can to make the world happier, what a different world this would be.

Desires

What to do and how to do it is the daily question of every life, young or old, big or little, great or small.

Somehow or other all of us seem to find out for ourselves what to eat and what to leave alone, what to drink and to avoid

what hurts.

When we look at ourselves in a mirror we cannot notice ourselves growing, yet growing we are—physically mentally and heart-wise.

The objects we choose to take as we do our foods, the books we read, the places we frequent, how we spend our days and our nights, our friends—whether living or dead—we elect for examples, all leave their influence upon us and stimulate our growth whether for good or evil.

Therefore, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

GOD'S PURPOSE AS REVEALED IN HIS WORD

By D. C. Robison

I THINK all will agree that God's purpose from the beginning will be accomplished when he shall have destroyed sin and filled the earth with a righteous, sinless race. This is announced very clearly in Num. 14: 21. and reads as follows. *As truly as I live, all the earth shall be filled with the glory of the Lord.* The same truth is found in Isa. 11:9 and Hab. 2:14. To accomplish this God created a pair who were to multiply and fill the earth with their offspring. The two were placed on trial to determine their willingness to obey Jehovah's future requirements. They disobeyed and God rejected Adam and Eve as unworthy instruments to accomplish his purpose. This constituted the first creation. Had God ceased his work here and permitted the unrighteous pair to multiply there could have been no power to destroy sin. In order that God's purpose be fulfilled there must be a new creation. God purposed this when he promised that the seed of the woman should bruise the serpent's head. Gen. 3:15. This seed, whoever he may be, must be placed on trial to prove his fitness to rule and destroy sin which will be equivalent to fill the earth with righteousness. To attempt to connect the sin creation with the new creation is illogical and unscriptural. The judgment rendered against the first Adam was, *Dust thou art and to dust shalt thou return.* Gen. 3:19. Provisions were made in the covenant made with the woman that one of her sons would obtain eternal redemption through the shedding of his own blood and extend that redemption to all who would suffer with him. Eternal redemption came to Jesus through his resurrection and the same will be extended to all overcomers through the same means. Now what has forordination, predestination or foreknowledge to do with what God purposed in the beginning? In fact nothing. They are terms used for writers to wrangle and quarrel over.

The word purpose includes the evolution of the new creation. It begins with animal sacrifice and ends in the sacrifice of Jesus of Nazareth whom God declared to be his son by giving him a spiritual existence. The whole cause of this difference is as to whether man became through his creation, a free, moral agent. The Bible furnishes an abundance of testimony to prove the affirmative on this question. If the above is not true, why were the two Adams placed on trial to choose good or evil. Our laws are based upon the same eternal truth. Every citizen has protection under the law if obedient; otherwise he constitutes himself

a criminal. Under these conditions, man is deprived of his privileges as a law abiding citizen. He has no longer a right to choose which constitutes him a free moral agent. Read carefully the dealings of the Lord God with Adam and Cain. Their excuse availed them nothing. One writer goes so far as to state that the blood which flowed from Adam's side was a type of the blood which came from the wound made by the Roman soldier. If so, there must have been efficacy in the blood of Adam. This might have been true had Adam been faithful. Therefore there could have been no need of a second Adam, but the first would have fulfilled God's purpose.

When Adam sinned he ceased to be a type. His reign was of short duration and extended only over the animal creation. He is better described as the old man of the flesh. His children are better known as a class, "being alienated from the life of God through the ignorance that is in them." Adam was a dust man and since his return to the earth, he can will nothing. His citizenship in the future kingdom was lost through disobedience. Let us remove from our faith the idea that we are in any way benefitted through the old creation. God's dealings with Adam is a matter of history and beneficial to us as we observe Jehovah's dealings with his created son. The new creation through Christ Jesus can be consummated when sin has been destroyed.

The instruments that God has purposed to accomplish his work will be Jesus the Christ and his sons who are now in bondage, but will be made manifest through the resurrection, if God foreknew and predestined that Jesus of Nazareth was personally designed as the Messiah or the Christ, why wait four thousand years to evolve one suited to his purpose? Could he not have named Seth as the Christ? We can see God's love, mercy and forbearance in extending the time of the evolution of the one who would prevail. Jehovah made choice of such men as Enoch, Noah, Abraham, etc., who proved to be a survival of the fittest. When the time came, God sent an angel from heaven and announced that Mary was to give birth to the seed. Let us not be deceived in thinking that God predestined or even foreknew that Jesus would win the title of the Christ. His trial period began when baptized and was consummated on the cross. He gained the Messiahship through the agonies of the cross and the shedding of his own blood. "The foreknowledge of God depended upon his purposing upheld by his omnipotence." We may become wise by following detail after detail of the Deity in the unveiling of his purpose. Covenants after covenants were made and broken which delayed the fulfillment of his purpose to fill the earth with the glory of the Lord. To predestine and foreordain means to appoint beforehand. When Jehovah purposed, it included both to predestined and foreordained. God's omnipotence assured the completion of his purpose which was to fill the earth with his glory. Further than this, the above terms are not applicable. Nothing could prevent the fulfillment of God's purpose.

The introduction of sin was a means of hindering or prolonging its consummation. Known unto God are all his works, does not include the works of the adversary. The Word was made flesh which produced a

person whose knowledge of the only wise God would win for him the title of the Christ, (the anointed). The future will see sin made flesh in the leader of the mystery of iniquity. It is currently reported that the new Pope will leave the Vatican and head a procession that will congregate to pay him honor. This is the beginning of the mystery of iniquity spoken of by Paul in 2 Thess., which the Lord will destroy with the brightness of his coming. The words foreknow and predestinate are found in Rom. 8:29-30, but applied to those whom God called. He predestined those whom he foreknew to be conformed (formed with) to the image of his son. Those whom he predestined he also called and justified and glorified. Then Paul says, If God be for us, who can be against us? Rom. 8:31. To apply these words to the works of the adversary is to give them a wrong application.

A careful analysis of Eph. 1:3-11 will show us that the predestination was unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Eph. 1:5. 1 Pet. 1:20 is given in the Diaglott thus: Foreknown indeed before the foundation of the world (cosmos), but manifested in these last times on your account. It is clearly evident that this scripture is rightly applied to the Messiah to whom was given the title of the Christ. Care should be taken to distinguish between Jesus the personal son of the Deity and the title, the Christ, which he merited through perfect obedience.

May this article be helpful to those who have but little time to devote to controverted subjects as they appear in print, is our prayer.

Your brother in search of the hidden truth.

AN EASTER THOUGHT

Spiritualism.

"THE WAR gave a great impetus to the belief in spiritualism. So many young men dear to their families were killed before their promise had time for fulfillment that it would have been unnatural and inhuman if some general consolation in the midst of all this destruction had not been sought."

It was sought, sought after many fashions. The most widely accepted was in the belief of a continuing individual life after death.

This is the whole distinctive feature of Sir Arthur Conan Doyle's belief, and that of Sir Oliver Lodge.

In other respects, Sir Arthur and Sir Oliver are like millions of other professing Christians. But it assumes the possibility of proof that we who as individuals live here, live on as individuals elsewhere.

One man accepts the evidences of Christianity which declare the existence of the individual Son of God.

Another accepts the evidence which declares the continued existence after death of his own individual son.

It is all a matter of comparative evidence. All that Sir Arthur can do for us is to present such evidence on the one particular matter he is himself convinced of. For underlying this, in the general basis of faith in God, he does not differ an iota from the orthodox non-spiritualist believer in religious ethics.

The chief opposition to Sir Arthur's view will come from three groups.

One will be that group which holds that it is wrong to seek to inquire into the mysteries of mortality and immortality. This group, though very large, is illogical, because it is only from steady inquiry in the past that their own present beliefs have developed.

Another group will consist of those who know of the many convicted swindlers who in the past

have played upon this belief for their own advantage. On the basis of this knowledge they assume that all so-called evidence of a continued individual existence after death is ridiculous, because so much of it has been.

And finally there is a group who are aware of the great likelihood that such investigations as those Sir Arthur discusses will lead to nervous disorders.

It is interesting to learn that Sir Arthur himself refuses to permit his children to attend seances on this very ground. But fear has never deterred humanity long from investigation. The desire to know the truth is stronger than any terror. And the opposition of this third group will not get far.

Humor at the expense of those interested in spiritualism is mean and silly. The theory indeed touches the heart. But that it can be so set forth as to be convincing to many we doubt.

The barrier between the living and the dead remains opaque."—Editorial in "Herald and Examiner," Chicago.

One needs only to read the foregoing and then to consider the last paragraph of two lines to see how gross, indeed, is the darkness that envelops our times. The writer of this editorial is no novice, and no doubt he professes to be a follower of Christ, yet the article shows either a dense ignorance of the teachings of the Word, or, knowing the Word, an unwillingness to submit to its teachings. How much will a man's professed Christianity amount to if it can leave him only in that ignorance of the life and death question that this last paragraph indicates?

We are at the Easter time when all nature joins with inspiration in declaring life from the dead. The long winter sleep is being broken by the warm days of spring. Where a short time ago was death, there are now signs of life. How can life spring from the place where a short time ago winter's death reigned? We cannot explain the science of it, but it all goes to give strength to the promise of the Word that there shall be a resurrection of the dead!

S. J. Lindsay.

Once Upon a Time.

Once upon a time, as the story goes, I read something, somewhere, trying to prove from human reasoning, that people not only don't go to heaven when they die, but the impossibility of their ever reaching there, it being so far away, and using the speed at which light travels, as to time; and Adam as the one having the most time to get there; and as he could not be there yet, on that reasoning, he must be very weary by now.

Now don't think I believe people go to heaven, I don't. I was not taught it, and I have studied my Bible too much to think it. But supposing it was the will of God we should. I think first, that heaven is not so far away as some think; and if it is, God who is omnipotent, could easily devise ways and means to get us there; and my opinion which counts for nothing, is, that spirit beings do not travel with the speed of light or heat, but as quick as thought. Very likely I'm wrong, and don't know much about it; but I am firmly convinced that God could do it, if it were his wish to take us there. I have never limited his power and wisdom; and of course our people don't; but somewhere, once upon a time, I read of some one who did.

Lillie H. Willis.

WISH not so much to live long, as to live well.—Sel.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,
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Editorials and Church News.

We are in receipt of two booklets by Jas. H. McConkey of the Silver Pub. Co., 1013 Bessemer Building, Pittsburg, Pa. They are well put together and seem, from a hasty glance, to be in line with truth. They are "The Book of Revelation," and "The End of the Age."

To "the Friend from Mo.," we wish to say that we received the \$5.00 in good shape.

We are publishing Bro. J. G. Haupt's article, "Miguel Servet," in tract form. This may be had for postage.

Bro. J. H. Anderson will take up the work as minister and evangelist in Indiana, May 1st. We are glad that Bro. A. has accepted this call as we regard him sound in faith.

Brethren, a good many subscriptions are expiring the first day of the month named in 1922. Please renew.

At the present time we are overloaded with "copy." Please have patience if yours does not appear as soon as you think it should. Again we plead with writers to have mercy in sending in good, legible

"copy." It is useless for anyone to argue that his time is so occupied that he hasn't time to write readable "copy." If that busy, don't write and we will struggle along.

"Behold He Cometh" is a booklet of very good size and while we have had time to give it only a slight examination, yet we find many good things in it. Eld. J. J. Schaumburg, Editor of Messiah's Advocate, 716 Seventh St., Oakland, Calif., is the author. He holds to many of the old ideas of the A. C. people on certain matters. Price 50c. Send to him for a copy.

Notices.

Notice to Indiana Brethren

We have hired Bro. J. H. Anderson as Evangelist for Indiana for one year, his work to be directed by the conference board.

Those churches desiring Bro. Anderson's services please notify F. A. Stilson, 411 E. South St., South Bend, Ind., or Wm. Huffer, Route 1, Michigantown, Ind.

Send all subscriptions to J. J. Snodgrass, Route 3, Frankfort, Ind.

Mrs. Maude Austin, Sec.
Wm. Huffer, Pres.

Notice to Illinois Brethren

Our treasury is getting low; we would appreciate the payment, as soon as possible, of the pledges that have been made, and also any contribution from those in the state who have not received pledge cards. Send to the treasurer,—Anna E. Drew,

629 N. Galena Ave., Dixon, Ill.

Notice to Iowa Brethren

The funds in the treasury are getting low, therefore all who can are urgently requested to send in what help they can at this time so that the work will not be hindered by lack of money.

There are new fields that should be worked and good preachers are available to spread the gospel in these new fields if we had the means to hire them. We cannot hope to accomplish anything, as long as this age lasts, without expense. So that those of us who cannot preach must serve God with whatever means or talents he has entrusted to our care. The burden would be light if all could see fit to do a part. Therefore I trust that there will be a liberal response to this notice.

The Conference Board must plan the work according to funds at hand. This is an appeal in the interest of the cause of Christ in Iowa.

H. S. Hunt, Treas.,

Clarksville, Iowa.

Obituary.

Hugh Andrew Thayer

was born to Mr. and Mrs. Earl Thayer, Jan. 8, 1920, near Hazen, Ark. His sojourn among us, 2 yrs., 2 mos., 26 days, although short, was long enough to forge the strong chains of love and friendship which bound him to parents, friends and all who knew him. His sunny disposition and babbling talk was a joy to the household and while

death has rent the heart strings, the chains of love will remain intact forever. When we think of the sweet innocence, the joy and comfort in the life of a little child we do not wonder at the Savior's saying, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God."

Death came as the result of pneumonia on April 4, 1922.

Besides the parents he leaves one brother, Lyle. Two sisters have preceded him to the silence of the tomb, Mary Virginia and Dora Kathryn.

We lay him away in the hope of a resurrection, knowing that the Judge of the earth doeth all things well.

Funeral services were held at the Fairmount church near North Salem, Apr. 6, 1922, conducted by D. E. VanVactor, and burial made in Jacoby cemetery where the heart broken parents bid adieu to their darling, for a little while, till Jesus shall call him from the land of the enemy.

F. A. Stilson.

Elizabeth Langhorn Honeywell was born in Cleveland, Ohio, Jan. 31, 1846, and resided in Cleveland and immediate vicinity during her entire lifetime.

She was united in marriage with W. A. Honeywell on her twenty-first birthday anniversary—Jan. 31, 1867, and died Feb. 14, 1922, in the 77th year of her age, leaving surviving, of her immediate family, her husband, W. A. Honeywell, and one son, W. W. Honeywell, in sorrow, but not as those who have no hope, as they were united in the faith of the gospel of Christ.

Some ten years ago she became interested in the things concerning the kingdom of God and the name of Jesus Christ, and from careful and earnest consideration of God's word, she was soundly converted to the faith of the gospel and was baptized into Christ, from which time her life was consecrated to the service of the Lord.

Sr. Honeywell was modest and retiring in her natural disposition, and a lover of her home and family. She was gentle, kind, and true, and was loved by all who came to know her. For some two years or more prior to her death, on account of her delicate physical condition, she was unable to attend the church services, which misfortune gave her much concern. But as physical strength gave way to the ravages of disease, her faith grew stronger and her hope more steadfast to the end.

She was a faithful, true and affectionate wife, a kind, considerate and devoted mother, a humble, modest, unassuming, faithful servant of our Lord, until she fell asleep in Christ. We laid her away to rest and wait a little while—until our Lord, the Redeemer comes.

L. E. Conner.

Marion Partlow

was born in Clark County, Ill., Feb. 27, 1844, and grew to manhood in the immediate vicinity of his birth. In 1871 he was united in marriage with Martha Bowles, to which union five children—two sons and three daughters were born, two of the daughters dying while they were small children.

His wife died in 1881. In 1903, he was united in marriage with Julia Ellenbaugh, who died, without issue, in 1916. In 1920, he was again united in marriage with Car-

rie Perry, who still survives.

In 1888 he was converted to the faith of the gospel of the kingdom of God and eternal life through Jesus Christ our Lord, and was baptized into Christ, and to which faith and hope he remained steadfast to the end of his natural life, when he fell asleep in Christ, Mar. 27, 1922, in the 78th year of his age, leaving surviving, of his immediate family, his wife, Mrs. Carrie Partlow, two sons—Frank and Henry, one daughter—Ora McFarling; one brother—C. N. Partlow, and one sister—Mrs. Rhoads Elliott, to mourn the loss of a kind, affectionate and generous husband, father and brother.

Brother Partlow, as the writer has known him for many years, was an honest and upright man in his dealings; an obliging neighbor; a true and loyal friend; an honorable citizen—a faithful Christian man. He was one of the few men, comparatively speaking, who was able to withstand the inroads that the rapid accumulation of wealth usually makes upon the humility, and many times the moral character of mankind. There is some good stuff in a man who can maintain his integrity and continue faithfully to serve the Lord in meekness and humility, when his income suddenly increases from some hundreds of dollars per year to some thousands of dollars per month. It is stated in the scriptures that the love of money (worldly wealth) is the root of all evil; and the man who can have wealth flowing to him in an almost steady stream for fifteen years, and yet not fall in love with it nor allow it to turn his affections from the meek and lowly to the vanities of the world has within him some sterling qualities.

Such a man was Bro. Marion Partlow, who fell asleep, having a steadfast hope of eternal life at the coming of our Lord.

Appropriate funeral services were held in "The Restitution Church," followed by interment in the Partlow cemetery, where he rests from his labors and waits for the coming of the day of the Lord.

L. E. Conner.

Martha A. Skinner-Moses

was born in Bedford, Ohio, Dec. 8th, 1852, and fell asleep in Jesus, Mar. 31st, 1922, at her home in Byron Center, Mich., being 69 years, 3 months, and 23 days of age.

On May 12, 1872, she was married to William F. Moses, and to this union were born two children, Eugene and Ada, both of whom survive her and who have been very faithful in their care of the mother during her long and painful illness.

Sr. Moses was one of twelve children, of whom only two brothers survive, Marvin A., and Henry D. Skinner, both of whom lived very near her, and did much toward caring for the sister in her affliction.

During the winter of 1878-9, Sr. Moses was baptized by Eld. B. W. Woodward, and up until the time of her death, she was an active member of the Church of God at Dutton, Mich. Her faith was unwavering and many times during her last illness assured us all that she was ready to go. Sr. Moses was very faithful in every duty that came to her, being ever ready to do anything and everything that it was possible for her to do. How much we will miss her, but we know that she sleeps well, awaiting the call of the Master.

A large number of relatives and friends

gathered for the funeral service held in the local Methodist Church so kindly offered for the occasion, the pastor of the church assisting the undersigned by reading the lesson, the 15th chapter of 1 Corinthians. Following this service, we laid her to rest beside her husband who had preceded her to rest some eleven years.

F. V. Blakely.

Alta Payne-Cole,

daughter of Stephen and Sarah Payne, was born at Ogdensburg, N. Y., Apr. 14, 1843. Was married to Ishmael Cole in 1866. To this union four children were born, two of whom are still living, C. T. Cole and Mary Mehrens.

She united with the Church of God in 1894, and died Mar. 6, 1922, at the home of her daughter, Mrs. John Mehrens, Little Sioux, Ia.

Funeral was held at the Christian Church, Bro. Lucas reading 1 Thess. 4, from the 13th verse to the end of the chapter. He spoke words of comfort on the resurrection of the dead and eternal life in Christ.

Baptisms.

On Sunday morning, Apr. 4, our hearts were made glad when Inez Hagenbush came forward to make her confession and to take the first steps necessary to introduce her into the body of Christ. We proceeded to the waters of St. Joseph river where she was buried in the waters of baptism, and came forth to walk in that new life. We pray that the blessing of heaven may attend her and that she may find comfort, companionship and help among the members of the household of God, to whom we introduce her.

Floyd A. Stilson.

The Sunday School.

By Alta King.

ISAIAH'S SUMMONS AND RESPONSE
Lesson V. April 30, 1922.
Lesson Text: Isaiah 6:1-13.

Golden Text: Here I am; send me. Isa. 6:8.
Memory verse: Isaiah 6:13

For Study

Review: What striking punishment of pride did we have in last Sunday's lesson? Why should God be so stern against this sin? How did the lesson bring out the importance which God places on religion in a nation's life?

We are nearing the point in the history of the two-tribed southern kingdom when predictions of judgment are to be made against her. Isaiah is God's spokesman. Who was God's spokesman to the ten-tribed kingdom?

This week's lesson deals particularly with God's call of Isaiah to this service.

Isa. 6:1-4. Note the time of Isaiah's vision. Bring out the strong contrast between the vision and the actual conditions in the kingdom at the time. Why should God give Isaiah such a vision at the beginning of his mission to preach judgment and destruction? What was there about the seraphims that indicated service? Compare with Rom. 4:8. What was the significance

of the smoke? Rev. 15:8; Ex. 19:18.

Verses 5-8. As Isaiah came; thus, into God's presence through a vision, what was his first realization? Why? Isa. 64:6; Phil. 3:6-9. Was this a good beginning to his mission?

"Like some search-light flung far from a ship over the darkening waters, revealing the dark doings of the enemy way out there in the night, the thought of God and his holiness streaming in upon a man's soul if it does so in any adequate measure, is sure to disclose the heaving waters and the skulking foes that the busy in the dark."—Alexander Maclaren.

It was well for Isaiah's work that he saw his own sinfulness before pointing out the sins of his people. "There is great hope for any reform which begins in the heart of the prospective reformer."—Chas. C. Albertson.

How was Isaiah made fit for service? What was the purpose of the coals on the altar? Sacrifice means to set aside for a particular purpose. The burning of the physically perfect animal on the altar in the temple was typical of the sacrifice of Jesus. Heb. 10:1-13. That is, it typified the setting aside and perfecting (through fiery trials and sufferings) the man Jesus for his great work. By the same means Isaiah, in his vision was fitted for his work. How does this agree with ideas found in Mark 10:37-39?

Note carefully the part Isaiah took in his purification. Note also his willingness to render service. Is miraculous, direct call the only way by which God calls people into service? Is there any surer way, outside of miraculous call, than to recognize a work that needs to be done and to recognize at the same time self's God-given ability to do it? Read in connection Eccl. 9:10.

Vs. 9-13. What was to be the keynote of Isaiah's message? What kind of sight is referred to here? One of God's first concerns is to make people realize themselves in this condition He began with Adam by giving him law. (Romans 3:19-20, says that the purpose of the law is knowledge of sin and consciousness of guilt before God). But Adam and Eve failed to get this result, fully. After disobedience, both tried to maintain his own high regard of self by making excuses. And so it has ever been, and is now. All Adam's posterity has inherited this stubborn, high regard of self, and by it, is blinded to the wondrous power and righteousness of God, his Creator.

Was it God's purpose to let the people remain in their blinded condition? (See v. 10). Is it his purpose that the nation shall be always thus blinded? Why did God permit this blindness to remain on Israel during Christ's time and even now? Rom. 11:7-12.

Compare with Israel's future in this regard? 2 Cor. 3:14-16. How long was Isaiah to continue his work? Do you notice the same peculiarity in v. 13 that we noticed in connection with God's predictions of judgment on Israel? Why should these few words of hope be dropped down in the midst of such a dark picture? How would they help Isaiah in his mission? How do they help us?

Scripture Reading: Isaiah 6.

The Children's Lesson: Tell the story of how Isaiah was called to a work by God. Emphasize his readiness to go and do it. Every helpful thing which we see needs to

be done, is God's call to us to work for him. The little things to be done in the home, school, and in our play, anything that helps to make others happy, is God's work, and he desires us to take part in that work, that we too, may be happy.

For Class

Study the chapter verse by verse, noting how God helps and encourages his servants through vision of final success; how he fits his workmen for service; the effect on man of realizing that he is standing in God's presence; discuss the blindness of Israel, its continuation; show the connection between this and Adam and Eve's excuses for sin. Is there anything among men now that compares to it? It is prophesied that this veil of blindness will be taken away. How do you think it will be done?

Earth's crammed with heaven,

And every common bush afire with God; But only he that sees, takes off his shoes;

The rest sit round and pluck black-berries.—Elizabeth Browning.

We are sometimes inclined to believe that all that God has done in the past, and is doing now, has accomplished nothing toward God's final purpose of filling the whole earth with knowledge of himself and with his glory. With our minds fixed on the kingdom as the great medium through which this knowledge and glory is to spread to all people, and knowing that, just before the establishment of that kingdom, the people will be in gross darkness and wickedness, we are apt to conclude that all God's efforts in the past have been failures. But this cannot be true. Every stroke God has made, whether in judgment or mercy, has struck the mark, accomplished its intended purpose and contributed its share to the final success of God's great purpose.

"Here I am; send me." There is a wonderful lesson in these few words, a lesson that is much needed now that so much is done through organizations. It is the lesson of personal service. It is so much easier to give our money and hire some one through an organization, to do work that needs to be done, than to render the service personally. But it is the personal service that counts, the personal love that prompts one to go personally to the erring one, or the needy one. The hired servant of the organization may say the words, or do the work that is necessary to be done, but he cannot carry and disseminate the spirit of love that may have glowed in our hearts. In fact, if we rest easy and self-satisfied in such impersonal service, there is little of God's personal love in our hearts. Let us make use of organized effort and give of our money to put workers in the field, but at the same time, let us not lose our own personal touch and personal service which alone can keep us alive in God's work, a personal factor that disseminates spirit as well as money.

REMITTANCES

Mrs. Mauvine H. Greene; J. G. Haupt; Ford and Thomann; Lillian Peck; J. C. Passons; M. R. Palmer; J. E. Hammond; A friend from Mo., G. R. Bass; R. A. Curtis; Mrs. O. H. Lewis; P. J. Thompson; Mrs. E. A. Morgan; Wm. Lansbery; Mrs. W. G. Wagoman; W. J. Davis; Wesley Stephenson; Mrs.



Helen Keller and Her Bible

By A. Wesley Mell

THE Bible is the Book of all books I love," said Helen Keller, the world's most famous deaf and blind woman, in a recent interview which I had with her in behalf of the American Bible Society.

"I should like to have my picture taken with my Bible," she continued. But her Bible is not like yours, for she reads not with her eyes, but with her sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked. Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly and with tender and caressing touch, her trained fingers traced the raised dots until she reached the fourth verse: "I must work the works of Him that sent me while it is day; the night cometh, when no man can work." Her face grew serious and tense as she slowly repeated these words, but it lighted as she read on—"As long as I am in the world, I am the light of the world."

Miss Keller then turned to the first chapter, and with radiant illumination of expression she read aloud: "In him was life; and the life was the light of men... That was the true Light which lighteth every man that cometh into the world."

And when I gave her one of the Army and Navy Testaments with a word concerning Bible distribution during the war, Miss Keller clasped the little testament and confidently and eagerly exclaimed: "I am so glad that the Bible is being spread everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations. I rejoice in the American Bible Society."

It was an hour never to be forgotten. As I left Miss Keller standing in the sunlight before the open window, and saw in her face "the light that never was on sea or land," I thought how true it is that "His Life is the light of men."—Issued by the American Bible Society. Photo by courtesy of American Bible Society.

B. A. Sheets; Leland Hanson; J. W. Hardy; A. C. Stites; Mrs. E. E. Irick; Mrs. Maud Patton; J. E. Cross; Mrs. E. Moran; Gregory Electric Co., Mrs. W. T. Gillfillan; Bert Bottom; Mrs. Orpha Richardson.

EMERGENCY FUND

Mrs. Mauvine H. Grebe	3.00
A friend from Mo.	5.00
Wm. Lansbery	25.00
Mrs. B. A. Sheets	8.00

Relief Department

Dear ones in the faith:
I am asking for help

for an aged couple, members of the Church of God for many years, both in poor health. The brother is 80 years old and almost blind and has not worked for ten years. The sister, well along in years, does some washing when her health permits, it being their only source of income. Their home consists of two rooms for which they pay rent.

This is a worthy case and I hope you will make it possible for the relief committee to send a certain amount to this aged couple. If not, they are going to suffer.

Please send donations to
Mrs. Orpha Sanford, Chairman of Relief Committee,
193 Spruce St., Aurora, Ill.

General Conference of the Church of God

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NOTES BY THE SECRETARY

NOTICE

THE SECOND GENERAL CONFERENCE OF THE CHURCH OF GOD

Will Be Held at Oregon, Illinois, August 16 and 17, 1922

The Working Rules adopted at our meeting last year provide that "(11) This Conference shall meet once a year upon the 4th Tuesday of July, and at such other times as may be deemed necessary."

After adopting this rule the Conference selected Oregon, Ill., for General Headquarters, and arranged to hold its next meeting in cooperation with the Illinois Bible School and the Illinois Conference. The Illinois Bible School, in order to provide time for the convening of the General Conference, has this year been set to begin Sunday, Aug. 6, and to continue to Aug. 16. Time is then set aside for the convening of the General Conference at 2 P.M., Aug. 16, to continue its sessions until 5 P.M., Aug. 17. The Illinois Conference will then take the program to continue over Sunday, Aug. 20.

To conform with the adopted WORKING RULES the next General Conference of the Church of God is hereby called for 2 P.M., July 25, 1922, with the understanding that the same will be adjourned, without the transaction of business, to 2 P.M., Aug. 16, 1922.

THUS THE REAL DATES FOR THE SECOND GENERAL CONFERENCE OF THE CHURCH OF GOD WILL BE WEDNESDAY AND THURSDAY, AUGUST 16 AND 17, 1922, AT OREGON, ILLINOIS.

Working Rule No. 1 provides that,—

"Every member of the Church of God at large who approves of aforesaid spirit, aim and purpose, upon request and registration, shall become a member of this Conference in the full enjoyment of any and all its mutual privileges and services, in person or by written proxy."

Let every one take notice that every member of the Church of God is eligible to become a member of this Conference upon compliance with the foregoing Working Rule No. 1, and that everyone who has not approved, or ratified, the spirit, aim and purpose" of this effort, as set forth in the Report issued Sept. 27, 1921, and mailed to every known member of the Church, will need to signify to the secretary such approval in order to "become a member of this Conference;" that the Working Rules provide that any member may be represented "by written proxy," thus assuring the "proxy" privilege, which last year was annulled after the meeting was given over by the Committee; that this meeting is called to "confer on any and all matters pertaining to Christian welfare; working toward better understanding of truth, and more unity where differences of faith exist; evangelization; pastoral work; church organization according to Bible teaching; printing and dissemination of literature and books; charitable and benevolent work; and all other Christian activity."

"This Constitution (of the National Bible Institution) may be amended, altered or revised, by two-thirds majority vote of those present (at any session of the General Conference), notice having previously been given of the proposed amendment at least 30 days by mail to each member, at last known Post Office address. This notice shall state the points of the amendment."

Verbal notice was last year given that the question of the true scriptural status of the Christian and the Church relative to militarism would be brought up for consideration at this year's session, and that a resolution would be

introduced relative thereto.

F. L. Austin, Secretary.

NOTES

The NATIONAL BIBLE INSTITUTION is now an established fact.

There are just five members thereof, namely, the President, the two Vice-presidents, the Secretary and the Treasurer of the General Conference of the Church of God.

These members of the National Bible Institution are the Agents of the said General Conference. These agents are under instructions from said General Conference as outlined in the Constitution for their government, to labor for the accomplishment of four specific undertakings (see A., B., C., D. of Working Rule XIV), and to promulgate certain selected scriptural teachings (see E under Working Rule XIV).

These agents are further regulated, or limited, by the presidents of the several conferences which, as such, approve of, and thus co-operate with this General Conference; which presidents, ex-officio, are members of the Advisory Board of the National Bible Institution. At the present, the members of this Advisory Board are the presidents of the National Berean Society, and of the Missouri, the Minnesota, the Michigan, and the Texas conferences.

Just as soon as this Advisory Board and the Executive Board of the N. B. I. can formulate a definite plan and effort, the same will be presented to the readers for their information. Efforts are now commenced in this direction and are being prosecuted as rapidly as possible. In the meantime it is in order to announce that considerable working capital will be needed to carry the work forward to the accomplishment of Publishing, Bible Training, Benevolence and Evangelization, as requested of this body. Your various personal or conference contributions to the work in general, or to any specified phase thereof can now be pledged at any time, together with information as to the date or dates when payment may be expected.

Also, those who may have been waiting till such time as bequeathments might be made to this work may do so now at any time. All such wills, or bequeathments, should be made to the NATIONAL BIBLE INSTITUTION, of Oregon, Illinois.

A blank form of Will will be published in connection with the other information above mentioned.

A few copies of the Report, including the Declaration, Working Rules and Constitution, of last year's Conference are still in stock. They are in booklet form. They will be furnished to those asking for them, so long as they last.

The Secretary was called home from Iowa about three weeks before the completion of his planned itinerary. Consequently a quantity of accumulated desk work is being undertaken before again going out among the churches.

In visiting the Churches I have earnestly endeavored to avoid urging the matter of General Conference upon the people. My effort has been to present the Conference to the people as best I could, leaving to one and all the open and free exercise of their own personal judgment. The results have been far more than I had ever expected. Speaking generally, the people everywhere have given hearty consideration of the presentation. The great majority have promptly approved.

But few, if any, manifest disapproval of the principle, Fear, suspicion, with possibly a personal jealousy here and there (a very natural thing for we mortals) have been the greatest causes for hesitancy. But as the effort becomes more fully understood the brotherhood has taken more active affirmative interest in the same.

The number of approvals have not been recently counted. I estimate that they number well over twelve hundred.

It is hoped that the Board may very soon feel warranted in undertaking the work of supplying a limited amount of literature.

Owing to the inactive market for residence property during the recent past, the secretary has been unable to move his family to Oregon, as was intended.

However, as the labors at Headquarters will be greatly increased from now on, it will be necessary that an office be opened at Oregon in the near future. Accordingly, plans are being made to receive mail there after about May 1st.

Ways You May Help:-

Give prompt notice of change of Post Office address, stating both old and new address, in full.

See that every member of the church of every family is listed. Do not forget the young people.

Urge all who approve the effort to so signify in writing, at once.

If there are points, or movements, which you do not understand, write asking about same. A word of explanation sometimes makes things look altogether different. Makes too much work? That's what we are here for. Besides, its less work to correct an impression, frankly presented, than it is to undo a season's adverse labor.

Call the Board's attention to its errors. Errors always weaken, they never strengthen a cause. Give the Board a chance to correct its errors. If recognized, I believe they will be gladly corrected. Then—Do thou likewise.

Offer suggestions for the good of the cause.

Contribute of your strength.

Keep the unity of the Spirit.

PRAY GOD TO GUIDE.

F. L. Austin, Executive Secretary.

SEVENTY WEEKS ARE DETERMINED

(Dan. 9:24)

No. 1

By T. A. Drinkard

FIRST. Upon thy people.

Second. Upon thy holy city.

Why?

First. To finish the transgression.

Second. To make an end of sins.

Third. To make reconciliation for iniquity.

Fourth. To bring in everlasting righteousness.

Fifth. To seal up the vision and prophecy.

Sixth. To anoint the Most Holy.

God makes known to Daniel his purpose to punish Israel, and curse their wonderful city for the length of time mentioned in the above prophecy. The question is, Has this prophecy been fulfilled, or are we to look for a future fulfillment of at least a portion of it? Please keep in mind that the punishment determined was for Israel and Jerusalem. The writer's position is that this entire prophecy has already reached fulfillment in the ages of long ago, hence suggests that our reason for so contending be examined and compared with Scripture.

I presume there is no difference of opinion on the first and second divisions of time mentioned, but only when we come to the last division—or rather the seventieth week. I do not expect to tax your patience with long articles, but consider first the six items or things that were to be accomplished in the period of time mentioned—seventy weeks. I expect to devote

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- (Free for postage. Pay no one for them.)
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Essential Truths, From an old Tract.
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Articles of Faith, Blush Church, Mo.
The Coming of Christ, S. J. Lindsay.
The Rich Man and Lazarus, F. E. Siple.
Everlasting Punishment, Rufus A. Curtis.
God's Promises, Anna E. Drew.
Death Reigned from Adam to Moses, Bros. Conner and Robison.
"Manifesto," a post card, Anonymous.
Conditional Immortality, Rufus A. Curtis.
The Thief on the Cross, F. E. Siple.
The Sleep of the Dead, Rufus A. Curtis.
The Resurrection, 32 pp., John L. Wince.
Miguel Servet, J. G. Haupt.
Two Lives, S. J. Lindsay.

- Immortality, Laurence M. Howell.
Answer to "Millions Now Living Will Never Die," D. C. Robison.
The Gospel, the Power of God, S. J. Lindsay.
The Sabbath, S. J. Lindsay.
Do not order more than a pound. The postage on a pound is 8c. Send all orders to S. J. Lindsay, Oregon, Illinois.

THE SUNDAY SCHOOL LEAFLET

The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois, and may be had as follows:
50 Leaflets for one year, \$5.00
25 Leaflets for one year, 3.00
15 Leaflets for one year, 2.00
Fractional parts of a year at the same rate.

BOOKS AND TRACTS

- By W. H. Wilson
Pine Woods Bible Class, \$1.00.
Student's Text Book, .45.
Destiny of Russia and Signs of the Times; also Revelation Made Easy to Understand, 25c each, or 2 for 45c.
Prophetic Word now Being Fulfilled, 6 for 25c.
All orders sent either to my mother, Mrs. W. H. Wilson, or to me, will be thankfully received and given prompt attention.
Jessie M. Wilson, 25 Long Ave., Austin Sta., Chicago, Illinois.
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SEND TWENTY-FIVE CENTS

to Thomas Wilson, Editor and Publisher of "THE LAST DAYS." 1712 E. 20th St., Oakland, California, and he will mail you postpaid A Package of Live Tracts, all different, on practical, doctrinal, and prophetic subjects. If you are ever going to let the light shine, NOW is the time. Or, make it 75 cents, and he will mail to your address a copy of THE LAST DAYS for six months besides the package of Tracts above. It has much to say on the Time Question, Signs of the Times, etc. Time is short. SEND NOW!!

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William G. Rothe, Agent, 508 Jefferson Ave., Brooklyn, N. Y.

one short article to each item mentioned under the subject—Seventy Weeks Are Determined.

As the other side has been taught, I feel that a fair and reasonable hearing should be given those who view the prophecy differently than those that may see fit to differ with them. I have hesitated giving my position, thinking others who are more able would bring forth reasons to show that to look for a future fulfillment of any portion of the time mentioned will be vain. Before beginning the discussion proper I wish you to keep in mind that the seventy weeks were to bring forth the fulfillment of six things. Remember also that the seventy weeks are not the only period of time during which Israel and Jerusalem have received punishment. The seventy weeks mentioned in the ninth chapter of Daniel and the 24th verse have a beginning and end. They began at the time the commandment went forth "to build Jerusalem" and closed when the purpose for which they were determined was fully accomplished.

I agree that the time is divided into three divisions, but do not agree that there is any lapse of time between the connections, or divisions. I agree that the first seven weeks were taken up in building Jerusalem; that at the close of the first seven weeks of years, the second division, or sixty-two weeks of years, began to count; that at the close of the sixty-two weeks of years, the third division, or seventh week of years began to count.

The position which I hold to be reasonable and in accordance with scripture thought is, that the sixty-nine weeks of years brings us to the presentation of Jesus the Christ to the Israelite people as their Messiah at his baptism. There being no law of reason by which to be governed in isolating the last week of years from the preceding sixty-nine, I submit that at the close of the sixty-nine weeks, the seventieth week of years began to count; that Christ was cut off in the midst of the seventieth week of years; that all the above named things were accomplished in the midst of the last week of the series.

Having made our proposition clear, the first item will be discussed, and if scripture can be adduced to show that Christ's principal work on earth was confined to the seventieth week, then I feel that some good will have been accomplished. To that end I send forth the following articles.

(To be continued)

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, April 25, 1922

Number 30.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

UNCLE JIM TALKS ON DANCING AND MABEL ASHTON'S DREAM

(Continued from last week.)

MRS. Burroughs seemed to be searching for something among the papers, "Oh, here it is," she exclaimed. "Your talk, Uncle Jim, reminded me of such a good piece that I read this morning. It is about a young girl who learned to dance when a child, but she was also a steady pupil in Sunday School. She never could feel just right in doing these worldly things.

That little voice inside of her kept hurting her, till at last, when she was quite a big girl, she dreamed a dream, of course it wasn't true, but it gave her courage to stand up for what she felt was right, and tell them so, even at the risk of their laughing at her. And, by the way, laughing and making fun is always one of the ways which the bad boys and girls have to try to force you to be with them. This story is rather long and has some big words but I know that you will get a lot of good from it."

Mrs. Burroughs then read "Mabel Ashton's Dream" From the Presbyterian Journal.

As the guests came together in the brilliantly lighted parlors at the home of Mabel Ashton that crisp winter evening, there was nothing unusual in the appearance of the rooms to indicate that the party to which they had been invited was to be in any respect different from the round of gayety to which they had been devoting themselves for the greater part of the winter. Some of the guests, as they greeted their young hostess, noticed an unusual degree of nervousness in her manner, but attributing it to the excitement of preparation and anticipation, thought no more of it, and all were soon engaged in conversation.

The musicians were in their places and the young people were beginning to wonder why the signal was not given for the orchestra to strike up, when Mabel Ashton, her sweet face flushed and pale by turns, took her stand near the musicians. After closing her eyes for a moment, during which the room became perfectly still, in a voice at first trembling, then clear and steady, she said: "Friends, I know you will think me very queer; but before we do any thing else, I must tell you a little story. I had a dream last night, which has made such an impression on my mind and heart

Work for Little Followers

HERE'S always work in plenty for little hands to do,
Something waiting every day that none may try but you;
Little burdens you may lift, happy steps that you may take,
Heavy hearts that you may comfort for the blessed Savior's sake.

There's room for children's service in this world of ours;
We need them as we need the birds and need the summer flowers;
And their help at task and toiling, the Church of God may claim,
And gather little followers in Jesus' holy name.

There are words for little lips, sweetest words of hope and cheer;
They will have the spell of music for many a tired ear.
Don't you wish your gentle words might lead some soul to look above,
Finding rest and peace and guidance in the dear Redeemer's love?

There are orders meant for you, swift and jubilant they ring,
Oh, the bliss of being trusted on the errands of the King!
Fearless march in royal service; not an evil can befall
Those who do the gracious bidding, hasting at the Master's call.

There are songs which children only are glad enough to sing—
Songs that are full of sunshine as the sunniest hour of spring.
Won't you sing them till our sorrows seem the easier to bear,
As we feel how safe we're sheltered in our blessed Savior's care?

Yes, there's always work in plenty for the little ones to do,
Something waiting ever day that none may try but you;
Little burdens you may lift, happy steps that you may take,
Heavy hearts that you may comfort doing it for Jesus' sake.

—Mary E. Sangster.

that I must tell it to you. I dreamed that tonight had arrived, and you had all assembled in these rooms, when there came to the door and was ushered in a guest who seemed strangely familiar and yet whom I could not recognize. He had a rare face, peaceful, yet a little sad in its expression, and his eyes were more penetrating than any that I had ever before seen. He was dressed in neat, but very plain clothing, yet there was something in his appearance which marked him as no ordinary man. While I was trying to think where I had seen him, he advanced to me, took my hand and said gently, "You do not recognize me Mabel?" Surprised at such a form of salutation from a stranger, I could only say, "Your face, sir, seems familiar, yet I cannot recall your name." "Yet I am one whom you have invited here this evening, or I should rather say, one to whom both you and your parents have extended many invitations to be present here when-

ever I am able to come. You have invited me to make my home here, and I have come to join your little company."

"I beg a thousand pardons," I replied, "but you mystify me all the more, and I beg you will relieve me by telling me whom I have the pleasure of greeting." Then he offered to my view the palms of his hands, in which were scars as of nail wounds, and looked me through and through with those piercing yet tender eyes; and I did not need that he should say to me, "I am Jesus Christ, your Lord." To say that I was startled, would be to express only a very small part of my feelings. For a moment I stood still, not knowing what to do or say. Why could I not fall at his feet and say with all my heart, "I am filled with joy at seeing you here, Lord Jesus."

"With those eyes looking into mine, I could not say it, for it was not true. For some reason, on the instant only half comprehended by myself, I was sorry he had come. It was an awful thought, to be glad to have all the rest of you here, yet sorry to see my Savior! Could it be that I was ashamed of him, or was I ashamed of something in myself? At length I recovered myself to a degree, and said, "You wish to speak to my parents I am sure." "Yes Mabel," as he accompanied me to where my mother and father sat gazing in surprise at my evident confusion in greeting an unexpected guest; "but I came this evening chiefly to be with you and your young friends; for I have often heard you speak enthusiastically in your young people's meetings about how delightful it would be if you could have me visibly present with you."

Again the blush came to my cheeks as the thought flashed through my mind. Tomorrow night is prayer meeting night; I should have been delighted to see him then. But why not tonight, on this pleasant occasion? I led him to my parents, and in a somewhat shamefaced fashion, introduced him.

"They both gave a start of amazed surprise, but convinced by his appearance that there was no mistake, my father recovered a degree of self possession and bade him welcome, as he offered him a seat, remarking that this was an unexpected pleasure. After a somewhat lengthy pause he explained to Jesus that his daughter, Mabel, being very closely occupied with her studies, and having little variety in life, had been allowed to invite a few friends in for a social evening, with a little quiet dancing by way of healthful exercise. Her friends were all of the very choicest and he felt that this was a harmless amusement which the church had come to look upon in a somewhat different light from that which it was viewed forty years ago. Removing the objectionable feature of bad company had made this pleasant pastime a safe indulgence.

"As my father stammered out, in the presence of Jesus, these words of apology

which had fallen from my own lips, I felt myself flush crimson with shame both for my dear father and for myself. Why should he apologize at all for what he considered unquestionably right? How hollow it all sounded there in the presence of the Lord! Did not Jesus know that my studies were not so pressing but that I could keep late hours, sometimes several nights in the week, at parties?

"Then father, anxious to relieve my evident embarrassment, said, 'I am sure we can leave those young people safely to themselves, and nothing would please me so well as to take you, Lord Jesus, into my study for a talk.'

"No," said Jesus, 'Mabel has invited me, and I came tonight especially to be with her. Will you introduce me to your friends, Mabel? Some of them I know, but some I do not know.'

"Of course, all this time you friends were looking much in our direction, wondering at our embarrassment, and perhaps guessing that we had been made uncomfortable by the arrival of a not altogether welcome guest. I led him first to some of the church members among you, and there was not one of you who looked as comfortable after the introduction as before.

"As it became known who the guest was, faces changed color, and some of you looked very much as if you would like to leave the room. It really seemed as if the church members were quite as unwilling to meet Jesus as those who were not Christians.

"One of you came up quietly and whispered to me, 'Shall I tell the musicians not to play the dance music but to look up some sacred pieces?' Jesus caught the question and, looking us both squarely in the face, he simply said, 'Why should you?' and we could not answer. Some one else suggested that we could have a very pleasant and profitable evening if we should change our original plans and invite Jesus to talk to us. And he also was met with that searching question, 'Why should my presence change your plans?'

"After I had introduced the Lord Jesus to you all, and no one knew what to do next, Jesus turned to me and said, 'You were planning for dancing, were you not? It is high time you began, or you cannot complete your program before daylight. Will you not give the word to the musicians, Mabel?'

"I was much embarrassed. If my original plan was right, his presence ought only to add joy to the occasion; yet here were all my guests, as well as myself, made wretchedly uncomfortable by the presence of him whom most of us called our best friend. Determined to throw off this feeling and be myself, at his word I ordered the musicians to play for the dance.

"The young man with whom I was engaged for that dance did not come to claim me, and no one went upon the floor. This was still worse embarrassment. The orchestra played once more and two or three couples, more to relieve me than for any other reason, began to dance in a rather formal fashion, when the Lord Jesus turned to me and said, 'Mabel, your guests do not seem at ease. Why do you not, as their hostess, relieve their embarrassment by dancing yourself? Would it help you if I should offer to dance with you?'

"My confusion gave way to an expression almost of horror as I looked into

those tenderly sad eyes and cried, 'You dance! You cannot mean it!'

"Why not, Mabel? If my disciples may dance, may not I? Did you think all this winter, when you and others of my disciples have gathered for the dance or the card party, or at the theater, that you left me at home or in the church? You prayed for my presence in the prayer meeting; you did not quite want it here: but why not, my dear child? Why have you not welcomed me tonight, Mabel? Why has my presence spoiled your pleasure? Though I am a man of sorrows and acquainted with grief, yet I delight to share and increase all the pure joys of my disciples. Is it possible that you leave me out of any of your pleasures, Mabel? If so, is it not because you feel that they do not help you to become like me and to glorify me; that they take your time and strength and thought to such an extent that you have less delight in my word and in communion with me? You have been asking, 'What is the harm?' Have you done these things for the glory of God?'

"It was plain to me now. Overcome with self-reproach and profound sorrow, I threw myself on the floor at his feet, and sobbed out my repentance.

"With a 'Daughter, go in peace; thy sins be forgiven thee,' he was gone. I awoke and found it was all a dream. And now I want to ask you, my friends, shall we go on with the program tonight, or shall we take these lists which we have prepared, and discuss for a time with our partners the question, 'What can young people do to make the world better for having lived in it?'

As the vote was unanimous in favor of the latter plan, which was followed by other wholesome recreations, and as the social evening was declared the most delightful of the winter, it is safe to say that the Lord Jesus had sent that dream for others beside Mabel Ashton.

LIFE

By G. E. Marsh

"Ah, Christ, that it were possible,
For one short hour to see
The souls we loved, that they might tell us
What and where they be."—Tennyson.

WITH eyes bedimmed with sorrow's tears, we stretch forth our groping arms into the darkness, seeking with trembling fingers to draw aside the curtain of mystery that separates the known from the unknown, the living from the dead.

Since Cain looked down in horror upon bleeding, murdered Abel, man has feared, but suffered death. It is the mystery we dread, the unknown from which we shrink. We cannot see, we cannot hear the approach of that grim enemy of man, who creeps so silently across the thresholds of our homes, and with icy fingers snatches from our restraining arms the objects of our love. Could we solve that mystery, could our eyes penetrate the gloom, could we see beyond the veil of time and darkness and behold our loved and lost ones on the other side, it seems to us that our loneliness would be lessened, and our faith grow strong in the knowledge thus obtained.

Job voices the question of the ages, when he cries from the depth of his agonized heart: "If a man die, shall he live again?" And men of all times, of all races, and of

all faiths, have diligently sought for the answer; but all their efforts have been in vain. In their ignorance they prayed to gods of their own handiwork, they cried to the stars and planets for relief; but the ears of the gods were dull of hearing, and the heavens were brass over their heads: the sound of their petitioning voices was lost in dying echoes from the hills.

Then came the philosophers, of whom Plato is a notable example, who, with words of human reasoning, sought to bring Life out of Death, Hope out of Despair. And thus Cata sings:

"Plato, thou reasonest well—
Else whence this pleasing hope, this fond desire,
This longing after immortality?"

But alas, Plato died, and by his death, proved the falseness of his own philosophy. And then by long and sad experience, humanity learned the lesson that

"Man was born
To die, nor aught in this respect exceeds
The vilest brute. Both transient, frail and vain,
Draw the same breath; alike grow old, decay,
And then expire: both to one grave descend;
There blended lie, to native dust returned."

The recognition of the reality and inevitability of death lends added weight to the age-old query of Job. All men fear death. "All men desire to be immortal," says Rev. Theodore Parker in a sermon on "Immortal Life." And it was for this reason, it was in answer to this universal prayer that God "gave His only begotten Son, that whosoever believeth on Him should not perish; but have everlasting life." Jesus assures us that He came that we might have life, and that we might have it more abundantly.

But what is Life? What is Death? What is the nature of man that makes possible his enjoyment of the one and permits his subjection to the other? Science comes to us with an answer. Mr. John Fisk, an American historian and philosopher of note, who has written several books dealing with man in both his spiritual and natural aspects, in his work on "The Destiny of Man," says:

According to "the primitive, barbaric idea, which Mr. Darwin has swept away, man was suddenly flung into the world by a miraculous act of some unseen and incalculable power acting from without. From Darwin's theory of the subtle forces of evolution we have a much higher view."

There is nothing more reprehensible to our mind, than for a man to destroy the religious convictions of another without giving him something better in return. But this, Mr. Fisk assures us, he is not attempting to do. For while he is indeed seeking to sweep away the "primitive, barbaric idea" that man was created an intelligent and morally responsible creature, by the act of a wise and loving God, he is giving us in its place the "much higher view" of Mr. Darwin. On another page of Mr. Fisk's work we find the "higher view" of man's origin thus expressed:

"Man is a vertebrate, a mammal,—of the catterine family of apes!"

Despite the fact, however, that he holds man to be a lineal descendent of the lower orders of mammalia, Mr. Fisk believes and endeavors to prove that there is within his being an intangible and inorganic essence termed "soul" which, because of its nature not being subject to the laws governing organic substances, is not susceptible to death. He frankly admits that he knows nothing of its origin and that he cannot account for its existence on scientific grounds.

"We know not the primal origin of the soul. It is not likely that we shall ever succeed in making the immortality of the soul a matter of scientific demonstration, for we lack the requisite data. Cerebral physiology says nothing of another life. But we must assume it because of its reasonableness. Is all this work for nought? As a child's house of blocks or a bubble that bursts and comes to nought? So far as science is concerned it may be so. . . . People have grown accustomed to demanding scientific support for doctrines, whereas this doctrine is not only destitute of scientific support but lands us in inconceivabilities. . . . How could immortal man have been produced through heredity from an ephemeral brute? . . . When does the immortal soul of the human individual come into existence? . . . The most proper answer is a frank confession of ignorance."

We have quoted thus extensively from the writings of Mr. Fisk owing to the fact that this author is considered one of the leading scientific exponents of the subject, and at the same time he is so refreshingly candid in his admissions concerning the unstable nature of the foundation on which his argument rests. Mr. Huxley asserts that he cannot accept the divine creation of the earth because the idea is based on the "assumption" that there is a God. Now here Mr. Fisk, a brother scientist, who declares that we must "assume" the immortality of the soul "because of its reasonableness." It is to be observed that the author not only "assumes" the truth of his theory, but does so on account of its "reasonableness," and at the same time acknowledges that it is "destitute of scientific support" and "lands us in inconceivabilities."

The author of the "Adventure Beautiful," quotes Mr. Thomas A. Edison as saying that "Science is mostly imagination," and this statement is largely true; for the first appeal of science is, indeed, to the imagination, and when it is discovered that there is no evidence in nature of the present existence or even the genesis of an immortal soul, science, with the "untutored savage" of all lands that know not of the world's only Life-giver, the Christ, turns to the imagination and declares death to be a delusion.

"The delusion of death shall pass;
The delusion of mounded earth, the apparent
withdrawal.

Ye shall shed your bodies and upward flutter to
freedom."—Phillips.

Suffering, sorrowing, broken-hearted humanity, however, demands something more on which to base its hopes than the vain imaginings of minds of men, and the Bible provides that foundation, it gives that assurance.

Science has never succeeded in determining the nature of life. It has never been able to isolate and analyze the life principle, the germ of vitality. "Even if evolution may explain everything else, it cannot explain itself." Before the development of an organism can become an object of analysis and study, "before its fitness to survive can be tested, there must be given it capacity to live at all," concludes Mr. Newman Smyth in "Through Science to Faith." In another place the same author declares that "Biology now asserts that every life comes from some preceeding life. Living creatures are not, as once supposed, generated spontaneously from dead matter under existing circumstances." Even the atheistic

Mr. Huxley, in his article on "Biology" in the Encyclopedia Britannica, admits that "The present state of knowledge furnishes us with no link between the living and the not living."

Since science says, "We know not the primal origin of the soul," we are driven of necessity to the Scriptures for enlightenment. "Life has not yielded up its secret to human inquiry; nor yet has life by any experiment, been produced from purely inorganic substances. Meantime those who do not stumble at a theistic view of creation hold an entirely worthy and satisfactory position in following the Genesis creation narratives, and ascribing the origin of all life to God, who 'giveth to all life, and breath and all things.'"

"And the Lord God formed man of the dust of the ground" Gen. 2:8.

Such is the record of man's creation as given in the Bible. All of the elements composing the human being were drawn from the substances of the earth itself, and when thus brought together into one organization, became in every respect a complete and finished MAN.

We plan the manufacture of an electric motor. We assemble the iron, steel, copper, mica, tin,—all the materials necessary to produce a finished machine. The frame is cast in the form and size desired, the armature carefully wound on its soft iron core, the carbon brushes prepared and properly attached, the finished machine is tested and pronounced perfect. The various elements taken entirely from the earth, that went into its manufacture are no longer merely iron, steel, copper, et cetera, for they have taken on the form and appearance of the machine we designed to make, and we see before us a complete and perfect MOTOR. But it possesses no power, it has no energy, there is no life there. So it was with man when God formed him of the dust of the ground. When the work was finished and he had taken on the form intended, the particles of matter of which he was composed were no longer simply "dust of the ground," but a complete human organization. In every respect, form, individuality, identity,—he was a finished MAN. But, like the motor, he had no vitality; so the divine Creator "breathed into his nostrils the breath of life, and man became a living soul."

It is plainly evident that the breath God breathed into his nostrils was not the man, or any part of the man; no more than the electricity is the motor. For the man was complete before the animating breath was bestowed upon him, just as the motor is complete before the electrical connections are made. In both cases the finished product, man and motor, is made to move and function by an energizing influence entering into it from the outside. This force or power is not a personality, nor is it in any sense a part of the organism through which it operates.

A careful examination of the manner in which the expression "breath of life" is used in other portions of the Scriptures will be enlightening. We first observe that the Hebrew word *chai*, translated "life," is really in the plural form, and should be so rendered. Thus it was the "breath of lives," the animating principle of all living creatures, that God breathed into the nostrils of the man. That the "breath of life" is the same in both animals and men is plainly taught

throughout the Bible, a few references, however, will suffice. For instance we read in Gen. 7:21-22, "And all flesh died that moved upon the earth, both of fowl, and cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, (margin—'breath of the spirit of life') of all that was in the dry land, died." This is in harmony with the teaching of Ecclesiastes 3:18-19, "I said in mine heart concerning the estate of the sons of men, that God might manifest them, that they might see that they themselves are beasts. For that which befalleth the sons men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth other; yea, they have all one breath." In the American Revised Version a marginal reference shows that the word translated "breath" likewise means "spirit," so that the breath or spirit of life in all living creatures is the same; but is manifested through different bodies. Just as the electricity that gives light, heat and power is identical, but is transmitted through different mediums, i. e., lamps, heating units, and motors.

Although the nature of life has never been determined, science has given us many definitions made up of polysyllabic words and sonorous phrases. Mr. Herbert Spencer reminds us that folly is frequently hidden under a multitude of words when he declares that "Life is a series of changes from homogeneity to heterogeneity, through differentiation to integration." But he expresses himself a little more clearly, perhaps, when he says, "Life is the continuous adjustment of internal relations to external relations." This latter thought is still better expressed by Henry Drummond, author of "Natural Law in the Spiritual World," who asserts that life is active correspondence with environment. In other words, the presence of life is indicated by one's ability to feel, think, act, and grow. Death, on the other hand, consists of a total cutting off from environment. Both of these views are in harmony with the Scriptures which state that "The living know that they shall die: but the dead know not anything, . . . for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Laying aside all assumptions, however reasonable they may appear to be, and depending entirely upon the testimony of science (nature) and the Bible, we are persuaded that man is an animal organism, formed wholly of material elements of the earth, and in this respect differing in no wise from all other living creatures (see Gen. 1:24); that life is the divine principle of universal vitality that animates all living things, and bears much the same relationship to plants, animals and men that electricity does to the motor or steam to the locomotive; and is drawn from the one great Fountain Head of all life, Jehovah; that in death it returns to the original Source from whence it came. "Then shall the dust return to the earth as it was: and the spirit (life, breath) shall return to God who gave it."—Eccl. 12:7.

The possibilities of a future life, therefore, must be considered from the standpoint of the reality and unavoidability of death, as both observation and revelation show that "sin when it is finished bring-

(Continued on page 239.)

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

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Address, THE RESTITUTION HERALD, Oregon, Illinois.

Editorials and Church News.

When this issue goes out we expect to be at Gallipolis, Ohio, holding meetings for a week. Bro. and Sr. Laurence Howell are responsible for the effort. On our way there we expect to fill our regular appointment at Rensselaer, Ind., and to stop off at Lawrenceville, Ohio, for a few nights. This will likely end our out-of-office work indefinitely.

The editor and his family are the thankful recipients of a can of pure maple syrup from the farm of Bro. G. E. Coats at Coats Grove, Mich. This together with the can of butter sent by Bro. Elmer Winfrey of Bosworth, Mo., recently will leave us no excuse for not investing in some good pancake flour. We thank these brethren for their thoughtfulness.

We are laying in a good supply of calling cards, bonds, cover paper, etc., and will soon be ready to send out all such work promptly. We have ordered a good quality of envelopes and would like a chance at your envelopes and letter heads.

With the coming of spring we have had the yard at the rear of our building cleared up and ready for grass seed. We are along side of the city property which is

beautifully kept and we want to be found as up-to-date as they are. Our rooms up stairs are now occupied and we are ready for the job work that you haven't sent in yet.

REMITTANCES

A friend in Wis., Wm. J. Davis; George Hodson; E. C. Railsback; Mrs. Lillie H. Willis; Z. A. Landers; Eld. D. C. Robison; Mrs. J. T. Knife; Mrs. H. Krogh; C. S. Netts; Mrs. Leverett Ebi; Mrs. Irena Margrave; A. S. Bradley; J. T. Edwards; Mrs. Isaac Fish; N. A. Hardison; Mrs. Emma McClary; Zenas Murphy; Syrrillas Trump; Mrs. R. Lake; Mrs. Sadie Leamon; Drs. Nunn & Shook; Mrs. W. W. Johnston; Lewis Weaver; Laura Partlow; Ervena Emery; J. J. Bronson; Mrs. F. T. Powers; Robert S. Cooper; Rufus A. Curtis; Fern Moore; A. M. Jones; Mrs. M. L. Cronbaugh; Mrs. Etta Densmore; C. D. Whitmer; C. D. Buckman; Hanna Barber; Mary A. Petty; J. G. McGinty.

EMERGENCY FUND

Mrs. Lillie H. Willis	1.00
Mrs. Leverett Ebi	1.00
Mrs. Irena Margrave	5.00
N. A. Hardison	1.00
Mrs. Emma McClary	.50
Miss Ervena Emery	8.00

Notices.

Notice of Annual May Meeting

The Annual May Meeting of the Church of God at Fonthill, will take place on the last Sunday in May; services beginning on Friday evening, May 26, and extending over Sunday, May 28.

Brother F. V. Blakely of Grand Rapids, Michigan is expected to be present, who, with Bro. G. E. Marsh, will conduct the services.

John A. Railton, Sec'y.

Notice to Iowa Brethren

The funds in the treasury are getting low, therefore all who can are urgently requested to send in what help they can at this time so that the work will not be hindered by lack of money.

There are new fields that should be worked and good preachers are available to spread the gospel in these new fields if we had the means to hire them. We cannot hope to accomplish anything, as long as this age lasts, without expense. So that those of us who cannot preach must serve God with whatever means or talents he has entrusted to our care. The burden would be light if all could see fit to do a part. Therefore I trust that there will be a liberal response to this notice.

The Conference Board must plan the work according to funds at hand. This is an appeal in the interest of the cause of Christ in Iowa.

H. S. Hunt, Treas.,

Clarksville, Iowa.

Notice to Indiana Brethren

We have hired Bro. J. H. Anderson as Evangelist for Indiana for one year, his work to be directed by the conference

board.

Those churches desiring Bro. Anderson's services please notify F. A. Stilson, 411 E. South St., South Bend, Ind., or Wm. Huffer, Route 1, Michigantown, Ind.

Send all subscriptions to J. J. Snodgrass, Route 3, Frankfort, Ind.

Mrs. Maude Austin, Sec. Wm. Huffer, Pres.

Obituary.

Mary Freeman

"Dear Bro. Anderson:

"Mother is dead and I want you to write her obituary for the Restitution Herald."

The above request was sent us by Sr. Ida Belle Pryor, of the Church of God, Liberty, N. C. Her mother's maiden name was Mary Rhodes. She was born Nov. 23, 1852 and died Apr. 3, 1922, at the age of 69 years 4 months and 11 days. She and Bro. C. T. Freeman were united in marriage, Dec. 25, 1881. God gave them four children and seven grandchildren. Three of their children are still living, all members of the Church of God. In August 1909 the writer was conducting a meeting at Liberty, N. C., and Bro. Freeman's son, Ransom, and his daughter, Jennie, now Sr. McMinn, requested baptism so we went home with them and after dinner, as we were getting ready, Bro. Freeman said to his wife, "Get my clothes, I am going to be baptized." Sr. Freeman replied, "So am I." We went to the water and baptized them, their son, daughter, and one of their granddaughters. Bro. Freeman fell asleep in Jesus some time ago.

Sr. Freeman's funeral sermon was preached by Eld. T. J. Waters, of Dana, N. C., Apr. 5, after which she was placed by the side of her husband in the Liberty cemetery to sleep until Jesus comes.

We loved Bro. and Sr. Freeman and hope to meet them in the kingdom.

J. H. Anderson.

Reports.

Report of Meetings at Webster City

From March 6 to 12 Bro. Drinkard gave us nine gospel sermons that were devoured by a hungry and thirsting congregation. People of different denominations were present, all anxious to hear our dear Bro. Drinkard as he preached Jesus Christ and the coming kingdom. The writer was present at all nine sermons.

On Monday night, Mar. 13th, Brothers Austin and Williams were present. As Bro. Drinkard had booked to be at other points, Bro. Austin gave us a grand and glorious lecture, to say the least. The house was taken by storm as they listened to that able brother's words, and they were anxious to drink in every word. There were not enough chairs to seat the audience. Bro. Jones promised to see that enough chairs were provided for the next night, when Bro. Williams spoke. The house was full and Bro. Jones had to get more chairs. So they thronged in night after night, they were all hungry for a good feast on God's word. The writer only heard five of Bro. Williams' sermons as she was taken

sick. Bro. Williams continued for two weeks. None were baptized but some intend to be later if God spares their lives. Why put it off, dear ones? God's summons may be soon, then who will be to blame? You, not God. Today is the day of salvation. Oh, harden not your hearts. When God calls we must obey.

Bro. Drinkard preached again, Apr. 9th, and Bro. Jones preached on the 16th. Bro. Jones and wife and son, and Bro. and Sr. Mead called on the writer. As I am sick, how it does and did cheer me to be with God's real people. How I love God's ways and his mysteries although past finding out.

Bro. Drinkard will be present, Sunday, Apr. 23 and 24, and give us four sermons. Pray for me, brethren, that I may be there to hear the truth. This is surely a good place for our faith. People are being awakened to the truths of the Bible—God's word. They are having it revealed to them as God means it to be.

God bless all of those who belong to our faith. Pray for the charge here, for I believe a great work will be accomplished right here. I ask you all to pray for me and if it is God's will that I be spared, all will be well, and if I depart it will also be well. I feel ready to go and hope to be present with the Lord in his new kingdom. God bless you all.

Your sister in Christ Jesus,

Mrs. E. Pendleton,
1132 3rd St., Webster City, Iowa.

Dear Bro. Lindsay:

Last night we closed our work at Cool Springs, Va. Yesterday, Apr. 11, we had the pleasure of baptizing Sr. Ada Updike, eldest daughter of Bro. Randolph Updike. Sr. Updike has assisted in the service at Cool Springs for the past five years, always playing the organ for us. For some years she has been a member of the Baptist church. She is a faithful worker and we are glad she obeyed.

Now, Bro. Lindsay, we are expecting to move to Indiana. Please change my address from Woodstock, Va., to Michigantown, Ind., Care of Bro. Wm. Huffer, until you hear from me again. We are to take up the work in Indiana about the first of May.

J. H. Anderson.

The Sunday School.

By Alta King.

ISAIAH'S VISION OF GOD'S PURPOSE ACCOMPLISHED

Lesson VI: May 7, 1922.
Lesson Text: Isaiah 2:2-4; 11:1-10.

Golden Text: Come ye, and let us walk in the light of the Lord.—Isa. 2:5.

Memory verses: Isaiah 11:9, 10.

For Study

Review: Who was called to God's service in last week's lesson? What was the service?

In this week's lesson, we are privileged to witness another vision accorded to Isaiah, which opens up, (for our encouragement through wider knowledge of God and his love), the future of God's chosen people, Judah and Israel.

Isa. 2:1-5. What nation and time does the

prophecy concern particularly? Interpret the figurative expressions "mountain," and "hills." See Dan. 2:35, last part—44, 45. What evidence that the hearts and desires of people will have changed? What will have accomplished that change? Isa. 26:16-18; Hosea 5:14-15. What evidence in verse 4, that under this kingdom there will still be sin among people?

Why will nations not learn war any more? Will it be because they will suddenly and miraculously begin to love one another, or because they will have learned fully the evils and inadequacy of war to accomplish their desires? Will the purpose for which God gave law have been accomplished? Will the house of Jacob ever answer Isaiah's call in verse 5? See Matt. 23:38. Isa. 26:1-8.

Isa. 11:1-2. Upon what will the success of the government pictured in Isa. 2 be founded? Name two covenants that are remembered by God in verse 1.

Analysis of the King's fitness:

1. Spirit of the Lord.
2. Spirit of wisdom and understanding, necessary qualities of mind.
3. Spirit of counsel and might, power to plan and carry out—necessary physical qualities.
4. Knowledge and fear of the Lord.

The greatest, most fundamental requirements listed last. Knowledge of the wonderful Lord cannot but result in reverence for him. This fear, this reverence, guarantees that knowledge concerning God and his universe will be rightly used.

Results coming from such fitness. vs. 3-5.

1. Quick insight and understanding and true judgments. What is the "rod of his mouth"? The "breath of his lips."
2. Righteousness and faithfulness. What was the purpose of the girdle? Why should righteousness be compared to a girdle? What are reins for? If faithfulness to God holds the reins, what must be the result?

Results in the realms of nature. vs. 6-8.

In verse 9 is predicted the full accomplishment of God's initial purpose to be worked out through Israel. Study verse 10. Will Christ's kingdom be democratic in principle and purpose, but monarchial in form and method? The underlying principle and purpose of democratic government is the general uplift of the masses into the self-control and self-direction that will enable them to work to the common good of all. This is right and exactly opposed to the underlying principle and purpose of human and monarchial governments which is that the masses be kept in ignorance and slavery, serving the good of the aristocratic few. But while the purpose of human democratic government is right, it is nevertheless true that such purpose cannot be accomplished except through a perfect monarchial government organized for the good and service of the masses. In Isa. 11:10, we have such a government predicted. If we can catch this picture, this vision of God's wide love and supreme power, and grow thereby in faith and confidence, in love to God and fellow-man, we will be steadied, strengthened and made more patient in the carrying out of that small portion of work which God has enabled us to do toward making that picture a reality.

Scripture Reading: Psa. 46, 47, 48; Isa. 2:

1-5; 11:1-10.

The Children's Lesson: Picture the work of Jesus among people while he was here on earth. From this help them to see Jesus, the King in his kingdom, work. It will be the same kind of work. God, who has given us so many wonderful things, wants us to be happy and helpful to one another in our small way, as Jesus was in his big way, and as he will be in his kingdom.

For Class.

Picture the vision that was granted to Isaiah. Why did God grant such visions to his servants? How do they help us?

Explain the success of this kingdom, that is, upon what it depends for success.

Read and comment on Isa. 11:3-10.

Discuss the kingdom as a monarchial government with a democratic purpose.

"Fret not thyself because of evil doers." Ps. 37:1. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things. Eph. 4:8.

These two scriptures are full of wisdom that is helpful toward spiritual growth in love and faith, especially during the evil of the last days. The times present so many problems of evil, no many inexplicable examples of evil, indifference and unbelief. If we permit our minds to dwell upon them and worry over them, trying to figure out all the whys and wherefores and the solutions, we will in the process, hinder the growth of confiding faith in God and love for him. The better part of wisdom is to seek out every point of good in the present and to keep the mind upon the future as prophesied. These must dominate the mind. We must consider, to a certain extent, the evils among us, but they must not dominate our minds. Our minds are not equal to the task, but we can rest assured that God is, and in that confidence, we can work steadily and cheerfully and hopefully.

"As shown experimentally by Professor Balfour Stewart, the blacker the body, the brighter will be its light when incandescent. Saul changed into Paul is a fine instance of such moral transformation."—W. L. Watkinson.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Texts: Matt. 18:11-14

THE NINETY AND NINE

By Elizabeth C. Clephane

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountain wild and bare,
Away from the tender shepherd's care.

"Lord, thou hast here thy ninety and nine;
Are they not enough for thee?"
But the Shepherd made answer:
"Tis of mine has wandered away from me
And although the road be rough and steep
I go to the desert to find my sheep."

they are removed. "Their sins and their iniquities will I remember no more," and "Who now shall lay any thing to the charge of God's elect?" "Behold the Lamb of God that taketh away the sin of the world."

The sins of the pardoned are forgotten, but the saved sinners shall be had in everlasting remembrance. The sins are cast into the depths of the sea,—no more to be recovered from their hiding places; but the saints who have sunk down beneath many a stormy wind and surging wave, shall not be left forever there. Choicest of all the treasure of the sea, are those jewels Christ has purchased with his blood. Though hidden, they are safe, though unseen, they are not lost. And when the trumpet of God shall sound, they shall shoot upward through the level wave in brightness and immortality, for the Lord hath said, "I will bring my people again from the depths of the sea." Psa. 68:22.

In order to become his people by adoption into the household of faith, the necessary steps must be complied with, which are faith, repentance, and baptism. Faith in the things concerning the kingdom of God and the name of Jesus Christ, are absolutely essential in order to a valid baptism, for without faith it is impossible to please God. Psa. 100:3; Gal. 4:4-5; Eph. 2:19; Acts 8:5, 12; Heb. 12:6; 1 Jno. 5:9-12.

When Jesus came into Galilee, preaching the gospel of the kingdom among other things, he said, "Repent ye, and believe the gospel." Mark 1:14-15; 6:12; Acts 17:30, 31; 26:19-20; Luke 13:1-5.

Having believed the gospel of the kingdom which Jesus preached, Matt. 4:23; 9:35; Luke 4:42, 43; 8:1; 9:11, and which he sent his disciples to preach, Matt. 24:14; Luke 9:2, 60, and having repented of your sins, there yet remains something for you to do. Acts 2:37, 38; 22:10. "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16; Heb. 10:22; 1 Pet. 3:20, 21. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned Mark 16:15, 16; Acts 16:29-33.

Reject not the counsel of God against yourselves, in this important matter. Lu. 7:30. Believing in the Christ the Bible reveals, who not only actually died and was buried, but whom God raised from the dead, the third day, according to the scriptures, how eager you should be to obey from the heart that form of doctrine which was delivered you, by being planted together in the likeness of his death, that you "may be also in the likeness of his resurrection." 1 Cor. 15:1-4; Rom 10:9, 17; Rev. 1:18.

May this be your happy lot in the resurrection morning, to awake in his likeness, resplendent with immortality. Psa. 17:15; Phil. 3:20, 21; 1 Cor. 15:54 "Choose you this day whom you will serve," Josh. 24:15.

"How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him." 1 Kings 18:21. "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 thereat: because strait is the gate and narrow is the way, which leads unto life, and few there be that find it." Matt. 7:13-14; 1 Tim 6:12. Have "respect unto the recompence of the reward." Heb. 11:26; 2 Cor. 4:17, 18; Rom. 8:17, 18.

"Choose life." Deut. 30:15, 19, 20; Rom. 6:23.

"If human kindness meets return,
And owns the grateful tie;
If tender thoughts within us burn
To find a friend is nigh;
Oh, shall not warmer accents tell
The gratitude we owe
To Him who died our fears to quell,
Our more than orphan's woe?"

LIFE

(Continued from page 235.)

eth forth death;" that death comes only as a direct result of sin working in our members. Sin is as detrimental to life as arsenic. Experiments have shown that anger, malice, hatred, envy, lust,—all passions of a like nature, when permitted to gain ascendancy, develops within the human body the most malignant of poisons; while on the other hand love, charity, purity and phil-

anthropy tend to long life and are powerful antidotes to disease. Life and sin cannot continue long in the same body: for sin prevents the harmonious action of the physical organs through which life is manifested. The real problem before us resolves itself into the query of Job after all: for it is not a question of men dying, but of their living again that confronts us. And this question is conclusively and affirmatively answered for all time by the resurrection of the Son of God, who, with the irresistible eloquence and power of divine approval, declares: "Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of hades."—Rev. 1:17-18. R. V.

No resolution of repenting hereafter, can be sincere.

General Conference of the Church of God

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All Members of the Church of God
Please Take Notice

For some time in the past there has existed rumors touching the morality and character of some of our ministers of the Gospel.

Looking to a greater unity and a better general understanding, whereby greater good may be accomplished—the officers of the general Conference have thought it wise and within their rightful duty to appoint a committee, the duties of which shall be to hear evidence and make investigations of its genuineness and make report of their findings back to the General Conference.

This committee shall be composed of seven members and divided into three divisions—Eastern, Central and Western. One more committeeman to be selected. The personnel of the committee is as follows:

John E. Cross, General Chairman,
Oregon, Ill.
F. M. McCrory, Plymouth, Ind.
Edward Moran, Clinton, Iowa.
Herman Hunt, Clarksville, Iowa.
M. D. Newell, Arlington, Nebr.
J. M. Prime, Omaha, Nebr.

All charges must be filed in writing before July 1st, 1922. Send all charges, stated in plain handwriting, and sent by registered mail, to the General Chairman, John E. Cross, Oregon, Ill.

The General Chairman will then refer the matter to the proper Chairman of the branch committee.

The Committee Will Take No Cognizance of Mere Rumors

Those making complaints must be possessed of the actual facts and furthermore be prepared to appear, with the ac-

cused, before the committee at such time and place designated by the committee—there to answer questions put by the committee and before the accused. The purpose being to allow full expression of the facts before the committee in presence of the accused. The accused will then be heard in their own defense. The committee will permit the investigation to proceed only so long as it is conducted in a kindly and proper spirit.

If it shall be impossible for the complaining witness to be present during the investigation, they may send affirmed statements over their signatures.

No matters touching on doctrinal differences will be heard before the committee.

It is the duty of any member to appear and make simple statements of known facts. Not to do so would be plain neglect of duty. But all must keep in mind the seriousness and gravity of making charges against our ministers of the Gospel.

The committee cautions them not to attempt to do so unless they possess positive facts.

It is hoped that this committee will serve a worthy cause. If any are wrongfully accused we hope their innocence may become manifest. If the facts point to positive guilt we hope restitution and amends will be made.

All complaints must be filed with the General Chairman, John E. Cross, Oregon, Ill., before July 1st, 1922.

We wish to make this notice general and final and all are urged to speak now or forever hold their peace.

Signed—John E. Cross.

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IF YOU HAD A HUNDRED

By Katie Davis

ONCE upon a time one man asked another, "If you had a hundred sheep, would you give fifty of them for the Lord's work?" "Yes I would." "Would you do the same, if you had a hundred horses?" "Yes I would." "And if you had two pigs, would you give one of them to God's cause?" "No I wouldn't and you have no right to ask me when you know I have two pigs." Moral—It is easy to say we would give if we had it when we have not got those things to give. We often hear it said, "If I had what that man has, I would do so much," yet it is the giving of what we really possess that counts, not what we would give when we do not have it to give. Liberality does not always grow in proportion to prosperity. The Lord loveth a cheerful giver. Sometimes we hear it said, you can give the widow's mite, and I wonder if they always think what that means. The Master said, Of a truth I say unto you, that this poor widow hath cast in more than they all for the rich out of their abundance cast in unto the offering, but she of her penury hath cast in all the living that she had. Luke 21: 4.

Some with plenty may give a small amount for the Lord's work and think they have done their share, but to give all that you have and give it with a willing heart does not always mean money, but a life of loyal service to the Master's cause. For some do not have money but cheering words, kindness, and always ready to speak the truth, impart to others the necessity of serving God from the heart.

Dear Bro. in Christ:

Enclosed find two dollars for renewal of the Herald. My subscription expired last September but I could not renew until now. I cannot do without the paper, as there are none of our faith anywhere near me. So the Bible and the R. H. are my only company. My sister, Mrs. Barbara Leamon of Mexia, Texas, will be with me soon to spend a few weeks. We are the only ones of our faith that we know of near either of us. We are a great consolation to each other. We would be so glad to get letters from any one of our faith.

Your sister in Christ,
Mrs. Sadie Leamon.
Jester, Okla.

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, May 2, 1922

Number 31.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

HOW AN ANGRY KING WAS MADE TO PRAISE GOD

SOME time ago," began Uncle Jim, "we told you about four brave boys who were taken far away from their parents and homes, to the country of a king who prayed to images of wood and stone. Think of it, dear children, how would you feel to have soldiers come and take you away from your fathers and mothers, on a long journey to a strange land where you never could go to Sunday School or hear about God, and worst of all, where they would try to make you kneel down and worship idols.

"This story is about a great image which the king, whose name was Nebuchadnezzar, worshipped. He had it made of shining gold, and it was very big and high. It could not have stood in any house, it was so large. The king set it upon a plain, a large field, with no trees on it, so that it could be seen far away.

"Then the king sent out a command for all the princes, and rulers and nobles in the land to come to a great gathering when the image was to be set apart for worship."

"Wonder why he made the idol all of gold?" said little Dick. "You remember that in the dream he had some time before, only the head was of gold. His kingdom represented the gold and in this dream that God sent him, he was shown that his kingdom was to be taken by other kingdoms represented by the silver, brass, iron and clay of the rest of the image."

"Dick," said Uncle Jim, "I never heard a child ask so many questions, but—"

"Well," interrupted Dick. "I would never learn anything if I didn't talk, would I, uncle?"

"No, indeed Dick, but you interrupted my story. The Bible doesn't say, but it would seem that Nebuchadnezzar was doubtless quite proud that his kingdom was represented by the gold, which meant that it was the best in the world, but he didn't like to have his people think that some other weaker country would take them captives some day, and so he made the whole image of gold, in order to try and make the people think that his kingdom was to be forever and no other nation was ever to take them captives. Now we will go on with the story. From all the country the chief people came and stood before the image. Among them were three of the four boys, Shadrach, Meshach and

Morning and Evening

CALL the morning's busy ray
Calls you to your work away,
Ere the silent evening close
Your wearied eyelids in repose,
To lift your heart and voice in prayer,
Be this your first and latest care.

Abednego, who had become young men now and helped the king rule over his kingdom. I think Daniel was away on a journey for the Bible does not say that he was there. It must have been a splendid sight. The princes and all the other men wore bright and beautiful clothes and the image of gold must have shone very dazzlingly in the sun. There were men with musical instruments, those with strings you play upon; and the brass trumpets you blow. Then before the music began, a messenger from the king stepped out from the crowd, and cried in a loud voice: 'To you it is commanded. O people, nations and languages, that at what time ye hear the sound of the cornet, harp, dulcimer and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whosoever falleth not down and worshippeth shall the same hour be cast into the midst of a burning, fiery furnace.' So we see the worship was accompanied with music and those who failed to bow down were to be thrown into a fiery furnace, thus the king used the strongest ways to force the people to do as he wished; gave them pleasure on the one hand and pain on the other. The furnace was so large, not one like we have, but built into a cave of rock, so that one could stand before and see the big flames. It was so very large that many men could be thrown into it at once, if they dared disobey the king. I wonder how many of us would have gone against the king's wishes and run the risk of being thrown into that terrible place to be burned up in a flash, like a piece of paper. Soon the music began as a signal for all the people to fall down and worship the big idol. But while the people were kneeling, there were three men who stood up and would not bow down. These were the three young Jews, Shadrach, Meshach and Abednego. They knelt down before the Lord God only. It seems that many of these nobles had been jealous of these young men because they had been lifted to high places in the rule of the kingdom and these men who hated Daniel and his friends were glad to find that these three men had not obeyed the command of King Nebuchadnezzar. These men who hated the Jews came to the king and said, 'O king, may you live forever! You gave orders that when the music sounded every one should bow down and worship the golden image, and that if any man did not worship, he should be

thrown into a furnace of fire. There are some Jews whom you have made rulers in the land, and they have not done as you commanded. Their names are Shadrach, Meshach and Abednego. They do not serve your gods, nor worship the golden image that you have set up.'

"Then the king was angry and sent for those three men and said to them, 'Is it true, O Shadrach, Meshach and Abednego, do not ye serve my gods nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer and all kinds of music, ye fall down and worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning, fiery furnace, and who is that God that shall deliver you out of my hands?'

"These three young men were not afraid of the king. They said, 'O Nebuchadnezzar, we are not careful to answer you in this matter. If it be so our God whom we serve is able to deliver us from the burning fiery furnace and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.' Wasn't that splendid? Their brave answer to the king is one of the finest speeches in the Bible.

"Yes," said Dick, "it seems the king was ready to overlook the first offense and give them another trial, but they told him that they were not careful to answer him in this matter. I suppose they meant that he need not trouble himself to try them again, that they could answer him just as well now as at any future time and declared, 'We will not worship the image which thou hast set up.' I'll say that took some nerve to stand up and talk so square to that old king, with all those soldiers standing near."

"Well the king grew angrier," continued Uncle Jim, "and told the servants to heat the furnace seven times hotter, and commanded the mightiest men of his army to bind the three brave young men as they stood in their loose robes, with their turbans or hats on their heads. This was done and they were thrown into the fire. The flames rushed from the door with such fury that they burned up those men who had bound them, and Shadrach, Meshach and Abednego fell down into the midst of the burning, fiery furnace. From where Nebuchadnezzar was sitting he could look right into the furnace and as soon as the three men were thrown there, he sprang up greatly astonished and cried to his counsellors, 'Did we not cast three men bound into the fire?' They answered, 'True, O king.' He said, 'Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.'

"Then Nebuchadnezzar came near to the mouth of the furnace and said, 'Shadrach,

Meshach and Abednego, ye servants of the most high God, come forth, and come hither.' And the three men came out and stood before the king in the sight of all the princes and rulers; they saw the three men alive, their clothing had not been scorched, nor their hair singed, nor was there even the smell of fire upon them. The king then said, 'Blessed be the God who hath sent his angel and delivered his servants that trusted in Him. Therefore I make a law that every people, nation and language which speaks any thing against the God of Shadrach, Meshach and Abednego shall be cut in pieces, because there is no other God that can save men after this sort.' So the king gave even higher places in his kingdom to the three brave men.

"But why," asked little Dick, "should Shadrach and his two companions since they knew they could not worship the image, be present at the occasion at all?"

"I presume," replied Uncle Jim, "that it was because they were willing to do as the king asked, as far as they could without giving up their own religion which had taught them not to bow down before graven images. The king asked them to be present and they could come and they did. He asked them to worship the image. This their religion forbade, and this they refused to do. What do you think Betty?"

"I believe that they had such great faith in God that they felt in some way he would not allow them to be burned up or even if God did allow them to be burned, they knew that God would bring good from it all to teach those idol worshippers a lesson. The Bible says that they were willing to give their bodies," answered Betty.

"And Nebuchadnezzar was ruler of all the world," said Dick, "and yet he was not equal to the task of ruling his own spirit. He must have had an awful temper and acted like we do sometimes."

"It is very clear," continued their uncle, "that God controlled that fire, for while it burned the cords with which they were bound, so that they were free to walk about in the midst of the fire, it did not even singe their garments."

"I believe I'd given one leap, then, and dashed out of that old fire," exclaimed Dick.

"Maybe not," replied Uncle Jim, "for the king had put them in and it was his place to call them out and then there was an angel with them and in whose presence they could be content and joyful, even in a fiery furnace. We read, too, that these Chaldeans were fire worshippers, yet the fire killed its followers, those men that threw them in the fire, and spared the three servants of God. God is higher than any power on earth, and delivered those who stood firm against idol worship. The king must have felt ashamed for the whole interest of the people was put upon these three remarkable men and how the people who couldn't go from the different parts of the country must have listened to the wonderful story that their governors had to tell when they came back home. It was certainly a wonderful instance of how God caused the wrath of a king to praise him. The king blessed the God of Shadrach, Meshach and Abednego and ordered that none should speak against him. It must have been that these fire worshippers or Chaldeans who were among the king's advisors, had done this. In those days, children, each nation

had its god or gods and there were many lords and gods. And the victory of one nation over another was supposed to occur because the gods of the conquered nation were not able to deliver them from their conquerors. You remember, children, that these Jews and their country had been taken by the soldiers of Nebuchadnezzar, so they no doubt had spoken with contempt of the God of the Jews and imagined that their idol gods were stronger than he. Nebuchadnezzar by this miracle, is plainly given to understand that his success against the Jews was owing to their sins and not to any lack of power on the part of their God. The king forbade all speaking against the God of the Jews, yet he still permitted them to keep their false gods. Some time we shall hear more about this king and these young men."

TEMPTATION

By A. J. Eychaner

IN an article in the R. H. of Mar. 7, by Anna E. Drew, on How a Christian Should Walk, she has opened to us a wide field for improvement in Christian life.

The inference is that we become children of God at baptism. It is then that we become free from sin and enter a new relation to God, and the Body of Christ. We are from that time forward reckoned as children of God. The water of baptism is not sufficient to free us from sin. God demands more than the act of baptism. He demands heart consecration—a full surrender to him of the affections, and of the will. He asks a willing obedience, and provides a burial in water as the means of testing our loyalty to him.

Having complied with the conditions of sonship, we are then to "Walk worthy of God, who has called us unto his kingdom and glory." We are now on trial for the unspeakable gift of eternal life.

But what about temptation? Are we free from temptation? No, not free; but with every temptation, God in His goodness, provides a way of escape, that we may be able to bear it. 1 Cor. 10:13. After baptism Jesus was tempted of the devil—(whatever that word "devil" may mean)—along the three byways that lead to death,—appetite, ambition and faith, or trust in God: James has this to say about temptations. "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." Jas. 1:13-14. This statement of James, places temptation both within and without—lust within and enticement outside of the natural man. With these two directions of attack to lead us away from God before us, we should thank him, that with every temptation, he has provided a way of escape.

If the above analysis is correct, we are all tempted along these lines—the desires (also called "lusts") within, and the enticements from without. Jesus "was tempted in all points like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15-16. Through Jesus we can draw near to God. Having passed through, he can show us the way out of temptation.

All objects of desire are outside of us. By many of these objects we are attract-

ed, to meet the desires within us. These give rise to temptation. In other words, they are the services of temptation. Desire is implanted within us and is not primarily a sin, until it becomes a violation of law. Temptation is not a sin until we are led by it into disloyalty. Jesus was like us physically, and like us in the laws that controlled his mental operations, yet without sin.

God has given us the power of desire for the things outside of us, and the power to control our desires in harmony with his law; and also given us the power not to choose that which his law forbids.

Objects of use and value awake desire within us, and desire leads to temptation, but sin is not committed until the thought or act becomes disobedience to Divine law; the only standard of right. Temptations furnish the conditions for perfecting character. It is necessary that we be tried, to determine whether we are worthy of immortality. James reasons in this way: Blessed is the man that endureth temptation; for when he is tried he shall receive a crown of life which the Lord hath promised to those that love him.

How else can man's loyalty to God be determined, except by temptations? An object of desire is not sin. The desire is not sin. The temptation is not sin; but when we decide to do, or covet that which the law of righteousness has forbidden, that act becomes a transgression; and sin is a transgression of law.

That which does not appeal to our desires cannot tempt us. If our choice is in harmony with the law of right, the act is not sin.

It was possible for Jesus to choose the right or the wrong otherwise he did not bear our nature. It is possible for us also to choose the right or the wrong. Jesus always chose the right when tempted and therefore overcame by obeying the law of God. He is our life pattern—our faultless example; and by Him we may have remission of our sins, and at the last, because He lived, we shall live also. O the wonder of future redemption through him.

TRUTH IN TYPES

By J. H. Anderson

ISAAC is a type of Christ. When God made his exceeding great and precious promises (2 Peter 1:4) to Abraham, he said, In Isaac shall thy seed be called. (Gen. 21:12.) However, in Gal. 3:16 we learn that Christ is the real seed. So Isaac is only a figure of the true seed. As Isaac is a figure of Christ it follows that Isaac's bride is a figure of the Lamb's bride. The servant who was sent by Abraham to select Isaac's bride represents the preacher who goes out to call the Master's bride. The object of the gospel age is to select the bride. In Acts 15:14 we learn that God is visiting the Gentiles to take out from among them a people for his name, the bride who takes upon herself his name by being united to his Son through baptism. (John 5:43; Acts 2:38.)

In ancient times the selection of the bride was left to the friend of the bridegroom. Sometimes the groom and bride did not see each other until united in marriage. The bride was not only selected by the friend, but all communication between the groom and the bride was carried on by

the friend. As a rule there was one year from the engagement to the marriage. If, during this time, the bride proves unfaithful the groom may have her put to death. She is supposed to be his after the engagement.

We learn in the 24th chapter of Genesis that Abraham, following the ancient custom of selecting the bride, calls his servant and makes him take an oath that he will go to their former home and select Isaac's bride from among his kindred.

Christ's bride must be selected from his kindred, those that do the will of God, not his Jewish kindred. (Mark 3:31-35.)

The servant is fearful that the woman will not be willing to follow him into a strange country to become the bride of a man that she never saw. Abraham assures him that God will send an angel to lead him in the way to find the bride. Afterwards, when the servant is successful in his mission, he attributes his success to the fact that he himself was in the way. (Gen. 24:7, 27.) Today the servant who goes out to call the bride must himself be in the way (Christ). (John 14:6; Heb. 10:19, 20.)

Abraham now provides the servant with ten camels, the wedding garment and jewels to bring the bride ready for the marriage ceremony. As the servant traveled he wondered in his heart how he would find the lady that God had selected for his master's bride, and he prays to God that he may find her at the water and know her by her action at the water. He had just finished his prayer when he sees a beautiful young lady, coming to the well, to draw water. His test is to ask her for a drink and if the lady gives him one she is to be his master's bride provided she is related to Isaac. So he asks her for a drink and she not only gives him water but also draws water for his camels. Wondering in his heart if this is the lady selected by God for Isaac, he asks her name and finds she is of Isaac's kindred.

Reader, did you ever notice the many great events that have occurred at the water? Do you know that these events mean something to us? (Rom. 15:4; 1 Cor. 10:6, 11.) In John 3:5 we learn that every one who enters the kingdom must be born of water and of the Spirit. In Gen. 1:1-10 we learn that the earth, the territory of the kingdom, was born out of water by the operation of the Spirit. 1656 years later that territory was buried in water. Moses found his bride at the water. The children of Israel were all baptized unto Moses (their leader) in the water of the Red Sea. Coming to the New Testament we find that Christ is introduced to the multitude, by John the Baptist, at the water. At the water he is acknowledged by God as his Son. Christ's bride comes into him and is sanctified and cleansed at the waters of baptism. (Acts 2:38; Rom. 6:3-7; Eph. 5:23-33.)

The servant goes with the young lady to her home where he finds food, but refuses to eat until he has stated the object of his visit—that came first. Do we seek the kingdom of God and his righteousness first? (Matt. 6:33.) The servant says to Rebekah's brother: And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. (Verse 49.)

So with the servant in this age: if they

will not deal kindly and truly with his Master, Christ, he is to go with the call elsewhere. It is a dangerous business to mistreat one who goes out with the gospel call. Paul commands us in 1 Tim. 5:17 to bestow double honor upon these servants.

Laban replied to the servant: The thing proceeds from the Lord: we cannot speak unto thee bad or good. (v. 50). In our age, we should be very careful lest we oppose God's servants. The servant was so well pleased with the answer that, believing he had found the bride, he worshipped God and gave to Rebekah, her mother and brother, precious things. We believe the jewels given to Rebekah were typical of the precious truths that adorn Christ's bride and makes her free from sin and corruption. (Jno. 8:32; Rom. 8:21; Rev. 3:18).

Next morning the servant is ready to start on his return journey, but the family plead for a delay of one year (marginal). They had a right to do this under the ancient rule of selecting the bride. The servant, however, had no power to grant the delay. We preachers would do well to remember that we have no right to tell the people that they can wait until the next age to be saved. Now is the day of salvation (2 Cor. 6:2). Rebekah is called and asked what she will do. Her reply is: I will go. That reply put her name in God's book, made her Isaac's bride and the ancestress of the bridegroom. She is given the wedding garment. Our wedding garment is the righteousness of Christ, imputed to us when we are baptized into him. (2 Cor. 5:17-21; Rev. 19:7-8).

The ten camels now are used to take the bride to the groom. God gave Israel a law, based on the ten commandments, as a schoolmaster, to bring them to Christ. When she met Isaac, she left the camels. When we come to Christ by faith, we are no longer under the law; for righteousness' sake, he ends the law for his people. They must become dead to that law to be married to Christ. (Gal. 3:19-25; Rom. 7:1-4, 7; 10:4). When she nears Isaac's home, he goes out and meets her. The meeting takes place between their homes. Christ and the bride will meet in the clouds, below his present dwelling place, above her home, and then they return to her home. (1 Thess. 4:13-18; Jude 14). When she sees Isaac she lowers her veil. When we meet Christ the veil of death will be lowered and we shall be clothed with immortality. (Isa. 25:6-8; 1 Cor. 15:51-55).

Reader, when the gospel call comes to you, are you ready to answer, "I will go"?

WORKERS

By Lottie E. Young

THE thought of work runs through the Bible from the first chapter of Genesis, where we read of God's creation of the world, to the very last chapter in The Revelation of John, where the promise is, "Behold I come quickly; and my reward is with me to render to each man according as his work is." Jesus could say, "My father worketh even until now, and I work," and if we are true followers of our Master we will always find plenty of work awaiting us. Nearly two thousand years ago Jesus could say to his chosen twelve, "The harvest indeed is plenteous, but the laborers are few. Pray ye, therefore the Lord of the harvest,

that he send forth laborers into his harvest," and truly the world has need of laborers today more than then.

Work is the law of life, and a blessing, and the interpretation sometimes put on the words of the Creator as to its being a curse when Adam and Eve were driven from the garden of Eden is a false one. It is a pretty certain thing that the man or woman who does not have to work in some fashion will never amount to much, and this rule applies to our spiritual life also. Too many are content to go to church once or twice on Sunday and think their duty is done until another week rolls around, but the very thought of Bereans means work, as the earliest ones were searchers after truth. What earnest workers for Jesus those early Christians were, for notwithstanding all the hardship and persecutions they endured, to say nothing of the lack of what we regard as necessities in the way of traveling facilities, the good news "concerning the kingdom of God and the name of Jesus Christ" had extended in a few years after the death of our Master all over the vast Roman empire. If this program had been followed, the world of today would have been a different place to what it is now.

Let us begin at once trying to spread as they did the good news of a Savior who ever liveth and who is soon coming back to the earth. May we always keep eye open and ear on the alert for a place where we can speak a word for the Master, or do a kindly act, and don't let us be afraid to extend a helping hand to the discouraged when we meet them, ever remembering we are "living epistles" and that the way we interpret God's Word means more to your neighbors than what they read in the Book itself. Let us remember that the ministry of Jesus was in deeds even more than in words. We have many more instances of his healing the sick and saying, "Be of good cheer," than we have of the sermons he preached. We cannot make our sick ones whole, but we can cheer their hearts. Nothing kills sick people like depression of spirits, and the neglect of friends is a great damper of same. Let us carry everywhere we go, the sunshine of the gospel of Jesus—kindness in our hands, faith, hope and love in our voices and countenances. If Jesus has been a real blessing to us we will want to tell others about him. If we have no desire to talk about our best friend it may be doubted whether we have ever become truly acquainted with him.

"Freely ye have received, freely give," was his command, and we who have tasted fully of his loving kindness must be liberal in sharing our blessings with those less favored. Two by two the disciples were sent out to tell others of the wonderful Son of man, and no matter how much alone we think we are, his comforting promise is just as sure today as it was when he gave his last command to the men with whom he had been working in a little corner and who were now to carry his gospel to all the world—"Lo, I am with you always."

Hear no ill of a friend, nor speak any of an enemy.

Thirst after desert—not reward.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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Editorials
and Church News.

Bro. J. H. Anderson spent Friday night, Apr. 21, over Sunday with the Brush Creek, Ohio, church.

Sr. Clara L. VeNard, of McComb, Illinois, writes that her home has been under quarantine for scarlet fever for some time.

On our recent trip to points in Indiana and Ohio we had the pleasure (?) of riding over a hundred miles by auto-taxi and taxi to reach appointments on time.

According to newspaper reports, our church in Warren Co., Ind., and a church across the road from it, were blown away by a cyclone on Monday evening, Apr. 17th.

REMITTANCES

Mrs. R. V. Gardiner; Miss Evaline Kelley; Elizabeth Ordnung; Mrs. E. Lampson; W. E. Percival; Mrs. J. M. Penland; Mrs. D. Dietz; Mrs. J. J. Norgor; C. O. Krogh; Lulu Richardson; Mrs. M. D. Newell; Mrs. P. Overholser; Ernest Poole; A. B. Wilson; C. P. Oliver; Lila M. Maring; Mrs. Adaline West; Jessie L. Fisk; Glenn Strock; Mrs. Anna Argabright; Sylvan Richey; Mrs. Richard McLeod; Mrs. Frank Rogers; Faye

Spurgeon; Dr. R. C. Herrick.

EMERGENCY FUND

Lulu Richardson 1.00
Lila M. Maring 8.00

Notices.

Quarterly Meeting

The Illinois Quarterly Meeting will be held at Adeline, Ill., May 6th and 7th. Plans will be made at that time for the coming Bible School and Conference. Preaching services at Adeline church on Sunday.

F. E. Siple.

Eldorado Illinois

We are planning to begin a series of Evangelistic Meetings in the Union Chapel district near Eldorado, Ill., on Tuesday night, May 23, 1922.

We had planned to hold this meeting earlier in the season, but circumstances compelled the date which is here announced. Will all who are so situated as to be able to cooperate please bear this in mind, and let us make this the best meeting yet.

F. E. Siple.

Oregon, Illinois

The church at Oregon wishes to announce that beginning with the first Sunday in May they plan to have regular preaching services each Sunday. Sunday School at 10 A. M., followed by sermon at 11, and evening service beginning at 7:30. Bro. F. L. Austin will do a large percent of the work. We invite and urge those of nearby towns to come in for services whenever possible.

F. E. Siple.

Notice of Annual May Meeting

The Annual May Meeting of the Church of God at Fonthill, will take place on the last Sunday in May; services beginning on Friday evening, May 26, and extending over Sunday, May 28.

Brother F. V. Blakely of Grand Rapids, Michigan is expected to be present, who, with Bro. G. E. Marsh, will conduct the services.

John A. Railton, Sec'y.

Marriages.

Cox-Orchard

Married: In Los Angeles, at the home of Bro. and Sr. Ezra Railsback, April 16, 1922, at 4 P. M., Miss Elizabeth Frances (Jennie) Cox to Mr. John E. Orchard. Sr. Leta McLeod played the wedding march and Sr. Woodward performed the wedding ceremony in the presence of sixty guests. After congratulations were extended, ice cream and cake were served. Then all went to the lawn, and while the newlyweds were being showered with rice, all got into position for their pictures to be taken.

Bro. and Sr. Orchard are "at home" at their residence at 1929 Orchard Ave., Los Angeles. Sr. Jennie Cox declared that if she had to change her name she would have

it all changed. At her birth her father gave her the name, Elizabeth Frances, but the mother, in honor of Jennie Lind who was then very popular, called her Jennie and she has always been known as Jennie Cox. But from now on it is Mrs. Frances Orchard and they take their present position in life with many kind wishes for their future happiness and usefulness, both in the home and in the church.

M. A. Woodward.

Reports.

A Report

Bro. N. H. Geiselman, now of Baltimore, Md., conducted a series of meetings at the Church of God near Maurertown, Va., beginning, Sunday morning, Apr. 2nd, and closing on Friday night, the 7th. The attendance was fairly good and splendid attention was given. Bro. Geiselman is an able, interesting and pleasant speaker, and consecrated to our Lord's service. The church here hopes to have him come again in the near future. From here he went to the Slate Hill school house in the Fort Valley and spoke there on Saturday night, the 8th, and on Sunday morning began a series of meetings at Dry Run, in the little brick church, closing on the 14th. Here he had good meetings, the attendance and attention being good.

Bro. Geiselman stopped with Bro. A. C. Boyer at Stephens City for a short visit, leaving for his home in Baltimore, Monday morning.

The Indiana brethren, especially, will remember Bro. Geiselman, as he was formerly from that state, having labored among them. In later years he has been living in Florida.

J. E. Boyer.

Report from Seven Fountains Va.

Dear Bro. Lindsay:

I shall now endeavor to give a brief report of Bro. J. H. Anderson's closing meetings at Dry Run. Sunday, Apr. 16, at 11 A. M. he preached an interesting sermon to a very attentive congregation.

Through the kindness of the Christian Brethren there was a hearty invitation given him to give his farewell address in their new church, at 7:30 P. M.

The invitation was readily accepted. He addressed the largest congregation that he ever spoke to in this valley. The church was filled.

Text: Ex. 4. When Moses conducted the Israelites out of Egypt he took his kindred with him. But Bro. Anderson is very sorry because he can't do this. He leaves his eldest daughter here.

After services he enjoyed the good wishes from the different orders and the non-professors as well. Many expressed themselves as being sorry to see him permanently leave this section. We hope that he may be spared to accomplish a good work in his new field of labor.

With greetings to all,

I am yours in hope,

J. E. Coverston.

Honour thy father and mother and live so as to be an honour to them though they are dead.

Letters.

Dear Bro. Lindsay:

In accordance with your suggestion in the R. H. of Feb. 21, I submit the following explanation, subject to your approval.

Before taking up the characters in question we wish to come to an understanding of who the term "Jew" may be applied to correctly.

We find upon reference to good authority that the term first appears shortly before the capture of the ten tribes comprising the Northern Kingdom, after the division, and refers to members of the Southern Kingdom comprising the two tribes, Judah and Benjamin. After the return of the ten tribes the term was applied in a broader sense referring to all of the race scattered throughout the nations.

Now with this definition we may proceed to the consideration of the characters:

Five of the characters, viz: Abraham, Isaac, Jacob, Moses and Samuel, lived during the early ages of the race and therefore we can scarcely call them Jews, the first three being generally known as the fathers of the race.

Elijah the Tishbite of the inhabitants of Gilead, is literally all that is given to us of the parentage or locality of this character. On our own authority, however, we say that Elijah was a descendent of the tribe of Manasseh. Without any knowledge of his ancestry we think that from his connection with the Northern Kingdom, after the division, that he was a member of this kingdom and therefore an Israelite as opposed to Jew, for according to our findings a Jew was at this time a member of the Southern Kingdom.

Pilate was a Roman and held a great contempt for the Jewish people and their religion.

This leaves us three of the characters to call Jews, and they were truly Jews, in the narrow sense of the term, and so designated by the Scriptures. These three are Jesus, Peter and Paul.

Your brother in Christ,

J. Arthur Johnson.

The Sunday School.

By Alta King.

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

Lesson 7 May 14, 1922
Lesson Text: 2 Chron. 30:1-27
2 Chron. 30:1-8

Golden Text: God is merciful and gracious and will not turn away his face from you, if you return unto him.—2 Chron. 30:9.

Memory Verse: Ezek. 30:20.

For Study

Review: What vision, granted to Isaiah, did we study in last week's lesson? Of what value are such visions to us? Although Isaiah was granted this vision of the future, what work had he been given to do in the present? (Isa. 6:9, 10.) This week's lesson is an account of a temporary reform in the national life of Judah.

"Isaiah began his prophesying in the

year in which Uzziah died. Uzziah's son, Jotham, proved to be an echo of his father, no better, no worse. His son, Ahaz, was perhaps the worst of the kings of Judah. Early in his reign he was attacked by Rezin, king of Syria, and Pekah, king of Israel, and at the same time by the Edomites from the south and the Philistines from the west. In his despair, Ahaz called to his aid the powerful king of Assyria, who overcame Syria and Israel, and Judah, in return, became tributary to him. Ahaz paid a humble visit to Assyria and, on his return, went over to heathenism, body and soul. He even established, close under the walls of Jerusalem, the worship of the savage Ammonite god, Moloch, whose brazen statue was a furnace into which living children were flung. Ahaz offered up one of his own sons in this awful rite. Superstitions were everywhere observed. Soothsayers were everywhere consulted. An idolatrous altar was set up in Solomon's temple, with the consent of the high priest. Finally the temple furniture was despoiled, the lamps allowed to go out, the sacrifices discontinued, the great doors closed and the sacred edifice left to decay. Isaiah warned him, threatened and rebuked him, and proved the religion of Jehovah true by wonderful signs; but all was vain. God did not allow this evil king to reign long. Ahaz was called to account in the prime of life, when only thirty-six, leaving, as his successor, his son, Hezekiah, who proved to be his opposite in all particulars."—Peloubet's Notes.

The above is a brief summary of 2 Chron. 26; 27; 28 and gives us a concise picture of the condition of the kingdom when Hezekiah became king.

Read 2 Chron. 29 to find out what Hezekiah's first concern was after he became king. Can you recall other instances which show the prominence and importance of religion in the national life of God's chosen people? (2 Chron. 26:16-19.) Can you show why religion is so important? What is religion according to the literal meaning of the word? What is its influence in the lives of human beings?

What verse shows that the people felt well repaid in getting back to temple worship?

After straightening up affairs at home, Hezekiah laid plans to spread the reform to his whole kingdom, and even to his brethren of the ten-tribed northern kingdom. This plan is related in 2 Chron 30.

Verses 1-9. What was the plan? Give the history of the feast day chosen for the grand reunion. (Ex. 12.) Why was the second month chosen rather than the first? Were the people with the king in his invitation? What persuasions did Hezekiah use to induce the people to come?

Verses 10-16 depict the success of Hezekiah's effort. Was it entirely successful?

"And they laughed them to scorn." We can understand this attitude better perhaps, if we remember that since the division of the kingdom under Rehoboam, there had been almost constant enmity between the two divisions. At this time the ten-tribed kingdom was suffering under the Assyrian bondage and its pride would read in Hezekiah's invitation a veiled attempt to bring it under the rule of the king of Judah. Did any of the ten tribes come? Was the feast a success?

Read verses 17-20, also verses 2, 3. Did

circumstances justify setting aside the strict letter of law and ceremony so long as the heart was right? Supposing there had been no justifying circumstances, would God have accepted the passover feast in the second month? Would he have accepted anyone partaking of it who had not been cleansed according to law? (Possibly circumcision is referred to here. See Ex. 12:48.) Is God an exact God? Is his justness based on law or love?

Verses 18-27 give us some idea of the joy felt by the people who, lead and influenced by a righteous and God-fearing king, were brought to the worship of the one true God? Can you catch a glimpse of Israel's and the world's future in this incident? (Isa. 62; 52:4-15; 45.) Will mutual participation in the one true religious worship be the cause of this future joy? Will a righteous and God-fearing king be the strong influencing factor?

Is there any value in present day gatherings of God's people in mutual worship of him?

Scripture Readings: 2 Chron. 26; 27; 28; 29; 30.

The Children's Lesson: Bring out the contrast between the reigns of Ahaz and Hezekiah. Make the incidents as concrete as possible by helping them to interpret them in the light of things they are already familiar with.

For Class

Contrast the condition of the kingdom of Judah before Hezekiah became king, with its condition after he became king. Account for the change? Where did Hezekiah's reform begin? Why? Is the character of a nation very largely determined by the character of its ruler or rulers? Can this lesson be connected up in any way with the future of Israel and the world? If so, how?

Berean Column.

Edited by

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PAUL ON THE RESURRECTION

By Adelle Starbuck

AUL, in the fifteenth chapter of 1 Corinthians, says, "If there be no resurrection of the dead, then is not Christ risen, then is our preaching vain, your faith is also vain, and we are false witnesses of God, because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not."

The Corinthians and all other believers of all times would be under the dominion of sin and under the power of death if this were true, which goes to show the hopeless condition of the believers in case of no resurrection. But Paul says, "And God hath both raised up the Lord, and will also raise up us by his own power." Paul summoned more than five hundred witnesses to attest the fact that Christ had been raised from the dead. 1 Cor. 15:20 says, "But now is Christ risen from the dead, and become the firstfruits of them that slept."

The resurrection, from the Apostle's

standpoint, is the only hope of the Christian. Paul, addressing his Roman brethren in the flesh or mortal condition, says, in Rom. 8:11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies."

Paul describes the resurrection in 1 Cor. 15:42, 43, "It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power." If the Pauline theology had never been corrupted by the introduction of false notions concerning the intermediate state and the true nature of man, the rise of a multitude of errors would have been rendered impossible. The true import of baptism would never have been lost in meaningless sprinkling or effusion. It is only by losing sight of the importance of the resurrection of the body that such trifling ceremonies were ever obtained in the church. In short, there is scarcely an error that corrupts modern theology but falls to the ground with that doctoring. The great original falsehood, "Ye shall not surely die," deceived our first parents and their children have drunk deeper and deeper into that error until it is well nigh universally received. From a Bible standpoint we Bereans should search the Scriptures daily as told by Paul in Acts 17:10. When Paul and Silas went into Berea they found the Bereans receiving the word with readiness of mind and searching the Scriptures daily.

THE SECOND COMING OF CHRIST

By Elsie Grubbs

CHRIST was here on this earth once and they crucified him and buried him, but the third day he arose from the dead. He was with his disciples on the mount when he was caught up in the clouds and ascended into heaven. The disciples stood gazing into heaven until an angel said to them, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

The signs of the second coming is when the sun shall be darkened, and the moon shall not give its light; and there will be thundering and lightning such as never was on the earth before. The stars shall fall from heaven and there will be a mighty roar of the seas, and the powers of heaven shall be shaken. The Son of man shall appear in the clouds of heaven and every eye shall see him. The trumpet shall sound and the graves will burst asunder; and the righteous will come forth first and shall be caught up in the clouds to meet their Lord and Master, Jesus Christ. Then, after satan and his angels are destroyed, the New Jerusalem shall be brought down to this earth. Then all will be joy and peace and there shall one King rule over them all.

THE FALL OF MAN

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. (Gen. 2:7.) Then the Lord planted a garden in Eden in which he put trees. In the midst of the garden he set a tree which was called "the tree of knowl-

edge of good and evil." When the garden was completed he made man and told him to dress and trim the trees. He told him he could eat of every tree in the garden except the one in the midst, which was the tree of the knowledge of good and evil. If man ate of this tree he would surely die.

God then made woman, "For," he said, "it is not good for man to be alone." God caused a deep sleep to fall on Adam, He then took a rib from Adam's side and made woman, he named her Eve. (Gen. 2:7-25) When Adam and Eve were in the garden, the serpent talked to Eve. He asked, Hath God told ye not to eat of every tree in the garden? She said, We may eat of the fruit of every tree except one which is in the midst of the garden, God said, Ye shall not eat of it, neither shall ye touch it, lest ye die. The serpent said, Ye shall not surely die. So Eve took of the fruit and did eat, and gave to her husband also and he did eat. Then they saw, for their eyes were opened. God came into the garden to walk in the cool of the day. He called Adam and said Where art thou? Adam said, I heard thy voice but I was afraid because I was naked. God said, hath thou eaten of the tree of which I commanded thee not to touch etc. Adam said, The woman gavest it to me and I did eat, the woman said, The serpent beguiled me. God said unto the man, Because thou hath hearkened unto thy wife, cursed is the ground for thy sake. In sorrow thou shalt eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee. In the sweat of thy face shall thou eat bread till thou return unto the dust, for out of it wast thou taken, dust thou art and unto dust shall thou return.

--Hazel Weaver, age 11, Junior Berean Member.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Prov. 22:6

OLD MAN WORRY

Old Man Worry came around the other day. He said, "It's only foolishness to smile or sing or play;
The sunshine may be pleasant,
But it's only for the present;
And you may as well get ready for the clouds
all cold and gray."

A feller with a fiddle heard the things he had to say.
He set 'em to a tune, an' then he started in to play.

Old Man Worry
Felt his feet begin to hurry,
And pretty soon he laughed and went a-dancin'
on his way.

NOT WASTED

Did you ever watch a child do a bit of drawing that he was greatly interested in? He draws in a line and then a few more and then reaches for his eraser. He furiously scrubs for a minute, then again begins drawing. This time very likely he rubs a hole in the paper, tosses the sheet away, takes another, and begins afresh.

"Waste, sheer waste!" somebody explains. "A waste of paper, of time, of energy, scratch, scratch, rub, rub, rub!"

That isn't waste at all. That is the way a child learns. It is the way you learn to do things yourself. Try, and try; make a mistake; throw it all away, and again try, then try again until you find the way. So you learn.

Every time the child makes an effort and measures and judges his success he has taken another step on the road to accomplishment.

A little girl wants to learn to make biscuits. She follows the directions carefully, but she beats the poor biscuits to a pavement-like texture in her effort to roll them out. She has failed to make biscuits, but she has learned one thing—one must not pound biscuit dough if one wants light biscuits.

She must be encouraged to try another time, and another, and another. The little bit of material is not wasted really. It's full value has gone into the little girl's education.

Then don't scold and say you can not allow such wastefulness. The child is trying to educate herself in the only true way, the real way, through personal experiences, contact with the things she wants to learn about.

There are times when this sort of education almost seems too expensive. The children make trial on some material that we treasure and perhaps cannot replace when they have made their error and ruined it. But even then we must try to be patient and bear with them. They are feeling their way about in a strange world. If their trials and errors end in ultimate success, you will not grudge the pangs they cost you. And here lies the greatest secret of education. A child truly learns only what he tries out, tests out, and proves to his own personal satisfaction.

Each time he tries, even though he fails, his vision clears a bit. He organizes his mental energy, marshals his forces, and tries again.

That is growth, that is education.

BE TRUE TO SELF AND YOU'LL BE TRUE TO GOD

Some men cannot manage to carry a calf, but they intimate that they can carry an ox.

To give impressions by word or manner that we are competent to do large things when we are failing to do smaller things entrusted to us is sure to be making a record that some day will come along when there are vacant places higher up to be filled.

Always remember this: We are judged by what we do, rather than by what we say.

"God hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

PRAYER OF THANKSGIVING

O God, who hast put me into thy beautiful world, providing me with raiment, shelter and food, sparing me thus far much of its sorrow and pain; grant that I may remember this thy great goodness with thanksgiving. Take from me all false security in my own strength, and daily increase my reliance on thee. And, Father,

may I at all times acknowledge the greatest of all thy blessings, the gift of thy Son, through whom I now have peace and shall have eternal life in the age to come. Through my love to thee, O God, and my faith in thy Christ, make me the instrument by which the gift of thy joy may be given to all who are near me, especially the burdened and oppressed. And when the darkness overtakes me, keep me mindful of the brightness in which I now walk, that, in the blackness of night in the world's night as in the glory of the morning, I may abide in thy everlasting light; through Jesus Christ our Lord.

A THOUGHT FOR EACH DAY

He shall strengthen your heart.—Psa. 31:24.

His great love wherewith he loved.—Eph. 2:4.

In him should all fulness dwell.—Col. 1:19.

When I cry, then shall mine enemies turn back.—Psa. 56:9.

Follow after righteousness, godliness, faith, love.—1 Tim. 6:11.

Thou only makest me to dwell in safety.—Psa. 4:8.

Unto you which believe he is precious.—1 Peter 2:7.

TO FATHERS

Recently while in Newark, N. J., and passing a certain church we noticed a sign board on the front lawn on which, in large letters, was painted the following:

CHURCH GOING FATHERS
MAKE CHURCH GOING SONS

And on another sign we read:
WHERE WOULD YOUR SON GO IF HE
FOLLOWED YOU?

We thought these too good to keep to ourself so we pass them on to you to make such use of as you see fit.

SOMETHING TO REMEMBER

"When I want to speak, let me think, first, Is it true? Is it kind? Is it Necessary? If not, let it be left unsaid."—M. D. Babcock.

SPIRITUALISM

By Rufus A. Curtis

THE doctrine of Spiritualism, like many other false systems of religion, is based upon the unscriptural doctrine of the immortality of the soul. To "believe and know the truth," revealed in God's precious word, concerning our "mortal," "corruptible" nature, is the best antidote in the world against this gigantic delusion of "seducing spirits and doctrines of devils," speaking lies in hypocrisy, with consciences seared as "with a hot iron." (Job 4:17; Rom. 1:23; 1 Tim. 4:1-3.) To be seduced is to be enticed, led astray, corrupted. To be found giving heed to hypocritical lies, spoken by parties whose consciences are "seared as with a hot iron," "past feeling," is to "depart from the faith," reject "sound doctrine," and be "turned unto fables." (1 Tim. 4:1; Eph. 4:17-20; 2 Tim. 4:3, 4.) Love "out of a pure heart, and of a good conscience (unseared with error, and of faith unfeigned," not put on, or assumed for the occasion, will be abundantly able to deliver the possessor of these noble traits of Christian character from giving heed "to fables," either of Spiritualism, Swedenborgianism, Mohammedanism, Catholicism, Mormonism, Universalism, or the doctrine of Eternal Torment for the finally impenitent of the human race. (1 Tim. 1:3-6.) All these erroneous doctrines are built upon the stupendous error of the ages—the immortality of the

soul. "Ye shall not surely die." (Gen. 3:4; John 8:44.) "Wherefore, by their fruits ye shall know them." (John 8:20.)

Sheep's clothing may, for the purposes of deception, conceal ravening wolves, therefore the divine injunction is timely: "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? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." (Matt. 7:13-20.) Almost the first thing that a devotee of Spiritualism is led into, is the rejection of the stamp the "tree" that bears such fruit, as "corrupt," and meriting swift destruction at the hands of an avenging God, whose words they reject and whose Son they deny! (Matt. 12:30, 33; 2 Peter 2:1-3.)

"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, 23.) Endless life is not a natural endowment of the race, as taught by Spiritualists, but is God's gracious gift, "through Jesus Christ our Lord." (Rom. 6:23; Titus 1:2; 1 John 2:25.) God's word emphatically declares, "He that hath the Son hath life, and he that hath not the Son of God hath not life." (1 John (5:9-12; John 15:1-6.) Spiritualists teach that man has immortality now, that it is the birthright of the race. The Bible teaches that God "will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, (God will render) eternal life." (Rom. 2:6, 7.)

The Bible doctrine of immortality is as diametrically opposed to the so-called "orthodox" conception of immortality, as it is to the views of Spiritualists. Spiritualism is "orthodoxy" gone to seed. The one is but the natural outgrowth of the other. Orthodoxy teaches that man is a deathless being, and that "death is but an accident to him in his endless and boundless career." The Spiritualists accept this part of "a wall" ready built for their superstructure, and then attempt to daub it "with untempered mortar." (Ezek. 13:10-15.) Spiritualists claim all those who hold to the immortality of the soul. Yes, they boastfully say, we know you are right. Our friends who have gone on before and have crossed the great divide, are alive and conscious, and we have just advanced a step in advance of the on-coming crowd and claim we can converse with them through our spirit mediums. But this "untempered mortar" will not hold the wall intact, for the defense of natural immortality, for "the Lord hath opened his armory," and "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." (Jer. 50:25; Eph. 6:10-18; 2 Cor. 10:4, 5.) The Lord "which teacheth my hands to war and my fingers to fight," has taught me in his Book, which ante-dates all other books: "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not." (Job 14:1,2; Psa. 144:1.) "Man dieth and wasteth away." (Job 14:10.) "Man is like to vanity; his days are as a shadow that passeth away." (Psa. 144:4.) "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." (James 4:14.) Spiritualists, with their orthodox coadjutors, desire an unclothed, intangible existence. I once heard a Spiritualist say that "one thousand immortal souls could dance upon the point of a cambric needle." I have no desire for such Utopian existence. For my part, I would rather be "called to inherit substance." (Prov. 8:21.) Their contention for an "unclothed" state, is just the reverse of Pauline theology. "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that

hath wrought us for the self same thing (that mortality might be swallowed up of life) is God, who also hath given us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body (of mortality) we are absent from the Lord; (for we walk by faith, not by sight). We are confident, I say, and willing rather to be absent from the body (of mortality), and to be present with the Lord." Not in a bodiless condition, however, but with an immortal body. "Mortality" having then been "swallowed up of life." (2 Cor. 5:2-8.) "Immortality," as exemplified by a risen Christ, "who hath abolished death, and hath brought life and immortality to light through the gospel," by being literally "raised from the dead," and is now "alive forever more," reveals by contrast, to the mind of the candid, the puerility of Spiritualism. (2 Tim. 1:9, 10; Rom. 6:9; Rev. 1:18; Luke 20:17, 18.) It is preposterous to claim that we can converse with the dead, for "the dead know not anything." (Eccl. 9:5.) Their love and hatred have alike "perished." (Verse 6.) When death kills the thinker, the thoughts cease. It has been said that when man can see without eyes, hear without ears, breathe without lungs, and feel without nerves, then may it be assumed that he can think without a brain. "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." (Eccl. 9:10.) When a man's breath goeth forth, and he returneth to his earth, "in that very day his thoughts perish." (Psa. 146:3, 4.) "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. 15:48-54.) This is God's method of bestowing immortality upon those who seek for it, "by patient continuance in well doing." (Rom. 2:6-7.) "But thanks be to God which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57; Luke 20:35, 36; Phil. 3:17-21.) Dear brethren, "Continue in the faith, grounded and settled, and be not moved away from the hope of the gospel." (Col. 1:23.) Those who will not hear and hearken unto God's gracious speech, or in other words, show no love of the truth that they might be saved, but prefer lies as their refuge and falsehood as their covering, will some day reap the fruit of their own sowing. (Isa. 28:12-23; 2 Thess. 2:9, 10; Gal. 6:7, 8.) "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:11, 12.)

Terrible indeed will be that day of reckoning! "Because I have called and ye refused: I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would have none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge and did not choose the fear of the Lord. They would none of my counsel: they despised all of my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." (Prov. 1:24-31.) "Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped." (Psa. 124:6, 7; 91:1-3, 11; 141:8-10; Eccl. 9:11, 12; 2 Tim. 2:24-26.) "And ye shall know the truth and the truth shall make you free." (John 8:32.) "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36; Rom. 8:2; Gal. 5:1.)

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entered here please notify us.

A LITTLE of the new manna has at
last found its way into this country. The
Counsel of the United States located at
Bagdad sent a little to a friend of his in
this country. A very little has been prepar-
ed and put up so that it can be handled as
merchandise or produce. It will be remem-
bered that in the time of Moses it would
not keep. Hence it must be treated in some
way to preserve it. When the due time is
at hand for a real exodus of the Jews and
Israel for Palestine no doubt the manna
will fall freely.—Selected by J. W. Williams
from “The Prophetic Age.”

Be not niggardly of what costs thee nothing,
as courtesy, counsel and countenance.

Pay what you owe, and you will know
what is your own.

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, May 9, 1922

Number 32.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

JESUS AND A LITTLE GIRL

DO you remember how you felt when you were sick? It isn't any fun to be really sick, is it? When you have to stay in bed day after day and you don't want anything to eat, and your pillow gets hot, and the noise the other children make hurts your head.

There was once a little girl who was sick like that, many, many years ago. She lived in a big, beautiful house in the country, and her father was a ruler, a great man and very rich. She was the only little girl in the family and her father and mother loved her with all their hearts. They would have spent all their money gladly if it would have cured her. They would have done anything in the world to see the color come back to her cheeks, to see her smile again. But day by day she grew weaker and weaker, until they feared she would never get well. She lay very white and still, with closed eyes, hardly breathing. Then the father heard that a great teacher had come to that part of the country, a man who healed many who were sick and who was very good to little children. Do you know who it was? It was Jesus; and as soon as the father found that he was near he hurried to him.

The Master had many people around him as he talked to them. But the ruler made his way through the crowd and fell at his feet.

"My little daughter is dying," he cried; "I pray thee come and lay thy hands upon her, that she may be healed, and she shall live." At once Jesus stood up and went with him and the crowd followed him. They couldn't walk very fast with so many people around them. Some were trying to get near Jesus so that they might see his face, or touch his clothes, and it took a long time to walk to the ruler's house. Before they reached it, a messenger came to meet them, sent by the little girl's mother. He drew the ruler aside and said, "Thy daughter is dead. Why troublest thou the Master?"

But Jesus heard what the messenger had said, and saw the look of suffering on the poor father's face and said, "Be not afraid, only believe."

When they reached the ruler's house, the doors were thrown wide open and through them came the noise of crying and the music of flutes. In that country as soon as any one died, the friends paid people to come and cry and to put ashes on their heads and to play sad tunes on their flutes. The

Morning Hymn

LET there be light!" The Eternal spoke,
And from the abyss where darkness rode
The earliest dawn of nature broke.
And light around creation flowed.

The glad earth smiled to see the day,
The first-born day come blushing in;
The young day smiled to shed its ray
Upon a world untouched by sin.

"Let there be light!" O'er heaven and earth,
The God who first the day-beam pour'd,
Utter'd again his fiat forth,
And shed the gospel's light abroad.

And, like the dawn, its cheering rays
On rich and poor were meant to fall;
Inspiring their Redeemer's praise,
In lowly cot and lordly hall.
—Charles Fenno Hoffman.

paid people did not really feel sad at all; they just cried because they were given money to do it. Jesus asked them why they made this noise. "The little maid is not dead, but sleepeth," he said. They did not believe him, and he sent them away. Then he turned to the poor mother. She was sadder than any of them. Her dear little girl was dead and it seemed to her that all the light and brightness had gone out of the world.

Jesus took her and the father and three of his disciples into the room where the child lay; she was very still and white and her breathing had quite stopped. Very tenderly he bent over her. He took her small, cold hands in his and said, "Little maid, arise." Then the color came back into the little girl's cheeks, and opening her eyes she got up and stood before them, well and strong.

Oh how joyful the mother and father must have been! They could hardly believe that their child was alive again. To make them understand that it was all true, Jesus told them to give her something to eat. Such a happy supper that must have been! And I think that all the rest of the little girl's life was a happy one. She must always have remembered the wonderful touch of Jesus' hand when he had healed her, and the beautiful face which she saw when she first opened her eyes. He had given her back her life because her father and mother needed her and because he needed her also to be well and happy and to do his work in the world.

He gives us our lives too. What do you do every morning? You open your eyes and wake up, don't you? That was what the ruler's little girl did when Jesus took her hand. She woke up. He gives us our life every single morning, when the night's sleep is over. Tomorrow morning when you wake up, I want you to think of that. Think of the little girl who was lying more asleep than you have been all night, and think of

Jesus strong and loving standing by her side, holding her hand and saying: "Little maid, arise." Then say to yourself: "He is saying that to me too." And try all day to use the life he gives you in your hands, and feet and eyes and lips, to please him.—Mary Stewart.

THE JUDGMENT OF ADAM

WHEN Adam and Eve began to taste the delights of Paradise, the serpent resolved to tempt them and endeavored to effect their ruin, and that of their posterity, and by his subtle arguments induced the woman to eat of the forbidden fruit, who afterwards persuaded her husband to commit the same fault.

Adam and Eve had no sooner fallen from their state of innocence than they perceived that they were naked; which was not before apparent to them, because they were, previous to their sin, pure as angels; they now made themselves coverings of fig leaves. Hearing the voice of the Lord God in the garden, instead of being delighted thereat, as hitherto, they fled and hid themselves. God called Adam unto him, and asked where he was, when he replied that he was afraid to appear before him on account of his nakedness. The Almighty having reproached him for his disobedience, Adam excused himself by accusing Eve, who in turn urged that the serpent had beguiled her into eating the fruit. But God could not be deceived by these pretexts, for he knows our innermost thoughts. He first cursed the serpent, and put enmity between him and mankind; and predicted that as he had seduced the woman to transgress the law, her seed should one day bruise his head. He next said to the woman, "I will greatly multiply thy sorrow, and thy husband shall rule over thee." Adam was condemned to labor and to till the ground in the sweat of his face all the days of his life.

How vain is the attempt to hide our faults from the all-seeing eye of God! Adam and Eve perceived this when too late; and also that no dependence can be placed upon the promises of the deceiver, who, though it may allure for a while, will ultimately bring destruction upon all who listen to it.

—Selected by Sr. Lillian Dauntler.

Malcolm James MacLeod Said:

"Life, after all, is only a great culture for the growing of character, and the tools we use are not the important thing; the land we are clearing is not the important thing, nor is the straightness and evenness of the furrow. The important thing is the grains we are sowing."

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

PRESIDENT HARDING BECOMES LIFE MEMBER OF THE AMERICAN BIBLE SOCIETY

President and Mrs. Harding are now Life members of the American Bible Society. A short time ago a friend of the Society, in her eighty-sixth year, wrote expressing her admiration for President Harding and stated that she had campaigned for him and voted for him in his election and that she was now anxious for him to be affiliated with the American Bible Society. She also wanted Mrs. Harding to be associated with her husband in this Membership. This desire on her part was communicated to the President and Mrs. Harding and both of them have very graciously accepted. The certificates of Membership were presented at the White House by a small committee from the Society, headed by Secretary of State, Mr. Hughes, who is a vice-president of the Society.

THE TRUE CHURCH

By Hanna M. Barber

HOW many churches do we find mentioned in the Bible?

In Acts 20:28 we read: "Take heed therefore unto yourselves, . . . to feed the church of God."

Unto the church of God which is at Corinth."—1 Cor. 1:2.

"Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God."—1 Cor. 10:30.

"For I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the church of God."—1 Cor. 15:9.

"Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the Church of God which is at Corinth."—2 Cor. 1:1.

"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it."—Gal. 1:13.

"For if a man know not how to rule his own house, how shall he take care of the church of God."—1 Tim. 3:5.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead."—Col. 1:18. We see here that Christ is the head of the Church of God.

So we see from studying the Bible that instead of 666 churches, there seems to be only one.

The Church of God believes that Jesus was born to be King over all the earth; that he died and rose again and ascended into heaven, where he will remain until he comes to establish his kingdom in the earth.

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets."—Acts 3:20-21.

This is the gospel (good news) of the kingdom that the apostles were commanded to preach. "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."—Mark 16:15-16. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14. (The end of this gospel age.)

The signs of the times in which we are living show that this age is about to close. There is to be a terrible time of trouble, such as the world has never known, just before the coming of Christ to establish his kingdom. God is going to pour out his wrath on man because he has forgotten God. God is not in their thoughts. They are selfish and pleasure seekers, saying, "Where is the promise of his coming?" So we see around us every day, this prophecy being fulfilled.

We see great turmoil among the nations—wars, pestilence, revolution, strikes, etc., all pointing to the great time of trouble.

Christ is the only one who can ever straighten out earth's tangled affairs. He is the only one who can bring peace to the nations. The prayer we have prayed so long, "Thy kingdom come," is soon to be answered.

The Church of God believes that when a man dies he is dead. Not that his body is dead and his immortal soul is in hell, heaven or purgatory, but that every part of him is dead. His thoughts have perished and he knows nothing until the resurrection, when Christ returns. It is only through Christ that we get immortality. We are nothing but mortal beings now. When he returns he will raise the righteous dead to immortality and change the righteous living to immortality. We will then have spiritual bodies which can never die. We will be like our Lord.

Reader, do you belong to the body of Christ, who is to help him rule the world in righteousness? If not, believe the gospel of the kingdom, be baptized and live a godly life, so that when he comes you may have an abundant entrance into that glorious and everlasting kingdom.

The door will soon be closed, so enter while you may.

701½ S. Union Ave., Pueblo, Colo.

A STATEMENT OF FAITH

To the members of the Church of God scattered abroad, greeting: ..

I am submitting for consideration a brief draft of faith which was adopted in substance by a number of members at Goldthwaite, Texas in May 1917. I hope to see the substance of this statement in our final draft when it is completed at General Conference at its next meeting.

Church Name: The Church of Jehovah God, and Jesus Christ.

Composition: The Church is composed of people who believe and obey the teachings of the holy scriptures. St. John 5:39; 2 Tim. 3:15.

How Organized: The Church is organized by selecting Elders, Teachers and Deacons: the officers receiving their authority from the members in convention assembled. Eph. 4:11; 1 Cor. 14:28; Acts 14:23; Titus 1:5.

Belief: Eph. 4:4-6 (A. M. R.): There is one body, and one spirit, even as ye were also called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

One God (not three). There is but one God, the Father, whose name is Jehovah. He has parts, body and passions. Ex. 6:3; Ps. 83:18; Eph. 4:6; Heb. 1:3; Ex. 30:19-23; Gen. 6:6; Deut. 32:36; 2 Kings 17:18; 2 Pet. 3:9; St. John 3:16.

One Lord Jesus Christ, The Son of God. One Savior, the Lord Jesus Christ, the Son of God, made of a woman, who came in the flesh, took upon himself the seed of Abraham, was tempted in all things as his brethren. Matt. 1:21; Luke 1:32; Gal. 4:4; 1 Jno. 4:23; Heb. 4:15.

One Holy Spirit. One holy spirit which came in the name of Jesus Christ to guide the apostles into all truth. 1 Jno. 14:26; Acts 2:1-4; St. John 16:13.

One Body. The members of the Church of the living God, the mystical body of Jesus Christ. Eph. 4:4; Rom. 12:4-5; 1 Cor. 12:12-14, 20.

One Hope. The hope of Israel, the restoration of the land to Israel and the inheritance of the earth for ever by Christ and his saints; immortality in the kingdom of God to be received at his second coming.

Statement of Faith. Acts 26:6-7; 23:6; Gen. 12:1-4; 15:8-21; 17:5-8; 22:16-22; Heb. 6:17-20; 11:8-10; Rom. 11:11-26; Matt. 5:5.

One Faith. The Christian's faith comes by the hearing of the word of God (Gospel).

The word of God, or gospel, consists of the things concerning the kingdom of God, and the name of Jesus Christ, Acts 8:12. The kingdom of God is that divine policy promised the overcomers and to be established at the second coming of Jesus Christ on this earth, at the beginning of the millennium, with Christ as king over all the earth and his saints assistant rulers with him. Rev. 20:4; 5:10; 2:29; 3:21; Ps. 72; 149; 2 Tim. 4:1; Matt. 25. Name: the name consists of the name of the Father Jehovah and Jesus his Son. Heb., Jeshua-Joshua,—a contraction of the name Jehovah. Thus Jesus had the name of his Father. St. John 5:43. And by his obedience unto death, God gave him a name above every name, a great name. Eph. 1:21-23; Phil. 2:8-10; Heb. 1:4.

Repentance. When one has been taught the things concerning the kingdom of God and the name of Jesus Christ (the gospel), he is a subject for repentance. A Bible repentance is a turning from evil to do good, from the power of Satan to God, from darkness to light. 2 Cor. 7:10. A godly sorrow.

Confession. When a subject has repented of his sins, he is ready to confess Christ. This is done with his mouth and continued throughout his life of Christian warfare. Rom. 10:8-10; Matt. 10:32; Lu. 12:8; Acts 8:36-37.

One Baptism. The purpose of baptism is for the remission of sins and is performed by the act of immersion in water of the subject to whom the rite is administered by appropriate ceremony by the assistant, under the commission of Jesus. Matt. 28:19, (A. M. R.). "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." The name of the "Father," Jehovah, Ex. 3:15; 6:2-3; Ps. 4:68; 83:18. The name of the "Son," Matt. 1:21; Lu. 1:32. Baptized, Greek (eis) into the name. The Father and Son one name as the name Jesus—Heb. Jeshua, is a contraction of Jehovah. (See Encyclopedia-Dict). An appropriate ceremony: "In obedience to the command of the Lord Jesus Christ; I assist you in being baptized into the name of Jehovah, the Father and Jesus Christ, the Son and of the Holy Spirit. Thus, obeying the command of the commission, not merely repeating it is almost universally practiced. In the act of baptism we have the promise of remission of sins. Matt. 15:15-16; Acts 2:38. Engrafting us into the good olive tree. Rom. 11:24. Circumcision of the heart. Col. 2:11-12. A figurative burial and resurrection. Rom. 6:1-5. A figurative salvation. Pet. 3:21. A figurative birth of the Spirit, which will be realized in the resurrection and clothing with spiritual bodies. St. John 3:5; 1 Cor. 15:44; Phil. 3:21; 2 Cor. 5:1-5.

Obedience To The Commands Required. We believe that we should obey the commands of Jehovah and Jesus in order to an inheritance of the kingdom of God at Christ's second coming. Therefore we are against taking a leading part in political movements of all kinds. Also we are forbidden to take parts in wars—bearing arms—and fighting, as we believe such acts to be in violation of the commands of the holy oracles. Wrong to go to war because James says that they are caused by lusts. James 4:1-4. Jesus says, Love your enemies—not kill them. Matt. 5:44; 2 Cor. 6:14-18; Col. 12:20-3; Rom. 1:9; Matt. 26:52; Ex. 20:13; Rom. 13:9.

God will bring about peace through Je-

sus his Son. He is given the nations for an inheritance. Ps. 2:1. He shall sit on the throne of David to order and establish it. Isa. 9:7. He was raised from the dead for that purpose. Acts 2:32. And shall judge the living and dead at his appearance and kingdom. 2 Tim. 4:1. And shall reign for a millennium with his saints. Rev. 20:4; 5:10. He shall make wars to cease. Ps. 46:9, and all kings shall bow down before him. Ps. 72:11. The kingdoms of this world becoming at that time the kingdom of our Lord and his Christ. Rev. 11:15.

The Composition of Man. We believe that man is constituted a mortal being and is therefore unconscious between death and the resurrection. Job. 4:17; Gen. 2:7; Eccl. 9:5; Job 14:10, 12; Ps. 146:3-4.

All Raised From The Dead. As the Adamic race goes down into death on account of Adam's disobedience, so all will be raised through the obedience of one, the man Christ Jesus. 1 Cor. 15:2; Rom. 5:12-20; St. John 5:28-29; 2 Cor. 5:10; Rom. 14:10. When he comes again. 1 Tim. 4:1; Matt. 25:31-46.

Destiny of the Wicked. The wicked shall be as though they had not been. Obad. 5:15; Mal. 4; Ps. 19:17; 37:9, 20, 22, 28; Isa. 26:14; Jer. 51:51-57; Ps. 49:19, 20; Prov. 21:16; 1 Thess. 1:9; Rev. 20:14.

An After Word: I realize that some will differ with the statement about the name, the resurrection, and going to war, but I hope to write an article on these subjects soon which may dispell the differences. All I ask is a careful, prayerful and scriptural investigation of the points stated in order that the substance may be incorporated in our final draft.

Your brother in Israel's Hope,

Em. Wilson.

IMPRESSIONS OF THE EASTER SUNRISE SERVICE ON MT. RUBIDOUX IN RIVERSIDE, CALIF.

By Jessie M. B. Kauffman

Easter sunrise service on Mt. Rubidoux in Riverside, California, where the throng of people, under the shadow of the historic old cross, estimated to the 30,000 mark. Beginning at midnight, chimes on top of the mountain rang out the good old familiar hymns which could be heard all over the city. Autos driving up and around the mountain cast a beaded light which from a distance gave the impression that the whole mountain was afire. Boy Scouts, stationed on different trails, directed the people. The moon and stars shone out brightly and the cross stood out so plainly all could see as they wended their way up to the top. People everywhere, standing or sitting on every rock and pinnacle, and as I climbed with all the other pilgrims, my thoughts were many and varied. I remembered passages in God's Word. "I will lift up my eyes unto the hills, from whence cometh my help; my help cometh from the Lord, which made heaven and earth." And it seemed as if "All the earth shall worship thee and shall sing unto thee; they shall sing to thy name;" and how whole nations will go up to Jerusalem, to the mountain of the Lord, to worship in spirit and in truth. What an opportunity on such an occasion for one of our ablest expounders to tell that throng the real reason why such a service is being rendered and tell of God's wonderful plan and his desire that none should perish, but all have eternal life. Instead of a cross in my thoughts, I saw a crown and all the

saints gathered around the throne.

As I looked over the beautiful valley—orange groves, brooks and rivers, and saw the sun begin to climb over the tops of the San Bernadino Mts., at 5:15, and shot its rays across the valley to the snow-capped Cucamonga Mts., producing a coloring of pink, blue and gold—a picture that one sees but once in a life time—this passage of scripture seems appropriate: "The heavens declare the glory of God and the firmament showeth his handiwork."

The morning was perfect, not a breath of wind was stirring, no fog—all was still, clear and inspiring—the crowd quiet and reverent. "Yea many people and strong nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord."

Apparently 30,000 people repeated the Lord's Prayer and again my thoughts were, how many, Oh Lord, have a right to that prayer?

The real sincerity of all present, the quietness, the perfect morn in all its beauty, sky and valley couldn't have been more so, that early morning when Jesus himself walked and talked with the two as they went on their way to Emmaus.

JESUS THE ANTI-TYPICAL DAVID

By S. Roxana Wince

IN Luke 1:32-33, the angel Gabriel, speaking to Mary of Jesus, said, "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and of his kingdom there shall be no end," while in the 37th chapter of Ezekiel, it is affirmed that David shall be king over the united tribes, that they shall have one shepherd, and that one king shall be king to them all. Jesus says in Jno. 10:14-15: "I am the good shepherd. . . . there shall be one fold and one shepherd." So the David in Ezekiel must be the antitypical David, as Jamieson, Fausset and Brown make him to be. There is no other way to harmonize these statements for Christ and David cannot both sit on David's throne. Both cannot be king if there is to be but one king, nor both be shepherds if there is to be but one shepherd, and that shepherd is Jesus as he himself says, and "born to be king of the Jews," as he also declares.

But that this is so, is no denial of the fact that the twelve apostles (Paul? Will he be among these?) will sit on twelve thrones judging the twelve tribes of Israel, nor that the saints will also be kings and priests unto God. For the government of the earth during the millennium will be a sort of democratic government, very much much like that of Great Britain and the United States.

In Great Britain, the king is not the only ruler. It has its representative Parliament, and its governors of out-lying possessions, with innumerable lesser officials. And the U. S. has its President, its Senate, its House of Representatives, its Governors of States, its mayors over cities down to the insignificant trustees of its townships. And so will it be in the kingdom age. Jesus will "be King of kings and Lord of lords," and in such sense, the twelve patriarchs, and their fathers—Abraham, Isaac and Jacob, as will also David and the prophets with all the ancient worthies be kings and lords under Jesus, for we and they are to be made perfect together, they having re-

joiced in the same faith and hope in which we rejoice.

THE MAIN BUSINESS

A dear old lady from the country went for the first time on a railway journey of about fifty miles through an interesting and beautiful region. She had looked forward to this trip with great pleasure. She was to see so much, but it took her so long to get her baskets and parcels right, to get her skirts adjusted, her seat comfortably arranged, the shades and shutters right, the anxious questions about all the things she had left behind arranged, that she was only just settling down to enjoy the trip, when they called out the name of her station and she had to get up and hustle out. "Oh, my!" she said, "if I had only known that we would have been here so soon, I wouldn't have wasted my time in fussing." Dear friend, the wheel of time is flying; the last station is at hand; these things are so trifling. Get your mind on the main business of life; live as you would wish to have lived when the Porter calls out the last station, and don't waste any more time "fussing."—Living Truths.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

REPORT OF NATIONAL BEREAN EXECUTIVE MEETING

The National Berean Executive Board met at the home of Sisters Whitehead and Harsch, 5439 Ohio St. Meeting was called to order at 9:15, by singing, and then Paul Johnson read Rom. 12, after which the prayer was voiced by Bro. Frank Siple.

Our president gave a splendid talk on united effort and work in harmony with and for the General Conference and N. B. I., saying in part that this was the first time we had met as an auxiliary to the General Conference and how glad we should be as this is the thing we have been hoping for since our organization was started.

Reports showed that 1262 Senior and 114 Junior lesson books have been sent out, 1047 lessons written, 950 letters received, 26 articles written, 1682 tracts distributed and 12 families helped, with a balance in the treasury of about \$174.00.

As the Oklahoma, Arkansas Conference contemplate organizing Berean at their next conference, it was decided to send a representative of the National Bereans to them to help them in their work, and also visit the Texas Conference in the interest of Berean work. A suggestion was made to conduct a commentary on our weekly lesson, in a general paper, if such is put out. This matter was left open till the time of the National Conference.

Lydia Railsback, Sec. pro. tem.
Chicago, Ill., Mar. 29, 1922.

We discover in others what others hide from us, and we recognize in others what we hide from ourselves. We must, therefore, combine both these studies.—Sel.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,
Oregon, Illinois.

Editorials and Church News.

The article, "The True Church," by Hanna M. Barber is now in tract form and may be had at this office or by sending to her at 701½ S. Union, Pueblo, Co'orado. Postage 8 cents per lb.

S. (Mrs.) Harriet E. Boice, 1009 S. Wright St., Champaign, Illinois, will start about May 15th or 20th on a trip which will lead her and her son, Milford, through the west as far as Los Angeles on the south and Seattle on the north, during the summer. Will brethren living on possible routes which they may take, please write her as she wants to meet all of the faith that she can on the trip.

Brethren, we have an armful of "copy" on hand. In our selection for publication we take that which needs immediate attention first, then that which we think best next, and we have some that we trust we may never have to publish. Articles containing abuse of others go to the wastebasket and then there are some so full of egotism that we have to turn them down a good deal. Let us not forget that we are servants of Christ and not of self. Please do not send us clippings from newspapers unless they are short and very good. If your article does not appear when you

think it should, just scold us,—that's what we're here for.

Reports.

A Report

After filling our regular appointment at Rensselaer, Ind., on the 3rd Sunday in April, we on Monday morning went twelve miles south by taxi to Remington, Ind., to catch a branch train for Logansport, Ind., on our way to Troy, Ohio, where we had an appointment that evening. Upon arriving at Remington we found that the heavy storm of the night had washed out a bridge and that there would likely be no train that day.

After a good deal of planning, we took auto bus and taxi from there to Logansport, a distance of about 50 miles. We did it and had an hour to spare before the arrival of the train for the east. It is really surprising what a taxi can do—to one's pocket book.

At Troy we met in the home of Bro. and Sr. Montross that evening for a study of the Bible. Bro. and Sr. Strook and son, Robert, came over and we discussed Bible matters well unto midnight. Next day we went on our way to Lawrenceville, Ohio, in the Montross car, but missing our way, we landed in Springfield instead. Here we went to the home of Bro. David Beck and that evening went with the family to the place of meeting. We spent four evenings with the congregation at this place. We feel a real fellowship at this place. Here Bro. Beck has labored faithfully for a good while to keep the flock together and he is successful to a marked degree. The spirit we met in this place was one that enriched us. May God continue to bless them.

From here we went on Friday night on our way to Gallipolis, Ohio, where Bro. and Sr. Howell live. Bro. H. had placarded the town and advertized in the papers in a manner we have never been advertized before. On Sunday afternoon, in the opera house, we met an audience of about 75 and in the evening there were perhaps 65. All gave good attention. On Monday evening, we met in the court house and about 30 came out. Tuesday evening, being rainy and threatening, there were only about 20. This is the number that we could probably have counted on after such a hard struggle and inasmuch as we were much needed in the office, we closed our labors. Bro. Howell proved himself one of the best publicity men we have ever known. That there were no more who cared to hear what we had to say in a city of 6,000 people was not due to lack of effort for we all did our level best. It is simply a sad comment on the perverseness of the people who do not care to listen to what the Bible teaches. There will no doubt be some good resulting at this place. Time will tell. Bro. and Sr. Howell are on the ground and well able to cope with any situation that may arise. We spent the time very enjoyably in their home. While there, a telegram was forwarded asking us to come to Nebraska to preach Bro. Story's funeral, but the telegram being delayed and the great distance made it impossible to answer much to our regret.

S. J. Lindsay.

REMITTANCES

C. D. Buckman; Mrs. O. J. Parker; Mrs. Inez Titus; S. M. Boyer; Miss Jessie M. B. Kauffman; J. M. Ralstin; F. Manken; Jesse Pestle; T. M. Downs; Mrs. L. C. Anthon; Mrs. H. H. Hennessey; Mrs. F. V. Blakely; Mrs. E. Moran; Mrs. May Albright; A. C. Boyer; Frank Harper; Mrs. E. A. Gordon; G. P. Allard; Mrs. Simon Jacobs; J. Middlekauff; Leila E. Whitehead; Mrs. J. E. Burnett.

EMERGENCY FUND

Jesse Pestle	1.00
Mrs. H. H. Hennessey	1.00
Mrs. J. E. Burnett	1.00

Obituary.

Commodore Perry Cummins

Commodore Perry Cummins was born in Franklin Co., Ill., on Aug. 28, 1831, and died at the home of his son, W. V. Cummins, Apr. 21, 1922, at the age of 91 years. In 1853 he was married to Lucina Wood Allard of Canaça. Twelve children blessed this union, the oldest dying in infancy, and those of later years, Josie Ray, at the age of 21, at Canby, Minn., 1896; Mrs. Inez Bahr, age 43, in 1907, at Los Angeles, Cal., Wm. Franklin, age 40, at Gladbrook, Ia., in 1910; Mrs. Cummins died at the age of 68, at Des Moines, Ia., in 1906.

Those surviving the deceased are: W. V. Cummins, St. Paul, Minn., H. C. Cummins, Chicago, Ill., M. L. Cummins, La Porte City, Ia., Mrs. Lily M. Fox, Crookston, Minn., Mrs. R. C. Herrick, Cromwell, Minn., Mrs. Hester V. Berry, Gladbrook, Ia., Mrs. Christie Easton and Miss Celia Cummins of Marshalltown, Ia., two sisters, Mrs. M. A. Keniston, Reinbeck, Ia., and Mrs. Nancy Horner, Redfield, Ia., and one brother, Will Cummins, in Kansas.

Mr. and Mrs. Cummins were baptized into the restitution faith at an early age, and were firm, life-long believers in the same, being well versed in the teachings of the Word. From Illinois they came to Iowa, settled near Waterloo, later moving to a farm nine miles north of Traer. From there they went to Canby, Minn., locating on a farm near there where they lived for seventeen years. He returned to Des Moines, Ia., where Mr. Cummins resided, after his wife's death, until nine years ago, when he came to St. Paul, and made his home with his son Varion.

The funeral services were held in the Funeral Parlors of Carl Eggart, St. Paul, at 4:30 Sunday afternoon, April 23. The remains were taken to Des Moines, Ia., and laid to rest in Woodland Cemetery, beside his wife and son Frank, where they will all sleep till the resurrection.

The sorrowing relatives and a host of friends are left to mourn his loss.

A Relative.

Marriages.

Mr. Lorenzo W. Antonides and Miss Leora Olive Roose were united in marriage at 8:30 a. m., Mar. 12, at our home in Arges.

Bro. Antonides comes from the Brush Creek church in Ohio, and lived at Tippecanoe City. We welcome him to our commu-

nity.

We are all acquainted with Sister Roose who has been active in the Indiana Berean work in past years.

They will live on the Roose farm east from Argos where they will be at home to their many friends.

Congratulations and best wishes for a happy life.—The Berean.



Fiftieth Wedding Anniversary

April 18th, 1922 will always be remembered as a very pleasant and delightful event, by the many friends of Bro. and Sr. John Corbaley, of Los Angeles, Calif.,—formerly of Plymouth, Ind.—when the fiftieth anniversary of their marriage was celebrated at the home of their son Earl. The two sons, Clarence and Earl, with their wives, and Ray with his happy face, were the moving spirits in bringing together about 50 friends of the bride and groom to celebrate this happy event. A large percent of the guests were from Indiana, and Bro. Corbaley gave a poem, taught him by his father (our much esteemed Bro. Richard Corbaley, now deceased). "A Hoosier Nest" which elicited much laughter and applause. Each guest was asked to give his earliest reminiscence of the bride and groom. The recollections of the eldest son, Clarence, when read, carried off the palm, so vivid was his remembrance of the sweet and beautiful mother, whom he was so glad to meet in this new world, and who declared he was the prettiest baby alive, and in after life he thought her judgment was good. He remembered the young father who handled him like a piece of choice bric-a-brac, rubbing his bearded face over his, until he thought he was a skinner. And after a few years when called to the woodshed he knew he was a skinner and a tanner, too.

A lantern slide was produced and photos of the bride and groom, from early life until the present time, were thrown upon the screen, which caused much merriment.

The decorations in the different rooms showed much artistic skill in each design of white and gold, especially the huge wedding cake, lying under the beautifully decorated dome of light which, after the bride had done her part in cutting the first piece, was served with ice cream and punch.

About midnight all dispersed, leaving for the bride and groom many wishes for their future happiness and remembrances of a very pleasant evening spent.

M. A. Woodward.

A PEN PORTRAIT OF JESUS

From the dust of more than 1900 years

a studious, modern Roman has rescued a pen portrait of Jesus Christ. It was drawn in one of the letters that Publius Lentulus, who was a Roman proconsul in Palestine, and knew the Savior in Nazareth, wrote a friend in Italy.

There has appeared here a man of strange virtue," Publius Lentulus wrote. "His disciples call him 'The Son of God.' He cures the sick and raises the dead to life. He is a very handsome man and worthy of all our attention. His hair is blonde and covers his shoulders in separate curls and is parted in the middle, after the fashion of the people of Nazareth. His forehead is smooth and serene without marks or wrinkles; his countenance is pink, his nose is well formed, his beard, of the same color as hair, is parted in the middle.

"In his gaze is an expression of wisdom and of openness: his eyes are blue, but shine terribly when he reproves his people; but in conversation they are amiable. His observations are expressed with a liveliness, although he always remains calm. Nobody has ever seen him laugh; but he often weeps. Of a good height, straight figure. He has very beautiful hands and arms. His manner of speaking is serious. He speaks but little, and is modest. In short he is as handsome as a man may be. They call him Jesus, the Son of Mary."

Expert antiquarians and students of history pronounce the letters of Publius Lentulus to be entirely genuine. For centuries they were forgotten save by students of Latin and ancient Rome. The advent of Christmas brought the letter quoted to the mind of an old professor in Rome. He translated it into modern Italian and sent it to some of his learned friends as a historical curiosity. It seems to verify the belief that the Savior had a fair complexion and light hair, as many of the old artists depicted him.—New York World.

We are slow to accept such reports as the foregoing for various reasons. This description does not seem to correspond with that given of Messiah in Isa. 53. Look it up and compare.—Editor.

BILLY SUNDAY SAID:

NOW, every man here tonight, has a body and soul. No matter who you may be, every man and woman on earth has a body and soul. Now I look at you sitting there. You look at me standing here. You don't see me at all; you simply see the house in which I live. I am the tenant, not by my will. God's will. When God says to me, "Bill, you have lived in that house long enough, move out," I move.

Some day this old house that I used to live in will fall over. They will phone for the undertaker. He will come and put it in a coffin and he will embalm it, but he won't embalm me. He will simply embalm the house that I used to live in, that's all. My soul is the thing that makes it talk and move. That's what God wants to save; that consciousness.

I can take an opiate, reduce my flesh, deaden, drive out. You can cut this body up and it don't feel it at all. Why? Let the soul move out and you can cut it to pieces and it doesn't feel. It is the soul that is capable of feeling and thinking and all that. God wants to save. Not this—this is only the house that I am living in. So everybody has a body. Here is the soul. You have a

soul. You can see my soul by what I make this body do, but I am not saved because of that."

Remarks

This sounds as if Mr. Sunday had learned his lesson of Socrates rather than of Jesus. Men had arrived at these same conclusions long before God or his Son were known to them. It is not necessary to know God to exercise one's self in religion of that sort.

Sunday says, "My soul is the thing that makes this body walk. My soul is the thing that makes it talk and move."

Well, then, when Sunday's soul moves out of this "house" that he has been the boss over so long, he'll, be out of a job won't he?

But the puzzling thing to me is why God takes such vengeance on the body while it is the soul that has done all the mischief. Or is God like man in that he overlooks the "higher-ups" and punishes only the humble instrument of their crime?

If Billy's view is right, there are some texts of Scripture that need revision; for example, Acts 9:40, should read, "Tabitha's house, arise." John 11:43, Jesus should have said, "Lazarus' house, come forth."

But the reading of these texts as they are, leads one to think that it was Tabitha herself that was dead and needed reviving if she were to live again. The same is true of Lazarus. The condition into which these two had fallen, left them where their thoughts had perished (Psa. 146); where they knew not anything (Eccl. 9:5); where they could not praise God (Isa. 38:18).

"Everybody has a soul," says Sunday. Inspiration says: "The soul that sinneth, it shall die." "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death," etc. Psa. 33:18-19. Sometimes soul and life are terms that are used interchangeably, as in Matt. 16:25-26, where "life" and "soul" are translated from the Greek word "psuche," but generally the word soul relates to the being that God created, as in Gen. 2:7, "man became a living soul."

But the people like to believe the error. They want the prophets (?) to prophesy unto them smooth things. It is for us to keep the banner of truth floating where it may be seen. Then we have done our part.

S. J. Lindsay.

The Sunday School.

By Alta King.

HILKIAH'S GREAT DISCOVERY

Lesson 8 May 21, 1922

Lesson Text: 2 Chron. 34:1-33

2 Chron. 34:14-21

Golden Text. Thy word is a lamp unto my feet and a light unto my path.—Psa. 119:105.

Memory Verses: 2 Chron. 34:2, 3.

For Study

Review: Who was Hezekiah? Tell something of his character and work in Judah.

Hezekiah's good reign was followed by two extremely wicked reigns lasting about 57 years. Read 2 Chron. 33 for the account of these two reigns. What evidence again of the strong influence that one man may

exert over a people? List the extreme sins of Manasseh. How did Manasseh learn that the "Lord he is God?" Is this a profitable lesson to learn? Why? Was Manasseh, even though repentant, able to clear his country entirely of the signs of idol worship? (See verse 22.)

Peloubet's Notes says this about Manasseh's punishment:

"Manasseh is mentioned as a tributary on a cylinder of Esarhaddon, king of Assyria. Later, however, he plotted to throw off the foreign yoke and an army was sent which ravaged his territory, and got possession of Manasseh himself by stratagem. The Jewish king was treated cruelly. Rings were passed through his lips, a thong was tied to them and by this thong the Jewish monarch was led to Babylon before Esarhaddon. Thrown into prison, he daily expected execution but fervently prayed for deliverance. These prayers were wonderfully granted, and Manasseh was sent back to Jerusalem."

Who brought this punishment upon Manasseh? What natural means did he use? Is it well for us to look for and recognize the hand of God in every day happenings of life?

Manasseh's and Amon's reigns were followed by the long and prosperous reign of Josiah, the account of which is given in 2 Chron. 34. Contrast the ages and characters of Manasseh and Josiah when they began their reigns. Remember that Manasseh began his reign after the good reign of his father, Hezekiah, and that Josiah began his reign after 57 years of idolatrous worship; also that Manasseh was the son of a good father and that Josiah was the son of an evil father. What wise beginning did Josiah make? (Verse 3.) What does seeking after God mean to you? Does it mean more than seeking to know the letter of his commandments? Does it mean seeking to know something of his character, his power and his purposes?

How far did Josiah extend his reform activities? and in what did they center? (Verses 3-7.) Have we always found that reforms started this way in the life of God's people? Verses 8-13 are the account of how the temple was repaired. What other king carried out a similar work? Verses 14-19 are the account of a striking incident that is an index to the extreme idolatry of Amon's reign. Why should Josiah rend his clothes when he heard the words of the long lost book? How did he interpret the sufferings of his nation? Read verses 20-28. Did Josiah act wisely? Note carefully God's answer through his prophetess. Note that Josiah's spirit of humility and obedience brought relief to the whole nation. We need not conclude that God accepted Josiah's humble spirit as a substitute for such a spirit from the whole nation and granted the nation relief on this basis. For this spirit in the king, as the leader of the people, was a guarantee of the same spirit in the life of the nation—and this was the basis upon which God granted relief to the whole nation. This only demonstrates again the powerful influence in the life of a nation, of one strong leader. Looking forward into the kingdom age we see the same principle being made use of in Jesus' salvation work. Much of his salvation work will be due to the fact that people are susceptible to the influence of one strong, powerful leader.

(Read Isa. 60:3; Rom. 15:12; Isa. 11:10, 11; Mark 12:37.)

Verses 29-33 tell us how Josiah proved himself sincere. What were the "words of the book of the covenant?" (Deut. 5.) Note that the ten commandments were the backbone of this law covenant made with the nation at Mount Horeb. Josiah doubtless read also the curses that were to follow disobedience. Read carefully verses 24-29 of Deut. 5. Note that the people's promise of obedience was based on superstitious fear and dread of death, and that while God accepted the promise, he nevertheless knew that they lacked that in their hearts which would make obedience possible and sure for always. Unless there is immediate cause, constant fear and dread is contrary to human nature. Fear and dread are sure to die out as the immediate and tangible cause is removed. Hence obedience, on such a basis, is unstable so far as the letter is concerned, and impossible so far as the spirit is concerned. Do you suppose God was any more assured of Israel's promised obedience when the covenant was renewed under Josiah than he was when it was first made? By what covenant and through whom is spiritual obedience guaranteed? How will it be accomplished? (Jer. 31:31-34; Heb. 8:10-12.)

In what sense is God's word lost today? Is it lost to any degree to each and all of us? How may we find it? What good will come to us from finding it?

Scripture Readings: 2 Chron. 33: 34; Deut. 5.

The Children's Lesson: Let the story center around the lost Bible and how it was found, and the results.

For Class

Read the accounts of the reigns of Manasseh, Amon and Josiah. Among the lessons that may be drawn from these accounts as you read them are:

God's hand in punishments and every day affairs and the lesson that is thus taught.

The power of influence and its application in the kingdom age. Quote some scriptures.

The starting point of reforms in a nation's life.

Mercy granted to a nation because of its king's humility. Why?

The law covenant and its influence in a nation's life; the future new covenant and its promised influence.

Losing and finding God's word.

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

IF YOU'RE SEVENTEEN, THIS IS FOR YOU

Seventeen, your spirit stands,
Facing life's uncharted lands,
A world that glows at break of dawn
And lures your feet to hurry on;
A head held high; an eye that gleams;
A heart with golden store of dreams;
A laugh that bubbles bright and gay,
And wakes strange echoes on the way;

A soul that struggles with the clod
To take the place assigned by God.

Seventeen, the world is gay;
A silver beach with breakers heavy;
A garden quaint where poppies grow;
A country lane where shadows blow;
Swift swallows soaring toward the sky;
A cottage where the night winds cry;
A campfire by a singing stream,
And in the day break's spreading gleam
No dreams can fade; no hopes are old,
But all the world is blue and gold.

Seventeen, may you not know
That thorns must lurk where roses grow;
May you not learn the bitter blights
Of years; the woe of sleepless nights;
Nor wince beneath the endless pain
Of one who sold his dreams for gain,
Or watched them wither, one by one,
And die before his life was done.
May God your footsteps guide, unseen,
And keep your heart both pure and clean.

THOU GOD KNOWEST ME

It generally is acknowledged that there are five different degrees of knowledge concerning man. First, as our acquaintances know us. Second, as our friends find us. Third, as our family knows us. Fourth, as we see ourselves. Fifth, as we are known to God.

Our acquaintances know us but little; they see us but seldom and the ideas they form concerning us, either for good or evil, cannot be taken as accurate, simply for the reason that they do not see us often enough to form a proper opinion.

Generally when in the presence of our friends, we are on our good behavior, we always want our friends to think well of us and therefore act accordingly. Our friends know of us only what they see, their knowledge being limited, their opinion concerning us is biased.

Our family sees us in all conditions and under all circumstances. You naturally will say, Here is true knowledge. But is it? Our love for our own makes us very lenient, we overlook their faults and magnify their virtues. Generally speaking, the opinion we hold concerning our own relatives—gained from the biased knowledge we have—whether it be in their favor or otherwise, is most exaggerated.

Well, then, who knows a person better than the person concerned? How well do you know yourself? With most of us our ego is pushed way out in front. We have such an exalted idea of ourselves that it is utterly impossible for us to form a true opinion of our own value. We excuse in ourself things that we would condemn in any one else. No, our knowledge concerning ourself is not trustworthy. We cannot be a witness concerning our own character. We are far too interested.

Well, then, what about God? Does he know us? Yes, God knows us. He knows our thoughts, our intentions, our aspirations, our desires, our purposes. He knows even more. God knows our weaknesses, our limitations, our temptations. We may fool our acquaintances but we cannot fool God. We may deceive our friends, but we cannot deceive God. We may beguile our family, but we cannot beguile God. We may cover up and excuse our own faults, but to God everything is open and exposed, for God knows. We cannot make things look different to God than what they really are. Through a dulled conscience we often allow ourselves privileges that formerly we

would condemn, but God who always is the same, never changes his standard of right and wrong. Eut while God's standard is high, his long suffering and merciful kindness is still higher. What God wants us to do is to love him with all our heart and accept his plan of salvation, which is to acknowledge Jesus as the Christ, God's Son, then "the Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He has not awelt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far has he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him." For he knoweth our frame; he remembereth that we are dust."

THOUGHTS FOR EACH DAY

Cast thy burden upon the Lord. Ps. 55:22.
We are . . . fellow citizens with the saints.
Eph. 2:19.

Rooted and built up in him. Col. 2:7.

Lead me to the Rock that is higher than I. Ps. 61:2.

Who giveth us richly all things we enjoy.
1 Tim. 6:17.

Preach the word . . . in season, out of season. 2 Tim. 4:2.

The Lord God is a sun and shield. Ps. 84:11.

OUR FIRST LETTER FOR PUBLICATION

Dear Brother Donaldson:

I noticed you had started up the Young People's Page and I am so glad, for it is interesting to me and I learn so much from it. I am a little girl 13 years old. I weigh 122 lbs.

My father is in Tennessee and has been for about 3 months. Some people think it will be a long time before the Lord comes, but it makes no difference how long it is. We don't know when we will be called away so now is the time for us to prepare for him. I do not believe it will be very long before our Lord will come.

Our family and one aunt are the only ones in this section that belong to the Church of God.

Again I thank you for starting the page.

Your sister in Christ,

Rachel A. Humphreys.

Bear, Ark. Box 27.

13 years old, 122 pounds and a testimony that weighs a ton. With Rachel we have a strong hope of soon seeing and being with our Lord, but should he tarry, we trust our little sister will live long, and with her years grow in the knowledge and wisdom of God, bringing many to the feet of her Master.

WORK WHILE IT IS YET DAY

It is a well known fact that Oregon produces fine walnuts, but the nut in its natural state is of little use to us. It is the kernel we're after, and to get that we must first crack the shells. And it is the same with everything else. To get the things worth while, there is always the price of patience and labor to pay. This refers to spiritual as well as temporal attainments.

A LETTER

Dear Brother:

Some little time ago there appeared in your columns an exposition of Elohim as "I will will be your mighty ones."

I do not want to appear in the role of a destructive critic of the writings of an esteemed brother in the truth, but it seems to me such a rendering gives standing ground to upholders of the doctrine of the Trinity. I believe (positive) that the God of the Bible is ONE God. I do NOT believe (negative) that "The holy One of Israel" is, or represents, more than ONE God. I believe He is "THE ONLY GOD" (Jno. 5:44, R. V.). Therefore it seems to me that the only sense in which God could say, "I will be thy mighty ones," is when contrasting Himself with the multitudinous gods of the heathen. In that case the clear meaning would be,—"You worship Me, and I will prove Myself to be more than the equal to you than these many gods (so-called) are to the heathen round about you—they have their mighty ones.—I will will be your mighty ones."

I am convinced that "Elohim" is a plural Hebrew word with a singular meaning in its relation to the supreme Deity. Elohim stands for the race, Jehovah for the individual. "Elohim" answers to "Deus," while "Jehovah" is a proper name like "Jupiter."

No one would think of the Trinity in connection with Baal, yet we have the statement, "If Jehovah be Elohim, follow him; if Baal be Elohim, then follow him." It would be impossible to say, "If Baal be Jehovah."

Some recent writers, notably Rev. A. D. Torrey, D. D., and Prof. Rev. B. Angel have made much of this plural word, and have actually dared to translate the word Elohim as Gods when referring to Jehovah, while retaining the pronouns ("he" and "his") in the singular. They have tried to bolster up the doctrine of the Trinity on this word, and the word Masters (see article in Evangelical Churchman for Aug. and Dr. Torrey's book, Fundamentals of the Christian's Faith). But that the use of the plural is a matter of the necessities of Hebrew grammar is clearly evidenced by Gen. 24:9, where "Masters" is plural, yet only Abraham is alluded to. 1 Sam. 28:13 is a definite instance of "Elohim" being singular in use and meaning. Reference to the A. V. and the R. V. will demonstrate that the word is translatable in the singular or plural according to the case, etc. The R. V. has "god" (singular) while the A. V. has "gods" (plural). That the R. V. is correct is proved by the following verse (v. 14) "for the Witch of Endor describes one person only—no more.

Yours faithfully,

R. H. Judd.

Wicklow, Ontario.

THE KINGDOM

By H. B. Hathaway

WAS the original plan of the Allwise Creator that saw the end from the beginning change? Did he not know before he created Adam just what he would do? He was created a mortal being of the earth, earthy. Was it in the plan of God that he should remain always in that condition, according to scripture? If not, does

the Bible reveal anywhere that he had any other plan than the one that is being carried out? If A am had not done what he did, would he not be alive yet in the same nature in which he was created? If not, will some one please point out from the scriptures how the change would be brought about? Rom. 5:20 says the law that brought death entered that the offence might abound.

Was the Kingdom of God here on the earth to be established without his Son?

There are many questions that come into one's mind when any one tries to prove the devil thwarted the original plan.

From my study of the Bible, it seems evident he intended man to reach a higher plane than the one on which he was created. John says, Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit, comparing a grain of corn to man's life in his mortal state with what he will be in his glorified.

Paul in 1 Cor. 15:35-50, gives some very instructive reasoning. Some man will say, How are the dead raised up and with what body do they come?

Thou fool that which thou sowest is not quickened, except it die. He then goes on to compare the two bodies, the natural and the spiritual.

Howbeit that was not first which is spiritual, but that which is natural and afterwards that which is spiritual.

As is the earthy, such are they also which are earthy, and as is the heavenly, such are they also that are heavenly. As we have borne the image of the one we shall also bear the image of the other.

It seems to me there has never been any other plan of changing from the mortal to the spiritual condition, but the one that has been made known in the scriptures. The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. In this I have asked a few questions I would like to have a scriptural answer to by any that believe God's plan failed and had to raise up Christ to make the atonement as an afterthought.

Dear brothers and sisters in Christ:

I wish to remember you again in my weakness, but I am strong in the faith of the promises. There are so many gracious promises for the children of God. I will give a few. 1 Jno. 3: Behold what manner of love the father hath bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Now are we the sons of God by faith. Gal. 3:26: Whosoever believeth that Jesus is the Christ is begotten. Jno. 1:13; James 1:18; 1 Pet. 1:23. Being born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever. But we know that when he shall appear, we shall be like him, for we shall see him as he is. Job 19:26. Though after my skin worms destroy this body, yet in my flesh shall I see God. Or, after I shall awake, though this body be destroyed, yet out of my flesh shall I see God. Read Psa. 17:15; 1 Cor. 13:12; 1 Jno. 3:2. I wish the prayers of all.

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CONSECRATION

By T. A. Drinkard

AND who then is willing to consecrate his service this day unto the Lord?” 1 Chron. 29:5.

The word consecrate is defined: to give unreservedly—Webster. In fact, the 9th verse of the book and chapter under consideration shows this to be true. “They offered willingly because with perfect heart they offered willingly to the Lord.” Here is the spirit (disposition) that pleases the Father. He delights in seeing people offer willingly rather than to offer begrudgingly. As we read, “Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver.” (2 Cor. 9:7). The person that gives cheerfully will please the Lord more than he that gives otherwise. Again it is written, “He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully.” (2 Cor. 9:6). Jehovah calls for a complete consecration to him. Thus Paul brings the matter before us: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom. 12:1).

The only sacrifice which is acceptable unto God is a living sacrifice. It is shown that to offer this living sacrifice is but to offer that which is our reasonable service. In other words it is something that can be done, and we will be held accountable in the day of reckoning for the way we have lived and acted in this world. (Rom. 2:6-7; Eccl. 12:14; 2 Cor. 5:10).

To know and fail to do the things required is but to come into condemnation, because, “To him that knoweth to do good and doeth it not, to him it is sin.” (Jas. 4:17).

It seems as living in the days of Jesus, to know that in the valley of Hinnom, or Gehenna, which we read “hell” in our common English Bible, north of Jerusalem, is now a garbage dump, and the incinerators are burning garbage day and night, and about the edges worms are breeding, so that now the quotation is an actual reality, “where their worm dieth not and the fire is not quenched.”—Selected by J. W. Williams.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

ON THE KEEL

SAY, Harry, how would you like a row to Strawberry Island?"

"First rate!—Just the day. The strawberries must be ripe, too."

"Of course they are. Guess I haven't forgotten the feast we had last year."

"Ida was with us then. Perhaps she'll want to go today, Will."

"So much the better. Ida never bothers us like other girls. Come, we'll get a lunch and start right away."

Entering the house they found their sister suffering with tooth-ache.

"I'd like to go ever so much," she said, "but this old tooth has commenced a regular grumble, I know; so I won't spoil your fun by going."

"It's too bad," said Will, "can't you make the old fellow grumble irregularly, and hush up just long enough to go over to our strawberry feast, Ida?"

"Wish I could but—O dear me!—what a twinge that was! It's no use, boys. You'd better go without me this time. Bring me lots of strawberries and I shan't care so much."

As the boys were leaving the tooth did ease off long enough for her to say, 'O, Harry, here's Tige! Let him go in my place. He'll enjoy it almost as well as I should, wouldn't you, Tige?"

The dog pricked up his ears and wagged his tail affirmatively.

"Is't best, Will?" asked Harry.

Will laughed to see Tige look from one to the other so intelligently. "He's asking as plainly as Ida did. Yes, Tige, come along!"

The way the great handsome creature bounded on before, then raced back again, then on before, was laughable to one who had never seen a dog express thanks before.

"I should think you's crazy, Tige," said Harry, at last. "Why not walk along like a sensible dog?"

At this Tige whirled round several times, then seized a stick and jumped into the water to show his sense.

"Keep your rain drops to yourself!" exclaimed Will, as Tige scrambled into the boat and shook himself vigorously.

After rowing about half an hour, they came to a lovely little island, situated nearly in the center of the lake. It's most attractive feature—to boys—was the abundance of large, finely flavored strawberries.

Not as large as cultivated berries, of

Life's Mirror

HERE are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give the world the best that you have
And the best will come back to you.

Give love, and love to your life will flow,
And strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is a mirror of king and slave;
'Tis just what we are and do;
Then give the world the best you have,
And the best will come back to you.

—Sel.

course, but large for wild ones.

The boys found them just right to pick. After a delicious feast, their baskets were speedily filled, and they, ready for the home trip.

"I saw some pond lilies somewhere on the way over," said Will, "let's get some for Ida."

"So I say. She'll like them grandly."

They were nearly half way home when they found the lilies. A dozen or more of the beautiful flowers lay in the bottom of the boat, when Harry spied one still more perfect, he thought.

"There's a beauty!" he cried, "I'll have just one more."

Thinking it was within reach without moving the boat, he stretched out his arm to grasp it. Will, just at this moment, thoughtlessly stepped to that side of the boat to see what Harry was reaching after, and the boat was upset. Neither of them could swim and the water was deep. They sank and rose again, dripping and terrified. The boat was so wet and slippery that they could not keep a firm hold.

They knew not what to do. But Tige did. He seemed to have more presence of mind than either. He watched their vain attempts to climb upon the bottom of the boat with deep anxiety. They were almost ready to give up in despair, when Tige, with an encouraging bark, leaped out of the water and planted his feet firmly upon the upturned keel.

Harry and Will were not slow to avail themselves of his help. By clinging to his strong, shaggy legs, they managed to raise themselves and get astride of the boat. But their oars were gone, and what could be done now?

They seemed to remain perfectly motionless; but to their great joy they soon perceived that the boat was slowly drifting toward the shore. The moment it reached shallow water, they jumped off and righted the boat.

"Too bad about Ida's strawberries: ain't it?" said Will.

"Yes, I thought of them when the boat went over. Two of the lilies got twisted round my arm. They are safe here; but the berries may keep floating as long as they please, for all me. Awful waste of strawberry juice, though; ain't it?" said Harry, with a thoughtful look back over the water.

"That's a fact!" replied Will. "And there's another fact about it, Harry—for Tige we might not be standing on the land here."

"That's so! And we'd better not stand long now."

Empty-handed, with the exception of two lovely lilies, they entered the house after a run home. Mother and sister looked at them in astonishment.

"Where in the world, boys, have you been?" cried Ida.

"After lilies." Will smiled faintly as he laid the flowers in her hand.

"But you are wet through!" She passed her hand quickly over his sleeve, then on to Harry's. "Why mother, do look! They are both just as wet as they can be!"

"Of course we are, when we've been in the water all over," Harry answered. "And I'll tell you what, I do, that was a lucky thought of yours about taking Tige with us. If he had stayed at home we might not be here now to tell our story."

"I'm thankful Ida wasn't with you," said their mother, when the story was told. "You see, children, just how trifles often affect our whole lives. But for Ida's tooth-ache, she would have gone in Tige's place and I might now be childless. Never forget that there is an overruling hand in all the events of our lives."

—L. M. Alcott.

Methodist Pastor Calls Garden of Eden a Myth

Columbus, Ohio, May 3.—Preservation of Christianity demands a "religious cleaning," the Rev. B. D. Evans of the Franklin Park Methodist Episcopal church, declared in an address here tonight in which he characterized the story of the Garden of Eden as a "fairy tale."

Pastor Calls Bryan Enemy of Christianity

The Rev. George C. Stewart, pastor of St. Luke's Episcopal church at Evanston, yesterday characterized William Jennings Bryan as ignorant, superstitious and wilfully inhospitable to truth. He told the Evanston Sunday Afternoon Club that Bryan was a failure in politics, but a greater failure as a Christian apologist. "Mr. Bryan does not know as much about science as a college freshman," said the Rev. Mr. Stewart. "He is an enemy to Christianity because he is ignorant. Bryan hasn't had a new idea for thirty years. He doesn't want one."

Comment

The good Lord pity the people when the religious quacks of today dare to become general in their boldness!

Some few years ago we remember making a statement to an audience that there were no large schools today that were not headed by infidels. A young sister in the audience took exceptions to the statement,

but the infidel teachings that have been going on for a long time in the schools are now cropping out in just such utterances as the above sent us by a young brother.

When they have done their worst where will it leave us? It will leave us in the hands of men with no abler guide than men have been down through the centuries. Men have been failures all along the way. The Bible has been given us by inspiration of God and as such it has given comfort to many a weary soul who had the confidence to believe that God was in it and not man. Well may we believe the divine word when it says that the wisdom of man is foolishness with God. Compare the "wise" men of the day and those of the past. How do they agree in their wisdom? What one sets up another knocks down.

The one thing I have noticed in all this kind of stuff is the vanity that shows all along the way. "Mr. Bryan does not know as much about science as a college freshman," says the eminent divine mentioned in the clipping. But the eminent (?) does know science. Therefore he is in his own estimation so far ahead of Mr. Bryan. Every now and then we see this kind of comparison. Self esteem, pride, vanity of the worst sort. The truly educated man is humble, not self-assertive.

The disease has found its way into practically all the churches. It is eating out the spiritual life. Churches are little better than social club houses. But it should not be surprising. Christ expressed the thought that when he comes again there shall be little faith on the earth, and as we are nearing that time we should look for it. The pity of it is that there are multitudes of well-meaning people who have to listen to such trash without the thought that there is something better for them if they could only find it.

To this end the Church of God should arm itself, first by cutting off all such infidel teachings by its authority, and second, by spending more time teaching the fundamentals of faith and practice. Let those who go out to teach with our authority be clean men and women and let them have the one message of a soon coming King to establish his kingdom in glory and to give life to as many as will have him, and the means whereby we may attain thereunto.

S. J. Lindsay.

TRUTH IN TYPES

By J. H. Anderson

THESE six cities shall be a refuge, both for the children of Israel and for the stranger, and for the sojourner among them that every one that killeth any person unawares may flee thither. And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled; and he shall abide in it until the death of the high priest, which was anointed with the holy oil. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled, and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

(Num. 35:15, 25-28.)

Under the law the children of Israel had six cities of refuge, three on each side of Jordan. When a man accidentally killed another he could flee into one of these cities and be safe provided he stay in the city until the death of the high priest. Then he was free to return home. Thus the high priest's death frees him. The man who commits wilful murder could never find a home in the city of refuge.

Cruden says in his notes on the cities of refuge that the roads leading to them had to be kept in first class condition, all bridges kept repaired: and at every cross road a sign post, pointing the way to the city of refuge. The slayer's life depended upon his getting into the city before the revenger of blood could find him.

Now what is the antitypical lesson? God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, though the mountains be carried into the midst of the sea. (Psa. 46:1, 2.) Then God is the real refuge.

What does the way, leading to the city of refuge typify? Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father (the refuge), but by me. (John 14:6.) Having therefore, brethren, boldness to enter into the holiest (the city of refuge) by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest (one that died to free us so we could return to our possession) over the house of God. Let us draw near (our refuge) with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast (stay in our refuge), the profession of our faith, without wandering, for he is faithful that promised. (Heb. 10:19-23.)

Cruden tells us that at every cross road stood a sign post pointing the way to the city of refuge. Suppose the sign post is not reliable—none can trust them. Then they would have been useless. The Bible is the sign post that points the way (Christ) to God. (John 5:39.) Is it reliable?

The other day the writer received a book in which the author tries to prove that the Bible, our sign post, is not reliable, that much of it is the work of men. Reader, did you ever hear any one trying to prove any part of the Bible that fits his theory untrue? No, when you hear any one trying to cut out part of God's sign post you may be sure that he wants to put up one of his own that is condemned by God's.

THE BEAST ARISING FOR JUDGMENT

SINCE beasts are kingdoms, world governments or many nations, peoples and languages federated or associated together (Dan. 7:17, 23; Isa. 8; Rev. 13; 17), and all history proves that the ten horned beast was the Roman world government or world federation (Luke 2:1; Dan. 7:23), let us read a few prophecies under this latter day light. (Dan. 12:4.)

In Rev. 17, a messenger or agent of God, who pours out one of the seven last plagues on the earth, describes the fallen church systems. Babylon, sitting on a scarlet colored world federation, ready for her last judgment, after this ten horned league of nations has ascended from a past chaotic

condition (abyss) under ten presidents (uncrowned horns) who "receive no kingdom as kings, yet reign as kings one hour with the league." (v. 12.)

"And this world government or league was in the past for a time, and then was resurrected into power at the time of the seven last plagues, when it went into perdition or annihilation." (vs. 1, 11.)

Under this democratic and bolshevist form it is a new beast system, or an eighth in the past successive heads of the Roman world order, but it is one of the old heads revived after a death wound had been inflicted on it, after which a two-fold, lamb-like system arose in its presence. (Rev. 13:11.)

This world league appears first in its revived state in "the day of the Lord," (Rev. 1:10; Joel 2; 1 Thess. 5), as a league dominated by ten monarchies (ten crowned horns, Rev. 13). But during this "day of the Lord" (Isa. 2; Ezek. 7; James 5; Zeph. 1) labor revolutions and "wars for democracy" overthrow all crowned kings and ten presidents of the world "association of nations" (Isa. 8) dominate all Europe. And allied with this crowned league, the United States in a "Pan-American union" will cooperate for world peace (Rev. 13), until the scarlet beast, or labor union, dominated by the fallen church systems succeed all monarchical governments. (Rev. 17.)

The Ten Crowned Horns of Rev. 13

"January 20, 1922, the league of nations organized a permanent court of International Justice."

And power was given him to continue forty-two months." (Rev. 13:5.) About 3½ years.

"The ten judges of this international court of justice are each to receive a salary of \$6000 plus \$8000 for expenses. Dr. Leoder of Holland is the president now, with a salary and allowance of \$24,000, and A. K. Hammarskjold, of Sweden was elected recorder for ten years."—Associated Press.

"The International Court will be made up of ten judges like our U. S. cabinet in number, with probably some British member as chief justice."

"The frequency with which the league shall meet is left to the action at Geneva, but special assemblies shall be called at the request of ten members."—Press.

"The council of ten met at Paris last March 3rd, and considered Marshall Foch's terms to Germany, and set the sum of indemnity at 120 billions of dollars."—Daily News.

Twelve crowned monarchies now control this league. They are Gt. Britain, Italy, Spain, Norway, Sweden, Denmark, Greece, Netherlands, Servia, Roumania, Siam and Japan. I believe that the last two are sure to side in with the German-Russian, Moslem and Asiatic league now forming, to fulfill Ezek. 38 and Rev. 16 as to "the kings of the east."

The revived Roman empire order, dominated by ten crowned horns is here, and the boycott plank is in its constitution, as created by the U. S., or two horned beast league, who is the mouthpiece for the ten horned beast. (Rev. 13:14-18.)

"There is no use recounting the history of the league of nations. All of us remember that it was an American idea, and that we required the nations of Europe to pledge themselves to it before this government entered the war."—Dearborn Inde-

pendent.

The beast that arises quietly out of the earth with two horns like a lamb (professed Christianity) "says to them that dwell on the earth, that they (by democratic vote) should make an image (another association of nations like the first league) to the beast that had the wound by the sword (military defeat), and did live." (Rev. 13:14.)

The Boycott Plank

And that no man might buy or sell save he that had the mark, or the name of the league, or the number of his name. (Modern translation, Rev. 13:17.)

The 16th Article of the League Covenant

"Should any of the high contracting parties break or disregard its covenants under Art. 12, it shall thereby ipso facto be deemed to have committed an act of war against all the other members of the league which hereby undertake immediately to subject it to the severance of all trade or financial relations, the prohibition of all intercourse between their nationals and the nationals of the covenant breaking state, and the prevention of all financial, commercial, or personal intercourse between the nationals of the covenant breaking state, and the nationals of any other state, whether a member of the league or not." (Hence a world-wide commercial and personal blockade and boycott.)

"It shall be the duty of the Executive Council (of ten) in such case, to recommend what effective military or naval force the members of the league shall severally contribute to the armed forces to be used to protect the covenants of the league." (We omit balance of article to save space.)

"And whosoever would not worship (yield first allegiance to) the image (counterpart league) should be killed." (Rev. 13:15.)

"And all that dwell on earth will yield first allegiance to him except they who are written in the Lamb's book of life." (Modern translation).

No superficial reader of this prophecy and its modern fulfillment can realize the panic and hysteria that this will soon produce.

As one of our senators says: "We shut their doors and lock them in. We absolutely boycott them. Immediately after this they cannot ship out anything or receive anything from other states; nor send out a letter or telegram or receive one. Nobody can leave the territory and nobody can enter it.

"Now that is the league of nations, an agreement to arbitrate first, and then to starve out by boycott under military law. Most nations have not enough food without importing it, and starvation is a very persuasive power, as they cannot fight on empty stomachs, and after the boycott is in force under military law I do not think any fighting would be necessary."

The Last Message before translation

Rev. 14 shows that this is the last message and final warning before Christ appears on a white cloud to reap the earth. Hence a knowledge of these beasts, and of the calling out of Babylon, and separation of God's people from all the present political and ecclesiastical world, is vital "meat in due season," and it is high time that God's watchmen should be warning the people.

Babylon is now divided into three parts (Rev. 16:19): the Asiatic dragon league; the

European beast league, and the false prophet. Pan-American league is quietly emerging from the earth. Watch! Warn! Work!

FAULT-FINDING

By Lillie H. Willis

"What a jolly old planet this world would be if every one did as he thinks his neighbor ought to."

I don't know who composed these lines, but this world would be an ideal place to live if every one did as he thinks others should.

This article is not intended as a thrust at any of our people, or at anything written by them. It is simply the result of my observation and experience, for over a quarter of a century. I think it is Sister Wince who said that she made up her mind years ago that she would never make life unpleasant for those around her. It is a good resolution to make and stick to.

Fault finders are generally revengeful persons and succeed during a life time in causing heartache and sorrow for all with whom they come in contact. Fault-finders are also fond of holding others up to ridicule. Years ago, in the east, a young man became acquainted with a girl and married her. They were poor and his wages were small, but he resolved to start a savings account, toward a home, and as an emergency fund. He took a stocking and in it he put the pennies, nickles, and dimes that he could spare. Instead of his wife helping him she held him up to ridicule: every time they

were in company together she told of his efforts to save in a way to humiliate him. He became discouraged and quit saving. It did not ruin his life; he lived and died loyal to his Master, but he died poor, depending on others for food and care.

It is just as easy to help people soar, as to help them sink, and a great deal better for us, for it is true that the wrong we do to others comes back to us. If we look for faults, we will find them everywhere; if we look for pleasant things we will find them too.

When in town lately, I saw a little boy about three years old, going along with his mother. He had on a dark cap, a little gray coat that came to his knees, and a pair of new rubber boots: and such a dear, lovable little boy he was as he walked along. There were, likely, hateful things to be seen on that street, but two persons at least did not see them, because of the pleasant picture of the little boy in his new rubber boots.

The road of life is rough and thorny at best. All have enough sorrow without any one adding a sting, or taking away a joy; and maybe the ones we find fault with are doing their very best with the talent God has given them, and any hindrance that we place in their path may result in turning success into failure. Nobody wants to be flattered and praised, but if we cannot speak words that will encourage and help, it is better to set a seal on our lips lest we regret it when it is too late.

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HEADQUARTERS:— OREGON, ILLINOIS

The Second Annual General Conference of the Church of God will be held at Oregon, Ill., Aug. 16 and 17, 1922.

On this day, May 10, 1922, the office of the N. B. I. has been opened at Oregon, Illinois.

In future please address all mail to National Bible Institution (or F. L. Austin, Sec'y.), Oregon, Illinois.

Make all remittances to same address. Personal checks are perhaps most convenient for making remittances. Drafts, post office money orders or express money orders are just as acceptable at this end; they cost the remitter a small fee, is one reason for suggesting the personal check instead. Besides, the personal check, returned to you, becomes your undisputed receipt.

Contributions for the furtherance of the work have been sufficient for all needs to date. From now on the expenses will necessarily be more on account of added office expense and the need of sending out more printed matter.

The secretary has assented to a request to serve the Oregon church as pastor for four months—till the end of August. The Oregon brethren are putting forth an effort to make the largest possible financial contribution for this service, all of which goes into the treasury of the N. B. I. This arrangement is made with the mutual understanding that N. B. I. interests take precedence whenever the two labors conflict as to appointments or otherwise.

There is much work ahead of your Executive Board.

Sentiment throughout the membership of the Church of God continues to unify in support of this work. Feeling that the large majority of the brotherhood is definitely favoring the effort, a definite plan of work has been submitted to the Advisory Board. All but two of this Board have answered, confirming the plan.

The matter of presenting the finally chosen plan, after the whole Board shall have replied, will be the immediate work of this office.

We are counting upon the prompt response of the brotherhood to the end that we may be ready to begin actual operations in Bible Training, Book Room and Home activities immediately following the August Conference and final decision as to location of the headquarters.

To aid in all this, will those who wish to consider taking the Bible Training, and those who wish to consider association with the Home Opportunity effort, kindly correspond with this office at your earliest convenience. The more comprehensive understanding we have of the number personally interested in these features, the more intelligently can estimates be made and plans perfected.

Upon request the names of those considering these features will be held strictly confidential, till such time as final decisions are made.

Suggestions relative to any of the General Conference and National Bible Institution labors are solicited from one and all.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,
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Editorials and Church News.

Hanna M. Barber wishes us to notify her friends of her change of address from 701½ S. Union to 1127 Evans St., Pueblo, Colo.

Bro. F. L. Austin is now located in Oregon in an office up stairs over our printing plant.

Leland Hanson's address for the summer is Lebanon, Illinois.

Sr. M. A. Woodward is leaving Los Angeles, Calif., and may be addressed at 2037 Horton Ave., S. E., Grand Rapids, Mich.

A card announcing the graduation of Sr. Esta Lansberry from the Casey, Ill., High School is received. Our congratulations go out to her. She has conquered thus far and we predict for her still further successes, for she is made of the stuff that wins.

REMITTANCES

Mrs. N. J. Hardacre; J. K. Driskill; Star Theatre; C. C. Maple; John Hayenga; Mrs. S. V. Wood; Louis W. Rahn; F. L. Austin; John W. Burget; Mary Eberhardt; Alex Williams; Iza Selleck; Geo. Jones.

EMERGENCY FUND

Mary Eberhardt, 6.00

Notices.

Notice of Annual June Meeting

The Annual June Meeting will be held as usual at Brush Creek, the third Sunday in June, instead of the second Sunday. (Please notice change of date.)

Everyone is cordially invited
Meetings begin June 16th and continue over Sunday.

Bro. Siple, Speaker.

Those coming from a distance please notify H. D. Pearson, Tippecanoe City, Ohio, Rt. 2, or Jno. Garard, 714 S. Broadway, Dayton, Ohio.

Marriages.

Logan-Sabatino

Mr. Sam. Sabatino and Miss Orpha Logan were united in marriage, May 4, at 8:30 P. M., in the presence of the immediate family of the bride, at the home of D. E. Van Vactor in Argos, Indiana.

Mr. Sabatino was born in Rome, Italy, but is now a resident of Effingham, Ill., and is a photographer by occupation.

The bride is the youngest daughter of Mr. and Mrs. Marshall Logan, living north of Plymouth. She is a member of the North Salem Church of God and has been active in the work there. She is a graduate of Lapaz High School. She afterwards took teacher's training at the Valparaiso Normal School and has successfully taught for two years. Sister Orpha is an accomplished young woman well qualified to do her part in the new enterprise of home making.

May the blessings of heaven attend them upon their journey of life, and every good, both temporal and spiritual, be theirs.

D. E. VanVactor.

Obituary.



Reuben Pliny Story

was born in Cedar County, Iowa, Oct. 11, 1851. He fell asleep in Jesus, Apr. 24, 1922, upon his homestead five and one-half miles north east of Henoley, Nebraska.

When a boy of 15 years of age he moved with his parents to Hardin County, Iowa. On Feb. 25, 1872, he was united in marriage to Eleanor Scott. In the spring of 1882 he was converted and baptized into Christ by Eld. C. C. Ramsay. In March, 1884 he moved to Furnas County, Nebr., and located on the farm on which he passed

away. He leaves to mourn his loss, a wife, four children and sixteen grandchildren, also five brothers, two children having passed away in infancy. His constant wish was that the Master might come.

Funeral services were held in Dunbar school house, conducted by Eld. Roberts, Apr. 26. Interment was made in Plain View Cemetery.

Franklin Andrew

was born at Paines Point, Ill., March 1, 1848. His mother was Margaret Ann Eychaner and his father Nicolas Andrew, both having come from the state of New York while the country was young. By hard labor and frugality the parents acquired considerable land, but when Franklin was nine years of age his father died, leaving his mother a widow with five small children, George H. Andrew being but one year old at that time. However, the mother being one of the early type of sturdy mothers not only raised her own five children but also a small brother, A. J. Eychaner, a minister of Cedar Falls, Iowa. The mother died at Chana in 1910, being 85 years of age.

In 1879 Mr. Andrew was married to Miss Clara Etnyre who now survives to mourn her loss. Franklin and Mrs. Andrew were the parents of four girls and one boy, all of whom are living to mourn the loss of father. They are: Albert Franklin, of Minnesota; Mrs. Bessie Talmadge, of Rockford, Ill.; Mrs. Amy Margaret Dailey, of Chana, Ill.; Mrs. Ina Hershberger and Mabel Andrew, of Chicago. Two grandchildren also survive: Marjorie and Frances Hershberger, of Chicago. In addition there is left one brother, George H. Andrew, of Oregon, Ill., and one sister, Margaret Ellen Bull, of Minnesota; the others, Daniel, Nathan and Amanda having preceded him in death.

Thus passes one more of the citizens who was born and raised in this country. Being of a cheerful disposition he always saw the bright side of life and during his sickness tried to make his loved ones think that he would be alright soon. He entered the final sleep at his Chana home on Wednesday, May 3, 1922.

On Friday afternoon, May 5, the funeral service was conducted from the M. E. church in Chana, the writer being assisted by Mr. Hoover, pastor of the church. Following this service he was laid to rest in the Paynes Point cemetery.

F. E. Siple.

Kenneth Burl Evans

was born April 8, 1907. He was the son of Cyrus C. and Nettie S. Evans, and spent his life in Williamsport. His life has been brief but full of experience for one of his age. Rather frail in body, his doting parents granted him every care, and spared no pains in his training in every direction that he might become a strong man in both body and mind. He had everything possible that might contribute to his comfort and entertainment in outdoor exercise that his body should be well developed. His education and mental growth were carefully sought. He had made above average progress in his school work, having reached the first year in High School with an excellent standing in his grades. He had advanced in his musical training to where he could take a place in the city band and was looking forward to Decoration Day as an event when he could make his first public appearance. He was an ardent attendant in the Presbyter-

ian Sunday School and had won medals for regular attendance. He was just at the critical stage in the development of life when all the great questions of moral and religious import were being considered. Childhood and youth are spent in storing the mind with the facts and concepts of life, then in the approach of maturity the reasoning powers awaken, and the great question Pilate asked Jesus, "What is Truth?" arises and every candid mind seeks an answer. Kenneth by his splendid moral conduct, by his interest in religious matters, and by his dutiful bearing towards his parents and teachers, bid fair to answer all these questions of life aright. But the growth of his mind and all its activities have been suspended because of the failure of his physical body. But this is only for a time, because God has made provision through the gift of his Son for a resurrection from the death state. When this takes place after the coming of Christ, the thread of life will be taken up again and all the knowledge gained by the experience of this life will be of value, and upon the foundations laid down the superstructure will be reared in splendid achievements. What God has begun he is able to finish.

His last sickness was of short duration. He was taken to Lakeview hospital, at Danville, on Easter day, where he received every attention that love and money could bestow. But it was all to no avail and he died Thursday, May 4, 1922, at the age of 15 years and 26 days. Two older brothers, Albert L. and Morris A. preceded him in death at the ages of one and two years. His father and mother and grandmother, Mrs. Smith, have their hearts rent with anguish because he has left them. Many other relatives and friends mourn with them in the bonds of love and sympathy.

LOVE'S GIFT

Love stole into my lonely heart
And left a rose bud there.
No matter if the years since then
Have brought me pain and care.

My rose bud was a baby's mouth
So innocently sweet,
The day it first smiled up at me,
My joy was quite complete.

'Twas mine for such a little while
But I must not complain—
Love dropped a flower at my door
And came for it again.

—Vivian Laramore.

Funeral services were held in the home on Sunday, May 7, at 2 o'clock, conducted by D. E. VanVactor, of Argos. The home was filled to overflowing with his many friends, and many beautiful floral tributes testified of the love and esteem in which he was held by those who knew him. His class from High School attended in a body and acted as pall bearers and flower bearers in the ceremonies. Appropriate music was rendered by Mrs. Edith Davis, soloist. Burial was then made in West Lebanon cemetery where he was left at rest awaiting the resurrection by the hand of our Lord and Savior, Jesus Christ.

Reports.

Report of Work in Iowa for April

	Services
Apr. 1, 2, Stanhope,	3
Apr. 3, 7, Eagle Grove,	4
Apr. 8, Webster City,	2

Apr. 14, 15, Hickory Grove,	3
Apr. 23, 24, Webster City,	4
Apr. 29, 30, Marathon,	2
Total	18

T. A. Drinkard.

The Sunday School.
By Alta King.

JEREMIAH SPEAKS BOLDLY FOR GOD
Lesson 9: May 28, 1922
Lesson Text: Jeremiah 26, 27
Jeremiah 26:8-16

Golden Text: Amend your ways and your doings, and obey the voice of Jehovah. Jer. 26:13.

Memory verse: Jeremiah 27:22.

For Study

Review: In last week's lesson the kingdom of Judah was under the good reign of King Josiah. The temple had been repaired, the book of the covenant, long lost in the rubbish that had collected in the temple, had been found and read to the people and the king and his people had renewed their covenant with God.

In this week's lesson we leave the history of Judah, as we find it in the record of the kings, and take it up as we find it in the record of the prophets, particularly Jeremiah: The reigning king is Jehoiakim, a wicked, idolatrous king, son of Josiah.

Jeremiah: The name is of "uncertain meaning—appointed of Jehovah," "Jehovah throws" or "overthrows" or "Jehovah shall exalt." Study Jer. 1:1-10 to find out about his calling, preparation and work. Note the extent to which God's power prepared Jeremiah for his work. Did God, in order to have Jeremiah perform the work he allotted to him before his birth, force Jeremiah against his will and choice? (Note the spirit of humility in verse 6. This spirit is never manifested by a stubborn, resisting mind). How did Jeremiah come by this spirit of humility? ("Before thou camest forth from the womb, I sanctified thee." Read also Rev. 3:19. Sanctify means to set aside or dedicate to a certain purpose, and this action involves fitness of the thing set aside, to serve the purpose. This with whatever "chastisement" God deemed necessary, perfected Jeremiah for the service allotted to him). As we study Jeremiah's work, let us note whether or not he was an inefficient worker for God and whether or not he was a mere, lifeless machine. Note the two fold aspect of Jeremiah's work. v. 10. It is both destructive and constructive. The destructive phase of God's work is destruction of ignorance concerning himself and all the sin and adverse things that result from ignorance.

The constructive phase of his work is building up knowledge concerning himself and all the righteousness and harmony with himself that attends such knowledge. It is evident then, that his destructive work is fundamentally constructive. Every destructive stroke at ignorance, sin and adversaries to God, is a constructive stroke at knowledge, righteousness and harmony between man and God. To the casual observer, this destructive-constructive work has been slow and without much effect, but to those who have "seeing" eyes, the progress has been steady and sure. Every stroke has

hit the mark, even though human insight cannot fully discern the progress made. But we can know it, because of faith that God is God.

Jeeremiah's career extended over forty-one years, beginning with the last eighteen years of Josiah's reign and extending to the destruction of Jerusalem. "During all this time, Jeremiah was obliged...to stand in opposition to the men of power and influence in his nation. Therefore he was constantly persecuted. He ended his life in exile in Egypt." Peloubet's Notes. "Jeremiah is the most human of the prophets. He anticipates Christianity more clearly than other Old Testament prophets. He was emphatically the one Christian before Christ." Walter F. Adeney.

That particular portion of Jeremiah's work which is considered in this lesson, occurred during the reign of King Jehoiakim, son of Josiah. Jehoiakim was paying heavy tribute to Egypt, which necessitated heavy taxes. "Moreover he refused to follow his father's footsteps, but departed from the true religion and went over to idolatry." Hence Jeremiah's prophecy in Jer. 26 and 27.

Read the two chapters carefully. What is the gist of Jeremiah's prediction? Through what nation was the prediction to be carried out? Where did this Gentile nation get its power and dominion? Does the fact that God chose one people to be peculiarly his nation, argue that other nations are not his also? Are present day Gentile powers working through and under God's power?

What was necessary in order that Israel might escape the evils predicted? God knows all his works from the beginning. He knew that Judah would not repent at his messages of warning except perhaps for a time. What evidence, however, in Jer. 26:2 that the message had to be given and be given exactly? When and under whom will Judah heed Jeremiah's plea in Jeremiah 27:13? This will be the fulfillment of what covenant?

Explain the nation's attitude toward Jeremiah and his message. (Can you see the pride in Jer. 26:9?) What made it possible for Jeremiah to stand so fearless of their anger and threats? How did God work through some of his prophets to save Jeremiah for future work? One of the chief benefits that can come to us from our study of the history of God's chosen people is the realization that God's hand is in the ordinary happenings of life, either manifestly and directly as in miracles, visions, and acts of providence, or indirectly, as in "circumstances" and natural law and human influences.

What tiny ray of hope is attached to Jeremiah's dark picture? Jer. 27:22.

List for class, various points you have gained from your study of Jeremiah 26-27.

Scripture Readings: Jeremiah 1:1-10 and 26, 27.

The Children's Lesson: Let the story center around Jeremiah who was brave and fearless because he knew that God was on his side and that he, therefore, was right. The man who loves right and is deeply conscious that he is right can never be a weakling or a coward. His love of right and his consciousness of being right are internal forces which make him strong in the cause of right.

For Class

Discuss Jeremiah's preparation and calling and his life's work. Why could he be so brave and fearless in the face of danger?

Read or relate the substance of Jer. 26-27, then let various ones of the class relate what they have gained from their study of this portion of Jeremiah's work.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Isa. 49:15

IN OUR FATHER'S CARE

The ships glide in the harbor's mouth,
And the ships sail out to sea,
And the wind that sweeps from the sunny south
Is as sweet as sweet can be.
There's a world of toil and a world of pain,
There's a world of trouble and care;
But oh, in a world where our Father reigns
There is gladness everywhere.

The earth is fair in the breezy morn,
And the toilers sow and reap,
And the fulness comes to the tassled corn
Whether we wake or sleep;
And far on the hills by feet untrod
There are blossoms that scent the air;
For, oh, in this world of our Father, God,
There is beauty everywhere.

The babe lies soft on the mother's breast,
And the tide of joy flows in;
He giveth, he loveth, he knoweth best—
The Lord to whom we win.
And, oh, the soul is with trials tossed,
There is help in the lifted prayer;
For never the soul that loves is lost,
And our Father is everywhere.

The ships sail over the harbor bar,
And away, and away to sea;
The ships sail in with the evening star
To the port where no tempests be;
The harvest waves on the summer hills,
And the bands go forth to reap;
And all is right, as our Father wills,
Whether we wake or sleep.—Sel.

FOR MOTHER

On Sunday next, May 14., is what is known as "Mother's Day," when men and women pay a silent tribute to their mothers by wearing a carnation.

There is a couplet which runs:

For mothers living, blossoms bright
For mothers' memory, blossoms white.

For "mothers living" a red carnation, blood color, is said to be correct. The second line needs no explanation. This is a sweet sentiment, suppose we observe it. It's always in order to remember mother.

THERE ARE WOMEN AND WOMEN

The International Sunday School lesson for Sunday, Apr. 9, was "The Lord Preserves Joash." (2 Kings 11:1-17.) Mr. Wm. T. Ellis, the renowned writer of Bible stories, in commenting on the lesson had something to say regarding Athaliah, who was the grandmother of Joash, who in turn was the infant son of King Ahaziah. We will ask you to read the Bible lesson to get the particulars of the story.

Said Mr. Ellis: "Now that women have become so prominent in all things outside of the home, we may as well face all that is suggested by the story of Queen Ath-

aliah. She was not a true representative of womankind, but she stands for the ugly truth which it is a tragedy for young men to learn, that there are some women who do not live by the standards that Christianity has set for the sex. Here is no denying that the world is just now witnessing among young women a drift toward Athaliah standards of selfishness and power and peace and indulgence. It is a curious inversion of woman's highest "rights" but the hard, cold, calculating, scheming, place hunting type of woman is now with us.

"A few days ago I was chatting with a business man who is sojourning at Atlantic City, and he told me that as he sat in the sun on one of the seats of a public pavilion, where he could not avoid hearing the talk of other persons, mostly women, who seated themselves near him for a few minutes at a time. 'I tell you,' he declared, 'it was simply awful!' Literally all of those women and some of them were old enough to be grandmothers, were talking scandal and intrigue and how some women were carrying on with men; and how to get money and what to spend it for—there was never a word of simple human kindness, or religion or idealism.

"By contrast it made me think of my own mother and grandmother. My mother died when I was six, yet I have never forgotten her calling me to her bedside to make sure that I had memorized the one hundred and twenty-first Psalm, which was her bequest to me, and with my grandmother who reared me. I always associate the first Psalm and parts of the one hundred and nineteenth Psalm. Are these women on the board walk, and whom we see in our big cities, going to raise children on the Bible? I am not so much concerned for these foolish women themselves as for the next generation.

"My friend was deeply concerned because so many women were going the Athaliah way. In this mad race for beauty and pleasure and power, women are missing their goals as truly as Athaliah did. The women of today spend more money on foolish style than would feed all the orphans in the world, and their dress is such an extreme fashion that they seem to have staked all on the Scripture, "Man looketh on the outward appearance."

"Where is the famous discernment of womankind, in the case of this conspicuous minority? No 'beauty doctor' ever can match the mother radiance in a woman's face; or imitate that outward shining of an inner light that springs from love and sacrifice. The jewelers make no necklaces that can match a pair of baby arms around a mother's neck; nor can social or political positions provide the power and pride that come from the devotion and affection of sons and daughters."

THOUGHTS FOR EACH DAY

The Lord will give strength unto his people.—Psa. 29:11.

Who worketh, after his counsel of his own will.—Eph. 1:11.

God shall supply all your need.—Phil. 4:19.

I shall not fear what flesh can do unto me.—Psa. 56:4.

Love of money is the root of all evil.—1 Tim. 6:10.

Study to show thyself approved unto God.—2 Tim. 2:15.

Humble yourselves in the sight of the

Lord.—James 4:10.

A TRIBUTE

Save all you can of the white-heartedness your mother gave you and add something to it if possible.

Do your best to give out a little of it to others every day. Silently, simply and sincerely, here and there, that you may live in gardens of your own planting where the birds will sing in your hearts all day.

MOTHER

The mother in her office holds the key of the soul, and it is she who stamps the coin of character, and makes the being, who would be a savage, but for her gentle care, a Christian man.

LOVE YOUR MOTHER

Many a beautiful hillside in an attractive landscape gives birth to a running brook, which rushes out of its forest depths to babble joyously down to the sea, furnishing pleasure to both ear and eye, but loses its mission by being swallowed up in the thirsty sands of some plain. But where is the mother who fails in her love and where is the mother's love that ever fails to survive to the end—aye to the end of her time. She will endure hardship, suffering, yes, even death to shield, protect or benefit her child. And all she asks in return is love and affection, this you will give her I know.

Letters.

Dear Bro. Lindsay:

On Sunday, Apr. 16, we closed our work in Virginia. On Sunday night the crowd was so large that we accepted an invitation to use the Christian church house. They have recently built a large house, and on the closing night we were glad to find it well-filled to hear us. In our work in Virginia we have been well treated by members of other churches. In the Dry Run Church of God, when we closed our Virginia work, we have left some true friends that we shall love as long as we live.

On Saturday, Apr. 15, we held our sale, and although the stuff went cheap we realized enough to move to Indiana, where we must start over again. In Luke 14:33 we read, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." As I watched my stuff going cheap, going for money to pay moving expenses to Indiana, so I might continue in the Lord's work, I thought of the verse just quoted and prayed to God to still keep me in his vineyard. On Wednesday, Apr. 19, Sr. Anderson left to visit her people in S. C. At the last Paran decided to go with us so he the other children and myself went down to Winchester, Va. Wednesday morning and took dinner with Mellie. As Mellie's health was not good, although better than it was, we left Vadi with her. When we left her she could not tell us good bye. It was a sad time to us.

The next day we reached Tippecanoe City, Ohio, and met Bros. H. D. Pearson, E. C. Pearson and Geo. Antonides, who took us home with them. On Friday evening we met at Brush Creek and preached to many of our old friends. We preached Friday evening, Saturday evening, Sunday and Sunday evening to our old friends at Brush

Creek. We love the people at Brush Creek. On Sunday night, after service, we went to Dayton and spent the night with Bro. and Sr. C. V. Doll.

Monday morning we left Dayton on an early train for an appointment at Brumfield, Ky. We held three services here to a large audience who gave us good attention. We love to meet with the Brumfield brethren.

Wednesday evening after service we left for N. C. for our regular fifth Sunday meetings. We had so much rain that but few could get out until Sunday, then we had a large crowd for Sunday and Sunday night. Bro. A. N. Durham preached for us on Sunday at 2 P. M. On our next visit, the fifth Sunday in July, arrangements are to be made to hold service in the Court House in Hendersonville, as a number of people in the town have expressed a desire to hear the doctrine.

Sister Anderson met us at Hendersonville and on Monday evening we left for Ohio where we had left the children. Tuesday night we spent with Bro. and Sr. A. J. Hoke. Wednesday night we preached for Brush Creek. On Thursday evening Bro. E. C. Pearson took us to the station and we left for Indiana. When we reached Hillisburg we were met by Bros. Wm. Huffer and J. J. Snodgrass.

My address is Michigantown, Ind., Rt. 1. We have not been getting our mail for some time so if we have failed to answer your letter that is the reason.

J. H. Anderson.

Dear Bro. Lindsay:

May I have just a little space in our good paper that I may speak a few words of encouragement to isolated ones like myself. I know by experience what it is to settle down in a community where truth has never been taught by any one.

This being my reason for coming here I soon got busy, and because I did not teach heaven and hell going at death, or any other time, for our rewards, I was at first called an infidel. I did not become discouraged at that, for the labor is mine to do, but the increase, if any, is my Lord's. All the promise I have in view is yet in the future when Jesus comes to reward even all. If we would do something for the cause we must leave self in the background and do all the Poet has said:

Take the name of Jesus with you, and our labor will be then like bread cast upon the water.

I hear no more about infidelity except in defense. Let the Lord be praised is all I have to say, in that, dear brethren, the interest is so good. I want you all to remember us in your prayers.

We will organize a Bible class in our home in a short time, that is, as soon as we can get seats for all. We want to get fifty folding chairs so that we can store them away in the basement when not in use. Does any one want to send us one, or a half dozen, so we can get busy. Don't send money, just the chairs, to Canton, N. C.

I have a good job and I make my own support. My work is such that I can tell the good news to many, even at the time of working hours. Then at the noon hour I have a good chance to reason. Two have requested baptism. This will be attended to at an early date.

Now, dear brethren, one and all, O how thankful I would be if I only could have

the opportunity of meeting a goodly number of the faith, as some of you do, and again hear Bro. Lindsay explain the good news of the coming kingdom, and hear other brethren that I have never heard. As this is not possible now I am willing to say that I am content with my lot, and by the grace of my Lord I will try to make the best report I can for that day when we shall all meet to never part, and to bid a long farewell to the ills of this mortal life. Wandering, and being separated from the few of like precious faith, I do long for companionship. Then all the faithful will be gathered, not from one land only, but from all lands; not from one age only, but from all ages. Like David we cannot be satisfied till we awake in his likeness. Yet in this mortal life we "groan, being burdened: not for that we would be unclothed, but clothed upon." Our appetites should be growing sharp for the marriage supper. I want to see that glorious company that will have victory over death and the grave. I want to see the lame walk, I want to see the blind gazing at the beautiful city, I want to see the deaf listening to that heavenly music, I want to see the dumb joining with loud voice in praise to our King, and many other things we could mention that we see through a glass darkly.

And now to all the isolated ones, may we all be found faithful when our Lord does come for his own.

C. T. Stevenson.

HAPPENINGS

Well that San Diego trip was some fine affair, I can tell you. First an all night with Bro. and Sr. Enos Elton; then the early morning hustle to prepare for the lunch, which was so necessary for we had about 150 miles to make that day if we took in Old Mexico, which we did. At last we were ready to start, Bro. and Sr. Railsback, Bro. and Sr. Elton and the writer to guard the luncheon, I suppose. It is 7:15 and such a fine morning and scenery that cannot be duplicated this side of Palestine, so our writers tell us. And then the wonderful ocean view which we never lost sight of for over 70 miles, as we wound in and out of the canyons, up and down the steep hills. (I would say mountains) until at last we have come suddenly to Torrey Pines and its peculiar surroundings. These Pines are found no place this side of Palestine, nothing handsome about them in shape or gracefulness. They are just peculiar. Our exclamations came as we looked on every side, down the deep canyons walled in by rocky cliffs of strange shapes and colors, as though the rains of ages had washed them into fantastic shapes, or some sculptor's hand had tried to form ancient hieroglyphics from its limestone surface. An all day would have been a pleasure here, but as we began the descent there was nothing lacking in the opening wonders of other rocks, trees and flowers, and again the ocean with its mighty waves. I never understood the meaning of the words, "The waves that break upon the shore," until I watched their swift on coming, when it seemed they must splash their salty water upon us, but just before the expected splash they quickly calmed, reached the shore and quietly met the next white-capped wonder. We saw no whales, sharks nor shells, but speeding on we soon reached La Jolla ((La-hoy-ia) where these same

waves had washed huge openings in the large rocks resting in the ocean, so large that boats are used, giving any one a ride for two bits (25c). We did not indulge in a ride, for hunger lured us back to the car where we ate and we ate till we ate the eggs all up, then on to San Diego and Old Mexico. We paid our 20 apiece to cross the line and realized immediately that we were away from home. Tie-Juana (Te-a-wan-na) has few attractions. The dark skinned natives, some wrapped in an Indian blanket with their sombreras (wide brimmed hats) down over their eyes, sat on the curb, or walked lazily down the streets. Here is the famous Monte-Carlo gambling den where judging from the number of cars standing outside, many Americans were losing their money. We contented ourselves by looking at the building and thinking thoughts, bought a few post cards, wrote to our friends, and mailed them in Old Mexico, then hurried across the line for Sr. Elton said she felt safe in the United States, but not there. After being inspected to see if we were carrying away any Mexican valuables without paying duty, we hurried back to San Diego, then on five miles farther to find a Mr. and Mrs. Osborn, friends of the Eltons, who gave us all a hearty welcome, a good bed and plenty to eat, both evening and morning. We will never forget this Christian home.

The next morning we started out in a drizzling rain, but the sun soon came out and we visited the Mission Cliff Gardens, overlooking a marvelous landscape of beauty in the valley below us. The Painted Desert, or Indian Village, was another unique experience—adobe buildings of all sizes, shops and peculiar architecture, where were the council chambers of the tribal chiefs. Last we visited Balboa Park, where the exposition of 1915-16 was held. Here they have the largest open air pipe organ in the world. But that which was of the most interest to me in San Diego was the beautiful harbor where, in majestic line, stood twenty-four battleships ready for immediate action. It was neither Sunday nor a holiday so we could not visit them, but they were so near us that we could see the sailors give their different flag signals, which was wonderful.

And now for the home run. After resting another night at Bro. Elton's we reached home the next morning, having traveled about 365 miles.

The next event was my visit to Pouasa, at Sr. McLeod's, hoping to stay a week and visit several but because there was nothing else on hand I was taken with lumbago and had to return Wednesday—hobbling in with a cane. What would I have done without Mildred, who met me at the depot and carried my grip. This attack lasted about a week but did not keep me from meeting Sr. Jennie Cox at the depot, with Bro. Orchard and Sr. Railsback, who, on the following Sunday, changed her name to Orchard. She came to Los Angeles to make a permanent home and chose a stately Orchard to give her care and protection. She chose well, as he is full grown, 72 years old, with a pleasant face, a kind heart and a good home, and we ask for them many years of Christian fellowship and happiness.

Mary A. Woodward.

NOTHING is so valuable in experience as the consciousness of one's errors.—Sel.

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SEVENTY WEEKS ARE DETERMINED
(Dan. 9:24)
No. 2
By T. A. Drinkard

FIRST, To finish the Transgression.
What transgression is referred to
in this statement? Is it the transgression
of the world or of Israel? No doubt all will
agree it was of Israel as the account shows.
Notice the following statement: "He was
taken from prison and from judgment: and
who shall declare his generation, for he was
cut off out of the land of the living: for
the transgression of my people was he
stricken, and made intercession for
the transgressors." (Isa. 53:8-12).

Isaiah plainly shows that the trans-
gression to be of Israel. Israel had broken the
law of God, and John shows that "sin is
the transgression of the law." (1 John 3:4.)
In making this statement John shows the
cause of the transgression. It is sin all the
way. As this prophecy was given to Israel,
let us allow the correct application to fol-
low.

The transgression which Christ finished
was Israel's transgression against the law.
The law with its typical sacrifice was nail-
ed to the cross. (Col. 2:14; Eph. 2:15.)

No other transgression could have been
referred to. If to Israel the language is
given, then Israel committed the trans-
gression. And as Paul shows the "law of
commandments" were "contained in ordi-
nances" (Eph. 2:15), and that those ordi-
nances were nailed to the cross. (Col. 2:14.)
Therefore the transgression which Christ
finished was the one against the law, and
not one that will prevail in the end of this
age during the reign of some special anti-
christian monarch.

The law ended by statute of limitation at
the cross in view of the fact Paul shows
that "it was added because of transgres-
sion, till the seed should come." (Gal. 3:19.)
It being "the law of commandments con-
tained in ordinances" (Eph. 2:15), and al-
so "the handwriting of ordinances," Christ
caused them to become inoperative by
nailing it to his cross. (Col. 2:14.) Hence
Christ put an end to the transgression.
The transgression ceased because the law
that governed them, and which they trans-
gressed, ceased.

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, May 23, 1922

Number 34.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

KEEPING ROBBIE STILL

LITTLE Robbie was sent into the count to try to his aunt once, when his dear mamma was ill. Everybody was careful to see his clothes, his stout boots, and his warm stockings, put into the big bag his papa was to take for him. But no one thought of Dick, his headless rocking horse, of his drummer boy, or his fife and trumpet; and they were far more to Robbie than all his clothes were.

This aunt's house was very neat; you could not find a speck of dirt in it, nor a bit of paper nor a chicken's feather on the lawn. No flowers were allowed there, except those which Aunt Phoebe put up, stiff and straight in her parlor vases. The dear little boy hunted around for a big stick to ride in place of Dick, and, having found one, galloped joyfully into the room.

"O, Rob!" she cried out, "carry that old stick into the shed, and do keep still."

"That isn't an old stick," said Rob in surprise. "That's a hoss, auntie."

"I don't wonder you mother's sick," said auntie, "if you are so noisy all the time at home. You must keep still here, or you'll make me crazy."

So the good child put away "Dick," and got the big dinner bell, and went upstairs and down, and out on the piazza, which he called the deck, calling on the passengers to pay their fares.

"Now, Rob, you will craze me!" said his aunt. "Give me the bell, and sit on the lowest step of the piazza, and keep still."

So Rob folded his dear little hands on his lap. He fixed his eyes on the stepping stone before the door and drew a long sigh. After a little he said, "O, auntie dear, I do pity stones so!"

"Pity stones? What for, Robbie?"

"Cause they have to keep so still all their lives. I'm so glad I ain't a stone!"

"There's no danger of your turning into a stone, Rob, you don't keep still long enough."

"Oh, dear! how stones must ache, keepin' still always! I ache now just in this little speck of time. I'm glad I ain't a fence, nor a tree, nor a rag-baby that can't move till somebody pulls you. O auntie, my head aches, and my hands and feet are cold, and my eyes are crooked, keepin' still such a long time!"

"Your mouth is all right, little boy," said the lady. "That hasn't kept still at

Care for the Little Ones

GATHER them close to your loving heart,
Cradle them on your breast;
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

Fret not that the little ones' hearts are gay,
That their restless feet will run;
There may come a time in the by and by
When you'll sit in your lonely room and sigh
For a sound of childish fun.

When you'll long for a repetition sweet,
That sounded through each room,
Of "Mother!" "Mother!" the dear love-calls
That will echo long in the silent halls,
And add to their stately gloom.

There may come a time when you'll long to hear
The eager, boyish tread,
The tuneless whistle, the clear, shrill shout,
The busy, bustly in and out,
And pattering overhead.

When the boys and girls are all grown up
And scattered far and wide,
Or gone to the undiscovered shore
Where youth and age come nevermore,
You will miss them from your side.

Then gather them close to your loving heart,
Cradle them on your breast,
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

all."

Then grandma came in, and asked what was the matter, and Rob said, "I'm all hard, I've been sitting still such an awful long time."

"One minute," said Aunt Phoebe.

"O auntie, it's an hour, and I'm all asleep but my head! Can't I get up?—say?"

"Yes," said grandma. "You may come up in my room, and make a train of cars with the chairs."

"Won't you be crazy, grandma?"

"No, my dear, noise does not trouble me much. But it is a good plan for little boys to learn to be still, so that they will not trouble those who are not well. Tomorrow morning I wish you would fold your hands and sit still one minute, and again in the afternoon. We will call that your 'lesson in silence.' By and by you can sit still two, three and five minutes, to please those who do not like a noise."

"Yes, grandma dear, I will; but I hope mamma will soon be well. I'm so tired of keeping still," said the dear little boy.

—L. M. Alcott.

BIBLE CIRCULATION INCREASING

THE biggest year of Bible circulation since the high levels of the war period, is reported by the American Bible Society in their Annual Report just issued. The total number of volumes circulated

during the year was 4,855,464, which is more than a million in excess of the distribution of the preceding year. The largest increase is shown in China, where 2,362,730 were circulated. From Japan, the Near East, and all of Latin America, there has come an increased demand so great that the Society has been unable to meet it.

During the year, the Society has been busy with many important translation programs. The revised Spanish New Testament has been completed and will be ready for distribution during the coming year. Translation work has gone forward also in Luragoli for missions in British East Africa; in Quechua for the Bolivian Indians; in Zulu for the black people of South Africa; in K'pelle for use in Liberia. In China large parts of the Scriptures have been issued in the new Phonetic Script, which is a simplified written form endorsed and promoted by the government.

During the year the Society has arranged for the reorganization of its manufacturing program and hopes thereby to largely increase its output. It will make use of the largest and best organized printing concerns in America for the rapid production of its books in many languages for use in all parts of the world. It will continue to use its own plates and exercise painstaking supervision of versions in accordance with its policy of over one hundred years.

—Issued by American Bible Society

TRIBUTE TO MOTHER

SHE is my mother, said the young man, but I call her my baby. She is eighty years old. Old people are very much like babies, and we ought to love them, for of such is the kingdom of heaven. I have an idea life evens up things. When I was young and helpless she took care of me; now I take care of her. I am paying my debt. She never left me alone when I was an infant. Now I do not leave her alone. She was patient with me then; now I am patient with her. She fed me; now I feed her. I clothe and keep her. She sacrificed her young life for me; I am glad of every chance I have to sacrifice for her. She loved me when I was ignorant, awkward, needing constant care, and all because I was hers, born of her body and part of her soul. Now every feebleness and trait of childhood in her endears her to me, for no other reason except that she is my mother. By so much as she is a tax on my time, attention and money, I love her. She shall not triumph over me in the day of judgment, for my tenderness shall equal hers. She watched with me until I grew up; I shall watch with her until she steps into Eden.—Exchange.

The foregoing is so beautiful in thought that we here give it space, hoping that the sentiment may reach many a heart and do its good work there.—Editor.

WE are making today the memory of tomorrow.—Sel.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Matt. 19:21

LIFE

Life is a gift to be used every day,
Not to be smothered and hidden away;
It isn't a thing to be stored in the chest
Where you gather your keepsakes and treasure
your best;
It isn't a joy to be sipped now and then
And promptly put back in a dark place again.

Life is a gift that the humblest may boast of,
And one that the humblest may well make the
most of.

Get out and live it each hour of the day,
Wear it and use it as much as you may;
Don't keep it in niches and corners and grooves,
You'll find that in service its beauty improves.

EDUCATION

Money is not the only thing worth saving. Education is merely putting knowledge thriftily away where you can use it later.

There is good and bad (counterfeit) money. The difference between good and bad education is the selection of the kind of knowledge to put in your mental bank.

Some men buy worthless stocks and bonds with their savings, and some accumulate useless knowledge. The first sort go bankrupt financially, the second sort end their lives in mental bankruptcy.

To most men from time to time come ideas of value. Often they come at a time when we are not equipped intellectually to develop them. An undeveloped idea is as useless as an undeveloped mine. The mine needs capital for its development. The idea needs intellectual force.

Don't reject or forget ideas of that kind merely because you feel that at the time you are unable to get anything out of them. Put them away in your memory if you think it is a trustworthy depository. Better still, put it in a note book that can be got at when wanted. There may come a time when an idea thus banked will be worth far more than a thousand dollars banked at the same time.

As Christians our education should be along Christ-like lines. This does not mean we should study no other book than the Bible. The Bible is the greatest, the grandest, the finest, the best book ever published, and we never will know too much of its teachings. But to get close to God we must study all good books, we also must make a close study of nature. The more we know of the world's doings, the more will we know of God and the greater love will we have for him as well as a firmer faith in his plans and purposes.

In planting a garden we aim to plant good seed. I am sure we knowingly never would cultivate a weed. Then why do we fill our brain cells with useless trash and nonsense when we have good sound reading matter all about us. Oft times in reading history we simply see the fulfillment of the promises of God. Of course did we not first read and study the Bible we never would know this.

Whatever we desire to do well we study along necessary lines and become educated to that end. Do we desire to be Christian? Then we must be educated in the plan of God, knowing his will. We must not only study the life and character of Jesus Christ, but we must be willing to follow in his ways. Education is not merely knowing a thing, but it also is the application of that knowledge. We may know how to behave when at table, but unless we do behave we are not educated in table manners. The Bible is God's principal text book. In fact, it is our one source of knowing God's will. We might know the Bible from end to end so we could repeat it backwards, but unless we obey its teachings we are not educated in the word of God.

Paul in writing to Timothy says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And Christ, as recorded in John, says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And in another place (Mark 3:35) Jesus answering those who informed him that his mother was near had this to say, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." By these passages we are informed that if we are to be Christian we must "study the scriptures"—at the present time the entire Bible. We must "rightly divide" truth and also "do the will of God."

No book ever published contains the knowledge that is in the Bible. No other book is written in such an interesting manner. Then add to this the fact that the knowledge we gain from the study of the Bible is the foundation of our faith through which we become "children of God" and shall gain eternal life, and then ask yourselves the question, Will it pay to educate ourselves along Christian lines?

All good ideas have a value. Work them out to their utmost. Improve upon them, finish them. But there is no idea one-half as great as love for God and faith in his Christ. All good education is valuable, but the most valuable is a Christian education for it has "promise of the life that now is, and of that which is to come." We must live, and in living there are many ways in which we can benefit our fellows. Let us educate ourselves in all things pertaining to our daily toil so we can live the better and at the same time be of greater service to our neighbor. But in so doing never let us neglect our God. Love him, worship him, making known his love, growing in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever. Amen.

A THOUGHT FOR EACH DAY

O that men would praise the Lord for his goodness.—Psa. 107:8.

The Lord will be the hope of his people.—Joel 3:16.

I shall be satisfied with thy likeness.—Psa. 17:15.

Humble yourselves, . . . that he may exalt you.—1 Peter 5:6.

Let love be without dissimulation.—Rom. 12:9.

He that overcometh shall inherit all things.—Rev. 21:7.

The Lord thy God, him only shalt thou serve.—Luke 4:8.

PROFITABLE SERVICE

After Admiral Philip had died they took from his pocket a well used Bible in which was found the following:

"Put any burden upon me, only sustain me. Send me anywhere, only go with me. Sever any tie, but this tie which binds me to thy service and thy heart."

A SEVEN SENTENCE SERMON

It is only the true hearted who can be true friends; the mean and cowardly never can know what true friendship means.

Those who bring sunshine into the lives of others cannot keep it from themselves.

Blest be the tongue that speaks no ill

Whose words are always true,

That keeps the law of kindness still

Whatever others do.

No man ever sank under the burden of today: it is when tomorrow's burden is added to today's that the weight is more than a man can bear.

Tis easy to be human, mean and hard:

Easy to bluster, burn, smite, execrate,

But hard to keep the testy passion home,

Sheathe the hot sword and wait the will of God.

As the mountains are round about Jerusalem, so the Lord is round about his people henceforth even for ever.

Any number of people will believe that the Ruler of the universe has something to do with an earthquake or a volcano; it is hard for us to believe that God controls the bloom of a peach tree, or the recovery from sickness of a little child.

DO GOOD—BE GOOD

Whether your life has been long or short look back upon it and think if you can remember any person, man, woman or child whose life did not contain some good, also beauty.

It is not the business of our life to carry a microscope and use it to discover scars and deformities. What we diligently search for we generally find.

Train your eye to be a telescope for beauty, purity and uplift.

O, let my eye be given,

My years for Christ be spent;

World fetters all be riven,

And joy with suffering blent:

Thou gave'st thyself for me,

I give myself to thee.

Letters.

S. S. "Lurline."

Dear Bro. Lindsay:

I duly received your note and thinking it may interest some of the readers of "The Restitution Herald," I will send you a little account of the trip my sister and I are taking to this faraway possession of Uncle Sam's—Hawaiian Islands.

We left Seattle April 8th on the "Lurline" and by one o'clock were passing up Puget Sound, that great arm of the Pacific Ocean which has a coast line of over three thousand miles, with the Olympic Mountains on our left hand. These were a glorious sight in their snowy robes with the sunshine on them, and many exclamations were heard as we sailed along. These vanished with the setting sun and by the time we had rounded Cape Flattery, we had taken a farewell of land for a week and more as we were on the largest body of water on the globe—the Pacific Ocean, with its marvelous indigo blue coloring.

Life on shipboard is apt to make one very

lazy, especially when the boat begins to pitch or roll, as was the case with the "Lur-line," a strong wind stirring up more waves than most of the passengers cared for, and after the first day the stewardess had a pretty busy time ministering to the needs of those who decided there was no place like bed. I partially dressed on Monday morning, but concluded "the game was not worth the candle," and had my next three meals in my berth, but had none of the terrible feelings I had read of when the victim at first is afraid he will die and afterwards hopes he may. Tuesday noon saw me up, and after that I "punished" the bill of fare whenever it was offered to me. One cannot help but think of Columbus and other early navigators, who dared these great waters in such tiny vessels, and wonder what they ate and how they slept, when our boat of 13,000 tons could manage to make people so unhappy. The service was everything to be desired; the food, both in quality and abundance, such as one would have in the best hotels, and the officers a very pleasant and capable body of men.

By Wednesday, every body was up, and as there were only twenty-four passengers we resembled a large family more than so many individuals, and all were very congenial. Among them was a Miss Wiggins from Atlanta, Indiana, who was going to be a teacher in a missionary school in Honolulu, but the rest were all from the State of Washington, with the exception of two or three who had been living in Hawaii, but had just been home on a visit. We were very comfortable stretched out in our steamer chairs, and fancy work, reading, writing and especially talking took up most of the time between "eats." It was a temptation though just to lie back and look and look at the great ocean with its tossing waves and their crest of foam while memory traveled in many directions. The oceans are the one thing which apparently are as unchanged now as when the power of God "divided the waters which were under the firmament from the waters which were above the firmament" as recorded in the first chapter of Genesis, and David's description of the sea as found in the 107th Psalm is just as applicable today as it was nearly three thousand years ago. We only passed one ship from the time we left Cape Flattery until we neared the various Islands, which was on the evening of Easter Sunday, too late for us to see some of the beauties of the approach to Oahn on which is situated Honolulu, the capital of the eight islands which form the Territory of Hawaii.

Although this is dated on board steamship, it is now being finished on land, we having been here several days, but find so many places of interest to be visited, letter writing has been placed rather in the background. There is no daily mail, as one can imagine, and a letter may be written on Monday and get to the States no sooner than if written the following Saturday, so one is apt to put it off until the thought, "Tomorrow will be sailing day" makes us hurry up.

We began our sight seeing the first thing Monday morning and since then have become fairly well acquainted with some of the principal streets in this busy city of some 80,000 people. Honolulu is known as the "melting pot," and one sees many varieties of dark skinned people while walking around, although the yellow race is most

conspicuous. The Japanese come first and there are thousands of them—men, women and children—the women in their native dress, all immaculately clean and never a hair of their heads that is not in place. Many of them have sweet but sad faces as if life had much more sorrow than joy in it, but the kiddies are jolly babies, always laughing and playing, except the tiny ones carried on the backs of the mothers where an article of dress makes a pillow for the little body. There are many Chinese also, men and women both wearing coats and trousers, while they manage the loose straw or wooden sandal with one strap over the big toe with a dexterity which calls forth our admiration. There are streets and streets where one sees nothing but oriental shops, but all clean and tidy. The native Hawaiians are slightly dark skinned, but very good figures and among the educated classes, fine looking, both men and women. Those we have met in the city all speak the best of English and are extremely polite and willing to help in every way. We asked where the post office was from a young school girl, and as I am afraid most girls in the United States would have done, merely pointed out the direction, she took the trouble to walk down with us three blocks to the building and then retraced her steps. Such long braids of heavy black hair the girls all have.

The climate is delightful, resembling June in the homeland, and the abundance of flowers something to make one open the eyes—hibiscus of many varieties, amaryllis, oleanders, bongavilea, etc., etc. Huge trees are also covered with brilliant blossoms of many kinds, the royal ponciana of brightest scarlet being magnificent although white, purple, pink and yellow blossoms are seen in profusion. There are hundreds of miles of well paved streets and we had a wonderful automobile ride on Wednesday around the island, of 85 miles, seeing pineapples, bananas, rice, sugar cane, alligator pears, mangoes, gnavas, cocoanuts, all growing besides some grand scenery, while beyond and away was the ocean of many shades of color! And such fish as we saw in the Aquarium. The enclosed is a poor imitation of the original. We have also enjoyed an out of door bath in the Pacific and wished the soft, warm water might have been transported to Seattle. This "copy" I am sure will be enough for three insertions and sooner or later I will try to send more.

Sincerely,

Lottie E. Young.

THE ROYAL PRIESTHOOD

By Emma C. Railsback

GOD promised Israel that if they would obey his voice and keep his covenant, that they should be unto him a kingdom of priests, an holy nation. In Heb. 11 the Apostle Paul gives a list of many who had faith in God's promises and died in the faith of being a part in that royal priesthood in God's own good time. But the besetting sin of Israel as a nation was lack of faith in God's promises. They did not see the Christ foreshadowed in the sacrifices, which they offered daily and yearly. They did not comprehend the meaning of the firstborn company who were saved by the blood of the passover lamb that they might minister unto Aaron the high priest in the service of the tabernacle, which was

a type of the firstborn company, which are still being taken out by the blood of our passover lamb.

Neither did Israel as a nation understand God's plan when the Christ came and they judged themselves unworthy, and then God turned to the Gentiles that they might become a part of the royal priesthood. The fact that God would turn to the Gentiles was foreshadowed in types and shown more clearly by Isaiah through the Spirit, saying, "I will also give thee for a light to the Gentiles." And "Also the sons of the strangers (Gentiles) that join themselves to the Lord to serve him, . . . even them will I bring to my Holy Mountain," etc. But that fact was not then clearly revealed as it was after the nation had rejected the offer and Paul was made the apostle to the Gentiles.

Israel had been the recipients of God's blessings so long that they evidently thought that salvation was only for the Jews, that the Gentiles were as dogs in the sight of God and only to be destroyed. They had lost sight of the fact that they had been given the promise of becoming the priesthood if faithful and of what God's purpose was in thus consecrating a priesthood. And so the fact that the Gentiles should be fellow-heirs, and of the same body and partakers of his promise in Christ by the gospel was called a great mystery or secret and Paul clearly states that it was not made known in other ages as it was then being revealed to the apostles and prophets by the spirit.

We can readily understand the Apostle Peter's reluctance to go to the house of Cornelius to carry the message of salvation (the offer of the priesthood) to those uncircumcised Gentiles, and why he took six brethren of the circumcision with him. God's favors to Israel and their lack of faith had caused them to become self-righteous.

Paul shows that some of the branches were broken off because of unbelief, and the Gentiles were grafted in and these broken off branches were blinded until the fullness of the Gentiles be come in.

The church is the body or bride of Christ, and is to be joint-heirs with him if so be that they suffer with him—not only the church "this side the cross" but "the church in the wilderness" as well, who obtained a good report through faith and who shall be made perfect with us, said the Apostle Paul.

Yes, the gospel was preached to Abraham. We do not know of course how fully it was understood by him but we know that "he looked for a city (the new Jerusalem, the spiritual house, the royal priesthood, the bride or body of Christ) which hath foundations, whose builder and maker is God. Do you think he understood the gospel as well as you do? To say that Abraham and the ancient worthies will have no part in this class and that he had no idea of Christ being his seed and of the church and its joint-glory with Christ, looks very much to me like boasting, not only against the branches, but also against the trunk of the tree.

Let us be careful to rightly divide the scriptures. God is faithful to his promises and because Israel as a nation did not prove worthy of becoming his royal priesthood is no sign that he will not fulfill his promises to those who were faithful.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,
Oregon, Illinois.

Editorials and Church News.

A card from a young friend of ours, who is traveling in Europe, Asia and Africa, has sent us the following card:

Dear Friend: Just this line from Jerusalem to let you know we are having a most delightful trip, and are now spending several wonderful days here in the Holy City, Jerusalem.

Sincerely yours,
Eleanor Thomas.

We have just received notice that our young sister, Thelma Alexander, of Hammond, La., will soon graduate from the high school of that place. We congratulate her upon her success in this direction. We are glad to note that so large a number of our young people are carrying off such honors. We are proud of them all.

Through the kindness of Bro. and Sr. Dauntler we were conveyed home from Dixon, Ill., after service on Sunday evening, May 14, in their car. We appreciate such kindnesses to the full. A couple of punctures on the way gave us a splendid chance to see Bro. Dauntler's patience tried to the limit, and we found it all right.

The hard times that have struck the farmers in particular and all others in gen-

eral is telling somewhat on our list. Especially in the great southwest are our people up against a hard proposition. We are using the helping fund these days to good advantage.

We regret to record the death of Sister Swindler whose obituary is found in another place in this issue. Sr. S. was one of those people who called things by their real names. She hated hypocrisy. She was one whom we learned to respect deeply with our first acquaintance with her. She is now at rest.

Sr. Almeda Glotfelty, Illinois Conference Secretary, has informed the office that Bro. E. O. Stewart, of Morrilton, Ark., has agreed to be with us at our conference this year. Having heard Bro. Stewart at Houston, Texas, this winter we know there is a treat in store for those who attend our conference.

Our daughter, Mrs. C. V. Mattison, has been sick abed this week and we have been short her help in the shop, which is giving the others of us an extra load.

We are about to begin work on the Illinois Conference and Bible School Prospectus. Any of our former students wishing space for cuts may have it by paying for the cuts. Get busy at once.

We elsewhere give place to a clipping from a Cleveland, Ohio, paper, telling of the sad death of Bro. J. E. Hogarth.

Are you planning to attend the Illinois Bible School this year? All signs point to a large attendance. First come, first served.

REMITTANCES

Mrs. J. A. Swihart; Chas. O. Fletcher; Weldon McCoy; F. V. Blakely; B. F. Skeels; Z. A. Landers; Mrs. Mary Goekler; Rufus A. Curtis; Mrs. Herbert Rossiter; Mrs. Edith Rossiter; Mrs. Ed. Tomlin; Mrs. Ray Saylor; W. A. Reid; J. C. Nixon; E. W. Moses; J. B. Raish; H. S. Bell; Miss Mary McRae; Mrs. Rachel Whitcomb; Mrs. Verna Wassung.

Notices.

Texas Conference Notice

The Annual Conference of the Churches of God in Texas will be held with the brethren in Cryill County at Warren's Chapel, near Liveta, July 14-23, inclusive. This will be an important meeting for the church in Texas, and it is our desire to have as good a representation as possible.

Brothers Bradley, Stewart and Siple will be with us, and perhaps others, which assures us a good, strong preaching team. Brothers Stewart and Siple will take up Bible Class work, with classes for the younger members as well as the older ones. We trust our young people will take advantage of this.

The brethren at Liveta say they will care for all who come. There are good camping grounds for those who wish to camp.

Liveta is on the Cotton Belt R. R., west of Waco. Those coming via the Santa Fe, north or south, change at McGregor. From

the west take the Cotton Belt at Comanche. From the east, change at Waco. Notify Bro. H. F. Meyers, Liveta, Texas, and he will see that you are cared for.

Our members in Texas are scattered. Let's get together, get acquainted and plan to let the truths we hold dear be carried to others who are waiting for it. Anyone interested from other states are more than welcome to meet with us.

Yours in service,

E. W. Moses, Pres. Texas Conf.,
1119 Kansas St., Houston, Texas.

Notice of Annual June Meeting

The Annual June Meeting will be held as usual at Brush Creek, the third Sunday in June, instead of the second Sunday. (Please notice change of date.)

Everyone is cordially invited
Meetings begin June 16th and continue over Sunday.

Bro. Siple, Speaker.

Those coming from a distance please notify H. D. Pearson, Tippecanoe City, Ohio, Rt. 2, or Jno. Garard, 714 S. Broadway, Dayton, Ohio.

Indiana Bible School and Conference Dates
July 11-23

Reports.

NOTES

Services at the Moriah Church, near Casey, Ill., were well attended on our trip over the second Sunday of May. Bro. Lewis Weaver, who has been very sick this spring is better at this writing, and hopes to be able to occupy his pew at church again next month.

Clorine Weaver, 12 year old daughter of Bro. and Sr. Allen Weaver, of Casey, Ill., met with a very painful and serious accident a few weeks ago. She fell from a ladder, injuring herself internally in the region of the stomach. An operation became necessary, and she is doing well at this writing in St. Antony's Hospital, Effingham, Ill.

At this writing we are at the Salem church, near Martinsville and Marshall, Ill., and for the first time this spring we find the weather and roads both good. Our first trip here found the meetings completely rained out, and ended in a wrecked buggy and a mud bath for the occupants. On the second trip it rained, but we succeeded in having meetings two nights out of three, and now the third trip has charmed and all is lovely.

We plan to go from here to our Ohio work, and from there to Eldorado, Ill., for a two weeks' series of meetings beginning on Tuesday night, May 23.

F. E. Siple.

A Report

An Executive Board meeting of the Illinois Conference was held at the church in Adeline on Saturday evening, May 6.

All of the Board members were present, and all of the officers excepting vice-president.

The service was opened by prayer by Bro. Aslaksen. Reports followed, after which the work of arranging for our annual Bible School and Conference was taken up.

The National Berean and General Conferences will also meet with us this year, one session in close proximity to the other.

First on the docket is the Illinois Bible School, Aug. 6-15, next comes the National Berean Conference, Wed. A.M., Aug. 16, then the General Conference, Wed. P.M. and Thurs., Aug. 16-17, this to be followed by the Illinois State Conference, beginning Thursday evening, Aug. 17, and continuing over the following Sunday.

The Prospectus method of advertising will be used again this year.

The following committees were appointed:

Buildings and Grounds, F. H. Knodle; Entertainment, Mrs. J. E. Cross; Music, Mrs. Frank Rogers.

Some extra cots will be provided, but we are short of bedding and find it necessary to ask you, if convenient, to bring a pillow and covers for your own use.

The best of teachers will be provided for the school, and two classes formed, the adult and junior.

Come early and stay throughout the feast.

On Sunday, May 7, two excellent sermons were delivered by Bro. F. E. Siple. A picnic dinner was served on the grounds at noon, giving ample time for a highly appreciated visit.

Almeda Glotfelty, Sec'y.

Dear Bro. Lindsay:

I must tell you of the fine "shower" we had in Indiana. We had sold most of our stuff to meet moving expenses, expecting to buy back as we were able. Last Sunday we spoke for the Hillisburg church and they began a Sunday School. We spoke to Bro. Huffer about buying some chickens and he said, "Don't get in a hurry." Well, last night, May 9, about dark, an auto stopped at the gate and Bro. Orr came in and said he had stopped for the "shower." I did not see any sign of rain, however. Other cars came up until quite a number had stopped. We saw they were unloading some things and presently we heard the familiar cluck of our old friend, the mother hen. The Sisters met in the parlor and had a nice visit. We men sat on the porch and talked while the young people played on the lawn. Well, about 9:30 the "shower" passed by and the brethren left. Then we found that the table was loaded with food for the inner man, different articles of furniture were stacked around and the hen house held a family that promised eggs for the table. The one thing that touched us most was the spirit of love shown in the "shower." Such a spirit in the church will bring a blessing. (Matt. 25: 40).

Obituary.

Olive Burman-Swindler

Olive Burman was born in Seneca County, Ohio, June 13, 1852, and grew to womanhood in the neighborhood in which she was born. In 1871 she was united in marriage with Thos. R. Swindler, to which union eight children, six sons and two daughters, were born, seven of whom still survive, one son, B. A. Swindler, having died, May 21, 1904.

In 1889 she, with her husband and family removed from Ohio to Blackford Coun-

ty, Ind., where they resided until the death of her husband, which occurred during the fall of 1916. She continued to reside in the old homestead until the spring of 1917, when she broke up housekeeping: since which time she resided with her sons and daughters until the time of her death.

Some thirty years ago she, with her husband, was baptized into Christ, uniting with the Church of God at Roll, Ind., with which local congregation she remained to labor and worship during the remainder of her natural life.

She fell asleep in Christ, May 2, 1922, in the 70th year of her age.

She was a faithful wife; a devoted mother; a kind and generous neighbor—a faithful and true Christian woman.

During more than thirty years the writer has known this good woman and her happy family. So many times have we enjoyed the warm welcome and comforts of this cheerful home, where God's word was always in evidence, its beauties and our duties and responsibilities being the general topic of conversation. And as we now look back, the sweet memories of the past are tinged with sadness that can only be overcome by faith and hope of the coming consummation of the gospel which brought us together in a united, common faith.

Appropriate memorial services were held in the home of her son, J. C. Swindler, in Marion, Ind., after which she was laid to rest beside her companion in life to await the coming of our King and Redeemer.

L. E. Conner.

Driver is Held

Eugene Berber, 4903 Holyoke Ave., was to answer in Traffic Court Saturday to a charge of manslaughter. Police say Berber's auto struck John E. Hogarth, 77, of 3385 E. 118th St., inflicting injuries from which he died at St. Alexis Hospital.

Hogarth was crossing Kinsman Road near E. 93rd St., when struck.

The foregoing, found in a Cleveland, Ohio, paper, and forwarded to us by Sr. N. B. Robison of Salem, Ohio, is an account of the sad death of Bro. J. E. Hogarth.

Albert Frederick Horn

was born in Hamburg, Germany, on May 22, 1845, and died at the City Sanitarium of Crowley, Louisiana, on May 7, 1922, thus lacking only 15 days of reaching the age of 77 years.

While he was still a youth his parents immigrated into the United States, settling in what became known as Horn's Park in Council Bluffs, Iowa. In 1870, at the age of 25, young Albert was married to Miss Clara Sigismund, who survives him. After fully 20 years the family removed to St. Paul, Nebraska, where they became identified with the Church of God, being first taught by and then baptized by Bro. Almus Adams. The writer met them there as faithful attendants upon meetings in 1895. Both have remained firm in the faith.

Augusta and Tena being married, the rest of the family moved by team to Louisiana in 1897, settling on a farm near Iota, not far from Crowley, on which they have resided ever since. As is natural, the children all passed from home one after the other. For years close neighbors to them have been Bro. and Sr. Stanley and Bro. and Sr. Farley. Their golden wedding an-

niversary was celebrated there two years ago.

More than a year ago Bro. Horn fell from a conveyance against the stone curbing of the street and injured his knee. Although at times he suffered considerable pain at the sore spot, its serious character was not realized until New Year. Growing rapidly worse he was brought to the Crowley Sanitarium where, under most skilful treatment, most of the infection was removed and for some time it seemed that life and limb might be saved. But when new infections appeared again and again and it became evident that thus only life could be saved and intense suffering avoided, amputation was resorted to three weeks before the enemy claimed him. This proved successful, death resulting from long standing kidney troubles culminating in Bright's disease. Good Sr. Horn remained at his bedside practically continuously, night and day, only occasionally consenting to spend a night for a saving sleep at the homes of her son, Albert, or her daughter, Mrs. Bradley, when relatives took her place. Daughter Lulu came frequently, although her home is fifty odd miles away, and granddaughter Mabel's presence gave great pleasure to grandpa. At Caddo, in north-west Louisiana, live two of the children, Edward E., and Hannah, Mrs. F. M. Flash. The northern daughter is Mrs. Tena Smith, of 533 E. Broadway, Council Bluffs. A sister, Mrs. Johanna Dachtler, lives close by Tena.

Upon Bro. Horn's special request the writer spoke the funeral message, which was well received by the large company of the family's friends. The substance of the address follows.

J. G. Haupt.

The Great Hope and the Call for Overcoming

When in 1895 it was my privilege to speak upon a series of Bible themes during State Conference at St. Paul, Nebraska, and afterwards daily for a number of weeks in special meetings, Brother Horn expressed peculiar edification in a discourse upon the Revelator's visions of glory. It seems especially proper therefore that I should speak upon the same general topic today, when I want to say what would please him.

Unto each of the three great disciples of the early years of the church it was permitted to have a vision of the glories of the future state. John, the beloved disciple, in the Book of Revelation, tells in considerable detail of the things that are to come to pass in the latter days and what will lead up to them. In 9:7 he notes some of the particulars of the vision and in the last three chapters he gives the most glorious picture. The book is a series of prophecies second in interest and importance to none other in the Bible. I take the tenth verse of chapter one to signify according to the Greek that John was in spirit, in vision, in the day of the Lord, described also in 2 Peter 3:10, and in other language in many prophecies of both testaments.

In the last chapter mentioned above Peter points out the three ages of the earth's history. The first ended in the flood, in which the sins of the world were destroyed, but not permanently. It was only a water destruction. The heavens and earth that are now are to be fully cleansed, as by fire, at the close of the judgment day, the day of the perdition of ungodly men, the day of the second death. Then comes

Peter's glorious vision of the third heavens and earth, in the thirteenth verse, wherein righteousness shall dwell.

In his second letter to the Church of God at Corinth, Paul, in the first part of the twelfth chapter, deals with just such a vision and revelation as John and Peter had. It was so realistic after fourteen years that it seemed as though he had actually seen the glories, had been away in body, instead of having a vision of the future. The vision carried him away (not up) to paradise, the new paradise, incomparably finer than the former paradise in Adam's day, the glories of which were impossible of description.

On the way toward this age to come Paul and John are specific as to a special resurrection, the first. In 1 Cor. 15:23 we have Christ as the firstfruits; then they, and they only, that are his at his coming. On this point Paul is even plainer in 1 Thess. 4 and 5. We shall not all sleep, but we shall all be changed. The blessed ones that are living and the blessed dead shall be together immortalized. Matt. 24:31 gives the same lesson. Read to the end of the chapter. A vision of the same great day is given in Matt. 17:1-9. Here, transfigured, in immortal raiment, is Jesus, with Moses representing those who have died and Elijah representing those who have not died.

The blessed ones that become immortal in the first resurrection constitute the bride. They shall be workers with their Lord over the nations during the millennium. When this period has expired the rest of the dead shall be raised, but not immortal. They must pass through the judgment day, of whose length we are not informed. In it all the incorrigibly wicked will suffer everlasting punishment, everlasting shame and contempt, everlasting death. This is the close of Peter's heavens and earth that now are. After that the age to come in glory is earth's bright story.

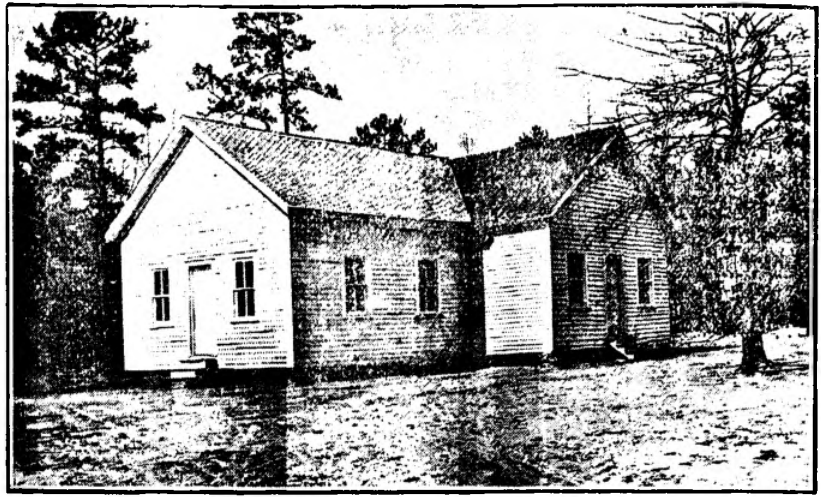
To all who have become truly penitent, who have in faith given themselves to the Lord, who have "put on Christ," John, in Revelation 2 and 3, gives most practical lessons. Under the heading of the seven churches of Asia Minor he speaks to us all. Some are naturally and exceptionally good, but all must strive to keep from sinning in one way or another.

In 2:7 Ephesus is promised that the overcomers will eat of the tree of life, which is in the midst of God's garden. In 2:11 Symrna is told that the overcomers will not be hurt by the second death. Pergamos, in 2:17, shall eat of the hidden manna, if he overcomes. To Thyatira on overcoming is promised the morning star. In 3:5 we have a white raiment for the overcomers of Sardis. In 3:12 the overcomer of Philadelphia has his new name in Jerusalem. Laodicea, in the last of the chapter, receives a beautiful lesson. The promise is: "To him that overcometh will I grant to sit with me in my throne, even as I also evercame, and am set down with my Father in his throne." Chapter 21:17 tells us that he that overcomes shall inherit all the glories depicted for the age to come.

Whatever of figurative language may be employed in any of these promises we may rest assured that the reality will be stronger than the figure.

J. G. Haupt.

EVERY duty which is bidden to wait returns with fresh duties at its back.—Sel.



A Church History

The above picture is a likeness of the Church of God of the Abrahamic Faith—known as Guthrie Grove. It is located about five miles southwest of Piedmont, S. C. The church has grown from a brush arbor to what you see in the picture. I will try to give a brief history of this church as given me by some of the older members. Of course this history is somewhat incomplete.

The church was organized by Elder E. M. Anderson in the year 1896, with about four or five baptized believers, others being added later by a confession of faith in the gospel, repentance of sin, and a water baptism by immersion.

About the first preaching that Elder E. M. Anderson did in S. C. was in a school house known as Waco. From here he went to White Plains school house to preach. The second time he went to this house he and his congregation were shut out and guards placed at the doors.

At this particular time our present pastor's father gave them lease to hold services on his property. The little band gathered in a body near the road, just across from the school house, and held their meeting, Bro. E. M. Anderson doing the preaching.

From this we follow them to the brush arbor, and from this time onward they make preparations to build a church house

of their own to meet in. By this time more members are added to the church and finally our first addition of the church building is erected, the building measuring at that time to about the center of the left angle of the present building.

During the early part of the church's history, Bros. E. M. Anderson, J. H. Anderson, B. Z. Chandler, Jesse Fowler and others walked from eight to fifteen miles to church twice a month for preaching.

Not many years after the first addition of the building, there had to be another addition made.

During this period of time Bro. E. M. Anderson fell asleep, July 9, 1908. The church sustained a heavy loss by his death, nevertheless she survived the blow.

The outside world said and thought that the church would die, but she found another leader, Bro. J. H. Anderson. Bro. J. H. Anderson served as pastor for several years, then left for Ohio to take up work there.

Bro. A. N. Durham was then elected pastor, and has faithfully served as pastor for several years, he being pastor of the church at the present time.

During the time that Bro. Durham has been pastor there has been another addition made to the building as you see in the picture, there being two hundred members at present.

The Sunday School.

By Alta King.

JEHOIAKIM'S DEFIANCE AT GOD'S WORD

Lesson 10: June 4, 1922
Lesson Text: Jeremiah 36
Jeremiah 36:20-26

Golden Text: The word of the Lord shall stand forever. Isa. 40:8.
Memory verses: Isa. 40:8-9.

For Study

Review: Where do we find the account of how Jeremiah was prepared and called for his life's work? What work did God allot to him? How were his ability and fitness to do the work and his loyalty to it tested in last week's lesson?

In this week's lesson he is still further tested and is not found wanting in manly courage, strength and endurance. About

four years have elapsed; Jehoiakim is still king. It is a little difficult to determine just what took place during these four years as the chapters in Jeremiah are not arranged in the chronological order of the events recorded. Some of the chapters intervening between Jer. 26 and Jer. 36 concern Zedekiah who ruled after Jehoiakim. However from Dan. 1:1-6 we know that God's prediction, made thro' Jeremiah during the first year of Jehoiakim's reign, had been partially fulfilled. Read again this prophecy as given in Jeremiah 27:1-10. Note also that it says that the nation that would willingly place its neck in the "yoke of iron" to serve the king of Babylon should be left in its own land and the people should till their own soil, the king of course, being subject to the king of Babylon. On the other hand, the nation that would not yield unresistingly to the king of Babylon would be punished with sword, famine and pestilence. It is this "unresist-

ing yielding" that Jehoiakim refuses to comply with in to-day's lesson. Some of his people had been carried away captive—but he would not go so far as to forget his national pride and strength as to place himself unwillingly under the iron yoke of his enemy, even when God told him to.

Jer. 36:1-8. What work was Jeremiah given to do during the fourth year of Jehoiakim's reign? What was his condition at this time? Compare verses 5 and 19. Was he in prison? The following extract will help us to realize the nature of this work and the strength and patience required to do it. We should not overlook the work of Baruch, Jeremiah's helper.

"The restriction of his active ministry was to bear rich fruit, like Paul's imprisonment. . . . The roll of the book could speak even if he were put to death. Perhaps the closest modern parallel is that of the speaker who is howled down at a public meeting and hands his manuscript to the reporters."—Prof. W. H. Bennett.

The scribe took down Jeremiah's prophecies from dictation. The prophet may have had written memoranda before him, but he probably relied entirely upon his memory to reproduce his former addresses. Before the invention of printing, and even now where constant use of printed books and papers and written note books has not stunted this power, the human memory has prodigious range and wonderful accuracy. Entire Illiads were held in the minds of strolling minstrels, and long collections of tales like "One thousand and One Arabian Nights," were repeated to delighted audiences without a scrap of notes."

Jeremiah had been preaching to the people for 23 years; it was a large body of teaching which was thus committed to writing. "The substance upon which Baruch wrote was parchment. Several skins were stitched together and attached to a roller of wood at one or both ends. The writing was arranged in rows parallel to the rollers so that, as the parchment was gradually unrolled from one end to the other, the successive columns could be read."—Cambridge Bible. "Baruch is one of the large number of faithful souls about whom the Bible tells us, who in subordinate places, have humbly and faithfully done their part and have made the great careers of their leaders possible. Thus Aaron and Hur supported Moses. Thus Paul was aided by Silas, Luke, Timothy, Titus and many others. Such men among the twelve disciples were James, the son of Alphaeus, Bartholomew, Thaddeus, and Simon the Caananæan. Only eternity can tell how much the world of action and progress owes to its quiet, steady Baruchs."—Peloubet's Notes.

What does verse 3 show is God's purpose back of judgments? Will the time ever come when God's judgments upon Israel will bring the desired effects?

Verses 9-19. Describe Baruch's progress in carrying out Jeremiah's instructions. What was the customary method of teaching in Jewish synagogues? Compare with present day methods of preaching. Did the princes show some fear of and respect for God's servants and the words he had given them?

Verses 20-27. What did the king manifest when he cut the roll and burned it? How may we manifest the same attitude toward God's instructions to us? Compare his attitude toward God's word with the attitude

of Josiah. 2 Kings 22:4, and even wicked King Ahab. 1 Kings 21:27.

Enemies of God's word: "Those that handle it lightly, and make jests upon its phrases and characters. Still others are those that pretend to honor it but never go near it. And others are those that really know much about the words of the Bible but do not obey its precepts in their lives. Sometimes these hypocrites prove to be the Bible's deadliest foes. Indeed if nominal Christians would only put into loving practice the Bible they profess to revere, then the Jehoiakims could do their worst with their penknives."

Verses 28-32. What did the king's action accomplish against the words of God? What did it accomplish against himself?

Scripture Readings: Jeremiah 27-36.

The Children's Lesson: The incidents in today's lesson demonstrate the same traits of character, necessary in any good workman, that were demonstrated in last Sunday's lesson. We have faithfulness, bravery, perseverance and fearlessness. Baruch demonstrates God's need and use of minor helpers. Repeat the story to emphasize the above and similar facts.

For Class

Connect this week's lesson with last week's. What was the condition of the kingdom of Judah at the time of this lesson? Of Jeremiah? Give a general idea of what is related in Jer. 27-35. Read or relate the story of today's lesson. What was the king refusing to do? Why? What did his action accomplish and what did it not accomplish?

Discuss present day enemies of God's words. Discuss the work of Jeremiah and what it showed concerning his character. Discuss Baruch's work and what it showed. Is it possible to be enemies of God's words unconsciously and unwittingly? Should we be always alert against such a possibility?

"When the Bible was first printed in England, the Romish bishops and priests played Jehoiakim's game. They bought up every copy they could find and made bonfires of them. The printers used the money to provide ten presses where there had been one and the Bibles in the land increased fifty-fold, until the priests found that the bonfire game did not pay. You may cut away God's word, or burn it, or trample it under your feet, but still you have to reckon with God, and the word remains and it gets fulfilled whether you like it or not."—J. G. Greenbough.

"The attempts that are made to destroy the Bible are as inefficient as paper was thrown at the moon. The Bible, like asbestos, seems to come out of the fire whiter."—Jos. Dunn Barrell.

"If infidelity is as successful in the next fifty years in its war against the Bible as it has been in the past fifty, the year 1950 will see the Bible in the possession of every man on the earth who has a hand to hold it."—T. DeWitt Talmage.

Such facts as the above are concrete, material proof that the Bible is a book which has been under God's special care and protection during the centuries that it has been finding its way among men. This, if nothing else, is ample warning against our readiness to make criticisms against it which can be based on nothing but man's reasoning. If there are errors in it, they are not so serious or adverse to the progress of truth that God has deemed it necessary to withdraw his protection from the

book. Let us humbly and fully accept what has been so gloriously and fully protected. We need not fear its effect on our lives.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

A Call for Help

Don't let just a few carry on this work, but let every one give, if only a small amount.

We have a brother who has been very ill and is having a hard time of it as far as finances are concerned, but if there is anyone worthy of assistance it is this brother.

The following is a portion of a letter received:

"I wish to tell you of the disaster of my aged parents. On Jan. 18 father was taken sick and remained so a long time. He was getting better when, on Apr. 22, while other members of the family were absent, their house caught on fire and burned to the ground. No help was near save my 14 year old daughter. Very little clothing and bed clothes were saved. They are left helpless as far as money is concerned."

This son is doing all he can to help them. They have a few acres of hill land and the cost of rebuilding will be very small by the neighbors donating some work. Now let us help with the financial part, and make it possible for this brother and sister, of many years in the faith, to again be in their own little home.

A brother just recovering from a second attack of the flu is left in a very bad condition, not able to work, needs medical aid, but hasn't the money to pay for it. Other members of his family also have had the flu, and they at times do not know what to do. Let us help them carry their burdens.

Another brother has been in the hospital three months, had three operations and is home now but in a serious condition, suffering intense pain. He is a poor man and needs financial help.

This brother is looking forward to the time when there will be no more operations, no pain of any kind, when all sickness, pain and death will be vanished away, when God shall wipe away all tears from their eyes, when this old, troublesome world will be cleansed and made pure.

When God shall set up his kingdom, this brother hopes to meet in the flesh those who have been kind to him and given him assistance in this time of sickness and trouble.

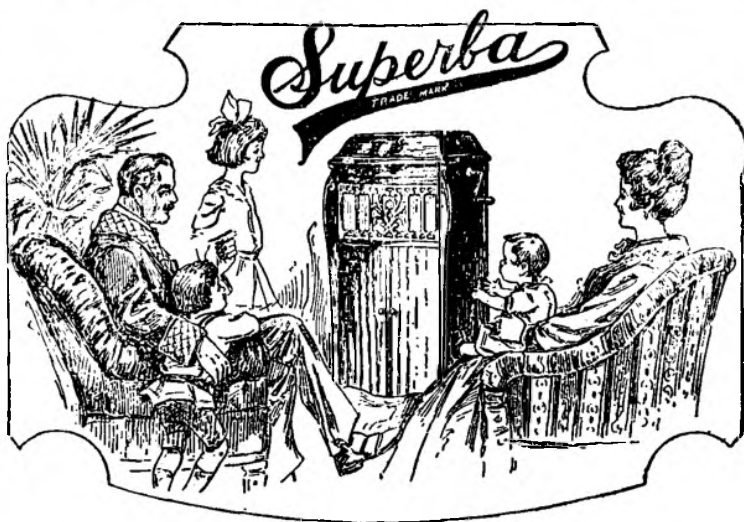
Please send donations for these families to Mrs. Orpha Sanford, 193 Spruce St., Aurora, Illinois, Chairman of The National Berean Relief Committee.

THE pleasantest things in the world are pleasant thoughts and the great art in life is to have as many of them as possible.

—Sel.

A CERTAIN cure for swelled head is to pause and think how many people there are in the world who have never heard of you.—Sel.

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- (Free for postage. Pay no one for them.) The Resurrection, S. J. Lindsay. Essential Truths, From an old Tract. Where Are the Dead? L. S. Bronson. Articles of Faith, Blush Church, Mo. The Coming of Christ, S. J. Lindsay. The Rich Man and Lazarus, F. E. Siple. Everlasting Punishment, Rufus A. Curtis. God's Promises, Anna E. Drew. Death Reigned from Adam to Moses, Bros. Connor and Robison. “Manifesto,” a post card, Anonymous. Conditional Immortality, Rufus A. Curtis. The Thief on the Cross, F. E. Siple. The Sleep of the Dead, Rufus A. Curtis. Resurrection, 32 pp., John L. Wilson. Miguel Servet, J. G. Haupt. Two Lives, S. J. Lindsay.

- Immortality, Laurence M. Howell. Answer to “Millions Now Living Will Never Die,” D. C. Robison. The Gospel, the Power of God, S. J. Lindsay. The Sabbath, S. J. Lindsay. Do not order more than a pound. The postage on a pound is 8c. Send all orders to S. J. Lindsay, Oregon, Illinois.

THE SUNDAY SCHOOL LEAFLET

The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois, and may be had as follows: 50 Leaflets for one year, \$5.00 25 Leaflets for one year, \$3.00 15 Leaflets for one year, \$2.00 Fractional parts of a year at the same rate.

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SEVENTY WEEKS ARE DETERMINED

(Dan. 9:24)

No. 3

By T. A. Drinkard

TO make an end of sins. It is just as reasonable to say that Christ made “an end of sins,” such as Israel had committed against the law of God, when he died upon the cross, as it is to say that he will make an end of sins of Israel at the beginning of the millennium, after he subdues the so-called antichrist, because we are informed that then will be sins committed even at the close of the thousand years’ reign of Christ upon the earth, when the devil is let loose to make his regular rounds. Seeing that “sin is the transgression of the law” (1 John 3:4), and seeing that “where no law is, there is no transgression,” therefore in “nailing to his cross” the “hand-writing of ordinances,” which were the “law of commandments” (Eph. 2:15; Col. 2:14), Christ made “an end of sins.”

The law economy of things had to end, and the cross is where they ended. Paul shows that the Israelites “received the law” by “the Levitical priesthood” order. And he further shows, “The priesthood being changed, there is made of necessity a change also of the law.” (Heb. 7:11, 12.)

It is said of Christ that his soul was made “an offering for sin.” (Isa. 53:10.)

And again: “He shall save his people from their sins.” (Matt. 1:21.)

To me it would seem most reasonable to say that inasmuch as Israel had the law (Rom. 9:4), and as she broke it, thereby sinning against God, therefore it was the sins against the law which Christ put an end to, by causing the law to cease. The priesthood has been changed, and hence Paul shows (Heb. 7:11, 12) that inasmuch as a change in the priesthood was necessary, consequently the law had to be changed. A change of law being necessary, I would ask, From what law did they change? If the priesthood and law were changed, therefore we are not under the one that was changed for the one we are now under. It will be apparent as we proceed that the events of this prophecy under consideration can't be taken from the prominent place where they belong and transplanted to the close of our age, and there reach fulfillment.

ONE'S laughs at one's own expense are rarely melodious.--Sel.

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, May 30, 1922

Number 35.

The Children's Page

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

THE TWO PREACHERS

WE know almost nothing about the things Jesus did and said when he was a boy. The Bible tells us about his going with his parents from the little village of Nazareth, his home town, down to Jerusalem to attend one of the feasts, when he was twelve years of age.

He had probably been to the boy's school in the synagogue, and had learned by heart many of the words of Moses and David and Isaiah. Probably at home he had to work pretty hard, and help his father, Joseph, who was a carpenter; and he did not often have a chance to talk to the Rabbis and other learned men, and to ask them questions. The story tells us that when he went to Jerusalem his one thought was to talk with the wise men in the temple. Most boys would have cared more to run about the city and see the fine sights, but he cared so much to improve the chance to learn something that he stayed behind in the temple. When, after three days, his mother returned and found him, she told him how anxious she and his father had been about him, fearing he was lost, but he said in surprise: "Did you not know that I must be in my Father's house?" Then he went back home and we know scarcely anything about him for the next eighteen years.

When Jesus was about thirty years old, he left Nazareth for a little while, and went down to the valley of the Jordan River to hear a wonderful preacher who was drawing great crowds out of the city to hear him.

This preacher was John, called "the Baptist," because he baptized those who believed his teaching. He was a strange, wild-looking man, probably somewhat like the prophet Elijah, who had lived many hundred years before. He ate locusts and wild honey and wore a rough garment of camel's hair.

John was a brave man who spoke out boldly. He warned people to repent, and told them that their sins would be punished. He despised the efforts which the Pharisees made to appear very pious, when at heart they were selfish, and he called them hard names. He told them not to feel proud because they were the children of Abraham. Those who heard him were startled at his earnestness and his stern words, and asked him what they should do.

He told them they must begin to live honest, true lives. If they had been selfish and had kept more money or goods than they needed, while others had not enough, they must begin to give; if they had been

Because

By Eugene Rowell

BECAUSE I know the working time is short,
And human strength is small;
Because I know that life's a holy thing,
Purposed of God for high and heavenly use,
I will not waste them.

Because I know true friends are sent of God
To help me make life noble;
Because I know that honor will not fail,
That wisdom will not scorn nor love forsake,
I'll strive to win them.

Because I know that peace shall conquer wrath,
And quietness rout noise;
That self-control crowns men with kingly worth;
Because I know God's ways are always best,
I'll ever seek them.

* * * * *
* NATIONAL BIBLE INSTITUTION *
* Important!—Page 277 *
* * * * *

sharp at a bargain, they must now deal fairly; if they had been harsh or cruel, they must become kind and gentle.

John expected that the Messiah would come, and he told the people that after him would come one so much greater than he, that he should not be worthy to unloose his shoes.

After a while John spoke so boldly against the ruler, Herod, that he was angry with him and shut him up in prison.

Before this time, however, Jesus had heard John preach and had been baptized by him in the River Jordan. After this Jesus went off by himself into a wilderness and stayed many days fasting and praying, and thinking over the kind of life which he should choose to live. Should he win honor and power by living a sinful, selfish life, by serving the devil, as we sometimes say, or should he give up everything for truth, and choose the hard, painful self-denying life? Should he choose to make himself a great, famous leader, and bring honor and glory to his race, and so be praised of all men? or should he be content to do his Father's will and be "despised and rejected of men?" We must not imagine that Jesus could have been tempted to do wrong with any of the common temptations that most men have. The kind of temptation which could come to one as pure and godlike as Jesus, is something that we can hardly understand, just as a savage, whose temptations are to murder and to steal, would not be able to understand the kind of temptations which a sweet, noble saint might have. Whatever this story of the temptation may mean, it was certainly a great and bitter struggle from which Jesus came away the conqueror. It was not the last nor the only temptation which he had, but this, the greatest one, had been mastered.

John had lived in a very plain, simple way, hardly allowing himself any of the comforts of life, while Jesus, on the other hand, dressed and ate and lived very much

as other people did.

Yet the mass of the people did not understand either of them, but found fault with both. Because John had lived differently from other people, they said he had a "devil;" and because Jesus did not separate himself from the people, but went to weddings, and because he made friends with many who were not good, they said, "He is gluttonous and a wine bibber, a friend of publicans and sinners." The publicans were tax collectors, and were sometimes so unjust that the people hated them.

One day after John the Baptist had lain in prison a long time, King Herod had a feast in his palace on his birthday and to please him a young girl came in and danced before him. Herod was so pleased that he promised to give her any thing that she should want. The girl went out and asked her mother, who was the wife of Herod, what she should ask. Her mother hated John because he had found fault with her for wrong doing; so she told her daughter to ask for the head of John the Baptist. The king was very sorry when he heard of it, but was ashamed to break his bad promise, so he sent to the prison and had the great preacher beheaded.

Part of the time Jesus preached in Galilee among his old neighbors. Many of them did not think much of him. They said he was only a carpenter's son and had never done anything wonderful before and so could not know much. One day he stood up in their synagogue and taught them in such a wise, strong way that they were all astonished. They were soon angry with him, however, for he spoke truth which they did not want to hear, and they took him to the edge of the hill meaning to throw him over, but when they looked in his face, they must have seen something there that startled and awed them, for they drew back and dared not lay their hands on him.

John had his disciples who followed him about and listened to his teaching, and so did Jesus also. They were nearly all poor men. They left their work and their families and followed Jesus wherever he went, for he taught them that every one must be willing to leave home and friends, if need be, and everything that was dearest, for the sake of the truth.

Sometimes he preached in the synagogues of the villages where he was staying, but generally he spoke out of doors, on the hillside, in a boat by the seashore, or under some trees by the roadside—wherever the crowds gathered.

He loved to have little children come to him and climb upon his knees, and when his friends were afraid they would trouble him, and tried to send them away, he said: "Let the little children come unto me, and do not forbid them; for of such is the kingdom of God." Then he took them in his arms and blessed them.—Revised from "Great Thoughts for Little Thinkers," Ames.

Young People's Page

A Department for the Edification of Youth
Edited by
Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Isaiah 53:4, 5

POSSESSIONS—THE WORLD OR GOD

One said tritely: "Possessions in themselves
Do not bring happiness."
Another said: "Not so.
If thy wealth, jewels, house and sometime
friends
Are thy possessions and none other,
Then truly thou hast said.
But in thy heart if thou keepest
One part of thy youth's spirit;
Givest unrestrained the tenderness
Thy mother taught thee;
Pass on straight-eyed, untouched by schemes and
schemers;
Walk through a day of thy work duly done;
If thou canst hear the grass grow
And the cricket's heart beat;
Hear music in the kissing leaves of autumn,
And a soul's voice in the night songs of a thrush;
In rolling cadence of the washing waters
Feel the throb of God's heart in all the world;
In glittering star canst see the hand that set
it there;
Believe amidst unfathomable wrong—
God's word seeming but the margin note
Upon life's curious page,
And shadowy grown the things of our acceptance:
Then thou art rich;
Nor man nor circumstance can rob
Thee of thy treasure house."

LINCOLN—CHRIST

The class in history was reciting. They had studied the life of Lincoln for a month and now they were telling the teacher and each other what they had gathered from it.

The teacher sat at the desk, her class book before her, marking each recitation. Her eyes were sad, her voice was gray with disappointment. She had tried so hard to fill these boys full of the inspiration of the great heart of the man and now this was all, over and over again:

"Lincoln was born in a log cabin in Kentucky. His parents were poor"—and so on down to "He was shot in Ford's Theatre on the night of April 15, 1865."

Dry, dreary, routine stuff, and she had hoped for some fire, some spark lighted in some soul. Ah, teaching was but a barren trade—

"William," she called. "Wee Willie," his mother would have called him.

A swaying, willow wand of a child rose, holding to the edge of his desk to give him support. His face was pale and bore traces of pain about the great, dark eyes. Often William could not attend classes because he was ill. His mother said he was ill; William never mentioned it. He talked very little. It took a great deal to excite him sufficiently to make him use his scant strength in speech and when aroused he spoke with a trace of the Scotch burr of his mother's tongue.

"I'm thinkin'," said he, "that yon was a great mon, a very great mon. In fact, I'm thinkin' that he was the greatest mon of all. You see, he could thole so well.

"You mind, when he was a wee chap, he lost his mother. Trouble came to him in the very beginning.

"When he was a lad he had to work very

hard and got very little for it. He chopped wood mony and mony a day and ploughed fields and tended the cattle. I'm thinkin' how hard his back must have ached at night and him not sayin' a word about it.

"There he grew into a mon and carried his pain in his mind. He must have, for how else could he know how the slaves were suffering?

"Then he declared the terrible war.

"Then he suffered a thousand years in one; for if he didn't help the slaves he suffered their pains, and if he fought through the war he suffered the pains of all the people it touched.

"You can see it all in his face. At the end they killed him, but that didn't trouble him, for hadn't he lived harder than ever he could die?

"I'm thinkin' he was a great mon, the greatest of all, for he could thole so." And "Wee Willie" sat down.

I thoroughly agree with "Wee Willie" in his opinion of Abraham Lincoln. In my mind he was the greatest American that ever lived. You'll notice that I have qualified "Wee Willie's" remarks. He said that Lincoln "was the greatest mon of all;" we have said "he was the greatest American." We have in mind another man, also of humble origin, who as a "lad" worked hard and who at all times "carried in his mind" the cares and the troubles and the vexations and the pains of others, and in the end, did what no other man could do, he became an offering for our sins. Isaiah referring to "our man," says: "He is despised and rejected of men; a man of sorrows and acquainted with grief;" "Surely he hath borne our griefs and carried our sorrows." "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." These passages refer to Jesus, who is the Christ the Son of God, and "who unto us was made wisdom and righteousness and sanctification and redemption."

As a lad, Lincoln was poor. Jesus even was more so. Speaking of himself, he said: "Foxes have holes and the birds of the air have nests, but the Son of man has nowhere to lay his head." For what Lincoln did for the colored man, the ex-slaves worship his very name. What should our attitude be toward Jesus who gave us a greater freedom, and with it the peace that passeth all understanding, as well as the promise of eternal life in the kingdom of God? Think this over, then act.

"As for me and my house, we shall serve the Lord."

THOUGHTS FOR EACH DAY

Thou, O Lord, art a shield about me. Ps. 3:3.

By grace are ye saved through faith. Eph. 2:8.

The Lord will be a refuge for the oppressed. Ps. 9:9.

Thou hast been my defence and refuge. Ps. 59:16.

Fight the good fight of faith. 1 Tim. 6:12.

The servant of the Lord must not strive. 2 Tim. 2:24.

The end of all things is at hand. 1 Pet. 4:7.

FORSAKE NOT THE ASSEMBLING OF YOURSELVES

On Easter Sunday every church building

in and about New York City was crowded to the utmost. One noted preacher in dismissing his congregation said, "If I was to judge by my experience of former years, I would say to the great bulk of the people before me, Good bye, people, for another three hundred and sixty-five days." Are you of the class that attends church service only on special occasions?

WHERE HAPPINESS IS FOUND

In friendships.
In good thoughts.
In love to God.
In helping others.
In friendly letters.
In pleasant words.
In little kindnesses.
In social intercourse.
In work that we love.
In Sunday School work.
In mutual confidences.
In healthful recreation.
In cultivating the mind.
In doing duty cheerfully.
In making others happy.
In facing life with a smile.
In preaching the love of God.
In achieving worthy ambitions.
In the companionship of books.
In doing one's best regardless of reward.

ON THE WIRE

Keep the telephone of your mind forever transmitting thoughts of love, and joy, and peace and health; then when hate, and sorrow, and trouble and disease try to call you, they will get the "busy" signal.

ALL THAT YOU DO

By Mildred Purdy, Aged 12

All that ye do,
Do it right.
Things done by halves
Are never done right.

In all that ye do,
Do not be sad;
But awake in the morning
Feeling happy and glad.

Laugh and say, "All that I do
I will do right;
For things done by halves
Are never done right."

We do not publish the above as poetry but on account of the sentiment it contains. A sentiment that would be good for most young people to appropriate.

Berean Column.

Edited by
NATIONAL BEREAN SOCIETY,
Leota B. Hanson, Editor,
106 South Second St., St. Louis, Mo.
Motto: Search the Scriptures Daily.
Slogan: We Stand For Unity, Truth and Righteousness.

Don't Neglect the Children

What we learn in childhood usually stays with us longer and better than what we learn in later years. Give the children a chance to lay a foundation for a life study of the scriptures. Organize a Junior Berean Class, with a grown person as their teacher. Junior National Berean Outlines may be had of Mrs. Lulu Stilson, 411 East South St., South Bend, Ind. Price 15 cents each.

Dear Bereans:

THERE is a story of a potter in China

who received from the emperor a command to make a rare set of porcelain ware for the royal table. With greatest pains he began his work, desiring to make it the finest achievement of his life. Again and again, however, when the pieces were put into the furnace, they were marred. At length another set was ready for burning, and the potter hoped that this one would be successful. But as he watched it in the furnace he saw that this, too, would be a failure. In despair he threw himself into the fire and his body was consumed. But when the pieces of pottery were taken out they were so wondrously beautiful that nothing like them had ever before been seen. Not until the potter sacrificed his own life in the doing of it was his work successful. The old heathen legend has its lesson for Christian life. Our work never reaches the highest beauty, is never fit for our King until love's self-sacrifice is wrought into it. Things we do for ourselves to win honor for our own name, to make profit for our own enrichment, are never the things that are most beautiful in God's sight.

The greatest things we do are those that are wrought in utter self-forgetfulness, for Christ's glory.

—Selected by Jennie Townsend.

A JUNIOR BEREAN CLASS

Some time ago the Young people of the Restitution Church of God at Moriah, Illinois, met and organized a Junior Berean Class. Officers were elected from the members of the class. The enrollment numbers about eighteen, ranging in age from five to seventeen years. There are twelve regular members and a few others who have not yet joined the society.

We meet at the church each Thursday evening and recite our lesson. Each week the president chooses a member of the class to teach the next week's lesson. The rules and by-laws are very closely observed. Every one learns the memory verse and we have also memorized the books of the Old Testament up to Isaiah.

We have begun to write articles for the Berean Column and two have already appeared in the Herald. We hope to send in some more very soon.

Our class has been quite irregular in meeting for the last two or three weeks on account of sickness, especially that of our vicepresident, Chlorea Weaver, who is at this time improving very much under the care of the doctors and nurses at St. Anthony's Hospital, Effingham, Illinois.

It is very lonesome for Chlorea in the hospital and I am sure she would be glad to have a letter or card from any of the other Junior Bereans, although she might not be able to answer it.

I hope that this article will influence other young people to organize into a Junior Berean Class, for it is not only very interesting but also very helpful. "Train up a child in the way he should go; and when he is old, he will not depart from it."—Prov. 22:6.

Esta Lansbery, Pres.

HONOR TO WHOM HONOR IS DUE

WHILE ruminating among some old files of "The Restitution" of 1907, I found the appended article from the gift-

ed pen of our lamented Sister and I give it as a tribute of respect to one possessed of high mentality and rich thought, also a heart full of love for all mankind, especially for those of the household of faith. Also that the four of whom she wrote being yet in life may, with all those who knew Sister Reed, call her again into loving remembrance.

F. M. McCrory.

Daughters of the King

"King's daughters were among thy honorable women."

Among other friends both old and new it was my rare pleasure to know first at Indian Lake, four royal women—Daughters of the King, whose hearts and hands are enlisted in his service—whose feet are "beautiful upon the mountains" because they are among those "that bringeth good tidings of good, that publisheth salvation; that saith unto Zion: Thy God reigneth!"

Of these new friends the first whom I met was Sister Ritenour, who had come from the beautiful Shenandoah Valley in the heart of old Virginia, to mingle with those of like precious faith.

We met at Vicksburg, and there in the dust and heat, amidst the prosaic surroundings of a railroad station, we first looked into each others eyes, while our hearts and hands went out in greeting, for were we not both "looking for a city that hath foundations, whose builder and maker is God"?

Every time we were together during the close association of those summer days I discovered new beauties in the character of this royal hearted girl. In the very morning of her life, having only recently graduated from one of America's best schools, she has dedicated her talents to the cause of the King, and she told me that the inspiration which she received at Indian Lake would be a help all her life through. Even if this had been the only good result of our meeting under God's big trees, amidst the songs of his birds and beside one of his lakes where fleets of white lilies were riding at anchor while from their golden hearted cups arose incense of fragrance and praise—even if only one noble soul had been inspired to grander aims and nobler duties, surely it were well worth while to go thus into the heart of a beautiful wilderness. Here we have a wholesome girl who fairly radiates health and life and hope, with her splendid talents consecrated to the cause of truth and righteousness. God bless our royal hearted Virginia! While some of us are nearly through with the little we can do for him, she is just entering upon her God-given mission. May his blessing rest upon her sunny head and fill her loyal heart with his joy and peace until her sheaves shall be gathered and she shall receive the welcome applaudit, "Well done thou good and faithful servant."

Another face which was new to me and which I soon learned to love was that of Sister Chaffee, whose very presence seemed to be a benediction. Her dark, handsome eyes seemed to love us every one. Her prayers were a comfort to us all, for she comes into the presence of the King with a full assurance of the meaning of the blessed words, "Our Father"! The sweet spirit of submission and consecration which fills her heart is a blessing to all with whom she came in contact. Dear,

brave, faithful Sister Chaffee, she "shall in no wise lose her reward."

It is strange that never but once before, have I met our well beloved Sister Woodward, and then under circumstances which forbade familiar intercourse, but it did not take many minutes for this royal woman to walk into my heart and take the place where she rightly belongs, with all who love her for her works' sake and also for the sweet spirit of consecration which fills her royal life. Already she is wearing that silvery diadem which "is a crown of glory when it is found in the way of righteousness." Youth hath its own charms of sweetness and freshness, but when I sat in the audience and listened to the earnest words that fell from her lips—when I remembered the long years of service which she had so gladly given to him—when I looked into her blue eyes all radiant with love and hope—then I knew that she was indeed one of the King's Daughters whom he will own and bless in the day when he maketh up his jewels. Her face is touched with character lines which have been graven by sorrow, softened with patience and illumined by faith. In looking upon its delicate outlines I was often reminded of the good she has done, for it brings a radiance and a blessing all its own to the hearts that love her. Dear, faithful "Mary"! I thank God for having known thee even before we stand upon the sea of glass or walk together beside God's beautiful river.

Another royal hearted "Daughter of the King" whom I had never met until I looked into her dark eyes under the shade of the big trees, is Sister Harriet E. Boice. She reminds me of the eleventh chapter of Hebrews, not only because of her sublime faith and courage, but because she, like all the brave souls of all the centuries, is one "of whom the world is not worthy." Seeing the greatness of the need, she took upon her slender shoulders a burden from which the rest of us shrank, and we are glad and thankful that five of our faithful brethren have taken upon their own hands the heaviest part of her work, although at their earnest request she will continue to direct the Home Department, which comes so near to her loving mother-heart. Well equipped for difficult study and critical scholarly research, she has accomplished much, and we greatly appreciate the splendid work which she has done, is doing and will still do for the King.

"The Son of God goes forth to war" against the hosts of ignorance and sin: "Who'll follow in his train"?

Let us close up our ranks and rally together around his banner in answer to the bugle call of duty. Brave, faithful Harriet! "Many daughters have done virtuously but (in this work) thou excellest them all. A woman that feareth the Lord, she shall be praised. Give her the work of her hands, and let her own work praise her at the gates."

Every noble effort, every self-sacrificing act is known and loved of the King. Every loyal, loving heart that walks bravely through trials and persecutions hath a name written in the Lamb's book of Life.

"And they shall be mine saith the Lord of Hosts, in the day when I make up my jewels."

—Elizabeth A. Reed.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Illinois under the Act of March 3, 1879.

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Change of address: In changing your address always give the old, as well as the new address.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD, Oregon, Illinois.

Editorials and Church News.

Saturday afternoon, May 21st, it was our pleasure to go to the water near Rensselaer, Ind., and there bury in the likeness of the death, burial and resurrection of our Master, Samuel A. Woods, of Brook, Ind. Samuel is but a boy and how all should rejoice in that he thus early in life has decided upon this course. We're all with him and will help him in every way we can.

By an oversight the name of Weldon McCoy was left off of the church history given last week accompanying the church cut. Likewise the name of Bro. J. H. Anderson was dropped from his report of the "show-er." We are sorry for such neglect and offer no excuse.

We are called to Bourbon, Ind., for the funeral of Bro. Isaac Roose. Full notice of same will be reported in next issue.

We recently sent Sr. Ella Hanson, Lander, Wyo., 10,000 letter-heads and now she comes back with an order for 1000 envelopes. How we wish we had a few more like her so that our old job press could be kept going.

REMITTANCES

Mrs. Mary A. Logan; Mrs. J. F. Miller;

Norman McLeod; Mrs. James U. Kinch-
loe; Mrs. Diana Murphy; Mrs. Mary Carter;
Star Theatre; James Tiiton; Mrs. John
Eckroy; Dr. F. H. Hemphill; Mrs. E. C.
Monty; Mrs. J. E. Orchard; Miss Ella L.
Hanson; Wm. F. Gross; Geo. Knife; Ora
Worley; Mrs. Martha Pearson; Mrs. H. S.
Bell; Mrs. Earl Thayer; G. W., and M. J.
Johnston.

EMERGENCY FUND

Mrs. J. F. Miller 5.00
Mrs. Mary Carter 1.00

Notices.

General Conference Notice

The second General Conference of the Church of God will be held at Oregon, Illinois, August 16 and 17, 1922.

According to the Constitution all members of the Church of God, and all State Conferences, including the National Berean Society, that ratify the purpose and spirit of this General Conference, are members of the same, and are entitled to voice therein, either in person or by written proxy.

The largest possible attendance is urged for the discussion and decision of several matters of importance relative to the further establishment and advancement of the work. Those who can not attend in person are urged to appoint proxies—blank forms for which will be issued.

All members of the Church—men women and children—who approve of the spirit and purpose of this General Conference, but who have not so notified the Secretary, are urged to send in ratification at once. Just state that you ratify the spirit and purpose of the General Conference of the Church of God, as organized at Waterloo, Iowa, Aug. 28 to Sept. 4, 1921. Then sign your name and address very plainly.

Notice of any proposed amendment to the Constitution must be announced at least 30 days prior to Aug. 16. Same may be sent to the Secretary for general publication, not later than July 1st.

F. L. Austin, Sec'y.

Texas Conference Notice

The Annual Conference of the Churches of God in Texas will be held with the brethren in Cryill County at Warren's Chapel, near Liveta, July 14-23, inclusive. This will be an important meeting for the church in Texas, and it is our desire to have as good a representation as possible.

Brothers Bradley, Stewart and Siple will be with us, and perhaps others, which assures us a good, strong preaching team. Brothers Stewart and Siple will take up Bible Class work, with classes for the younger members as well as the older ones. We trust our young people will take advantage of this.

The brethren at Liveta say they will care for all who come. There are good camping grounds for those who wish to camp.

Liveta is on the Cotton Belt R. R., west of Waco. Those coming via the Santa Fe, north or south, change at McGregor. From the west take the Cotton Belt at Comanche. From the east, change at Waco. Notify Bro. H. F. Meyers, Liveta, Texas, and

he will see that you are cared for.

Our members in Texas are scattered. Let's get together, get acquainted and plan to let the truths we hold dear be carried to others who are waiting for it. Anyone interested from other states are more than welcome to meet with us.

Yours in service,

E. W. Moses, Pres. Texas Conf.,
1119 Kansas St., Houston, Texas.

Michigan Conference Notice

The Annual Bible School and Conference of the Church of God in Michigan will be held at Dutton, June 22nd to July 2nd. There will be preaching service Thursday evening. The Bible School Class will begin work the following morning, June 23rd, and continue for one week. The Conference will commence, Thursday evening, June 29 and continue over Sunday, July 2nd.

The services of Bro. Frank Siple and Bro. J. W. Williams have been secured to conduct this meeting.

Mildred Coats Heise, Sec'y.

Indiana Bible School and Conference Dates
July 11-23

Obituary.

Mary Elizabeth Daniels Peck Baird

was born July 26, 1856, in Genesee County, N. Y., coming to Michigan at the age of seven years, with her parents, and settling on a farm near Delton, Mich. Twenty-seven years ago this coming June she united with the Church of God by being buried with Christ in baptism, Bro. B. W. Woodward performing the service. She was a faithful member all her life. Ten years ago she sustained a broken leg and, being obliged to remain in bed, she studied the Bible as much as she had always longed to do and became convinced we must obey all the commandments, and she was a faithful Sabbath keeper all the rest of her life. She passed away April 21st, 1922, after suffering for eight years from chronic cystitis. God was her refuge and strength all that time and sustained her to the end. She went to sleep peacefully and will awake when Christ comes, for which she had watched for from a child.

She leaves to mourn her loss, an aged husband, Bro. S. E. Baird; three daughters, Mrs. E. J. Sowles, Mrs. F. E. Brown and Mrs. R. S. Bailey; one son, William R. Peck; four brothers, Henry M., John C., Romain A., and Elwyn L. Daniels; two sisters, Emma L. Cronk and Grace A. Daniels.

Mrs. F. E. Brown.

The Sunday School.
By Alta King.

JEREMIAH CAST INTO PRISON

Lesson 11. June 11, 1922.
Lesson Text: Jeremiah 37:1 to 38:13

Jeremiah 38:5-13

Golden Text: Be not afraid because of them, for I am with thee to deliver thee, saith Jehovah.—Jer. 1:8.

Memory Verses: Isa. 40:1, 2.

For Study

Review: In last week's lesson Jehoiakim king of Judah dared to defy God's spoken word so far as to take a pen knife and cut the parchment upon which the words had been written into strips and burn them. He accomplished nothing against the word, but he did accomplish his own destruction.

In this week's lesson, Zedekiah, the last king of Judah, is upon the throne of Judah. Read 2 Kings 24:6-20 for the account of what occurred during the brief time intervening between Jehoiakim's reign and Zedekiah's. When Jehoiakim defied God's word he thought to uphold national pride and strength by refusing to yield unresistingly to the enemy, a very worthy aim from a human point of view, but very unworthy since it was contrary to God's commands.

Did Jehoiakim accomplish his aim? This is a fairly good illustration of what happens when a people thinks it knows more than God does and blindly pursues its own plans. God's way of doing things may seem visionary, slow, and inexplicable in many places, but it is always wisdom to yield to his way when he reveals it. The church's plan to redeem the world without the literal presence of its head, a way based on the idea that the progressive redemption of the world through the church is the coming of Jesus into the world, is all very high sounding and wonderful; but it is not likely to work since it is directly contrary to God's revealed way of world redemption.

Read Jer. 37:1-10. Who, now, is supreme human authority in the national life of Judah? Note the extent of Judah's sinfulness. What evidence in verses 4-10 of God's supreme overruling power?

Read verses 11-21. Who is the stronger in Judah, Zedekiah or the princes? As we have studied the history of God's people have you noticed that a weak, vacillating king is usually at the head of affairs when the nation goes off into sin? Why were the princes so ready to accuse Jeremiah of being a traitor to his country? What manifests Jeremiah's bravery and fearlessness? Does he retreat one iota from the prophecy that had caused him to be put into prison? Was he human enough to dread the dungeon?

Jer. 38:1-6. Why did the princes object to Jeremiah speaking his prophecy to the people and especially to the soldiers? This attitude of the princes toward the preaching of Jeremiah's prophecy is very similar to the attitude of Christians toward preaching the gospel of the kingdom and its salvation work. Premillennialists object that such preaching will influence people to lie down and do nothing until Jesus comes. Even if this be true, it is no reason why truth, whatever it is should not be preached. Truth is what frees from error and therefore results in harmony between God and man and consequent salvation. A plan may seem expedient and workable to this end, from man's viewpoint, but if it is not truth it must fail in the long run. But the preaching of the gospel of the kingdom does not produce laggards in God's work. Those who catch the glimpse of the consummation of God's plan that knowledge of the gospel furnishes, are in touch with the spirit of courage, faithfulness, and love that imbued such workers as Jeremiah, Isaiah, Ezekiel, Paul and Jesus, and that cannot be found any place else than in the gospel of the kingdom and

the things concerning the King's name. How does Zedekiah again show the weakness of his character? (Verse 5.)

Jer. 38:6-13. How was Jeremiah rescued from his awful dungeon? Do you think God had a hand in this? Was this in accordance with God's promise made in Jer. 1:8? Was God's hand directly and miraculously manifest in this instance? What is the reason we often fail in gratefulness to God for much of the good we receive and safety we enjoy daily?

Scripture Readings: 2 Kings 24:6-20; Jer. 37 and 38.

The Children's Lesson: Tell the incidents of the lesson in such a way as to emphasize Jeremiah's loyalty and fearlessness in God's service, and God's care over him.

For Class

Recall the chief characteristics of Jehoiakim's reign and give a brief summary of 2 Kings 24:6-20.

Read or relate the story of today's lesson. What Gentile power has God given authority over Judah? Was there any possibility of Judah fighting herself free from her conquerors? Why did the princes object to Jeremiah's predictions? Was the princes' plan to encourage the army in its

resistance against the nation's enemy a worthy one from the human viewpoint? How does the lesson show that man's worthy and beautiful plans may be contrary to God's? Does the preaching of the kingdom and its salvation work produce laggards in God's present work? If not, why?

Letters.

Bro. Lindsay:

Would I be asking too much to have you change my address from Plymouth, Ind., to Hoqviam, Wash., 208 Hays St.

We are leaving Saturday for Chicago for week end with our two boys, then to Elmwood, Neb., for two weeks with my brother and family, then to Denver, Salt Lake City, and Los Angeles, where we hope to spend Sunday and see a number of our friends at church, if we can so arrange it. Then we go to San Francisco, Portland and to Esther's home at Hoqviam. Will come home via Northern Pacific, and make a month's stop with Geneva in North Dakota, and get home in about three months.

Very truly,

F. M. McCrory.

NATIONAL BIBLE INSTITUTION

AUTHORIZED BY
THE GENERAL CONFERENCE OF THE CHURCH OF GOD
EXECUTIVE BOARD

Jas. A. Patrick, Pres.
L. E. Conner, 1st V. Pres.

J. S. Lyon, 2nd V. Pres.
G. P. Allard, Treas.

F. L. Austin, Executive Secretary

HEADQUARTERS:-- OREGON, ILLINOIS

APPROVED PLANS FOR CONSTRUCTION AND OPERATION OF
HEADQUARTERS

Submitted to the Brotherhood by the Secretary

On April 11, duplicate letters were mailed to the several members of the Advisory Board of the National Bible Institution, reporting the work of the General Conference.

The members of the Advisory Board are:— Miss Leila Whitehead, Pres. Nat. Berean Society, 5439 Ohio St., Chicago, Ill., J. F. Williams, Pres. Mo. Conf., Hillsboro, Mo., F. V. Blakely, Pres. Mich. Conf., 1037 Lafayette St., S. E., Grand Rapids, Mich., Jas. A. Patrick, Pres. Minn. Conf., Eden Valley, Minn., E. W. Moses, Pres. Texas Conf., 1119 Kansas St., Houston Texas, and the five members of the Executive Board.

In addition to reporting the status of the National Bible Institution and the continued increase of sentiment in favor of these undertakings by the General Conference through this N. B. I., said report contained recommendations, the result of a number of consultations with men and women of mature and sober judgment throughout the country.

In brief, these recommendations were that the National Bible Institution, through its Executive Board, shall begin at once to perfect plans and means for the putting into practical operation the four departments of labor assigned to the N. B. I. by the Gen. Conf., namely, the departments of Evangelization, Publishing, Bible Training, and Benevolences. It was recommended that the labors of these various departments be so inter-related in their organizations as to give the most economical, efficient, and mutually helpful aid to each and all;

That each department, after having been established, shall be operated with a view of being self-sustaining;

That, in view of the fact that permanent location of Headquarters is yet unsettled therefore, no investments shall be made for real estate, or any property not readily movable, until after the next Gen. Conf., Aug. 16 & 17, 1922.

That it is advisable to locate permanent

Headquarters of the N. B. I. where, other things being equal, nature, the community and the church, offer the best inducements and cooperation for its success;

That the Editorial Committee be instructed to at once select for republication and immediate circulation a few choice works now out of print;

That a limited number of select books be at once placed in stock in a book room, for general sale; these to consist of Editorially approved reference works, special subjects, Bibles, Testaments, etc.,

That preparations be made to publish a series of books covering those tenets set forth in paragraph XIV of Constitution, to be for general distribution by colportors and otherwise;

That effort be made to have finances pledged and study courses prepared, ready for the establishment, immediately following the next Gen. Conf.—Aug. 16 & 17—of Headquarters, a Home and Bible Training School;

That, keeping in mind the possible desirability of obtaining part-time scheduled employment for students of the Bible Training School, it be ascertained what working arrangements can be perfected with the Restitution Publishing Co., of Oregon, Ill., for the printing of N. B. I. matters;

That the Executive Board ask for \$10,000.00 with which to begin the work at the commencement of the next Conference year. That a limited portion of contribution toward such an amount may be used for the purpose of publishing and stocking books, etc., as per above;

That the Executive Board be authorized to accept at any time any and all gifts to the National Bible Institution, of Oregon, Ill., including gifts of property, money, and chattels, through contributions, wills, bequeathments, or otherwise, so long as such gifts are not made with conditions, the execution of which would be adverse to the chosen plans and efforts of

the National Bible Institution.

All but two of the Advisory Board—including all of the Executive Board—gave affirmative reply to the foregoing. Two members have not yet been heard from.

Accordingly the President, Bro. Jas. A. Patrick, has authorized the Executive-Secretary to proceed with the foregoing plans.

THE MAGNITUDE OF THE PLANS

To put the above into effect would be mere child's play for any one of a number of religious denominations which have numbers, organization, talent and money. But for the Church of God the foregoing is by far the greatest effort ever undertaken. For this church it is far more than child's play.

The success of this whole effort requires the heart-felt cooperation of every person who approves of the purpose, and the spirit and manner thereof.

It is not too large. Every phase of the plan has ardent supporters—supporters who are heartily anxious for the success of the same.

From a financial point of view—we are doubly able, and more; from that of numbers—we are able; but from that of experience—we are minus.

In experience—we have none.

This last is our one serious handicap. Therefore, it seems essential that—while keeping the full aim and plan constantly before our vision, yet—we must begin in a small way, conservatively, and move carefully, though energetically.

One thing is increasingly in our favor—the unity of the Spirit is prevailing more and more strongly and largely throughout our fellowship.

A yet greater thing is in our favor—numbers are daily praying to our God that no selfish purpose shall prevail, and that He will guide all efforts to His honor.

The responsibility rests upon one and all.

Will each one promptly and heartily assume their part?

Remember, the effect of this effort will be felt throughout this age and all coming ages. May it be for good.

BENEVOLENCE

Space forbids that full details be given in this issue. Further information must continually follow.

As to Benevolence.

This has been received most favorably by numbers who see the crying need. Would that we could at once receive and provide for all our destitute. But we can not.

As a commencement, however, toward such an end, we possibly can provide an opportunity for some who have their own means, that they may be enabled to locate with friends of similar fellowship under the assurance that their best interests and welfare shall be served, and their wants in times of physical weakness shall be supplied. Thus may aid be given such in an effort to protect against a day of absolute need.

With this in view the Advisory and Executive Boards recommend that the church shall raise a fund sufficient to purchase grounds and a central dwelling house of several rooms. In this dwelling house with a common dining room and sitting room, and a number of pleasant private rooms, several persons could be afforded the opportunity of the comforts and accommodations of home.

For this Home opportunity said persons would necessarily deposit into the Home treasury sufficient funds for the maintenance of self, said funds to become the property of the N. B. I. in the event of the owner's death.

For security to said Home occupants said deposited funds should be kept, in trust, for the occupant. Arrangement that will provide for the employment of said funds for revenue with which to maintain—if possible, without the use of principal—said occupant, should be established. Thus assurance would be made that said occupant would always have sufficient, and—after a manner—be always financially self-reliant, and self-maintaining.

Opportunity should also be provided some who, being able, prefer cottages rather than suites of rooms in a larger building, to erect (or purchase) cottages on the Home grounds upon the same general conditions and provisions as prevail with reference to those occupying the central building.

Provision should also be made for partial employment for those who are able and need

same.

Starting with some such plan, this department should not only be self-maintaining, but—especially with the addition of likely occasional endowments—the Foundation Fund should gradually increase, making it quite possible, in the not distant future, to extend the benevolence to include some who might be in even greater need.

HOME FOUNDATION FUND

The requirements for the creation of such a Home and grounds are funds sufficient to establish same, ready for occupancy by those who need such an opportunity.

May we call this a Home Foundation Fund.

BOOKROOM

If Headquarters is to be situated in a town of small population the local opportunity for successful and advantageous use of a Bookroom will be proportionately limited, and the capital required for operating same will be correspondingly less.

In addition to funds for operating the Bookroom it will engage considerable money to print and market books and literature declaring Bible teachings according to the understanding of the Church of God.

This latter phase of the work is one of very great opportunity. The printed page becomes more and more the medium for the dissemination of thought.

From a Publisher's Convention recently held in one of the Eastern cities comes the report that the sale of books is greater this year than heretofore.

Even with this increasing demand for books the Church of God distributes no more than last year—for we have none to sell.

Before books can be sold they must be printed. The opportunity for distribution of literature is limited only by the strength and ability to issue same.

That which determines the dimensions of the first issues is the amount of capital available.

Once financed, the sale of literature should fully replace funds to cover all costs of publishing and marketing new issues.

BIBLE TRAINING SCHOOL

Plans for this phase of the work are receiving constant attention. The matter will be more fully presented later. In the mean time correspondence is solicited from those who contemplate taking this work up this Fall.

FINANCES

No person can foresee the amount of money that can be advantageously used in these Christian opportunities and duties.

Opportunity? Yes.

Financing gospel work is just as much a matter of opportunity, and resultant duty, as is proclaiming the gospel. Opportunity is but the open gate unto the field of Duty, for the entrance of all who, having consecrated life to the owner of the field, have strength to engage in tilling.

Just now we are focusing our vision upon three distinct opportunities—benevolence, printing and scattering gospel truths, and Bible Training with a view to a larger and more efficient Evangelization. Placing these activities upon a substantial financial basis is the present opportunity for the united effort of such as have financial strength.

The Boards have advised and requested a sum of not less than Ten Thousand Dollars with which to begin this work.

As a matter of fact such a sum is not sufficient to establish the Home department alone, to say nothing of the other departments. Double this sum must be forthcoming in the near future if the work is to be carried forward with anything like effectiveness.

If pledges to the amount of this larger sum, for the establishment of these departments of Christian labor, could be announced at the coming Conference, Aug. 16 & 17—pledges that could be called for by the Board from time to time as the construction of Headquarters, in its various departments progresses—the Executive Board would then have knowledge and assurance that would greatly aid toward the economic and efficient prosecution of the work for permanency and thoroughness.

This is not only the best judgment of those who have long been studying these questions

from every discovered angle, it is also the expressed judgment of others, old in life's experiences and practices, who have been consulted.

CHANGE OF VENUE

It is no intent of this article to dictate, or even assert, what may be the duty of another person. Such must always be a matter for personal judgment.

The foregoing is given, not as the judgment of only one writer, but as the judgment of all but two of the Advisory Board. Yea, more. Business and experienced men and women of different states have been carefully consulted for information, suggestions and advice. The above expressed judgment is the result gathered from such consultations.

The questions are now to be given further consideration. They are all given to the readers of the Church of God. The fate of each and all depends upon them.

It is not a question of ability—that is, financial ability. The Church of God is able—many times. So far as financing the work is concerned it is a question of candid, honest judgment, followed by faithful service as stewards of an absent—soon returning—Lord.

Whether the Church of God shall provide Home Opportunity for some who otherwise must seek such benefits and comforts from non-Christian organizations—depends upon the church, their brethren.

Whether the Church of God shall provide ways and means whereby young and middle age can better inform themselves for gospel ministry—rests with that church—the church that solicited their consecration to Christ.

Whether the Church of God shall provide means for publishing and distributing gospel truth—is referred for decision to the Church of God.

You are the jury.

The matter has been carefully studied, and energetically and patiently furthered—regardless of hindrances, enforced obstacles and delays—for two years. The judgment of those appointed to these things is stated above, and final decision must now be left to the Church of God—and to each and every member thereof.

While waiting your decision, there waits a hungry world buying more and more literature that feeds not; but we are not offering literature freighted with the bread of life;

There waits bright eyed boys and girls, men and women with earnest faces, seeking opportune time and place to prepare themselves for efficient presentation of the gospel of salvation;

There waits mothers and sisters, fathers and brothers, alone in life's walks, yearning for a home, a reminder of former days, midst friends unto whom they can trust their interests; midst those of like fellowship for daily comradeship.

So, brethren, don't remain needlessly in the jury room. The matter is urgently important and, to those waiting, the time seems long. As quickly as possible, one by one, send to this office your judgment, accompanied by your pledged contribution for founding the permanent work, as well as pledges for current expense.

PLEDGE FORMS

Pledge forms are printed herewith for the convenience of all. If any can use more, same will be furnished on request.

Acknowledgments of pledges and remittances will be made direct. The same will be numbered serially and under corresponding serial number will be reported through such of our church papers as care to give space to same.

WILLS

A few have mentioned making Wills and Bequeathments to the National Bible Institution of Oregon, Ill. Such had better wait a few days yet as there is a little routine matter at the State Capitol, not yet finished. Announcement will be made later.

A form of will, prepared by local attorney—with his personal foot note of advice—is printed herewith.

Many of our people should consider whether it is not a Christian duty to bestow at least a portion of their estate unto the cause of Christ. Such tends to measure and reveal Christian character.

The National Bible Institution, being the creation of the General Conference of the

Church of God, aiming to engage in all phases of Christian activity according to the judgment of the Church in conference assembled, and not controlled by personal aims and interests, is a common center of the Church unto which such contributions can be entrusted for use according to the best ability of those responsible.

Other churches and various organizations are thus frequently endowed. Why not the Church of God? Are its aims and services as high and true as others? We claim so, and more. Then let us serve in death, as well as life.

Remember the N. B. I. in making your will. Some may need to rewrite their wills.

Form of Will

KNOW ALL MEN BY THESE PRESENTS, That I, JOHN DOE, of Oregon, Ogle County, Illinois, do make, publish and declare this to be my last will and testament, hereby revoking all former wills by me made.

1st: It is my will that my just debts and funeral expenses be paid by my executor hereinafter named as soon as possible after my death.

2nd: Subject to the payment of my said debts and funeral expenses, I direct my executor, hereinafter named, to erect at my grave a suitable monument, not to exceed in cost the sum of Five Hundred Dollars (\$500.00).

3.d: Subject to the payments and expenditures hereinbefore ordered to be made by my executor, I give and bequeath to my beloved niece, Sarah Jones, the sum of One Thousand Dollars (\$1000.00).

4th: All the rest, residue and remainder of my estate, whether real, personal or mixed, I give, bequeath and devise to the NATIONAL BIBLE INSTITUTION, of Oregon, Illinois, To Have and To Hold the same forever as their absolute property.

5th: I hereby nominate and appoint John Jones, executor of this, my last will and testament.

IN WITNESS WHEREOF, I have hereunto set my hand and seal this 22nd day of March A. D. 1922, in the presence of the witnesses signing below.

John Doe. (Seal)

The foregoing instrument was at the date thereof signed, published and declared by John Doe, the testator, as and for his last will and

testament in the presence of the undersigned, who, in his presence and at his request and in the presence of each other, have subscribed our names as witnesses.

George Smith
Mary Brown.

(P. S. by Attorney.) The above is the legal form to be used in executing a will in the State of Illinois, by any one desiring to make a bequest or devise to the NATIONAL BIBLE INSTITUTION. If any one residing in another state should desire to make such a bequest or devise, we advise that he see a competent lawyer and have him draft his will, and see that it is properly executed in conformity with the laws of the state where it is made.

FIRST CONTRIBUTION

The first contribution to the Permanent Fund has been received today—May 23—from Mrs. Harriet Boice, amount \$100.00. Receipt marked, "Permanent Fund, No. 1," is being sent her.

Indirect word has come to this office that a certain brother has pledged \$500.00 for this fund.

Such receipts encourage.

FINANCIAL STATEMENT

If possible a financial statement to date will be given in next issue.

MINISTERS

The following names of ministers, in addition to those announced in the Herald of Dec. 13, 1921, having been duly placed before the brotherhood, with no complaints returned, are listed as approved by the General Conference of the Church of God:

- R. A. Humphreys, Bear, Ark.
Owen Jones, Driggs, Ark.
C. E. Weaver, Havana, Ark.
L. J. Sweet, 305 E. 8th St., Topeka, Kansas.

The name of N. H. Geiselman, 111 N. Paca St., Baltimore, Md., is placed before the church for approval.

LATER

Word favoring the foregoing has just been received from one of the two members of the Advisory Board not previously heard from.

Cut on dotted line

PLEDGE FORM
Permanent Fund

..... 1922.
(Plainly write in full P. O. Address and date.)

\$.....

I hereby pledge to pay to the National Bible Institution, of Oregon, Illinois, on or before Sept. 1, 1922, the sum of Dollars. The same is to be used for the creation and establishment of the various departments of its labors.

Miss, Mr., Mrs.....
(Cross out two.) (Write name very plainly.)

(If another date is preferable cross out "Sept. 1," and insert preferred date. If cash is remitted with pledge, cross out the words, "pledge to.") (A certain amount can be used at once for books and publication.)

PLEDGE FORM
Current Expenses

..... 1922.
(Plainly write in full P. O. Address and date.)

\$.....

I hereby pledge to pay to the National Bible Institution, of Oregon, Illinois, the sum of Dollars, upon the of every month, for months, to be used for current expenses.

Miss, Mr., Mrs.....
(Cross out two.) (Write name very plainly.)

(Cross out the reference to monthly payment, if you prefer otherwise.)

A STATEMENT RELATIVE TO THE GENERAL CONFERENCE WORK

By Jas. A. Patrick, Pres.

Recently the question has been asked, "What salary does Bro. Austin receive?" It seems that there is not a general understanding in regard to some of these things. I have answered frankly all questions that have been asked about the general work. The Council Board have no wish to keep anything secret. In fact it is the desire of the Board that everything should be open and above board.

Bro. Austin's salary is one hundred seventy-five dollars (\$175.00) per month.

This salary was not asked by Bro. Austin. He made no demands in the matter. The motion was made and seconded by members of the Board and carried without a question or a dissenting voice.

Furthermore, Bro. Austin has in no way sought any of the work he has done in connection with the committee work preceding the General Conference or the work he is now doing. The work was thrust upon him. He hesitated for some time before taking the work he is doing at the present time. I am sure that only the call of duty caused him to take it at all. He has been away from home most of the time since he began his present work. He has been doing two men's work a large part of the time since assuming his present position.

Some of our people may think that the salary is too large. All I ask you to do is to compare it with the salary of men that are doing similar work in the secular world. Are not the laborers worthy of their hire? When will our people learn that giving adequately to the cause of Christ is as much of a life and death question as repentance, confession or baptism. I am sure I can prove this statement to any one that is willing to take the Bible for what it says. If you doubt it write me.

Yours in the Master's service.

WONDROUS LOVE

John 3:16

By Hazel Barber

God loved the world of sinners lost,
And ruined by the fall;
Salvation full at highest cost
He offers free to all

E'en now by faith I claim him mine,
The risen Son of God;
Redemption by his death I find,
And cleansing through his blood.

Love brings the glorious fulness in,
And to his saints makes known,
The blessed rest from every sin,
Through faith in Christ alone.

A victory now o'er satan's power,
Let all the ransomed sing,
And triumph in the dying hour,
Through Christ the Lord our King.

O, 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Savior from above
To die on Calvary.

BEING good is something, but still more credible is being good for something.—Sel.

IT is easier to live within one's income than without it.—Sel.

THERE is no lesson so hard that one cannot learn it in time.—Sel.

SUPERBA



SUPERBA

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"SUPERBA" PHONOGRAPH COMPANY, OREGON, ILLINOIS

RESTITUTION TRACT SOCIETY

OREGON, ILLINOIS.

S. J. Lindsay, Manager.

Advisory Committee

- Mrs. J. E. Cross, Oregon, Illinois.
Mrs. F. V. Blakely, 1037 Lafayette Ave., S.E., Grand Rapids, Michigan.
Mrs. E. C. Railsback, 1020 S. Burlington Ave., Los Angeles, California.

Membership, yearly, \$1.00.
Donations in any amount to further the work gladly received at any time.

TRACTS ON HAND

- (Free for postage. Pay no one for them.)
The Resurrection, S. J. Lindsay.
Essential Truths, From an old Tract.
Where Are the Dead? L. S. Bronson.
Articles of Faith, Blush Church, Mo.
The Coming of Christ, S. J. Lindsay.
The Rich Man and Lazarus, F. E. Siple.
Everlasting Punishment, Rufus A. Curtis.
God's Promises, Anna E. Drew.
Death Reigned from Adam to Moses, Bros. Conner and Robison.
"Manifesto," a post card, Anonymous.
Conditional Immortality, Rufus A. Curtis.
The Thief on the Cross, F. E. Siple.
The Sleep of the Dead, Rufus A. Curtis.
The Resurrection, 32 pp., John L. Wineg.
Miguel Servet, J. G. Haupt.
Two Lives, S. J. Lindsay.

- Immortality, Laurence M. Howell.
Answer to "Millions Now Living Will Never Die," D. C. Robison.
The Gospel, the Power of God, S. J. Lindsay.
The Sabbath, S. J. Lindsay.
Do not order more than a pound. The postage on a pound is 8c. Send all orders to S. J. Lindsay, Oregon, Illinois.

THE SUNDAY SCHOOL LEAFLET

The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois,

- and may be had as follows:
50 Leaflets for one year, \$5.00
25 Leaflets for one year, 5.00
15 Leaflets for one year, 2.00
Fractional parts of a year at the same rate.

BOOKS AND TRACTS

By W. H. WILSON

- Pine Woods Bible Class, Student's Text Book, \$1.00 .45.
Destiny of Russia and Signs of the Times; also Revelation Made Easy to Understand, 25c each, or 2 for 45c.
Prophetic Word now Being Fulfilled, 6 for 25c.
All orders sent either to my mother, Mrs. W. H. Wilson, or to me, will be thankfully received and given prompt attention.
Jessie M. Wilson, 625 Long Ave., Austin Sta., Chicago, Illinois.
Can You Believe? H. V. Reed, 6 for 10c.

SEND TWENTY-FIVE CENTS

to Thomas Wilson, Editor and Publisher of "THE LAST DAYS," 1712 E. 20th St., Oakland, California, and he will mail you postpaid A Package of Live Tracts, all different, on practical, doctrinal, and prophetic subjects. If you are ever going to let the light shine, NOW is the time. Or, make it 75 cents, and he will mail to your address a copy of THE LAST DAYS for six months besides the package of Tracts above. It has much to say on the Time Question, Signs of the Times, etc. Time is short. SEND NOW!!

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William G. Rothe, Agent, 508 Jefferson Ave., Brooklyn, N. Y.

SEVENTY WEEKS ARE DETERMINED

(Dan. 9:24)

No. 4

By T. A. Drinkard

AND to make reconciliation for iniquity Can it be true that Christ has never made any effort to reconcile Israel? Must we believe that nothing has been done, as yet, to "make reconciliation for iniquity," but must wait until Jesus Christ comes to accomplish this? Let us enter into this part of the question with a firm determination to arrive at a correct conclusion, if possible. Permit me to call your attention to Heb. 2:17 wherein Paul says, "Wherefore in all things it behooved him (that is, Christ, verse 16) to be made like unto his brethren, that he might be a merciful and faithful high priest (Heb. 4:14) in things pertaining to God, to make reconciliation for the sins of the people."

Christ was made like his brethren so that he might be able to make reconciliation for sin, that is, iniquity. And again we are told that "once in the end of the world . . . he appeared to put away sin by the sacrifice of himself." This fully harmonizes with, "Behold, the Lamb of God, which taketh away the sin of the world." (John 1:29.)

To these we add, "So Christ was once offered to bear the sins of many." (Heb. 9:28.) Again I read: "And all things (save those mentioned in 1 John 2:15, 16) are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." (2 Cor. 5:18.)

Thus Paul shows that God had used Christ to accomplish their reconciliation, and not only so, but they had been "given . . . the ministry of reconciliation," to tell about Jesus offering himself as a living sacrifice for the sins of men, as Matt. 1:21 shows—to "save his people from their sins."

If Christ's sacrifice was not to "make reconciliation for iniquity," and that there will not be a "reconciliation" made for iniquity until Christ comes, I fail to understand why Paul said, "We pray you in Christ's stead, be ye reconciled to God." (2 Cor. 5:20.)

Why pray for them to be reconciled if it was not possible to be reconciled? Thus will be seen that reconciliation for iniquity has already been made, by the Master himself.

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, June 6, 1922

Number 36

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

A BRAVE LITTLE SHEPHERD

ONCE upon a time there was a little shepherd boy and his name was David. What is a shepherd, children, do you know? Well, it is one who takes care of sheep. David lived out on the hills day and night, taking care of his father's flocks.

He was a beautiful child with light hair and "fair of eyes," and was so strong and brave and happy. He was the youngest child in the family and his mother and father must have loved him dearly. They gave him the name David, which means "darling." Have any of you a pet name? Well, maybe, that was his pet name, anyway we find the word "darling" in his songs that he wrote when he grew older.

David had a number of brothers but they were all grown men when he was just a little fellow. His great-grandmother was Ruth.

The task of taking care of the sheep was usually given to the women and slaves or to the youngest member of the family, so instead of running errands and bringing in the wood and fuel for mother as you children perhaps have to do, he was given the work of caring for his father's sheep. He wore a sheepskin for a cloak, and he carried a staff in his right hand. He also carried a sling, made of a long piece of string, of course, all of you boys and most of the girls will know how a sling is made. I think he must have practiced many, many days to be able to throw so straight, as you will soon see later on in my story.

When the sun shone warm and bright, David would lead his sheep far away, until they reached green fields, and quiet streams. Then they would stop, and eat, and drink, and rest.

When storms would come it was the custom of the shepherd to lead the flock into a safe, dry cave. David must have liked to sit and watch the trees breaking under the wind, and the lightning flashing, and listen to the thunder rolling, and he seemed not one bit afraid, for he sang such beautiful songs about storms. You see, he knew God was watching and would allow nothing to harm him. He had such faith and trust in God, that the lightning was beautiful to him and the thunder as music to his ears. I wonder how many of you little people are afraid of storms? One dear, little girl told me that she always put her head inside of her pillow, she was so afraid, and some people will put on their rubbers and sit with their feet off the floor, and trust

Childhood's Faith

FARASSED by foolish doubtings, born
Of pride in mental power,
I chanced to stray one Sunday morn,
Beside a country bower—
A little cottage creeper clad—
And through the open pane
The gospel story, sweet and glad,
Was told to me again.

An aged dame read God's own Word,
Spoke of his wondrous grace;
And, all intent, two children heard,
Faith written on each face.
And lo! I saw myself once more
Sitting at mother's knee,
Reading the sacred writings o'er
Trusting implicitly.

Oh, for the child-like faith of old,
That knew not doubt nor fear,
That heard the Bible stories told
And held them very dear!
God grant such faith to me again—
The pure faith of a child—
To prison all my pride, and reign
With reason reconciled.

—C. Weatherly.

in the Lord. Of course we know that lightning will not go through rubber but we wonder where their greater trust is placed, in the Lord or in the rubbers. We do wish, though, that little girl could have known more about David and his storm songs. He said the thunder was God's voice, and that he sent the rain, and the wind which caused the trees to bow before him. He said, too, that God was taking care of him and the sheep, leading them to a place of safety during a storm and that they would never be afraid but always trust in his care.

As he watched his flock he saw lessons also, in the beauty of God's sky. These he set to music and played on his harp. When evening came and the little stars began to twinkle in the sky, he would begin singing about the Creator and his loving kindness. He was not like some little girls and boys who never, never think of being thankful for this beautiful world God has given us to live in and their food and clothing and health. Little David never forgot to thank God or tell him in song of any of his troubles.

One night David watched the sun set and the moon and stars came out, and while he watched them shining he sang a song about them, saying that they shone with the glory of God. Then I imagine David grew tired after a while and put down his harp and lay down beside his sheep to rest. The little lambs cuddled up close to their mothers and all was quiet and peaceful in the moonlight. Then out of the woods came a dark animal, it was a brown bear and it had come to steal a lamb. Nearer and nearer it came, then suddenly it stopped, and giving a great cry of anger and pain, it rolled over—dead. What do you suppose had happened? David had taken a sharp stone, and putting it in the sling,

had let it fly right at the bear's forehead, and none of the little lambs were hurt. Another time a big old lion came and seized a baby lamb in his ugly mouth. He started away with it but David was too quick for him. But what could one boy do against a savage lion? The big lion could have eaten the whole flock, if David had been afraid, but he knew God was watching and he never thought of fear. He let one of his sharp stones fly at the lion's head. It struck him but did not kill him, and letting the baby lamb go, he turned roaring and sprang upon David. But David caught him by the beard and with the shepherd's staff struck him and struck him until the great animal fell back dead.

Don't you suppose those sheep and little lambs loved David? I don't believe they were ever afraid of the storms or even the big wild lions and bears when he was near, do you?

And just as the sheep trusted David, so David had faith that Some One would take good care of him. Who was it? He wrote a lovely song about his trust in God. He sang, "The Lord is my shepherd." We can all say that, too, for God is our shepherd. Let us repeat David's song together.

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters, he restoreth my soul.

He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over, surely, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

HABITS: GOOD AND BAD

Prov. 4:23-27: 5:22: 4:18

By R. H. Judd

PERHAPS it may be well to define what we mean by the word "habit." Like many other words, it has in present day usage acquired a sense that differs slightly from its original meaning.

Generally when we speak of habits, either good or bad, we have reference to those traits in our character, or special actions we perform, which are distinctly in evidence above the ordinary tenor of our common activities. Such habits are in the main acquired, and only become assimilated into our disposition by long and constant usage. Webster, on the other hand, describes habit as ordinary course of conduct, general condition or tendency, disposition.

The word habit does not occur in the Bible, but there is a word that very closely corresponds in meaning to that of the dictionary we have just considered, viz—"conversation." That also is a word that

has an altered sense in modern speech and in the Revised Version is translated as "behaviour," "manner of life," "manner of living," and has direct reference to the way each individual conducts the life entrusted to him. This idea is beautifully brought out in the chapter in Proverbs from which our lesson texts are taken. The heart in scripture is very frequently alluded to. It is recognized as the mainspring of our life and is therefore very fittingly used to describe the source and power of all the actions of which our life is made up. Solomon said, "Keep thy heart with all diligence for out of it are the issues of life." Christ said, "For out of the heart proceed evil thoughts, murders, thefts, covetousness, deceit, blasphemy, pride, foolishness."

We can therefore see how very necessary is Solomon's advise to "keep thy heart above all that thou guardest." (R. V.). All these evil tendencies, Christ tells us, come from within—from the heart.

You will notice that in our lesson text the matter of truthfulness is most prominently brought forward. "Put away from thee a froward mouth, and perverse lips put far from thee." The habit of lying is a most common practice in heathen lands. To such an extent is this the case, that in business dealings between man and man, the first statements from a man's lips are frequently not accepted at all. It is easy to imagine how such a state of things is a serious hindrance to real progress. "Let every man speak the truth with his neighbor," is surely a habit worth cultivating. We all know the admiration that every one feels for a man who is known to be a man of his word, and it is a mark of the highest esteem we can pay to a fellowman. David, when describing in the fifteenth Psalm the characteristics of a righteous man, includes this as among the most desirable, and says that such a man is not easily moved.

Scripture gives several examples of men who formed good habits. Just to mention a few:—

David, while tending the sheep might have allowed that waiting time to pass unoccupied, but it was during those spare moments that he improved his talents for music and song, so that he ultimately came to be recognized as one of the foremost musicians of his time, and "the sweet singer of Israel." Doubtless, too, during those waiting hours he had trained himself to the skillful use of the sling, by which in later years he was enabled to conquer the man who defied the armies of Israel. We may often consider our spare moments of small value, but many a man has learned a language, or written a book, by making good use of his spare moments. We cannot tell what great issues may come from the little things. It was the custom (or habit) of Pharaoh's daughter to go to the river-side, and through that the life of Moses was saved to be the greatest character the world has ever known. In contrast to this we have the life of Ahab, who wasted much of his life by the habit of giving way to idle despondency when the course of events was not in accordance with his wishes.

If time permitted we might call to mind many examples both in sacred and secular history, of men and women whose lives have been made or marred by the habits that they have formed.

Abraham had the habit of early rising,

and he always had time for communion with God. Daniel was the same, so was Joshua, nor must we forget Nehemiah. Samuel learned the habit of obedience, and was able therefore in later years to rule a kingdom.

We are told of two habits that were the source of help and strength to the Lord Jesus and which became the channel of blessing to many with whom he came in contact.

The first was, that it was his habit to spend much time in prayer, and the second, that it was his custom to go into the synagogue every Sabbath day.

By the first, he got strength to overcome the temptations in his own personal life, for we must not forget that "he was tempted in all points like as we are." Most of us here will readily admit that the hardest battles which we have to fight in relation to right and wrong habits, are the battles in our own personal life. "He that is slow to anger is better than the mighty and he that ruleth his spirit (disposition, temper) than he that taketh a city."

By the second habit he was able to give to others the benefits of his own knowledge and this Luke's gospel tells us was the object of this attendance at the synagogue.

The words of Solomon, one of the wisest of men, have been recognized by all great teachers. Solomon said, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth only to poverty." The best way to keep what we have learned is to give that knowledge to some one else. God never meant any man to keep a blessing to himself, but to acquire the habit of passing that blessing on or losing it forever.

Hast thou found some precious treasure,

Pass it on;

Hast thou found some holy pleasure,

Pass it on.

God himself is ever giving—

Loving is the truest living—

Letting go is twice possessing,

Would you double every blessing,

Pass it on.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: James 1:17

REBFCCA'S HYMN

By Sir Walter Scott

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her fathers' God before her moved,
An awful guide in smoke and flame.
By day, along the astonished lands,
The cloudy pillar glided slow;
By night Araola's crimsoned sands
Returned the fiery column's glow.

There rose the choral hymns of praise,
And trump and timbrel answered keen,
And Zion's daughters poured their lays
With priest's and warrior's voice between.
No portents now our foes amaze
Forsaken Israel wanders lone;
Our fathers would not know thy ways,
And thou has left them to their own.

But present still, though now unseen,
When brightly shines the prosperous day.

Be thoughts of thee a cloudy screen
To temper the deceitful ray.
And, oh, when stoops on Judah's path
In shade and storm the frequent night,
Be thou long suffering, slow to wrath,
A burning and a shining light!

Our harps we left by Babel's streams,
The tyrant's jest, the Gentile's scorn;
No censor round our altar beams,
And flute and timbrel, harp and horn.
But thou hast said: "The blood of goat,
The flesh of rams, I will not prize,
A contrite heart, an humble thought,
Are mine accepted sacrifice."

MEASURES OF THE MIND

The older a man gets the wiser he should be, and the wiser a man grows the less likely is he to be contemptuous of other men. Contempt is a mind measure. The more of it you find in a mind the narrower the mind.

What is called provincialism in residents of villages and small towns—though it is just as common among residents of large cities—is contempt for unfamiliar ways and usages.

The writer knows of an otherwise able Westerner who thinks—and says—that a man who puts on evening dress after dinner must be little better than half-witted.

Equally otherwise able city men of our acquaintance would look with horror upon this man if they saw him dining after six o'clock dressed in a sack suit.

You see, what we are used to makes all the difference in the world. The things we are in the habit of doing are all right while the things we are not acquainted with are all wrong. It would be a great thing could we but put ourself in the other person's place.

Even though we may have told it before, this story, illustrative of human contempt, is worth repeating:

A stranger in New York City, temporarily lost, although near the R. R. station, stopped a small boy and asked him to tell him where the railroad station was located.

The boy looked at the man for a minute, first with incredulity, then with derision, and said, "Huh! A great, big fellow like you and you don't know where the station is!"

That sort of contempt is not confined to children, although it is common with all of them.

The learned scholar's—O yes, the learned scholar often is contemptuous—favorite joke is about a man who mispronounces a classic name, calling Socrates "Socrate," for example. The scholar's chauffeur is just as contemptuous of that learned gentleman when he refers to the differential as the transmission.

After a while we learn, if we are observing, that there is something admirable in most people, and little in any of them, save rascality and vice, that is worthy of contempt. And we never can be quite sure how much these qualities are the fault of the owner. Be very sparing in your contempt and you will better win the faith and confidence of others. Upon your ability to win their faith and confidence depends entirely the position you will hold in getting others to listen to you when you attempt to place before them the love of God as displayed in the person of Jesus who is the Christ the Son of God.

Paul said he would "be all things to all men that he might win some," and this is the very thought I wish to impress on your minds, nothing contemptuous there.

Did you ever see a contemptuous person that was not a conceited person? And did you ever see a person win their way with conceit? Courtesy, kindness, consideration always win. Jesus never was self-conscious. He is our example, let us follow him.

A THOUGHT FOR EACH DAY

The Lord is the strength of my life—
Psa. 27:1.

Be watchful and stablish the things that remain.—Rev. 3:2.

A little while and ye shall see me.—John 16:16.

The day that I called, thou saidst, Fear not.—Lam. 3:57.

If ye love me keep my commandments.—John 14:15.

Be ye doers of the word, not hearers only.—James 1:22.

If we suffer, we shall also reign.—2 Tim. 2:12.

SEVEN SENTENCE AERMON

"All days come that are to be."

"Education, in its deepest sense, is not the equalizer, but the discerner of men."

"The Beauty of the Home is Order; the Blessing of the home is Contentment; the Glory of the home is Hospitality; the Crown of the home is Godliness."

"Nothing is so contagious as enthusiasm, it is the genius of sincerity, and truth accomplishes no victories without it."

"A friend loveth at all times, and a brother is born for adversity."

"Self-reverence, self-knowledge, self-control, these three alone lead life to severign power."

"There are so many things, best things, that it may well happen to many of us to find ourselves happier and happier to the last."

DISARMAMENT

Many people believe that we will have everlasting peace on account of the agreement among the nations arrived at during the recent conference at Washington. But we who have studied God's word know that peace is not yet. Men and tribes fought when they only had stones and sticks for weapons. Disarmament is not the way to peace but the result of peace. There is but one way to peace. Real peace comes by way of and through the Peace maker, who is the Prince of Peace. When God turns over the rule of this world to Christ then shall we have peace, and not till then. It is then that we shall see the fulfillment of "They shall beat their swords into plowshares and their swords into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

A DOUBLE CONTRAST

Outside a great storm is raging; the wind blows fast, the rain is falling hard; deep, loud thunder can be heard. The night is dark and it must be fearful out. But I am not out. I am inside. The room in which I sit is cozy and comfortable, bright, cheerful objects are all about. The room is well lighted and above every other earthly joy Sister Donaldson is at my side and every little while expresses some cheerful, uplifting thought. At this moment there is a great contrast between the outside and the inside and yet the contrast is no greater than that of being outside or inside of

the family of God. To those who have not accepted Christ in God's own appointed way the storm of doubt rages, fear prevails, pain and suffering is apparent. Darkness and ignorance are all about them and their lives are fearful. But to those who have accepted Christ and come within his sheltering care peace reigns, hope abounds, the light of God's love sustains them. They are safe, they are joyful. To those young friends who have not as yet made up their minds we say, Come, taste of the fruit of the Lord. Come inside, be safe.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

HOSPITALITY

Dear Bereans:

Have you ever had a preconceived idea of scripture and found you had the wrong idea? I believe as we study the scriptures closely, we will at times have to change our view point. Quite recently, the word "hospitality," taken from the scriptures was used in my hearing. It set me to thinking and I have hunted through several commentaries and Bible dictionaries and will give you the result of my efforts.

The meaning of the word "hospitality" is "Love of strangers," Emphatic Diaglott. Hospitality; the practice of receiving strangers into one's home and giving them suitable entertainment.

Hospitality, as the act and habit of entertaining strangers, is not a purely Biblical or oriental characteristic. The Greeks recognized it and sanctioned it by the doctrine of a patron of all travelers and strangers.

In its simplest aspect, hospitality is the reception of the way-farer as an honored guest, providing shelter and food. In the ancient, as indeed for the most part in the modern orient, men journey only under necessity. Travel for purposes of pleasure and education is practically unknown. In the desert, every tent however poor its owner, offers welcome to the traveler.

The practice of receiving strangers into one's house and giving them suitable entertainment may be traced back to the early origin of human society. No customs have taken a deeper and more permanent hold on the mind and life of the orient than those which gather round the reception and entertainment of the guest. Few legal enactments by whatever sanction enforced have met with such hearty and universal obedience as the unwritten laws of hospitality. The main practices evidently originated amid nomadic conditions.

When applied to the more settled order of village or town, the influence of the tourist and the growing usages have done much to corrupt the old simplicities. Yet, in many towns, villages remote from the annual streams of sightseers and pilgrims, and the encroachment of civilization, the traveler will find hospitable and generous welcome, and an aversion to anything like payment. But though not peculiarly oriental, hospitality has nowhere been more early or more fully practiced than in the

east. It is still honorably observed among the Arabs, especially at the present day. There are certain well understood provisions for preserving the honor of the host, which all guests are expected to observe. No pains should be spared to reach the resting place before sunset. The proverb runs, "He who arrives after sundown goes supperless to bed." The reason being that this leaves the host too little time to prepare such a repast as his own credit requires. The law may not be enforced, but while shelter may be demanded, in such a case there is no obligation to give food. This explains the seeming lack of hospitality in the parable, Luke 11:5-9. Again the guest is careful not to eat all that is brought to him, especially if his host be a poor man, something must be left over, as evidence that he has had enough and more than enough. Clean dishes would blacken his face in presence of his guests. It is his pride to furnish over and above necessities.

The poorest man will not turn the needy away. The guest indeed, is often regarded as a benefactor whose arrival affords his host the opportunity of honorable service.

Yet, again, it is permissible to manifest great satisfaction with the fare whilst partaking. In drinking coffee, pleasure is fittingly expressed by drawing in the liquid with considerable noise, smacking of the lips, etc. Such visible tokens of appreciation greatly delight the host. But the offer of anything in payment would be taken as an insult. The recognition of this obligation to the needy stranger must often have been the very condition of life to wanderers in waste land.

That the guest is inviolable is one of the first principles of Arab hospitality. To be safe, the stranger needs but enter the tent or only touch a tent rope, then if he be an enemy, no hand will be raised against him.

But the ties of hospitality receive a more weighty sanction when a meal is partaken of in common. For an Arab to injure one who has eaten with him from the same dish, would be equivalent to lifting his hand against his own flesh and blood. They are brothers of the bread, pledged by this act to do each other no harm, and also actively to promote each other's safety to the full extent of their ability.

These considerations cast over the customs of hospitality the spell of antiquity and religious sanction, than which nothing could more powerfully affect the mind of the orient. This influence is seen in the practice of sealing friendship in a common meal. Gen. 26:30 and especially 31:54. Israel was thus beguiled into a covenant with the Gibeonites, (Josh. 9:14), which held good notwithstanding discovery of their deceit. The bitterness of the Psalmist's lot is accentuated by the fact that one who had eaten of his bread lifted up the heel against him. (Psa. 41:9.)

Old Testament illustrations of ancient hospitality are found in Gen. 18:1, 8, where Abraham, the ideal Hebrew, runs to meet the strangers who approach his tent. (Gen. 18:2.)

While under the roof of his host the guest was in security: hence the earnest appeal of Lot to the men of Sodom—death something as bad as he could suffer, rather than that his guests should be exposed to gross ill treatment. (Gen. 19:1, 9. See also Ex. 2:20; Judges 13:15; Psa 23:5.)

(Continued on page 286)

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

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Editorials and Church News.

The Prospectus of the Illinois Bible School and Conference will soon be ready to send out. It will be sent to all members in the state whose addresses we have. All who are living outside the state who would like a copy, please drop us a card to that effect.

After the funeral of Bro. Isaac Roose on Wednesday, May 24th, we went with Bro. Porter and family across country to South Bend where we met the Berean class that evening, spending the time in the consideration of the signs of the times. We were especially pleased to surprise the brethren by our presence and to see the grandson of our esteemed Bro. and Sr. J. E. Cross, of Oregon, Ill. Sr. Maude was very much surprised and we soon had a good look at John Stilson, the grandson referred to.

Brethren, we know that money is scarce in a good many localities and that is why we need what is due us on subscription all the more. We are expected to pay cash for our supplies and we cannot do it unless the brethren will be prompt and loyal in paying up their subscription to the Herald. This is just business.

Mrs. Wm. Dachter of Council Bluffs, Ia.,

youngest sister of Bro. A. F. Horn, whose obituary appeared last week, died at her home on the 18th inst. We have no particulars.

"The Great Hope and the Call for Overcoming," by J. G. Haupt, may be had in tract form for a time by addressing him at Crowley, La., or by addressing this office.

Lloyd A. Daharsh, 1404 N. 24th St., Lincoln, Neb., graduates in the department of business administration of the college of Liberal Arts at the Nebraska Wesleyan University this spring. He has put in a full four-year course with credit. All honor to our young people who are striving for such results.

On your labels, May 22, means May 1st, 1922. June 1st is indicated by June 22. We have explained this a good many times, yet there are those who are led to believe that May 22 means that the expiration of their subscription takes place on the 22nd day of the month. Please observe this, although we plan to put the full date on the label after this.

We are planning a meeting for Fredericktown, Mo., brethren to begin on Saturday evening, June 10th, to last over two Sundays. Let all who are interested please take notice.

This shop is now handling a good deal of printed matter. We have a good equipment and can do you as good work as any. Why not send us your job work?

REMITTANCES

Mrs. Philip Senff; Mrs. Earl Thayer; Mrs. H. S. Bell; George Knife; Ora Worley; Mrs. Martha Pearson; G. W. Johnston; Silas Murphy; Ira T. Ritenour; Dock Copeland; Mr. and Mrs. L. J. Sweet; Mrs. Mary L. Bailie; Mrs. Lillie McMillin; Wm. J. Davis; Freda Mickels; T. E. Wickwire; Mrs. M. A. Woodward; Ida Vogel; Mrs. Estelle Anderson; J. H. Anderson; C. T. Morris; Mrs. J. T. Williford; B. N. Berry; G. P. Allard; C. H. Adams; E. J. Ward.

EMERGENCY FUND

Silas Murphy	5.00
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Mrs. Lillie McMillin	3.00
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Notices.

Indiana Bible School and Conference Dates
July 11-23

General Conference Notice

The second General Conference of the Church of God will be held at Oregon, Illinois, August 16 and 17, 1922.

According to the Constitution all members of the Church of God, and all State Conferences, including the National Berean Society, that ratify the purpose and spirit of this General Conference, are members of the same, and are entitled to voice therein, either in person or by written proxy.

The largest possible attendance is urged for the discussion and decision of several

matters of importance relative to the further establishment and advancement of the work. Those who can not attend in person are urged to appoint proxies—blank forms for which will be issued.

All members of the Church—men women and children—who approve of the spirit and purpose of this General Conference, but who have not so notified the Secretary, are urged to send in ratification at once. Just state that you ratify the spirit and purpose of the General Conference of the Church of God, as organized at Waterloo, Iowa, Aug. 28 to Sept. 4, 1921. Then sign your name and address very plainly.

Notice of any proposed amendment to the Constitution must be announced at least 30 days prior to Aug. 16. Same may be sent to the Secretary for general publication, not later than July 1st.

F. L. Austin, Sec'y.

June Meeting

The Argos, Indiana, brethren will hold Their 58th Annual June Meeting, June 8 to 15, 1922, in the church at Argos.

The program is not yet complete but will include General Secretary, F. L. Austin, Fonthill, Ont., also N. H. Geiselman, late of Tampa, Fla. Good music and free entertainment are promised by the Argos church.

Programs will be ready in the near future and may be obtained from the committee, C. A. Railsback, Argos, Ind.

All who desire to be met at the train will notify the committee, Mrs. B. Cox, Chairman, Argos, Ind.

Alamiss Conference

To the Churches of God scattered abroad greeting.

The churches of God in Alabama, Louisiana and Mississippi will hold their conference at Happy Woods School House near Hammond, Louisiana, July 28-30 (last Friday, Saturday and Sunday of month).

As many as can, please attend. Those unable to attend please write, if they have anything good to tell.

Albert Siple, Pres.

Michigan Conference Notice

The Annual Bible School and Conference of the Church of God in Michigan will be held at Dutton, June 22nd to July 2nd. There will be preaching service Thursday evening. The Bible School Class will begin work the following morning, June 23rd, and continue for one week. The Conference will commence, Thursday evening, June 29 and continue over Sunday, July 2nd.

The services of Bro. Frank Siple and Bro. J. W. Williams have been secured to conduct this meeting.

Mildred Coats Heise, Sec'y.

Obituary.

Isaac A. Roose

was born in Columbiana Co., Ohio, Sept. 24, 1842, and died at his home in Bourbon, Ind., May 21, 1922, at the age of 79 years, 7 months and 27 days.

Coming to Indiana in boyhood, he has resided in the state ever since. May 9, 1865, he was united in marriage with Miss Otilia Taylor, who with two children, Elmer

W., and Mrs. Della Hayslett, remain to sorrow. He leaves a host of other relatives and friends.

Early in life he accepted the gospel of the kingdom of God and united with the Church of God. To this faith he remained faithful to the end. He belonged to that commendable class of believers who would never compromise with anything else.

The funeral was held from the home in Bourbon on Wednesday afternoon at two o'clock, where a very large audience were present to pay their last respects to one whom they had known so long. He was laid to rest in the cemetery just a mile north of town where he awaits the coming of the Master.

S. J. Lindsay.

Herbert Lee Smith

was born in Niagara Co., New York, June 13, 1881, and died at his home in Sanborn, New York, May 20, 1922, aged 40 years, 11 months and 7 days.

He is survived by his father and mother, George and Eunice Smith, four sisters, one brother, and two half brothers. He was married Feb. 27, 1916, to Mrs. Rena Oliphant, who, with his parents and family, remain to mourn his absence. He was laid to rest in North Ridge Cemetery.

G. E. Marsh.

Reports.

Report of All Day Meeting

The Church of God in northern Virginia held an all day meeting at Maurertown, May 21st. Bro. N. H. Geiselman conducted the services, preaching three very able and interesting sermons. The attendance was good. Visiting brethren came distances ranging from fifteen to one hundred miles. Basket dinner was served at the church which gave time for pleasant association with brethren and friends.

J. E. Boyer.

Church of God, Bosworth, Mo.

Bro. T. A. Drinkard of Waterloo, Iowa, has just closed a series of meetings at this place, beginning May 19, and closing May 28. His ability to preach is excellent. There was good attendance and attention given to the subjects made so plain the least child could understand.

Rain hindered us from meeting Monday and Tuesday nights.

Dinner was served at the school house each Sunday and all enjoyed the day together.

We were glad to have Bro. Drinkard with us and the Lord willing, we expect to have the pleasure of him preaching for us again in the future. We all enjoyed this meeting very much.

Frances W. Williford.

Los Angeles, Cal., May 25, 1922.

Dear Bro. Lindsay:

Owing to some business affairs she wished to attend to, Sr. Woodward decided to return to Michigan earlier than we had hoped. It was indeed a pleasure to have Sr. Woodward with us, and she like Paul, could say, "I have not shunned to declare unto you the whole counsel of God." When the truth is presented in love, just such a spirit is created in

and among the heavens. One person who is an unbeliever and who seemed to be inclined to be censorious, after listening to a sermon by Sr. W. said she enjoyed it, and would like to hear her again.

We feel much good was accomplished and hope at some future time we may be able to have Sr. Woodward with us again. And now, dear ones, let us be faithful over the few things, that when the Master comes, he will make us rulers over many things, mighty hand of God, that he may exalt you in due time, casting all your care upon him for he careth for you."

Faithfully yours,

Ella H. Wyman.

Baltimore, Md., May 23, 1922.

I have just returned from my second trip to the Shenandoah Valley in Virginia. We had an all-day meeting at the Maurertown church, and the morning and afternoon meetings were well attended. One Sister from Browntown, one from Fairfax Court House, others from the Fort Valley; some from Woodstock, Winchester, Stephens City and Saultsburg. In all, the truth people were well represented, and many others were in attendance. In the morning the weather was ideal and we enjoyed being there. We had quite a shower in the afternoon which hindered our night meeting and made our attendance small. This was our second visit to these brethren and we have found Bro. Conner's words true: "The brethren are among the finest of the wheat;" and we love them very much for their zeal for the truth and their generous treatment given us on both of these visits.

We really feel that were we to go to visit them too often, we might be persuaded to change our mind and become the Shepherd of the Hills, instead of returning to our loved ones in our beloved Florida. And we can truthfully say, Should any of our faith, possessed of the proper spirit, cast their lot with our Virginia brethren, they will find in them a loving and generous people, full of faith and truth. It is their wish and it will be our pleasure to see them again on our return from Indiana, the Lord willing.

N. H. Geiselman,

111 N. Paca St., Baltimore, Md.

Dear Bro. Lindsay:

We are having Monday evening meetings here in our town. Bro. Drinkard will preach tonight. We also have Sabbath School every Sunday afternoon, conducted by Bro. A. M. Jones of Eagle Grove. Yesterday afternoon another dear sister, Miss Grace Smith, of West James St., Webster City, Ia., was baptized by Bro. Jones. So, dear Sisters, drop Sister Grace a card of encouragement to help her along her pathway of duty. Sister Grace is a sister of Sister Hurst. Both are new believers. What a grand and glorious step—a step from death unto Life—if we prove faithful.

Our Monday evening meetings are surely a success, if only they will not harden their hearts. Today is the day of salvation. We don't know how soon our summons may come. It matters not if we have on the wedding garment. It is a fearful thing to fall into the hands of the living God. Unprepared, it is not the will of your heavenly Father that one should be lost.

Let us be up and doing for the Master while we have opportunity. Let us do all

the good we can. There is no danger of becoming too good in this old world of sin. Pray God to be near when our feet are slipping over the brink, for it may be I am nearer death perhaps than I think.

Mrs. E. Pendleton.

1132 3rd St., Webster City, Iowa.

The Sunday School.

By Alta King.

THE DOWNFALL OF JUDAH

Lesson 12. June 18, 1922.

Lesson Text: 2 Kings 25:1-21.

2 Kings 25:1-9

Golden Text: Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

Memory Verses: Ezek. 21:26, 27.

For Study

Review: What was the condition of the kingdom of Judah as we found it in last week's lesson? Why was it wrong for the king and princes to strive to maintain their national independence of Babylon? "Zedekiah, the weak king of Judah, rebelled against Nebuchadnezzar, the powerful king of Babylon, as we learned in the last lesson. He relied on the help of Egypt, but the army which Egypt sent, altogether too late, was merely able to interrupt the siege of Jerusalem for a short time. It was either beaten outright or forced to return to Egypt. Jeremiah steadily opposed the foolish defiance of the mightiest kingdom of the world at that time. His statesmanlike insight perceived that the only chance of survival which the little nation of Judah had was through submission to Babylonia, and this unpopular advice he urged with all eloquence and ardor. But he had king and rulers against him." (Peloubet's Notes.)

Do you think Jeremiah urged this submission merely because his statesmanship told him it was Judah's only hope of survival, or did he urge submission to Babylonia because God told him to? Had God ever given his chosen people victory over an enemy that was overwhelmingly stronger than they?

In this week's lesson the fulfillment of Jeremiah's predictions takes place. What were his predictions? (Jer. 38:17-23.) Again we have before us the closing scene in the history of a people that did not absorb from God's direct dealings with them the knowledge of God that saves. The scene is not much different than the closing scene of the history of the nation of Israel. But the repetition serves to impress upon our minds the unchangeableness of God's requirements of nations. Do they hold good today?

Read the story of Judah's downfall as related in 2 Kings 25. Read also in connection Lamentations 1; 4, and 5. The account does not require much studying. Careful reading makes us realize the awfulness of Judah's punishment. Jeremiah's account in Lamentations is very vivid and real.

Verses 1-4 give us some idea of the strength and endurance of the city and its people. Why did the defenders of the city lose courage and flee when the city was broken up (that is, the walls broken down)? Can you think of a prophecy that mentions particularly the repair of the walls? Had the defenders of the city been trained up with a living trust in God? When humanity's wall against sin (social

and educational institutions and human governments) breaks down under the onslaught of human weakness and sin, who only will be able to turn to God in confident trust? What scripture shows that, comparatively speaking, there will not be many to thus turn to God when all seems lost in the darkness of the last days?

Verses 5-7. Note how Zedekiah's punishment agrees with the predictions concerning it. (Jer. 34:3; Ezek. 12:3.) Note the apparent contradiction between these two predictions and show that both were fulfilled.

Verses 8-21. These verses tell of the final destruction of the temple and city.

"Judah, like the Northern kingdom, came to an end from the same causes and in accordance with the same unchangeable laws which have repeatedly operated in the downfall of other kingdoms. As the prophets so clearly pointed out, religious, social, and moral corruption lead to the weakening and disintegration of the state." (Prof. Chas. F. Kent.)

"This lesson presents a terribly dark picture, yet it is not all dark. The punishment of God's chosen people sought their reformation, and did not altogether fail of its purpose. In the providence of God, the better portion of the people was carried into exile (Jer. 24; Ezek. 11:15, 16) and at the end of the exile there was a fresh sifting. The better portion of exiles, those who truly feared God and trusted his promises, came back to Palestine, while those who had less faith and piety remained behind, in the homes they had in the land of their exile. By this discipline the power of idolatry over the people was completely broken and they never relapsed into it again. The evil tendencies previously existing were checked. A total change was brought about. From this time forth the Jews were as steadfast in their adherence to their ancestral religion as they had previously been prone to depart from it." (William Henry Green.)

Ezekiel's prophecy concerning the downfall of Judah contains one little ray of light that reveals the bright future of Judah. (Ezek. 21:24-27.)

Scripture Readings: 2 Kings 25; Lam. 1; 4; 5; Ezek. 21:24-27.

The Children's Lesson: When giving the story of this lesson let the purpose be to show that when a nation, a people, or an individual disregards God's law and requirements, punishments and suffering are sure to follow. It is not necessary to dwell overmuch on the awfulness of the sufferings and burden the child's mind with such. The object should not be to scare into obedience, but to impress that God's rules of right, whether they come through parents or rulers or any medium whatsoever, must be observed.

For Class

Read the story of Judah's downfall as found in 2 Kings 25:1-21 and Lam. 1; 4, and 5 if there is time. The account does not need much discussion. Taking the lesson as a whole, what lesson concerning God may be drawn from it? How does it compare with Israel's downfall? Does history show that good for Judah resulted from such terrible punishment? What lesson may we draw from the fact that the defenders of the city fled as soon as the walls were broken down? What bright touch does Ezekiel give to this dark picture?

BAPTISM

IN this age of deception, we not only have our counterfeiters in coin and bank notes, but we have also our counterfeiters in religion. To aid the honest enquirer, I will give a few rules, the truth of which no scholar dare deny; in the meantime, bear in mind that to baptize is an active verb,—a word that signifies to do—it expresses an action.

Rule 1. The action expressed by the verb baptize, always falls on the person baptized, and never on the water. Note: the action of sprinkle properly falls on the water, or on the substance scattered; that is, water is said to be sprinkled; blood is said to be sprinkled, but blood nor water is never said to be baptized. The Holy Spirit is said to be poured, but the Holy Spirit is never said to be baptized.

Rule 2. The verb baptize will never admit of its object (the person baptized) being governed by the preposition on or upon. On the contrary, sprinkle will admit the preposition; as, "I will sprinkle clean water upon you."

Rule 3. The word baptize is never followed by the adverb out; not so with pour; pour will take out with it; as, "I will pour out my spirit upon all flesh."

How to detect counterfeiters

1. Baptized in the true bill, may be followed by in or into; as baptized in Jordan—baptized into Christ; but sprinkled in Jordan—sprinkled into Christ would be ridiculous enough; therefore, sprinkle is a counterfeit.

2. Baptize in the Bible is never followed by on or upon; sprinkle is followed by on and upon, and is therefore a counterfeit.

3. Baptize is never followed by out; pour is followed by out, and is another counterfeit.

4. Baptize is never followed by the word on, out or upon; this is an infallible distinction which every child that knows how to read, can see for himself. Any word that you can find anywhere in the Bible, immediately followed by the word on, upon or out, does not mean to baptize; for baptize is never so used in any writings, sacred or profane. I defy the whole army of counterfeiters to annihilate this distinction between baptize and sprinkle.

Some claim that the baptism required, is what they call the baptism of the Holy Ghost, thus subverting the plain teaching of the Word of God, which requires a going down into the water, and there being buried and planted in the likeness of Christ's death, etc. In order that the reader may not be deceived by those advocating that doctrine, I invite attention to the following:—The baptism of the Holy Ghost.

This expression was uttered *three times* in the Apostolic age: 1st, By the Baptist, (Mark 1:8), and recorded by four of the Evangelists.

2. By Jesus himself. (Acts 1:5).

3. The same gift however is alluded to under different terms. I give the following specimens. See Acts 2:4; 11:17; Lu. 24:49. There never were but two cases of this gift on our earth. The one at Jerusalem, (Acts 2), and the other at Caesarea (Acts 10). There was another gift of the Spirit conferred by the imposition of the hands of the Apostles, but that gift was never called a baptism; still, neither of these gifts has any mortal man received since the

Apostolic day! The baptism of the Holy Ghost is three times called the promise of the Father, and Peter says (Acts 2:33): Having received of the Father the promise of the Holy Ghost he hath shed forth this, which ye now see and hear. But what did they see? "Cloven tongues like as of fire." (Acts 2:3). And what did they hear? "We do hear them speak in our own tongues the wonderful works of God." (Acts 2:11).

—Selected by Rufus A. Curtis.

DEBT has the peculiar habit of growing bigger the more you contract it.—Sel.

(Continued from page 283)

Rahab received the reward of hospitality in the safety of herself and her relations. (Josh. 2.) The outrage on hospitality committed by the inhabitants of Gibeah was terribly avenged. (Judges 20.) The case of Sisera, destroyed and slain by Jael (Judges 4:18), was a gross infraction of the rights and duties of hospitality. The primitive Christians considered one principal part of their duty to consist in showing hospitality to strangers. (1 Peter 4:9; 1 Tim. 3:2; Titus 1:8.) They were, in fact, so ready in discharging this duty that the very heathen admired them for it. They were hospitable to all strangers, but especially to those of the household of faith.

When the Master sent out the seventy, they were to take no purse, but to rely upon hospitality of the people of the towns into which they might go. (Luke 10:4, 9.) A blessing being left with the hospitable (Luke 10:9), while an evil is pronounced upon the inhospitable city. (Luke 10:12.) Christ said of his messengers, that those who received them were in truth receiving him. (John 13:20.) So incensed were two of his disciples at being refused entertainment in a Samaritan village, that they would have called fire from heaven to destroy the people. But this spirit Jesus rebuked. (Luke 9:52, 56.) The spirit of hospitality was manifested in giving not only lodging and food, but also water to wash the feet. (Luke 7:44; John 13:5.) Sometimes a kiss characterized the hospitable reception.

The conditions of the times made hospitality practically a necessity for travelers, while it was vital to the very existence of the early Christian church. The ordinary ties of friendship, as well as kinship, had in many cases been severed, and Christians regarded themselves and were regarded by the outside world as aliens. Bound together as the members of one family. The coherence of that family required that, whenever a Christian migrated from one place to another, he should be received as a welcome guest by Christians residing there, and, indeed, without such hospitality missionary work would have been out of the question. We accordingly find it commended and enjoined as a duty incumbent on the various Christian communities in the letters of the apostles. Thus Paul, in writing to the Hebrews, says, Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

And in writing to the Romans, he urges them to communicate to the necessities of the saints, and to be given to hospitality.

Believers scarcely ever traveled without letters of communion which testified the

purity of their faith and procured for them a favorable reception wherever the name of Jesus Christ was known. Colmet is of the opinion that the two minor epistles of John may be such letters of communion and recommendation.

As to how we are to apply "hospitality," "love to strangers," on our Christian journey, in this day and age, I will leave it to the reader to study out.—Anonymous.

At Sea, May 10, 1922.

S. S. "Manoa."

Dear Bro. Lindsay:

Just about a month ago I started the first instalment of this trip, mailing it soon after reaching Honolulu. And now we are on the ocean again, having San Francisco for our destination, with only the happiest memories of our visit in the Hawaiian Islands. As I have no carbon copy of what I last wrote you (I have wished several times for my type writer as I find writing with a pen pretty slow work, and then I could have kept friends better informed as to my doings), I may duplicate some facts, but will try not to do so.

When I was a little girl, my English grandmother used to tell me about Captain Cook and show me in the geography the specks on the map which this navigator brought to the knowledge of the civilized world about the time the American colonies were having their little "fuss" with the mother country in the seventeen hundred and seventies. At first the natives thought these white skinned people were gods and rendered them great honors, but one of the English sailors died and others committed excesses which the natives could not tolerate and so a hand to hand fight resulted in which Captain Cook was killed. He had named these islands Sandwich in honor of his friend, the Earl of Sandwich, and as such they were known until recent years.

In some way a young Hawaiian found his way to Connecticut in 1818 and people became interested in the story of his race, so in 1820 the first missionary, one Hiram Bingham, with his wife and a few others made the trip all the way from Boston, the trip in a sailing vessel of course, taking six months. The Hawaiians were apparently easy converts to Christianity: more missionaries came from New England, and soon a large church building was started, which is still in fine condition, being built of coral, and a thousand people had been received into it. Several dusky monarchs reigned but in 1897 the people asked the Government of the United States to annex these islands to the homeland and now they are a territory with considerable freedom in the election of officials, etc.

We have had more or less difficulty in twisting our tongues around the native names as the Hawaiian alphabet only has twelve letters—the five vowels, and k, l, m, n, p and w—and the combinations bother a stranger. The language is very musical though.

There are about eight islands in the group, the largest, Hawaii (pronounced Har way ee), giving the name. It is on the island of Oahu (Oh wa hoo) that Honolulu is situated, while on Molokai is located the home of the saddest group of people in the world—the leper colony—for which there

is no hope. Maui (Mow ee) has the crater of the large extinct volcano in the world, while Manna Loa and Manna Kea, two of the highest peaks in this part of the world, over 13,000 feet, are on these islands.

So much for a little look at the history and geography of Hawaii, and now for a few personal impressions. We have found the people uniformly polite and obliging and always ready to give information. It seemed a little strange to see so many Orientals in the streets but all attended to their business and judging from the few policemen seen, they are a law abiding part of the population. They have good markets but the stalls all have foreign names over them and some of the products looked queer to our eyes.

I enjoyed the climate very much as it closely resembled early June in the States and while the sunshine was fairly warm, a most delightful breeze coming down from the range of mountains which forms the background of Oahu every evening made the nights fine and cool. There were practically no flies and while the mosquitoes bothered some, they kindly let us entirely alone.

One Sunday we attended a Chinese church where I had understood the service would be in English, but as it was not you can imagine we were not highly edified, but from the attention paid all around us to the earnest preacher (we asked what the theme was and understood it to be the walk to Emmaus), hope other listeners learned more than we. The hymns sounded familiar but when we joined in we found the words we were singing were not the same as the rest of the audience were using (although the sentiment was the same). While it may have been accidental it would seem as if the men sat on one side of the church and the women on the other, while the center was occupied by the young people forming the Sunday School. Those around us were most polite, giving us the hymn book open at the right place each time, and afterward answering our questions, and we are glad we had this experience. There is also a large and beautiful Buddhist temple in Honolulu with grounds and flowers where English services are held, but whereas I was interested in the Chinese Christians, I cared nothing for American Buddhists, as I understood many of the congregation were.

Over two hundred miles of tumbling water lie between Oahu and Hawaii, but on the latter island is situated the great volcano of Kileau, and to go to this part of the world and not see the crater of fire would be a pity, so even with the surety of a spell of sea sickness ahead of us, we took boat at Honolulu and were soon looking backward at the rounded mountains and the fertile valleys between, which have delighted us so much. We left at 10 a. m., and it was 7 o'clock the next morning before we set foot on dry land.

Next came an automobile ride of thirty-one miles, at first with tropical flowers and vegetation on both sides, then as the road climbed upward we saw pines and the enormous tree ferns, while wild roses and blackberry vines in bloom, gave color and grace to the landscape. Finally our destination, the volcano house, built on the edge of what had been an enormous crater perhaps hundreds of years ago, was reached, and we looked over a three mile space

to where a constant cloud was seen. Early in the afternoon we were driven there, and looked down at what seemed a black mass, with two or three holes through which something scarlet was seen. Patience is necessary here as Pele, the goddess of fire in Hawaiian mythology, takes periods of resting occasionally. Just now she is quite active and we only had to wait a short time before exclamations were in order. Just picture a gorge some 500 feet wide and perhaps 1000 feet long down which we had to look about 75 feet. Perhaps the first thing you will notice will be a small hole or two through which red hot lava is spurting, then you will see a crack or more extending in several directions and will hear a hissing, crackling sound. Now watch and up will come a cake of black lava, which after a second of hesitation, turns over and plunges into the fast flowing mass of fire underneath. This will start another crack, and the scene will be repeated over and over again. Sometimes huge pieces will break from the overhanging walls and fall with a loud sound into the molten mass, and sometimes there will be little cataracts of fire flowing over the lava, which cools so rapidly that a piece of rock thrown from the cliffs on to what was a molten mass two minutes before, will rebound as if long cold. The sight at night is intensified in brilliance of course, as red veins are seen running in all directions, and the scarlet mass is intensely vivid. In March 1921, the lava rose to the top of the crater and overflowed in a wide river over the land, over which tourists now have to climb, much to the destruction of shoes intended for wear in city streets. As the crater is situated about 4000 feet above sea level, we were warned to wear heavy coats and take warm gloves, but little was said in regard to shoes, the most important article of dress if one wanted to do much walking. There were great banks of sulphur near the hotel, from which clouds were constantly arising, and the vegetation in their neighborhood was bleached white.

I realize that the above description is so feeble that no one can have any conception of the sight which was spread before my eyes, and recommend the reading of Mark Twain's account if anyone is interested. Of course while standing on the brink of this awful abyss one heard varying remarks. Some being impressed with the imprisoned power, while others uttered the most flippant words. Some one said the best way to reform a man would be to show him what he would have to exist in for eternity if he did not repent, while to see the thought of a "God of love" who could torture the vilest of His creations in such an awful place is so contrary to His attributes, as to make me rejoice that I believe "the wages of sin is death" and not everlasting torture.

We were four days at the crater, then came down to Hilo the second city in the territory with 10,000 inhabitants, from which we had a charming ride by train through fern filled gorges, over deep chasms, past acres of sugar cane, with many glimpses of the ocean, beating on the shore and stretching far away to the horizon. Then came the return to Honolulu and the sailing on this boat the next day. The departure was so beautiful I shall always remember it. The friends of passengers bring leis (lays) or, as we would say,

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wreaths of the loveliest flowers, to throw around their necks, long strips of bright colored paper are thrown from the passengers to those on the dock, the city band plays the plaintive “Aloha” or “our love goes with you until you return.” And so closed one of the most interesting of visits leaving a little mistiness in the eyes even though we were bound for home.

We expect to reach San Francisco tomorrow, have had a fine smooth passage, with but one day when the waves were grand, dashing over the deck, but the “Manoa” was good and steady.

All good wishes from

L. E. Young.

SEVENTY WEEKS ARE DETERMINED (Dan. 9:24) No. 5

By T. A. Drinkard

AND to bring in everlasting righteousness. Wonderful thought indeed. To know that God's righteousness was made manifest in him who knew no sin, and in whose mouth was found no guile. To me this statement shows that, “Christ Jesus, who of God is made unto us wisdom, and righteousness,” and that truly Christ manifested the great righteousness of His Father. As we read, “And this is his name whereby he shall be called, The Lord our righteousness. (Jer. 23:6.) The Master is called “our righteousness,” and in him was manifested the everlasting righteousness of God. Jeremiah refers to the Father bringing forth “our righteousness,” which only has reference to Christ our Lord. Matt. 3:15 shows that Christ was of God and that he was manifesting the righteousness of the Father to the world, and hence he brought in the everlasting righteousness to God. In as much as we read, that “from everlasting to everlasting, thou art God.” (Psa. 90:2.) I contend that his “righteousness is an everlasting righteousness.” (Psa. 119:142, 144).

And when Christ came into the world because of God's love (John 3:16) he brought forth this righteousness. The message that Jesus brought to the people (Matt. 4:17, 23; Acts 10:36, 37) revealed the “righteousness of God.” (Rom. 1:17.)

That “everlasting righteousness” (Psa. 119:142) of God was brought in when Christ represented the Father on earth I have no doubt, from the foregoing evidence that has been given.

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, June 13, 1922

Number 37

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

ARE YOU IN THE RIGHT PLACE?

TODAY I have a story to tell you about three children, Clyde, Jennie and John. They lived with their aunt and uncle on a farm, almost two miles from town. Although they had to walk, they liked to go to Sunday School and were never late. They would hardly take time to eat their breakfast. Clyde and little John would hurry through the chores, Jennie would get ready the vegetables for dinner and set the table. They were not dressed in such fancy clothes as some of you, perhaps, but Aunt Hettie worked hard to have them look neat and not be ashamed to go with the other little boys and girls.

Last Sunday the sun shone so hot. It took them longer to come home, for they had to stop and rest under the big trees.

"Well, if this heat keeps up, it will shiver my timbers," scolded little John.

"What do you mean?" asked Clyde.

"Aw, don't yer know any of the new words? You better get wise. The fellow in our bunch that can coin the most new slang shots is the big chief," retorted little John as he gave his little head a "Big I Am" toss.

"Now, little brother," said Clyde, "let me tell you what Prof. Brown told us in our Sunday School class this morning, about slang words. He said that the thieves, robbers and toughs, bad men who loaf around the street corners, are the first to make up and say these words. Then these red-lipped, painted-faced, short-haired young women of today, and the pasted-down and combed-back-haired young men of today pick them up, and then just such little boys as you think it smart to repeat."

"Yes, Clyde," said John, "but isn't 'cut out' slang, too? Miss Kint, our school teacher, asked us Friday if we wouldn't please be careful and try, from now on, to 'cut out' all slang phrases. What are we little boys and girls to do when our school teachers don't know what slang is?"

"Follow no one but our great Teacher, Jesus. He said, 'But I say unto, that every idle word that men shall speak, they shall give account thereof in the day of judgment.' Slang words are idle words and not following Jesus but copying after the bad people. Come, let us hurry home, for I'm as hungry as a bear."

Clyde looked sad as they came into the room where Aunt Hettie sat reading her Bible. They put their Bibles away; for each of these three children were the glad own-

Are You Ready?



WILLIE brought his little Bible,
With a grave and thoughtful look
In the eyes he lifted to me
From the pages of the book,
Tell me what this means, dear papa;
And he read me from God's Word
What it says of being ready
For the coming of the Lord.

When I told him of the meaning
In the words that he had read,
He was silent for a moment,
Then looked up at me and said
Gravely, "Are you ready, papa?"
Oh! the child could little know
How the simple question thrilled me,
As in shame I answered, "No."

If you can't tell when He's coming,
I should think you'd want to be
Always ready," said my Willie,
Looking thoughtfully at me.
"If He came tonight and called you,
You would have to say to Him,
'I'm not ready,' think dear papa,"
And his eyes with tears grew dim.

Then I clasped the darling closer,
Smitten with a sudden fear,
For the words that he had spoken
Seemed to bring life's end so near,
And my heart cried, "O my Master!
There shall be no more delay;
Make me ready for that coming,
Be that coming when it may."

ers of a Bible, all their very own—not one of these kind with such small print, either, but nice, large print and pictures and maps.

Jennie threw herself on the couch and began to cry. Clyde picked up the cob basket and said, "I'm just about caved in, Auntie, and I guess that if I get you a basket of cobs that will be the quickest way to get my cave filled."

"Ha! Ha!" laughed little John, "Now you are using slang, besides, I don't want to fill my cave with cobs, I want to fill it with something to eat."

Neither Jennie nor Clyde could help smiling at the little fellow who seated himself in the front of the door and began to take off his shoes and stockings. His little feet were wet and dusty and he pulled and grunted till they came off. "There, that's what I got for going to Sunday School. Just look at my toes, all red and wrinkled. O, say, that feels good to have 'em out of prison once more."

"Poor, tired children," thought Aunt Hettie, but she was too wise to ask them about their troubles now. "I will hurry with the dinner, Clyde has the cobs." She had helped them with their Sunday School lesson and taught them the love of going to Sunday School and church, and felt badly to have them come home so unhappy from their trip which usually was such a pleasure. Then, too, Clyde had early shown a love for "searching the Scriptures," and she had hoped that some day he would be a minister and hoped that no one would put a stumbling block in his way.

Just then a car drove into the yard and the children ran down the walk to meet their Uncle Ray, who had just returned from a long visit. After dinner they sat on the porch for a chat with him.

"Well, children," he began, "were they all out to church today? Such a nice spring day I'd think they all would come, and bring some visitors, too. I hear that nearly every family now in the church has a car, so there is no excuse."

"Excuses," exclaimed Clyde, "Well, I'll say there are, and more excuses than anything else; some of the bunch make me heartsick; here we walked through the hot sun and when we got there, found little John's teacher not there and the other-children in his class absent, so the poor child had to sit in the big boys' class. Precious little he got out of the lesson; why, in a few weeks we can't drive up to Sunday School, if more of an interest isn't taken. Excuses, yes, not one would teach the little fellow. Jennie's teacher was gone and she had her piece all learned for children's day and had the letters all cut out for the drill, and wanted to find out when to practice and get some help with the letters. She sure was disappointed."

"Our teacher gave us such a good lesson though, but just the ones that needed it most were gone out in those new cars you spoke about, and next Sunday, just wait and listen to the excuses; oh yes; they will all be ailing—had the big toe ache, I guess. By the way, Uncle Ray, we boys are talking about paying Prof. Brown for his teaching our class. He puts in hours of time; he could easily earn several dollars doing other work, so we decided it was not right. He has so much sickness in his family and really needs the money. We think nothing of paying our every day school teachers, so why not our Sunday School teachers and have good, capable ones that are trained for their duties."

"Well, I know it does make it bad when they don't all come, but it is no more than we are to expect in these last days for 'men shall be lovers of pleasure more than lovers of God.' They all think the Israelites bad because they worshipped gods of wood and stone, but what do you suppose God thinks of us, if we give more of our time to pleasure than to him? Think of that, children, and we only spend about two hours each week at services while we have most of the evenings and the rest of Sunday to do as we like. It is for each of us to say which we love the most, pleasure or God, and we say it by our actions, what we do and where we are."

"Jennie," continued Uncle Ray, "It doesn't help matters any to worry about those who do not come."

"Oh, oh, look there," exclaimed little John, "See your little calf, Clyde, that you staked out; he is just pulling and tugging away on that old rope 'till, do you suppose he will break his neck? And his neck is all raw and bleeding, too."

"Yes," replied Uncle Ray, "I have been watching him. No indeed he won't break his neck or the rope either. That calf reminds me of some of the church people; it is a good thing to let them go to the end of the rope. If they are truly the 'called out ones,' he won't let them get very far away, so far but that he may call them back with his strong rope of love. There is just as much use in your fretting about what other people do as there is in our worrying about the calf. He, like they, will soon learn his lesson. Just keep still and let God make things plain to them in his own good time."

"Yes uncle," said Clyde, "but Jesus is our great pattern, and the Bible says he was tempted in all points like as we are, and don't you suppose that the green woods and beautiful trees looked as inviting to him as it does to us? We read that he was tired sometimes and the disciples would want him to rest, but no, if he could be about the Father's work or help some one, he would."

"As we came walking home, a big car load of boys," spoke up John, "drove by, dressed up in their base ball togs, yellin' to beat the band; I guess they wanted us to know they were trying to have a good time any way, and four of them were members of Clyde's class, and had missed that good lesson Prof. Brown had worked so hard to prepare."

"O well," responded Clyde, "that don't hurt me any. I don't exactly know why, for I do enjoy being with the boys, and playing ball, but somehow when it is time for Bible class, I don't feel right any place else; I wonder if it isn't because this dear old auntie of mine here, kept me in the habit of going from a baby; yes it is a habit and reminds me of the Bible verse, 'Train up a child in the way he should go and when he is old he will not depart from it.' Then too, I have this little kid brother of mine here and I must be found in my place and an example for him. But what news have you to tell us, Uncle Ray, isn't there something new?"

"Yes indeed, children, and some wonderful glad news it is. You remember how in the olden times, the Israelites used to have men trained to be priests and others trained to offer up gifts to God on the altars in their temples. Now their chief Rabbi says he feels the time of the rebuilding of the temple is at hand and that they must start a school and train the men who are to be priests and those who offer sacrifices. To some people it is strange that the Jews would again begin offering gifts to God, but God has said they would and his word is true. He has also said that about the same time, the Jews would begin to rebuild their temple, Jesus is to come for his called-out-ones, his bride and it is our duty to be found in our places, with our lights brightly burning, watching and ready."

ACQUAINTANCE WITH GOD

By Lyman Booth

THE covenant of promise made unto Abraham, repeated to Isaac and Jacob, was established and given as the law of faith. It was, in its most simple form, the faith of the gospel, once delivered to the saints. Paul in speaking of it said, The scriptures foreseeing that God would justify the heathen through faith, preached be-

fore the gospel unto Abraham, saying, In thee and thy seed shall all nations be blessed. (Rom. 8:20.)

Read Gen. 26:3-5. Here we find the same promise that God made to Abraham, reaffirmed to Isaac, the fulfillment of which is still in the future. If you will now turn to and read Gen. 28:10-15 you will find the same covenant renewed in Jacob, which still looks to the future for its fulfillment. Please pay particular attention to the 15th verse, and see if it isn't partly fulfilled in the Jews in their scattered condition, yet being kept by the providence of God as a separate and distinct people; in which condition they shall remain until their nationality will be restored unto them under the peaceful reign of their Messiah, when he shall restore the kingdom to Israel.

If you doubt their restoration please read Jesus' statement to Peter in Matt. 19:27, 28. Then answered Peter and said unto him; Behold, we have forsaken all and followed thee! What shall we have therefore? Peter seemed anxious to know what the apostles, in return for the service they had rendered and for having forsaken all, should receive. In reply Jesus said, Verily, I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. In order for those words of Jesus to be fulfilled it will also be necessary for Gen. 28:15 to be fulfilled.

Later God met Jacob at El-Bethel and reaffirmed the covenant with him after his name had been changed to Israel. Now, why should he confirm the covenant twice to Jacob. By reading 1 Chron. 16:13-18 we learn that it was confirmed the first time to Jacob as a law; the second time as an everlasting covenant. It was the word which he commanded to a thousand generations, which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying: Unto thee will I give the land of Canaan: the land of your inheritance.

In looking carefully at this we find three striking points. First, the land was for Israel and for his family as a land of possession. It was not a law of works, like the covenant that God made at Horeb four hundred thirty years after it was first made with Abraham, but it was the law of faith. The covenant at Horeb was made because of transgression, to bring Israel to Christ. In the second place, it was given as a law of faith to a thousand generations. (1 Cor. 16:15.) A thousand generations, no doubt, intended to cover Israel's mortal probationary existence. It is, therefore, a law of faith for all men in the mortal state. Next, we find it to be an everlasting covenant, to those who overcome and are acknowledged by God as members of his family—the family of the redeemed. By this covenant Israel and God are equally bound. Israel is bound by God's veracity to believe the covenant, and to keep it inviolate; and in turn God is equally bound to give Israel eternal possession of the land, and also to Abraham and Isaac the other heirs of the same promise, in order that God's holy covenants and promise may be kept inviolate. This fixes man's eternal possession on earth, and not in heaven as most theologians claim. If, instead of

dwelling forever in the land, God had taken them to heaven at death, to dwell through eternity, would it not be a piece of deception on God's part, to promise them an everlasting possession in the land and then give them another abode? It would be more, it would be a breach of his contract. But no such thing will ever occur, for God, that cannot lie, has made the covenant in good faith and they who comply with the terms of the covenant—with the law of faith—will be blessed accordingly in the land of promise.

In Deut. 34:1-4 it is made very definite. Here Moses is standing on Mount Pisgah, overlooking the Holy Land. On the east ran the Jordan River; on the west lay the Mediterranean Sea; Dan on the north, and Zoar on the south. With unabated strength, the gray haired leader of Israel stood on Pisgah's height, and with undimmed vision beheld the pleasant land of promise. No doubt he felt a thrill of joy as he looked upon the scene. Then Jehovah said unto him, This is the land I swear unto Abraham; unto Isaac; unto Jacob: saying, I will give it unto thy seed (Christ). I have caused thee to see it with thine eyes, but thou shalt not go over thither! To Moses this may have been a glad and a sad moment. To think he could behold the land of promise and not be permitted to enter and enjoy its blessings, its richness and beauty!

We read that Moses, the servant of the Lord, died there in the land of Moab. Now if it be true that good men go to heaven at death and receive their inheritance, then Moses did not go there, for God told him plainly that he should not go over thither; but if Moses understood that the land which lay before him was the promised inheritance to Israel, he could not expect any other. He could not have entertained the slightest idea of entering heaven. Reason would teach him that in order to dwell in the land forever he would have to be in possession of a life equal to the duration of the inheritance, which is everlasting—unending. The only means that could possibly fit him for that kind of inheritance would be by a resurrection from the dead. He could have seen no other way by which the stipulations could be performed. Now turn to Luke 1:66-75 and we find that the mission of Christ was to redeem his people. Zechariah, the high priest, being filled with the Holy Spirit prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation. Horn, as a symbol, is used to denote a king. The horn mentioned by Zechariah is used as a figure of Christ. Therefore a horn of salvation would mean a king of salvation—salvation from death.

Jesus has said, I am the resurrection and the life. If he is the horn of salvation and horn means king, and salvation means everlasting life, we then reduce the statement to "King of life everlasting." Being king of life he is able to raise all the ancient worthies, and all the saints from Abel down to the last one that shall enter the tomb. Being able to bestow life he will be able to place the heirs in possession of the covenanted inheritance. He will be able to perform the mercies promised to the fathers, and to remember God's covenant, the oath which he swore unto our father Abraham. And what was that? Namely, Thy seed (Christ) shall possess the gates

of his enemies; that is, to put down all rule and authority which is opposed to his righteous rule. He will be able to perform all this because in Matt. 28:18 he said, All power is given unto me in heaven and in earth.

According to the testimony of the Holy Spirit as given by the mouth of Zechariah, the high priest, it is evident that none can successfully deny that the fulfillment of the Abrahamic covenant of faith which is embraced in the mission of Jesus the Christ, in behalf of all God's children; and that he will give that rest that remaineth for the people of God. (See Heb. 4: 1-11.)

Those who crossed over the Jordan with Joshua did not enjoy the rest embraced in the covenant with the fathers, but there remaineth a rest for the children of God—which rest was set forth in a figure or type by Joshua leading his people across Jordan. They enjoyed a temporary rest after their long and weary journey through the wilderness. This being a type of the rest embraced in the covenant which will be given through Christ, who is the promised seed. This rest will be an unending rest to the people of God after wandering as strangers and pilgrims in the earth.

By some it is contended that the fathers did possess and occupy the land of Canaan, and hence the covenant was fulfilled. Let us see about that. How could that be true when it is stipulated that the inheritance was to be an everlasting one? They were mortal, dying, perishable men. Surely, none should fail to see that the covenant involves an exaltation to an enduring nature; from a mortal to an immortal life.

If Abraham ever had possession of any of the land he purchased it, for we learn that he was under the necessity of buying a lot in which to bury his dead. This would indicate that he did not receive his landed inheritance. He was at that time 137 years old—old enough to possess it if he was ever to possess it in this life. In Hebrews 11 Paul puts the question forever at rest. He says, By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed. (verse 8) By faith he sojourned in the land of promise, as in a strange country, with Isaac and Jacob, the heirs of the same promise.

(To be continued)

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: John 5:29

THERE'S A LAND OF BEGINNING AGAIN

No man with faith in Jesus,
And cleansed with his blood,
Ever has cried for help in vain;
The love of the Father
Is just like a flood.
There's a Land of Beginning Again.

The thing we call failure
Can be overcome,
Then what is the use to complain:
For Jesus is waiting

And ready to bless,
There's a Land of Beginning Again.

We talk about sorrow,
Yet smile through our tears,
That sometimes have come like the rain,
We stand on God's promise,
It quells all our fears,
There's a Land of Beginning Again.

He's willing to guide us
And show us the way,
With blessings we cannot contain,
He keeps us rejoicing,
He helps us to pray,
There's a Land of Beginning Again.

THE BIBLE

I'm anxious to have the young people love and read good literature. They now have too much comic supplement and not enough better reading. What book of all the books do you think I would give the young people as a standard?

The Bible. When you ask for but one book for the young people there is but one book that will answer—The Book.

There is none other that will serve the young people better, last longer and enrich their minds and hearts more than will this old Bible.

I do not mean that the young people should be taught to approach it with bated breath and in austere reverence and only on Sunday afternoons. It is that sort of thing that drives the young people away from the Bible.

Many an adult shudders at the memory of the long afternoons of suffering he endured in the shadowed room while some solemn faced grown up who had no sense of humor and who had forgotten how to smile, read long psalms in a dull, expressionless voice and told him it was for his soul's sake.

I would like to give the children a great big old fashioned Bible—such as I have at the present time. It has very large print and many pictures. The children like to take a book like that and lie down on the floor with it and turn its pages over and over. Occasionally they will ask you to read to them about the picture, and you do so, just as you would read any beautiful story, and let it go at that. You don't try to amplify the story. You can't do it because they are perfect.

The children will immerse themselves in the poetry and the pageantry and literature of the Bible. They will love the stories such as those about the flood and Isaac and Jacob and his brothers.

When they read the story of the flood they will love best the building of the boat and the long procession of animals marching two by two into it, and they will glow with the exclusiveness of it all. This sort of interest troubles you. It need not. Today they think of the animals marching by, two by two the way they themselves love to march. They think of the rain pouring down and pouring down, and they chuckle with glee at the thought of their friends safe and snug inside. But in the tomorrow you who provide for them will have them remember that "Noah walked with and for God."

Children taught to use the Bible in this way will form a taste for literature, beautiful language, heroic living (for there were giants on the earth in those days) that will stand the assaults of the comic supplement and the moving pictures. These may have their place, but they will not sink far

into the minds of those young people who have been instructed in, and who are founded upon the Word of God.

A SEVEN SENTENCE SERMON

Where law ends, tyranny begins.

It is easier to go six miles to hear a sermon than to spend one quarter of an hour in meditation upon it when we reach home.

To be true, to love, to be strong,

These, and work to do,

Make life a song.

It is better to be wise and not to seem so, than to seem wise and not be so.

I shall not live in vain;

If I can stop one heart from breaking,
I shall not live in vain;

If I can ease one life that's aching,

Or cool one pain,

Or help one fainting robin into his nest again,

My life is not in vain.

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

ABOUT THE BIBLE

The number of authors of the Bible is fifty. The Bible was not until modern times, divided into chapters and verses. Its division into chapters has been attributed to Lanfrank, Archbishop of Canterbury, in the reign of William I, but of late this has been looked upon as a mistake and the credit has been awarded Cardinal Hugo de Santocaro, in about 1236. The number of languages on earth is estimated at about three thousand, the Bible, or parts of it, have been translated into about one hundred and eighty languages, also into about one hundred and sixty-five dialects, making a total of some three hundred and forty-five. The first complete English translation of the Bible was made in 1380 by John Wycliff, the English reformer. The first American edition of the Bible was printed in Boston in 1752.

"Keep thy tongue from evil, and thy lips from speaking guile."

A PRAYER FOR HARD WORKERS

Almighty God, who created this world and all things therein, and who in thy love still toiled for me in making this world my home, and who didst send thy Son; who unto me is made wisdom, and righteousness, and sanctification and redemption, to labor with his hands among the children of men, grant that I may know the dignity of honest work. When I am weary, comfort me with the remembrance that I have not shirked. When I am ill rewarded, keep me far from selfishness and bitterness, and give to me sympathy with all who have suffered wrong; that for their sakes I may plead in thy name for justice and love. And when night cometh, let me not be anxious for the morrow, because thou art my Father and will keep me, and all others who love and serve thee, in perfect peace; through Jesus the Christ our Saviour. Amen.

LOWELL SAID

It may be glorious to write
Thoughts that shall glad the two or three
High souls like those far stars that come in sight
Once in a century:
But better far it is to speak
One simple word, which now and then
Shall waken their free natures in the weak
And friendless sons of men.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Illinois under the Act of March 3, 1879.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,
Oregon, Illinois.

Editorials and Church News.

Sr. Wm. McCrodan, of Dutton, Mich, has had another severe attack of sickness but is on a fair way to recovery.

When we arrived for our Dixon, Illinois, appointment on Sunday, June 4, we found Bro. DeWitt Dauntler very sick with sciatic rheumatism.

Bro. N. H. Geiselman's address is 111 N. Paca St., Baltimore, Md. Anyone wishing his services may so address him until Nov. 1st.

Bro. Will Eckert of our Dixon church did the graces in seeing that we were conveyed to our home after the evening services on Sunday evening. This is a kindness that saves us a half a day at work at home.

We have taken over the linograph work for the Ogle County Republican, located in our city. This will give us quite a bit more work to do, which together with the job work that is coming in, gives us our hands quite full.

We leave the last of the week for Fredericktown, Mo., to hold a series of meetings for the brethren there. This is one of our faithful congregations. Here the brethren have been striving for some years to hold

up the light of the truth. While they are all poor people, yet they always seem to have money to meet the necessary ends for a good meeting twice a year.

This office is indebted to Landers and Son of the Ogle Co. (Ill.) Republican for a copy of Webster's New International Dictionary which was much needed. We had been using Webster's Unabridged Dictionary which had been in the editor's possession for 35 years. Quite a good sized book could be published containing names coined since it was published.

Notices.

Just Business

For some time past consideration has been given to the problem of making our job department do more toward the financial success of our printing plant.

Ever since its beginning the Herald plant has been doing the part of a "good fellow" in supplying tracts, etc., at cost. The Sunday School Leaflet, which at the beginning was intended only to fill an immediate need, was put out practically at the cost of the material. We have been publishing it at an actual loss when we stop to consider the time and labor required to put it out. There must be a change in all this. Why should the brethren anywhere expect our plant to do all the charity work? There has been a deficit each month in meeting the expenses of the plant. The burden has fallen upon a handful of the brethren to meet it. In the matter of tracts we have been sending out tracts at 8 cents per pound. This is the mailing cost. But the paper on which these tracts are printed costs us about 9 cents laid down at our door. There is still the cost of labor and power to do the printing. Where is this to come from? There are a few brethren who have helped, but not enough to make it a point to continue after this fashion. What are we to do about it? If we are to continue to put out religious literature, there must be those who will put enough into it to keep the plant from suffering financially.

What have you to suggest? Shall we quit the work of printing tracts? Shall we let our people get their supplies from some sectarian source for their Sunday Schools?

Do you say that these other supplies can be had much cheaper? This is true for the reason that they print them by the thousands while we must be content with hundreds. We cannot compete in price with the large concerns which are putting out their hundreds of thousands while we put out comparatively few. Are you willing to pay more for your Sunday School Leaflets, or do you prefer to get your supplies cheaper elsewhere regardless of what is taught? While our business was not established with a view to making money out of it, yet we must have an income that will carry us along and leave us some money on hand for emergencies. Who has anything to suggest?

Send us your job work—anything printable; we can do it and do it right. In this way you can give support to an institution that has for its purpose the promulgation of the truths we all hold dear. Who'll be the first to respond?

J. E. Cross, Pres.
S. J. Lindsay, Sec.

General Conference Notice

The second annual General Conference of the Church of God will, D.V., convene, according to Constitution, at its headquarters in Oregon, Illinois, 2 P. M., Tuesday, July 25, 1922. It will then adjourn, without the transaction of business, to 2 P.M. Tuesday, August 16, 1922 at the Church of God, Oregon, Illinois.

This is in order to co-operate with the Illinois Bible School and Illinois State Conference, as per mutual agreement at last year's gathering.

This general conference bespeaks for the Illinois Bible School a large attendance of earnest, prayerful students of the Bible; and for the Illinois State Conference a season of spiritual uplift for all.

Without detracting from the benefits of these activities, one and all of the Church of God are invited to gather in true Christ-like spirit and labor prayerfully for the perfection of General Conference labors under God's guidance, to the detriment of none—to the benefit of all.

Jas. A. Patrick, President
F. L. Austin, Secretary

Northwest Conference Notice

The Northwest Conference will be held at Corvallis, Oregon, from June 15th to 18th, inclusive.

Grace M. West, Sec.

Notice to Bereans

Several requests have been received from brethren in the South desiring help regarding Berean Organization. This matter was carefully considered at the recent Board Meeting of the National Berean Society, and it was decided to send Bro. Clyde Randall as organizer to the Oklahoma-Arkansas Conference to give the aid which was being sought, and since the Texas Conference immediately precedes the other he has been asked to stop there and render any assistance possible.

If there are those who would like to help finance this effort any contributions will be gladly received. Mail such to the Treasurer, J. E. Hammond, South side Station, Rt. 5, Omaha, Neb.

Frank E. Siple,
Chairman Committee on Organizer.

Bro. Lindsay:

In the notice of the Texas Conference as published in last week's issue of the Herald: there are three vital mistakes. Will you please insert the notice again with the following correction. First: instead of Cryill County, it is CORYELL County. Instead of Liveta, it is LEVITA. And instead, of H. F. Meyers, it is H. T. MYERS.

So make it clear, that all that expect to come on the train to notify Bro. H. T. Myers, LEVITA, Texas—what day they expect to be there, and they will be met at the R. R. station and taken care of.

Your brother in hope of eternal life.

A. S. Bradley

Alamiss Conference

To the Churches of God scattered abroad greeting.

The churches of God in Alabama, Louisiana and Mississippi will hold their conference at Happy Woods School House near Hammond, Louisiana, July 28-30 (last Fri-

day, Saturday and Sunday of month).

As many as can, please attend. Those unable to attend please write, if they have anything good to tell.

Albert Siple, Pres.

Michigan Bible School and Conference
Dates—June 22-July 2

Indiana Bible School and Conference Dates
July 11-23

REMITTANCES

Elta M. Fitz; A. K. Richardson; F. L. Austin; A. S. Bradley; Lillian Myers; John Hayenga; Wm. Lindsay; J. G. Haupt; G. P. Alford; J. W. Cooper; Mrs. Will Upton; Wilbur Mosby; J. F. Richardson; Lulu Zeigler; Mrs. Ada Stevens; Walter L. Miller.

Reports.

Our first month as evangelist for Indiana has closed. We were unable to visit Roll because of small-pox.

Sermons: Hillisburg, 3; North Salem, 2.
Received, North Salem, \$12.00
Expense, 3.80

We understand the Indiana Bible School will begin July 11 and run two weeks. The State Conference will be held at the close of the Bible School. We hope to have a good attendance.

J. H. Anderson

Eldorado, Illinois

One of the best meetings which it has ever been our privilege to conduct came to a close with the brethren near Eldorado, Ill., on Sunday, June 4. The work started at this place Tuesday night, May 23rd, and during the entire two weeks there was a good, steady attendance. Better interest and attention could not be asked than was given each night, which had much to do with the success of the meeting. There has formerly been a great deal of prejudice through those parts with regards to the truth, but we have some very faithful members and their work and influence together with our efforts during three different series of meetings have done much to alleviate this condition.

On Saturday afternoon, June 3, we gathered at the water's edge and we rejoice to announce that eight dear souls presented themselves in obedience to the Lord's commands. Their names and addresses are as follows: Mr. and Mrs. Wilbur Mosby, Mrs. Randall Davenport, Carl R. Davenport, all on Rt. 3, Eldorado, Ill.; Mrs. Aldora Martin, 1900 Illinois Ave., Eldorado, Ill.; Mr. and Mrs. Cornelius Shain, Norris City, Ill., and Mrs. Jas. Leithliter, Equality, Ill.

The above represents a group of thoughtful persons highly respected and honored throughout the community. They have not made this move on the spur of the moment, but after due and calm consideration of the gospel they desired this closer relationship with their Lord. They range in age from Carl Davenport who is just budding into young manhood up to dear old Bro. and Sr. Shain who have run life's race well toward its close.

This makes seventeen whom we have immersed in that community during the past year and a quarter, and another encouraging feature is that there remains a rich

harvest yet to be gathered. There are several more who are earnestly considering the gospel and their relationship to it, and work properly carried out there cannot but result in good. The brethren and friends have urgently requested another meeting for this fall, and we do not know of a more opportune place in the state in which to labor for the Master.

Bro. Leland and Sr. Leota Hanson motor-ed over from St. Louis to be present for the closing Sunday, which added to the feeling of fellowship and harmonious spirit of the occasion.

This series of meetings was one long to be remembered by us all, and we pray God's richest blessing to rest upon the dear ones there.

Frank E. Siple.

Report for May
(Iowa)

	Services
May 1, Webster City,	1
May 6, 7, Stanhope,	3
May 8, Webster City,	1
May 13, 14, Hickory Grove,	3
May 19, 28, Bosworth, Mo.,	11
May 29, Webster City,	1
Total	20

I am pleased to give the above report of work for the month of May, and I pray that the time spent at these places will cause much and lasting good.

I visited Webster City three times during the month. There is some interest there. Some are coming to realize that they should render acceptable service to God. I have been informed that one was baptized there on the 4th Sunday by Bro. Jones.

At Stanhope I gave three sermons during the month. As our brethren know, this is a place where we have a strong, faithful congregation, and the prospects are bright for future success.

At Hickory Grove I also gave three sermons to those who seem to appreciate the gospel message. We have great hopes for the success of the work there. They have a Sunday School, and are trying to instruct as many as possible.

I was glad to visit the congregation near Bosworth, Mo., during the month. A report of this meeting will be given by the secretary. A more loyal congregation to the truth would be hard to find. There they are glad to hear the truth, and treat those who come among them in a Christian way. If more information is desired ask Bros. Lindsay and Siple. I promised to return there this fall for another series of meetings.

May the blessings of the Father be with "you all." (Rom. 1:8.)

T. A. Drinkard.

Obituary.

Arthur Garton

son of Wm. C. Garton and Phoebe S. Newcomb, was born at Waukesha, Wis., Mar. 13, 1851, and lived to the age of 71 yrs., 2 mos., and 12 days. At about the age of 23, he, with his father's family, came to Newell, Ia., settling on a farm south of Marathon, before the town was built. Thus the family saw the usual pioneer hardships incident to subduing the swampy prairie land to what it is today.

At the age of 26 he was married to Miss Mary E. McDonnel, of Newell, July 3, 1877. About 3 years later he was baptized into the Church of God by Eld. Whitesett, and has lived a consistent life ever since, quiet, patient and faithful, honest in business, industrious and benevolent.

After marriage, he preempted 40 acres of land south of where Marathon now stands, where they lived till about 25 years ago, when they moved into Marathon, where his death occurred at his home, June 1, 1922, after suffering severely for a considerable time.

He is survived by his widow, one daughter, Mrs. Otis Howard, of Marathon, two brothers, George, of Marathon, and Edwin of Grand Junction, Col., and one sister, Mrs. Elizabeth Morton, of Laurens, Iowa, also by a very large number of other relatives, who with many friends and his brethren, mourn the loss of a kind husband and father and a faithful friend and brother.

The funeral sermon was given by the writer in the M. E. church at Marathon, then he was laid to rest in the nearby cemetery till Jesus shall come.

J. W. Williams.

The Sunday School.

By Alta King.

REVIEW

JUDAH'S PROSPERITY AND ADVERSITY

Lesson 13.

June 25, 1922.

Reading Lesson:

Psalms 65.

Golden Text: Blessed is the nation whose God is Jehovah.—Psalm 33:12.

Memory Verse: Psalm 65:4.

For Study

During the quarter we have followed the history of the two tribed Southern kingdom from the time of its beginning to the time of its downfall. Our lessons have covered a period of about 500 years. Rehoboam, the first king, began his reign about 982 B. C., according to Beecher, and the downfall of Judah occurred about 586 B. C. In your review of the quarter's lessons, try to get a general picture of the history of these 500 years. You should keep in mind that God chose these people from among all other people for a special purpose, and that the record of their history will reveal that purpose being worked out. The history of Israel is the history of the development of God's purpose concerning the world. Our purpose in studying this development should be to know God better, that this knowledge might react upon and fill us with reverence and love for the God of the universe. We can know each other only by what we say and do. Physical sight contributes very little, if anything, to our knowledge of one another. We can know God only by what he says and does. In accordance with this principle, and that man might know him and in that knowledge attain to the supreme desire of the human race, happiness and contentment, God has had, still has, and will continue to have direct dealings with man. Israel was chosen and separated from other peoples especially for this purpose. No other people has been favored with such direct intercourse with the God of the universe as has Israel. In fact, God's intercourse and dealings with other people has been through Israel. If we would know the God of the

universe we must know God in Israel. And though God in Israel is completely and supremely manifested in Jesus, the Christ of Israel, there is much to be gained, however, from knowing God's dealings with Israel before the supreme revelation of himself through Israel took place. The history of the nation before and leading up to this supreme event is given us for our profit.

Sum up the history of Judah by considering the following:

1. The influence of the good kings—Asa, Joash, Uzziah, Hezekiah, Josiah. Lessons 1, 2, 3, 4, 7, 8. (2 Chron. 14:1-12; 2 Kings 11:1-17; 21; 12:1-16; 2 Chron. 26:1-21; 30:1-27; 34:1-13.) What was the chief concern of these kings as they ruled God's people and what was the result? Consider the importance of religion in a nation's life. How do the reigns of these kings point forward to the great and eternal reign of the Christ of Israel?

2. The influence of the bad kings. Two or more such kings usually preceded each of the good kings. The chief ones were Rehoboam and Abija before Asa; Jehoram, Ahaz, Queen Athaliah before Joash and Uzziah (the latter part of Uzziah's reign was wicked); Jotham and Ahaz before Hezekiah; Manasseh before Josiah, and Jehoiakim and Zedekiah to the fall of Judah. Reference is made to the reigns of these kings in the lessons and scriptures noted for the good kings and also in Lessons 9, 10, 11, 12. (Jer. 26; 36; 37; 38; 2 Kings 25:1-21.) What was the one inevitable result to the nation of these reigns? What was the one basic cause? How do the reigns of these two classes of kings demonstrate the power of personal influence? Will people's susceptibility to influence of leaders be made use of in the reign of Jesus?

3. The work of Isaiah and Jeremiah: Lessons 5, 6, 9, 10, 11. (Isa. 6:1-13; 2:1-5; 11:1-9; Jer. 1:1-6; 26; 36; 37; 38:1-13.) Consider particularly the preparation and call of these men. What was the nature of their mission? How did their work and sayings connect up with the future reign of Jesus on earth? Why was Jeremiah so opposed and persecuted when he advised the rulers in Judah to yield unresistingly to the king?

Scripture Readings: Each day of the week read a portion of the scriptures noted in the topics. Be constantly open to those verses that can give you a clearer, more helpful knowledge of God's character and plans.

The Children's Lesson: Discuss with the children the general history of Judah—length of its history, the kings and the chief characteristics of their reigns and what these teach us about God. Note particularly the characters of Isaiah and Jeremiah and their visions and prophecies of the future.

For Class

Name the good kings of Judah and discuss the chief characteristics of their reigns. Name the bad kings of Judah and discuss the chief characteristics of their reigns. Name two or more principles which underlie the national welfare of a people. Does the history of Judah in any way point forward to her future history under King Jesus? If so, how? Show that her future government will be monarchial in form, but democratic in principle and purpose.

NATIONAL BIBLE INSTITUTION

AUTHORIZED BY
THE GENERAL CONFERENCE OF THE CHURCH OF GOD
F. L. Austin, Executive Secretary

HEADQUARTERS:-- OREGON, ILLINOIS

Illinois Conference Ratifies.

The Executive Board of the Illinois State Conference recently met and this office is informed that at said meeting the Board ratified the General Conference effort. This makes the sixth Conference, including the National Berean Society, to ratify.

National Bible Institution Given Legal Status

A certificate from the Secretary of State of Illinois, declaring that the "National Bible Institution is a legally organized corporation under the laws of this State," has been received. This puts us in a position to legally undertake any phase of work specified in the application for charter.

Said application reads as follows:—

"The object for which it is formed is evangelization; pastoral work; church organization according to Bible teaching; printing and dissemination of literature and books; charitable and benevolent work; facilities for education of those desiring to prepare for the ministry and all other Christian activity."

The protracted delay in receiving this paper has been a continual disappointment. On account of the "charitable and benevolent work," it became necessary for the State Board of Health to investigate the purposes and intents, which procedure was retarded by unavoidable circumstances.

One requirement of the Board of Health was that our Treasurer should be bonded. Accordingly, Bro. Allard obtained bonds in the amount of Five Thousand Dollars through a regular Bonding Company.

Wills or Bequeathments

The legal status of the NATIONAL BIBLE INSTITUTION being now perfected, it is in order for any who contemplate making wills or bequeathments to this Institution for the furtherance of the work of the gospel, to now do so in the knowledge that this Institution enjoys full legal power to receive and use same as per objects above specified. For form of will, see suggestion in Herald of May 30, pages 278, 279.

If you have not already done so, kindly read and re-read Herald of May 30, pp. 277, 278 and 279. Send for copy if you failed to receive one.

United Effort.

The Church of God is now starting forward toward the largest objectives in its history. Preparatory for this whole step, the whole church, without exception, has been faithfully consulted. Everything has been done with the greatest publicity which provided means and strength could render. The objective purposes of, and the Bible truths to be affirmed by the National Bible Institution, as selected by the whole conference in assembly last year at Waterloo, and as set forth in the working rules then prepared, were the combined result of the wishes, suggestions and advice of the people as a whole. It is true that some were unable to agree entirely with all that was decided upon. Where many minds are active, nothing else could be expected. But it is also true that a wonderful unity of spirit was maintained throughout, and that earnest effort was made to declare for the affirmation of those things only which most nearly met with the unanimous approval of one and all.

Since that meeting no little effort has been given to place these things before the church as a whole, for its careful consideration and judgment. The sentiment of approval has increased steadily in proportion as the people have come to understand the effort. Accordingly definite constructive effort has been determined by your Board.

Now for the united, zealous effort of one and all to establish and operate the work planned. Outwardly, materially, this may not be, in comparison with world efforts, much of an undertaking. But realizing that the results of these labors will be felt in ages to come; that mem-

bers of the "body of Christ," and that the Kingdom of God will be affected for good or bad, by this effort;—realizing this, then the undertaking becomes one of great responsibility. For the faithful performance of these duties, and the realization of these opportunities, there is room for the united effort of all. Indeed such is sought and urged.

Will not each one gather round the work in such position as each can render the best support, and labor together in one common spirit of true service to Christ? Your support of first importance is your

Prayer.

Will one and all who have this cause at heart unite daily in prayer to God that he will lead and direct the labors throughout? Every morning between six and seven, as this office is opened for the day's work, the first thing is a prayer that God will direct through the day. And if it could be realized that hundreds of the brotherhood were doing the same, what strength would follow.

Pray God to guide that all that is done may be with a true purpose to serve him;

That he will forbid that selfish aims or purposes shall enter into the work;

That jealousies, prejudices, evil surmising with distrust, envyings and such like, may not be permitted to rend the work, or create confusion among the people; but that all such may be rapidly eradicated from the minds of professed followers of his Son;

That this effort may in every way be a faithful service in the name of Christ.

And then for that great advantage that comes from kindly

Council and Advise.

Convey to this office every helpful suggestion that you can. Correct our mistakes—direct to us. Point out the opportunities. Leave us not in ignorance of mistakes or opportunities. Should the office not utilize your council as you feel that it should, remember that there may be other circumstances that need to be considered in connection therewith, and which modify decisions. But remember that your proffered aid is heartily appreciated and utilized to the full.

Remember that the aim should be to get the clearest possible vision of Christian duty and service.

May the work become truly and continually the combined results of the best and highest ideals of the whole brotherhood.

And finally the united strength of our combined

Finances.

The one department of work that seems now to require the greatest financial effort is that of benevolence. For explanation of this department, read Herald of May 30, page 278.

This office now has three definite applications for Home Opportunity (Several others have heretofore expressed desire in same direction). Two of those applying are in need of definite arrangements of some kind in the near future. Each of them has upwards of one thousand dollars which they are willing to put into the same.

But it would be wrong to accept their money to invest in real estate, or buildings, or the like. These moneys must needs maintain these persons throughout life, and therefore they must be kept in trust for said persons, using only the revenue therefrom, and a proportionately limited portion of the principle if positively necessary. Otherwise the day might come when these funds were spent and nothing remain for maintainance. No trustee would assume responsibility where such result were likely. Such condition must not arise.

Therefore the Home Grounds must be fully financed before any funds are accepted from such as are seeking Home Opportunity that their funds can be wholly used for maintainance.

At decease of owner these entrusted funds

become the property of the N. B. I.

It might be added here that the grounds for this Home should be of sufficient area to provide all needed vegetables, fruits, poultry and dairy products for the use of the Home. This will necessitate a competent operator and manager. And the area must again be sufficient to pay cost of operation. The acreage thus required and the cost thereof, will depend largely upon the degree of intensive cultivation.

The other departments requiring funds for establishment are the Printing and Book Room, and a small amount for establishing the Bible Training Work.

It is the plan of the present Board not to use any contributions to the permanent fund, excepting limited portions for a small amount of printing and a small stock of books, until after the coming conference. Thus practically all contributions to the Permanent Fund are placed on deposit, drawing interest, till such time as the whole amount warrants the undertaking of the work. (It will require considerable money for current use for some time yet).

This office has a mailing list of about 3500 names (counting but one name to a family, so far as we have been able to properly group the families). Not all of these are really interested in Christian work. Make it 3000. If each one of these names could feel it proper to co-operate in this labor to the extent of Ten Dollars, see what the result would be. When the Conference is called on Aug. 16, the funds would then be in sight for the undertaking of the whole plan.

But some could not rightly contribute that amount. Others feel desirous of contributing into the hundreds of dollars each. Will not each and every one of the brotherhood consider this matter fully and notify this office at once of the amount of your contribution, or pledge, for this work. Can we not bring it to an average of \$10.00 each for 3000 families? Your personal check is acceptable.

Foundation Funds.

All of the larger and stronger denominations are well backed by endowments and special funds, amounting sometimes unto many thousands of dollars—even millions. Thus they are enabled to shove their labors forward.

If others can do this, for a cause which some of us think is far less scriptural than the cause for which we stand, why can not people of the Church of God do likewise?

Let us show our faith by our works. Give financial strength and see if this cause for which we stand does not grow and witness

for the Master far more extensively and effectively than at the present.

Increased financial strength, employed with increased spiritual fervor, becomes an efficient means of evangelization, resulting in added numbers for Christ and added strength of all kinds with which to carry forward the work of the church.

Let those who have strength of this kind, help in establishing a firm financial foundation.

Help Wanted.

You are each one urgently invited to personally respond promptly to the solicitations presented under different dates relative to the General Conference and the National Bible Institution. Then interview others, in person and by mail. This will greatly hasten the work and lessen the expense proportionately.

Question Box.

Those not understanding this effort, are invited to send questions in to this office for explanation and information.

Financial Statement. June 6, 1922. Balance from last year, \$251.66. Received since last Bal., 2019.64. Total receipts, 2271.30. Paid expenses at Waterloo including stenographer and printing, 68.00. Stenographic help, Sept.-Nov., 35.00. Printing to date, 158.48. Traveling and sundries, 373.75. Executive secretary to May 31, 1225.00. Total disbursements, 1860.23. Balance in Treasury, 411.07. Divided into— Permanent Fund, 100.00. Current Fund, 311.07. Estimated amount required to carry the work forward till Sept. 1st, 700.00.

Receipts and Pledges For The Permanent Fund For Establishing The Various Departments Of The National Bible Institution. Receipt No. 1. (Previously reported), \$100.00. Pledges: 1. On condition that the whole amount raised equals \$20,000.00 or more, 200.00. 2. On same above conditions, 25.00. 3. Ditto, 50.00.

(Cut on dotted line)

PLEDGE FORM Permanent Fund

..... 1922. (Plainly write in full P. O. Address and date.)

\$.....

I hereby pledge to pay to the National Bible Institution, of Oregon, Illinois, on or before Sept. 1, 1922, the sum of Dollars. The same is to be used for the creation and establishment of the various departments of its labors.

Miss, Mr., Mrs. (Cross out two.) (Write name very plainly.)

(If another date is preferable cross out "Sept. 1," and insert preferred date. If cash is remitted with pledge, cross out the words, "pledge to.") (A certain amount can be used at once for books and publication.)

PLEDGE FORM Current Expenses

..... 1922. (Plainly write in full P. O. Address and date.)

\$.....

I hereby pledge to pay to the National Bible Institution, of Oregon, Illinois, the sum of Dollars, upon the of every month, for months, to be used for current expenses.

Miss, Mr., Mrs. (Cross out two.) (Write name very plainly.)

(Cross out the reference to monthly payment, if you prefer otherwise.)

SEVENTY WEEKS ARE DETERMINED

(Dan. 9:24)

No. 6

By T. A. Drinkard

AND to seal up the vision and prophecy. To me the vision and prophecy concerned the six kings that would be fulfilled in the period of time covered by said prophecy. And when those six kings were brought forth the prophecy would have accomplished the desired end. Therefore they are said to be sealed up, or ratified by bringing to pass the things predicted by both.

For instance take Luke, 24:25-27, especially the twenty-seventh verse. And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Thus the Master shows that many things had been written concerning himself by the prophets and he criticises his disciples by saying, "O fools, and slow of heart to believe all that the prophets have spoken." (verse 25) Daniel was one of the prophets, and in the vision and prophecy, (Dan. 9:24) spoke concerning things that the Christ would perform.

The vision and prophecy only covered seventy weeks of time, namely: seventy weeks of years. And we must admit sixty nine of them brought us to the time when Jesus the Christ was presented to Israel as the Messiah, at his baptism by John.

I hold that Jesus was born Christ. (Luke 2:10) And he was made of the seed of David (Rom. 1:3; Acts 3:36), and that seed of David was Christ's mother (Gal. 4:4) Therefore when the things about which the vision and prophecy related, transpired the vision and prophecy were sealed, ratified—finished.

The time limit had been reached to which the prophecy pointed. And mind you, That the vision and prophecy shows that after three score and two weeks shall Messiah be cut off, but not for himself. (verse 26). Quite true. After the expiration of the sixty-nine weeks, the seventieth week began. After Christ was baptized he devoted three and one-half years of the remaining seventieth week to gospel work. He was cut off in the midst of the week. In the midst of the week he caused the sacrifice and oblation of the law economy to cease (verse 27) by nailing it to the cross. (Col. 2:14; Eph. 2:15) Notice that verse 27 says he shall confirm the covenant with many for one week. He was cut off in the midst of that week, making his age about 33½ years. According to the chronology of our Bible 3½ years later, Peter preached the gospel to the Gentiles (Acts 10), A. D. 37. And notice the statement, "And for the overspreading of abominations he shall make it desolate, even until the consummation," and it is clearly shown here that what God has determined shall be poured upon the desolate. Keep in mind what Jesus said, "Behold, your house is left unto you desolate." (Matt. 23:38) Who made this house desolate? Did not Christ say it was desolate? In what way was it made desolate? I shall consider the 26th and 27th verses later. Kindly remember that Christ is the one that would confirm the covenant. Note that Christ came to confirm the promises made unto the fathers. (Rom. 15:8) These promises were the covenant. (Gal. 3:17).

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- Mrs. E. C. Railsback, 1020 S. Burlington Ave., Los Angeles, California.
- Membership, yearly, \$1.00.
- Donations in any amount to further the work gladly received at any time.

TRACTS ON HAND

- (Free for postage. Pay no one for them.)
- The Resurrection, S. J. Lindsay.
- Essential Truths, From an old Tract.
- Where Are the Dead? L. S. Bronson.
- Articles of Faith, Blush Church, Mo.
- The Coming of Christ, S. J. Lindsay.
- The Rich Man and Lazarus, F. E. Siple.
- Everlasting Punishment, Rufus A. Curtis.
- God's Promises, Anna E. Drew.
- Death Reigned from Adam to Moses, Bros. Conner and Robison.
- "Manifesto," a post card, Anonymous.
- Conditional Immortality, Rufus A. Curtis.
- The Thief on the Cross, F. E. Siple.
- The Sleep of the Dead, Rufus A. Curtis.
- The Resurrection, 32 pp., John L. Wince.
- Miguel Servet, J. G. Haupt.
- Two Lives, S. J. Lindsay.

Immortality, Laurence M. Howell.
Answer to "Millions Now Living Will Never Die," D. C. Robison.
The Gospel, the Power of God, S. J. Lindsay.
The Sabbath, S. J. Lindsay.
Do not order more than a pound. The postage on a pound is 8c. Send all orders to S. J. Lindsay, Oregon, Illinois.

THE SUNDAY SCHOOL LEAFLET

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KILOWATTS IN THE JORDAN

HOW many kilowatts of electric energy have been running to waste in the river Jordan since John the Baptist stood upon its shores crying in the wilderness and adjuring everybody, to be baptized after the manner of the Essenes?

Engineers promise to calculate that before the new electric light and power plants are installed upon the banks of the famous river. They are of the opinion that the installation of two big hydraulic plants which is to be made by the Jewish Joint Distribution Committee will provide current enough to light the whole of Palestine and to turn the wheels of such machinery as is now to be found there.

This is to be a part of The New Jerusalem. Not the one John saw and Conan Doyle talks about, but the new Jerusalem, here upon earth. They are going to treat the old city kindly and reverently and to spare as many of its sacred stones as possible. Yet it is not the same city that Jesus saw. His prophesy was amply fulfilled after his death and not one stone of the Jerusalem of his time was left upon another. But the city is sacred to the Christian races of the world, even though the buildings are not the same as when the founder of Christian religion moved among them. And so it is announced that the modern improvements which are to be installed in the city will be without marring of the buildings or shocking the sensitive spirits. Water, sewers, electric lights, telephones, all the modern conveniences, how queer they will seem in the city where the Pharisees were clad in their shimmering phylacteries and the Roman soldiers escorted and prodded that Figure bearing his heavy cross towards Calvary!

Piuchus Ruttenberg, a Russian engineer, has been granted British concessions which will permit the construction of one hydraulic plant in the river Jordan in the Jaffa district, and another farther down the river. The investment will be a million pounds and it is estimated that the developed horsepower will be at least 1,000,000, giving employment ultimately to 3,000 men. All that sounds entirely too modern for Palestine and the reader will regret that British enterprise did not pick upon Abana or Pharpar, or some other river of Damascus, rather than upon the Jordan in Palestine, for exploitation. —Editorial in The Republican and Times, Cedar Rapids, Iowa.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

THE LITTLE BOY WITH A LINEN COAT

YEARS and years ago there lived in the mountains of Ephraim, a man whose name was Elkanah. He had two wives, as did many men of that time. One of these wives had children, but the other wife whose name was Hannah had no child.

Every year Elkanah and his family went up to worship God in a place called Shiloh. At one of these visits Hannah prayed to the Lord, saying, "O Lord, if thou wilt look upon me, and give me a son, he shall be given to the Lord as long as he lives."

God answered her prayer and gave her a little boy. She named him Samuel. Samuel means "asked of God."

Now when Samuel was a child of three, he was given by his mother to the priests in the great tent, with the roof of red skins, called the tabernacle, that they might bring him up to be a priest. You must not think that this was an unkind thing for his mother to do, for it made her feel very badly to part with her darling boy, but Hannah had made her promise to give him to the Lord, which really meant letting him live all the time with the priests so that they could teach him and train him to be a priest.

Each time they made the trip to Shiloh, Hannah would take to her little boy a linen coat. How glad they must have been to see each other and to try on the new coat to see if mother had made it large enough.

Samuel's work was to wait on the old high priest, Eli, who was too old to go with his own messages, and so the little boy was his light-footed messenger.

As he grew up he helped Eli in the work of the Lord's house. He lit the lamps and opened the doors. Eli was almost blind.

Samuel was all the more a help and comfort to Eli because his own sons, who were priests were very wicked young men. Eli must not have trained them to do right nor punished them when they did wrong, when they were children; so they grew up to be bad men, disobeyed God's law, and were careless in God's worship. Eli's heart was very sad over the sins of his sons; but now that he was old he could do nothing to control them.

One night Samuel, while yet a child, was lying down upon his bed in a tent beside the tabernacle. He heard a voice calling him by name. It was the Lord's voice, but Samuel did not know it.

Boys Who Are in Demand

THE boys that are wanted are pure boys,
Pure from their head to their feet;
Good as their sisters are pure and clean,
As their mothers are kind and sweet.

The boys that are wanted are home boys,
That don't call father "Old Man,"
That mothers and sisters can tie to,
Helping them each as they can.

Boys that are kind in the home nest,
And careful when mother is sick,
Staying at home in the evenings,
To defend "Sister" are ready and quick.

The boys that are wanted are true boys,
That are not the dude or the fool,
Who can wear patched clothes if mother
thinks best,
And heed not the world's ridicule.

The boys that are wanted are pleasant boys,
That will raise their hats on the street,
Using good manners at home as well,
And be polite to each person they meet.

There are plenty of brilliant and witty boys,
And they each have a place to fill;
But O, though few, we cry in truth,
Give us boys with purity, wisdom and will.
—Mrs. Virginia Ross.

He answered, "Here am I," and then he ran to Eli, saying, "Here I am. You called me; what do you wish me to do?"

And Eli said, "My child, I did not call you. Go and lie down again."

Samuel lay down, but soon again he heard the voice calling to him, "Samuel! Samuel!"

Again he rose up and went to Eli, and said, "Here I am; for I am sure that you called me."

"No," said Eli, "I did not call you. Lie down again."

A third time the voice was heard; and a third time the boy rose up from his bed and went to Eli, sure that Eli had spoken to him. Eli now saw that this was the Lord's voice that had spoken to Samuel. He said, "Go, lie down once more, and if the voice speaks to you again, say, 'Speak, Lord, for thy servant heareth.'"

Samuel went and lay down, and waited for the voice. It spoke as if some one unseen were standing by his bed and saying, "Samuel! Samuel!"

Then Samuel said to the Lord, "Speak, Lord, for thy servant heareth."

And the Lord said to Samuel: "Listen to what I say. I have seen the wickedness of Eli's sons and I have seen that their father did not punish them when they were doing evil. I am going to give to them such a punishment that the story shall make every one's ears tingle who hears it."

Samuel lay in his room until the morning. Then he arose and went about his work as usual, preparing for the daily worship and opening the doors. He said nothing of God's voice until Eli asked him. Eli said to him: "Samuel, my son, tell me what

the Lord said to you last night. Hide nothing from me."

And Samuel told Eli all that God had said, every word, and hid nothing.

It was a terrible message against his old friend, Eli. And Eli said: "It is the Lord; let him do what seems good to him." But strange to say, Samuel's words made no change in old Eli, for he did not put away his bad sons from being priests of the tabernacle.

And Samuel grew more of a man every year, until the people came to see that he would be their next prophet after old Eli was gone.

Some little children keep things back or say what is not true, because they are afraid that if they tell the truth they will be punished, but little Samuel was brave and told the truth, although he knew Eli would not be pleased. Jesus has told us that God is a God of truth. And so little Samuel was serving God faithfully when he kept nothing back.

Little children, do you know why there are so many bad boys in the world today? Well, I will tell you. It is because there are so few Hannahs, so few mothers that will take the time or are too careless about bringing up their little ones in the fear of the Lord, reading Bible stories to them, or better still teaching them to read from the Bible itself. They would soon grow to love "The Book" and like the way in which it is written. Our reform schools and prisons would soon be empty, for that is just where such bad boys and girls sometimes are placed. They most all will tell you that their mothers never taught them right. Isn't that sad?

But the greatest and best men of our time, when they were children, not only were taught to read the Bible but learned whole chapters. One mother, the last thing she did before she died, was to call her little boy to her bedside and have him repeat the chapters and verses that she had taught him from the Bible. She wanted to feel sure that he knew them so well that he would not forget. While you are young is the time to learn. If you don't start now it will be harder and harder as you grow older to memorize and learn of Jesus and his love.

THOUGHTS FOR EACH DAY

The word of God liveth for ever—1 Pet. 1:23.

Strengthened with might by his spirit—Eph. 3:16.

Let us speedily go to entreat favor of the Lord—Zech. 8:21.

Faith, hope, love, the greatest of these is love—1 Cor. 13:13.

I have chosen you out of the world—John 15:19.

If we suffer, we also shall reign—1 Tim. 2:12.

He that hearkeneth unto counsel is wise—Pro. 12:15.

HE GAVE HIMSELF

By S. Roxana Wince

"Who gave himself for our sins."—Gal. 1:4.
 "Who gave himself a ransom for many."—Matt. 20:28.

"The whole world was lost in the darkness of sin, The light of the world was Jesus."—Old Hymn.

WHEN Jesus came to this world he found it physically, mentally and morally diseased—blind, deaf, lame, paralyzed, leprous—vainly seeking, as the heathen are now, for cleansing and peace.

Judaism was corrupted. It was like an old, worn out garment that was no longer fit for use, or like an old bottle that would burst if new wine were put therein. The multitudes were under the sway of the Pharisees, "whom they revered as the great teachers and as models of virtue and holiness;" but who, despite their rigid fasting, their long prayers, their strict observance of the Sabbath and tithing even of garden herbs, were slackers as to morals and reckless violators of the law of love, there being but one party among them—"the Pharisee from love, who obeyed God because he loved him with all his heart."

There were the Sadducees, but they were few in number and had but little influence, for they were practically heathen in their belief. To them angels were but a myth; the doctrine of a future life, through the resurrection of the dead, but a fable.

Outside of Judaism, there was grossest idolatry. In Egypt men had changed the glory of the incorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things.

And everywhere there was the same uncleanness that there is now in idol worshipping countries—the horrible destruction of offspring, the "changing of the truth of God into a lie," the worshipping and serving of the creature more than the Creator, by placing a man-god, a pontifex maximus in the seat of God, the hatred of matter and the belief that at what we call death the spirit is released from the cumbering dust-body and goes back to the source from whence it came—a perfectly correct theory if the spirit had not come to be thought of as the real man instead of the breath of life, that, when taken away, leaves the man a lifeless corpse.

Poor, ignorant, helpless world! It was looking for the promised Messiah to break the chains of its oppressors and relieve its misery. But how unready the great majority of men, even in Judea, were for his coming, and what false conceptions they had of his mission, and of how all that they had dreamed he would do was to be accomplished!

They had not looked for him to begin at the very bottom of things to build a kingdom that would be "as enduring as the sun." He knew that such a kingdom could not be built of "wood, hay and stubble," but that the men who were to form the superstructure must be "picked men," whose "calling and election" were to be "made sure" by tests that would be like passing through a furnace of fire. He was to be made perfect by the things that he would suffer and they must be. The very roots of sin must be dug up and thrown away before a man could become "pure in heart" and "see God," for it is from wicked thoughts and desires that wicked ac-

tions come.

Jesus saw the need of changed hearts, of remission of sin, and of the consequent restoration of health, and gave himself for the world's need.

Out into a world that would scoff at and scorn him, crown him with thorns, scourge and kill him, he went, knowing just what was before him, and yet not doubting for a moment but that his Father would uphold him and that all he had to do would be accomplished in due time.

Yes, out into that world he went, preaching the gospel of the kingdom of God, the restoration of the twelve tribes of Israel, "the building up again of the tabernacle of David that had fallen down, that the residue of men might seek after the Lord" and, as a matter of course, the removal of the curse from the whole earth, that "with the radiant, deathless rose, the wilderness might smile."

He went out on his mission alone, just after removing from Nazareth to Capernaum, and after John the Baptist had been cast into prison (Matt. 4:12-15), repentance, because the kingdom of heaven was at hand, being the burden of his first sermons.

But soon there was need of helpers, and Peter and Andrew, and James and John, were called to leave off catching the finny denizens of the lake to "follow him" and be made "fishers of men"—"fishers of men" that they might save men for that coming kingdom, as all his after disciples must be.

"He Gave Himself." He "went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." Not only to prove that he was what he claimed to be, "the only begotten Son of the living God," but also to show the intimate connection between sickness and sin, telling the healed ones to "go and sin no more," lest a worse thing came upon them, it being absolutely certain that "they who sow to the flesh shall of the flesh reap corruption, and that they who sow to the spirit, shall of the spirit reap life everlasting."

And how rapidly his fame spread throughout all Syria, and what great multitudes followed him. How often we have wondered, if these followers of him, to so many of whom he gave lengthened temporary life, really believed that he had the words of eternal life. Anyhow, they were not among the disciples who went up to him in the mountain to listen to those wonderful beatitudes that were henceforth to be the law of their lives.

"He Gave Himself for us." "Come unto me," he said, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls: for my yoke is easy, and my burden is light." (Matt. 11:28-30.)

O, the gladness of knowing that "he gave himself for us;" "gave himself for our sins;" "died for us," that "being justified by his blood we might be saved from wrath through him."

Who, that has felt the guilt of sin as I have, and the utter impossibility of finding any rest or peace from the tormenting agony, is not filled with "joy in God through our Lord Jesus Christ, by whom we have received the atonement."? (Rom.

5:7-11.)

Let those words, "He gave himself," grip your hearts, holding them in a vice-like grasp, true to him in service, in doctrine, in obedience and in your manner of life.

"He gave himself" in teaching others the glad tidings of

"A better day that's coming,
 A morning promised long,
 When girded Right with holy might
 Shall overthrow the wrong:
 When Christ the Lord shall listen
 To every plaintive sigh,
 And stretch his hand o'er every land
 In justice by and by."

"He gave himself" in unshrinking courage to the work set before him, facing satan and all his minions to declare what God had written.

"He gave himself" in love for man, loving them with a love that would fain have gathered them under his wings and shielded them from the threatening storm, just as a mother hen shields her little ones—bitter enemies though they were, his love never failed.

"He gave himself" in healing diseases, that poor sin-sick souls might know that he had power to forgive sin, and that the outcome of faith and forgiveness, and true repentance, would be everlasting life.

"He gave himself" in Prayer to God for us. All night long he prayed, just before he was to be delivered into the hands of sinners to suffer he prayed, not only for those who were at that time his disciples, but for all who should afterward believe on him. He prayed in Gethsemane for strength to go through the awful ordeal of crucifixion for us.

And "as a lamb led to the slaughter, so opened he not his mouth;" when reviled, he reviled not again.

I tell the story over and over again that you may take it home to yourselves and give yourselves, first, to the Lord, and then to others, in teaching, in courage, in love, in visiting and relieving the sick, in prayer, in noncombativeness and in death, if need be.

You have set out to follow Jesus, see that you keep in the road that he traveled. To get out of it is to lose the prize and lose it forever.

TRUTH IN TYPES

By J. H. Anderson

MOREOVER, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. (Isa. 30:26.) Immediately after the tribulation of these days shall the sun be darkened, and the moon shall not give her light. (Matt. 24:29.)

Reader, you may make these verses refer to the literal sun and moon, but we want to show their typical meaning. In Gen. 37:9-10, we find that the sun and moon represent a man and a woman. God in his book has taken many things in nature and used them as types. What, then, does the sun typify? But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Mal. 4:2). The sun then represents Christ. It is a wonderful type of Christ. Our natural light comes from the sun. All gospel light comes from Christ. (Jno. 1:4-9). The heat of the sun helps to give life to the

world. The warmth of Christ's love gives us hope of eternal life. Were it not for the sun there could be no life upon this planet of ours. Were it not for Christ, there could never be any eternal life for us. The sun was not created until the fourth day, although light existed from the first day. The Sun of righteousness was made of a woman on God's fourth day, although the gospel light had shone back to the first day. (2 Pet. 3:8; Gal. 4:4-5; Gen. 3:15). As the sun is a type of God's Son, so, we believe, the moon is a type of the church, Christ's bride. We have seen in Gen. 37:9-10, that the moon represented a woman, and we know a woman represents a church. (Rev. 19:7-8). Then in Isa. 30:26, we learn that in the age to come the moon will shine as the sun. Turning to Matt. 13:43, we have our proof that the moon is typical of the church. Then shall the righteous (moon, church) shine forth as the sun in the kingdom of their Father. As the sun is a wonderful type of Christ, so is the moon of the church. The moon is a dead world. The church is supposed to be dead to the world. (Jno. 17:14). The moon gives no light of her own, only reflects the sunlight. The church must reflect Christ's light as she has none of her own. We may look upon the moon when she is full and think, what a wonderful moon, how glorious! Next night at the same time we may look and she is not to be seen. Later she comes up smaller; this continues until she does not appear during the night, but may be seen as a small rim of a morning or evening. Then she begins to grow until full again. So of the church: sometimes she too is full and shining, and we workers think great things will be accomplished. Then she begins to fall back until it looks as though nothing could be done and we remember Luke 18:8. Then there follows a growth and we remember Isa. 55:10-11. Now as we want to take up Matt. 24:29, let us learn the typical meaning of stars.

In Gen. 37:9-10; Rev. 1:20—see Diaglott—we learn that the stars are typical of men. From the fulfillment of Matt. 24:29, we are satisfied that the stars there represented the apostles and leaders of the church, while the sun represented Christ, and the moon, his bride. The heaven, of course, represented the high position held by Christ and his church, in the same sense that Capernaum was in heaven. (Matt. 11:23).

Now Christ tells his apostles that immediately after the destruction of Jerusalem (A. D. 70) his gospel light will be darkened, the church will not give her light, and they will fall. When the sun cannot shine the moon can not give her light: for her light is the sun reflected. We have three ways by which the sunlight may be darkened; first by thick clouds; second, by an eclipse; third, by the world turning away from the sun, bringing on night. It was by a combination of these three that Matt. 24:29 was fulfilled. An eclipse of the sun is caused by the moon getting between us and the sun, thus hiding the sun. Just after the destruction of Jerusalem, the clouds of false doctrine began to be taught, hiding the true light. The Roman church came up, got between the people and Christ, causing an eclipse of Christ's light; taught the people to look to the pope for salvation; filled the world with the clouds of her false doctrine. The true church could no longer give her light. Under Constantine the Great, the world unconverted came into the

church and turned (the nominal church) her away from the sun of righteousness, the stars, apostles, fell into death, and the dark ages came on. Thank God, this condition cannot last forever.

Isa. 30:26 points to an age when the light (gospel light of Christ) will increase seven fold and the light of the moon will be as the light of the sun. This will be in the kingdom age, (Matt. 13:43), when the clouds of false doctrine, the false church and the world, will be taken away and then the glorious light of the gospel will shine as never before. Then one shall not say to another, Know ye the Lord, for all shall know him from the least to the greatest. Then we shall walk by sight. Then the knowledge of God will fill the whole earth as the waters cover the sea. (Heb. 8:11; 2 Cor. 5:7; Isa. 11:9.) Then the church will give her light. (Matt. 13:43). Then the stars will sit on thrones ruling the nations. Then the breach of God's people will be bound up, their wound healed. (Isa. 30:26; Matt. 19:28; Rev. 3:21; 2:26-27).

CONTRARY

By F. L. Austin

FOR the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:17.)

Bullinger, in his lexicon, defines thus: "Sarx, flesh; . . . ; (then) the outward form of human nature, (and therefore) human nature (in its embodiment)." So also Baxter defines "sarx" as "flesh," "human nature."

That flesh and spirit in the above text are both used as referring to the nature of the two orders of life, the two Adams, is perhaps unquestioned. They are used in the same way in Rom. 8:1-9, where the words "carnal" and "carnality" are from the same word as is the word "flesh." So Paul states, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you." Thus the true and faithful follower of the risen Lord is reckoned to be of the spirit even now. Therefore the Apostle exhorts in Gal. 5:16, "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." And again, verse 25, "If we live in the Spirit, let us also walk in the Spirit."

In verse 17, quoted above, it is definitely said of the flesh and the Spirit that "these are contrary the one to the other." The force of this statement is impressed upon one by studying this same word "contrary" (antikeimai) in 1 Tim. 1:10: "opposed," in 2 Thess. 2:4; and "adversary" in Luke 13:17; 21:15; 1 Cor. 16:9; Phil. 1:28, and 1 Tim. 5:14. In each of these instances the same Greek word is used. It is the "man of sin," in 2 Thess. 2:4, that setteth himself against, in opposition to, God. So also the two natures of the flesh and the Spirit are opposed, contrary, to each other. If they are contrary, anti-, to each other how utterly impossible that they should cooperate with each other.

This being true, the laws, or rules, applicable to the government of the two natures must likewise differ. Accordingly, God gave a code of law, through Moses, to govern his chosen people in the flesh; he has given, through Christ, the Spiritual One, a different rule for the government of that chosen "body of Christ," who "are not in

the flesh, but in the Spirit."

How wrong then for the Christian of today to expect, sometimes even demand, that those not trying to follow the new, the Spiritual, shall live in harmony with, and develop the fruits of the Spiritual, when their whole nature is CONTRARY thereto. How utterly impossible. Therefore how absurd the expectation.

Likewise how wrong for the Christian to expect to live the life of the flesh, even in its highest ideals, and noblest aspirations, when their whole nature is likewise CONTRARY to that of the flesh.

Is it not self evident that God, throughout this whole age, has provided for the existence of the two natures to dwell side by side; the spiritual not to be of the world even though in it? Is it not true that the nations of man are on trial today for their permanency (with the foreknown fact of their coming failure) equally as are the members of the "body of Christ" on trial for their fitness unto permanency? Then why should the church meddle with the world in the discharge of its duties according to its nature? Why claim that the Christian, the spiritual, thing to do is to uplift the world of the flesh nature; to purify it morally, politically, nationally, when that work is for the flesh to do after the order of its own activities? The thing for the Christian to do is to convert the flesh (through Christ), person by person, over unto the spiritual. This is the one great labor that the spiritual owes to the world. But to dicker with its affairs; to fight its battles, industrial, commercial, political or national; not only fails to enrich the world but leaves the Christian poor indeed.

It is true that the Christian, the spiritual, should be deeply concerned with those interests which are for the best and highest good of all beings. And, for this age, that interest is that every possible person of the flesh should be converted to its CONTRARY, the spiritual.

In coming days, when God shall have poured out his spirit upon all flesh, then, perchance, man will be enabled to walk after the spirit. Then the Church, already glorified, will have a different work at hand. Till then—till our Lord shall have given new orders to his own members—let those who are walking in the spirit remember that they are, by inspired information, walking CONTRARY to the ways of the flesh.

If we live in the Spirit, let us also walk in the Spirit.

THOUGHTS ON WORK

It matters not whether one's job be to stoke a furnace, pound a typewriter, handle tools, tend looms, dig coal, run an engine, answer correspondence, teach children, sweep the streets, preach, plow, sell goods or edit a publication, the work can be done in a way that enobles character or in a way that degrades it.

Not the nature of the work, but the nature of the spirit in which the work is done, counts.

No man or woman who is doing superior work ever feels superior to that work.

Were Carlyle alive today he could not write a truer or more timely word than this: "Work is the grand cure for all the maladies and miseries that ever beset mankind—honest work which you intend getting done."—Forbes Magazine.

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S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

In passing through St. Louis on our way to Fredericktown, Mo., we were privileged to call at the Bethesda home where Sisters Morse and Sutterfield reside. We had a very pleasant visit with them. We are indebted to Sr. Leota Hanson for this pleasure. We also had a brief visit with our sister, Mrs. Emma Icely, and Sr. Gertrude Logan at the depot.

Sr. Leila Whitehead, of Chicago, was in St. Louis as we passed through. We did not see her but had the privilege of speaking with her. One hundred years ago this statement would have sounded something like the Bible statement that Zedekiah was to be taken to Babylon but not be privileged to see it.

Our first meeting at Blush Church, Sat. evening, June 10, showed a splendid attendance of young people. The brethren at this point have been doing a good work in their S. S. and Berean Class.

We wish to call attention to the announcement in this issue of the Indiana Bible School and Conference—July 11-23, inclusive.

REMITTANCES

Mrs. Roscoe Dunbar; Miss Ella L. Hanson; Edward Haller; Wm. R. Taft; Mrs. E. Moran; J. D. Fyfe; Glenn Birkey; Mrs. Alice Johnson; W. W. Cooper; M. R. Reames; Rufus Curtis; P. D. Choate; Mrs. Chas. Stedman; J. W. Cooper; P. Berghuis; Esther Sealine; H. M. Slack.

Notices.

Indiana Conference Notice

The Annual Bible School and Conference of the Churches of God in Indiana will convene at North Salem, five miles north of Plymouth, July 11 to 23, inclusive.

The Bible School will conduct eight lessons each day, the work being graded into four classes, and taught by F. L. Austin, General Conference Secretary, J. H. Anderson, State Evangelist, and D. E. VanVactor, Local Pastor, with F. A. Stilson and Mrs. Verna Thayer for the Junior and Primary classes.

Preaching services will be held each evening by F. L. Austin and J. H. Anderson.

The State Berean business meeting will be held Wednesday forenoon, July 19.

The regular Indiana State Conference will convene during the last week and will close Sunday evening, July 23.

A cordial invitation is extended to all to attend these meetings. Lay aside your daily cares for two weeks and spend this time in profitable study of God's Word.

Meals will be served in the basement of the church and lodging is furnished free by North Salem brethren. Expenses are defrayed by voluntary donation.

The Indiana Motor Bus Co. runs six or more buses each way between South Bend and Plymouth and passes right by the North Salem church. However, those desiring to be met in Plymouth write Leroy Austin, Plymouth, Ind., Rt. 1, stating on what road and what time you will arrive.

Those desiring to secure sleeping accommodations in advance write Mrs. Myrtle Houser, Lakeville, Ind.

"Let's all go to Indiana this year."

Yours in service,

Maud Austin, Sec.

Plymouth, Ind., Rt. 1.

Notice to Bereans

Several requests have been received from brethren in the South desiring help regarding Berean Organization. This matter was carefully considered at the recent Board Meeting of the National Berean Society, and it was decided to send Bro. Clyde Randall as organizer to the Oklahoma-Arkansas Conference to give the aid which was being sought, and since the Texas Conference immediately precedes the other he has been asked to stop there and render any assistance possible.

If there are those who would like to help finance this effort any contributions will be gladly received. Mail such to the Treasurer, J. E. Hammond, South side Station, Rt. 5, Omaha, Neb.

Frank E. Siple,
Chairman Committee on Organizer.

Alamiss Conference

To the Churches of God scattered abroad

greeting.

The churches of God in Alabama, Louisiana and Mississippi will hold their conference at Happy Woods School House near Hammond, Louisiana, July 28-30 (last Friday, Saturday and Sunday of month).

As many as can, please attend. Those unable to attend please write, if they have anything good to tell.

Albert Siple, Pres.

Michigan Bible School and Conference
Dates—June 22-July 2

TEXAS CONFERENCE—Levita, Coryell
County, Texas—July 14-23

Obituary.

Dear Bro. Lindsay:

Please pardon delay and accept heartfelt thanks to God for the kindness shown us by wou brethren. Have spent some months away from home this year, mostly in Tenn., Miss., and Lee County, Ark., where we spent three sundays after the death of our dear "Bro. Steve" (William Stephen Humphreys), who has helped to hold up our hands, so to speak, for forty years. His sudden death occurred on Friday evening, Jan. 6, 1922. He had confessed his sins and lectured much against sowing wild oats, and believed the truth of God's church. (1 Cor. 10:32, 33.) He had many friends and foes, too.

The 19 and 20 of Nov. 1921 he spent with us. He seemed to be ready to obey "the gospel of Christ." (Matt. 4:23; Acts 8:12.) But from some cause he failed to seal his faith in Christ with water. (John 3:3, 5, 23; Col. 2:11-13.)

He was in his home town when taken sick and would have fallen had he not been caught and helped to his dwelling, living some three hours. He was conscious but never spoke.

He was a member of the State Legislature from Lee County, Ark., for two sessions, and had passed his 58th birthday.

Our father, John Humphreys, was a Union soldier, and died in prison at Alton, Ill. He was taken away before Brother Steve was born. Bro. Steve has been called the peace maker in our family. His mother sang and prayed for peace and worked hard to raise us. So, with David, we feel constrained to say, "Would God I had died for thee." (2 Sam. 18:33.)

R. A. Humphreys.

Reports.

A Report

A series of meetings were held at Stanhope, Iowa, by Bro. T. A. Drinkard, from June 1st to 11th.

Thirteen sermons in all. Attendance and interest good.

Some of the subjects discussed were:

"Truth and its Purpose," "The Risen Christ," "The Nature of Man," "The Kingdom of God," "Baptism" and "Hell, What and Where is it?"

Three sermons were held Sunday, June 11th, when we were pleased to have with us Bro. and Sr. Meade and Bro. Jones and family of Eagle Grove. At the dinner hour

all seemed to be hungry when we met at Bro. Elmer Berggren's home for a picnic dinner.

The meetings were enjoyed very much, also a week's visit by Sr. Drinkard and the children.

Country life was quite a change for them.

We expect Bro. Drinkard back again July 1st.

Esther Sealine, Sec.

The Sunday School.

By Alta King.

Third Quarter—The Exile and Restoration
July 2-September 24, 1922

EZEKIEL THE WATCHMAN OF ISRAEL

Lesson 1 July 2, 1922

Lesson Text: Ezekiel 2:1 to 3:27

Ezekiel 2: 1-6

Golden Text: Seek ye Jehovah while he may be found; call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God for he will abundantly pardon.—Isa. 55:6, 7.

Memory Verses: Hosea 5:14, 15.

For Study

This lesson begins a new quarter. The close of last quarter found both Israel and Judah dispersed, and destroyed as nations, for their sins—but still God's specially chosen people (Isa. 49:14, 15), for a specific, definite purpose. (Gen. 12:3; Ezek. 36:23; 37:24-28.) The lessons of this quarter will emphasize the fact that these people, though sinful and dispersed as a nation, are nevertheless God's people and under his special direction. God deals with them as directly in this condition as when they were a separate, distinct people. Ezekiel and Daniel are his spokesmen (chiefly) to dispersed Israel. The fact that they, today, are dispersed and suffering for their rejection of their Messiah is no proof that God has set them aside and turned from working out, through them, the great purpose he had in mind when he established them as a nation.

Ezekiel 1 is taken up with the description of a symbolic vision granted to Ezekiel. The interpretation of the symbols we shall leave to our students of prophecy. The last verse of the chapter shows that it symbolizes, in some way, the glory of God's presence, and this is sufficient for our lesson, which concerns the work that God gave Ezekiel to do.

How did the realization of God's presence affect Ezekiel? (Ezek. 1:28.) "No one can, today, get a clear understanding of God without falling before him in trembling adoration." If we do not find our hearts and minds taking this attitude toward God, then we may rest assured that we have not even begun to know him. Was Ezekiel's trembling humility to make him a fearful, inefficient workman in God's service? (Ezek. 1:1, 2.) God humbles those he desires for his service by granting them a realization of his presence and power. With this realization man immediately falls with his face to the ground. But he immediately rises again. This same realization that brought him low, reacts upon his mind, and becomes the power of God in him giving him strength and courage "to

do" in God's service. "The presence of Napoleon the Third seemed to lower, for the time being, the vitality and intelligence of those who came into contact with him, and so acted as to destroy their self-possession." (Thomas G. Shelby.) When anyone comes under the divine influence, on the contrary, all his powers are exalted and he stands on his feet, for the first time, in full possession of himself. (Peloubet's Notes.)

Ezekiel's Mission. (Ezek. 2:3-10; 3:1-11.) Was the mission a pleasant one? What was the burden of the message? Had God's people yet turned to him in harmony with Hosea 5:14, 15? Are we to conclude, then, that this scripture is a failure? Have they yet turned? Are we to conclude that it is a failure? Note the word "early." Israel's stubbornness and rebellion seems ages long to man, but in God's sight, their turning to him, when it does take place, will be "early." What is the significance of Ezekiel "eating" the scroll.

Ezekiel's dread of his work. (Ezek. 3:12-15.)

Ezekiel the Watchman over Israel. (Ezekiel 3:16-27.) What was Ezekiel's duty as watchman over Israel? Under what covenant (old or new) was Israel at this time? Was God holding the people personally responsible under this covenant? Did the people admit and assume this responsibility when they entered into law covenant relationship with God? (Deut. 5:27.) In the end, what will this personal responsibility imposed upon Israel by God through the law covenant, make evident to them? (Rom. 3:19, 20; 8:3.) When Israel, and not only Israel but the world of mankind, is brought into this state of mind through the law covenant, what can God then do for mankind? (Rom. 11:29-36.) Why not before? Have any already learned the lesson of the law covenant and, in consequence, entered into the new covenant relationship with God which involves mercy and forgiveness on God's side and humility on man's? (Rom. 8:1-4.) When dealing with people through the law covenant, does God hold them exactly and fully to the responsibility they assume when they say "We will obey"? In the case of Israel did he execute exactly and fully the punishments predicted for disobedience?

Many of us, when we thought we were entering into new covenant relationship with God by repentance, and by acceptance of Jesus as our Savior, were really entering into law covenant relationship with God. Like Israel, when she agreed to her side of the law covenant, our minds were filled more or less with fear and with lofty, well-intentioned, sincere resolutions of "I will obey... This is no more nor less than law covenant relationship. We do not, and we can not, enter into new covenant relationship with God, until (after repeated failures, punishments and humiliations) we exclaim with Paul, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, He that glorieth let him glory in the Lord" (1 Cor. 1:30, 31), "for I know that in me dwelleth no good thing" (Rom. 7:18), "for we are the circumcision that worship God in spirit and rejoice in Christ Jesus and have no confidence in the flesh." (Phil. 3:3.) As God held Israel fully to the responsibility she assumed by saying "I will," so he holds us so long as we have the

law covenant attitude toward righteousness. But the minute our minds are brought to the new covenant state of mind, Jesus assumes responsibility for our righteousness and salvation and becomes our Savior in very deed.

Scripture Readings: Ezek. 1; 2; 3.

The Children's Lesson: Make the story center around Ezekiel the watchman over dispersed Israel. As the watchman stood upon the wall of a walled city and warned his people of the oncoming foes, so Ezekiel was to warn his dispersed brethren of their sins that had brought them into bondage and was keeping them there.

For Class

What is the general topic of this quarter's lessons? Connect up with last quarter's lessons. How do we know that Israel in dispersion was no less God's specially chosen people than when she was a distinct nation? Read the scriptures that bring out God's purpose through Israel.

Who were God's prophets to Israel in dispersion? Discuss briefly Ezekiel's preparation for his work. Show how humility, that comes through realization of God's presence and power, means strength and fearlessness in God's service.

Discuss the nature of Ezekiel's mission. Was it a law covenant mission? Discuss the personal responsibility involved in the law covenant as brought out in the lesson. What great and needed lesson is the law covenant and its personal responsibility, which it carries with it, to teach Israel and finally the world? What covenant will come into effect when this lesson shall have been learned through the law covenant?

SEVENTY WEEKS ARE DETERMINED

Dan. 9:24

No. 7

By T. A. Drinkard

AND to anoint the Most Holy." When I read, "To anoint the most holy." I think of Jesus the Christ "in whom" the Father was "well pleased." (Matt. 17:5.) I think of him that "God hath anointed." (Heb. 1:9.) I think of "how God anointed" him "with the Holy Ghost and with power," (Acts 10:38), and sent him forth to preach "the gospel of the kingdom." (Matt. 4:23.) I think of him being the "true light, which lighteth every man that cometh into the world." (Jno. 1:9.) He is called the "holy child Jesus." (Acts 4:27.) God has children, (Rom. 8:16-17), but none as holy as his "only begotten son." (Jno. 3:16.) There are none to compare with him. He is the "most holy" of them all, and the Father anointed him above every one. (Heb. 1:9.) Note also that Isa. 61:1 records a prophecy worthy of our consideration, saying, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings, (Lu. 2:10-11), unto the meek, (Matt. 5:5): he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Also see Psa. 102:19-20 on this point. This prophecy referred to Christ as Lu. 4:18 shows. It shows that Christ was anointed to "preach the gospel." My conclusion is that Christ is the one referred to as the "most holy" in Dan. 9:24, and not some place. That which has gone before, in a very briefly written form, is my view of the "vision and prophecy." To look for a future fulfillment of

this vision and prophecy is to look in vain. There is found in the 26th verse of Dan. 9, a statement; "And the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." I do not consider this a part of the "vision and prophecy." It is no doubt a reference made regarding the destruction of Jerusalem in A. D. 70, under the Roman prince.

Israel was rejected from divine favor because of their sin. They were scattered among the nations of earth. (Amos 9:8-9.) They have been the rich man in hell, (Lu. 16:19-31), suffering for their sins. They have been crying for mercy. I wonder if they must pass through another hell seven times more severe than the one from which they are just emerging?

Jesus said they would see him no more until they should say, Blessed is he that cometh in the name of the Lord. They will see him coming. (Mark 14:62; Rev. 1:7.)

May we be ready for that event.

Young People's Page

A Department for the Edification of Youth
Edited by
Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Rom. 8:28.

GOD KNOWS

I know not what may befall me;
God hangs a mist o'er my eyes;
And thus at each step of my downward path
He makes new scenes arise,
And every joy he sends me comes
As a sweet and glad surprise.

O restful, blissful ignorance!
'Tis blessed not to know;
It stills me in those mighty arms
Which will not let me go,
And sweetly hushes my soul to rest
On the bosom that loves me so.

And so I go on, not knowing;
I would not know if I might.
I would rather walk in the dark with God
Than walk alone in the light;
I would rather walk with him by faith
Than walk alone by sight.

My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose.
So I send the coming tears back,
With the whispered word—He knows!

RELIGIOUS TEACHING IN THE PUBLIC SCHOOL

A group of men had met at the house and the discussion turned to the schools. Everybody was firm in the opinion that the schools were wrong. Something ailed the world and the trouble lay right in the schools. Yes, sir.

The gentleman with the horn-rimmed glasses was sure of his diagnosis. "What the schools need, is religion. Your schools are godless, sir. What wonder, then, that the world is going to the bad? Teach religion sir!"

Then said the host: "Suppose you could have just the religion that you wanted taught in the schools, what would you

teach? Exactly what would you teach?

"Oh, I'm not a teacher, I'm not ready to say precisely what the instruction should be; but I am sure that there should be religious instruction in every school in the land every day of the year."

"Children do not imbibe morality from the atmosphere, no sir, it must be taught. Children do not know the difference between right and wrong. They must be taught. They cannot learn goodness from the bare bones of science nor can they gather it from the fancy filled pages of your literature. Religion must be taught. Morality must be instilled."

"But if you could teach exactly what you wanted to teach in the schools, what would you teach? What religion? What morality?"

Right there they drew the line. No one was willing to say what he meant by religion and morality in the schools. They wanted it though, "something" ought to be done, but when they were confronted with the question of what the something was, they fell back on generalities.

The little man at the end of the table said: "Once in a land across the sea, in a land where church and state and school are one, I visited a class in religious instruction. Coming from America, I never had seen such a class and I was eager for the experience. The teacher said, 'Religious instruction,' and tapped her desk bell. The class busily prepared for the lesson and seven little lads filed ostentatiously from the room. The lesson for the day was from the 41st chapter of Genesis, the story of Pharaoh's two dreams. 'Ah,' I said to myself, 'those seven little lads are going to dramatize the lesson!' The teacher read a verse and the class read one until the end of the chapter was reached. The Bibles were closed and put away. The teacher announced a church hymn, the class read it in concert, sang one stanza, and the hymn books followed the Bibles. The teacher tapped the bell and said 'Geography.'

"I went down the hall thoughtfully and nearly stumbled over the seven 'lean fleshed kine' that had left the room when the lesson was announced. 'Is it over?' they asked. 'We didn't hear the bell.' They were playing a game of their own, one not prescribed in any school course. 'Yes, it is over. Why didn't you take the lesson?' 'Oh, we don't belong to the church; we don't take religious instruction.'

So you see that even in a land where religious instruction was given, it wasn't given. What most people mean by religion is a creed, and I would most respectfully point out that creeds are not religion. Neither is it reading a story from the Bible.

What would you suggest be taught in our public schools as 'Religious Instruction?' What would suit me would be vastly different from what my neighbors would want, and what would be satisfactory to some of my neighbors would not suit others. So what shall be taught? Today the schools are full of honest, reverent soul inspiring workers, filled with morality, teaching the need of obedience and the benefits of humility. While we have this, our schools will never be entirely Godless; they may be creedless, but then, that's a good thing. Better no instruction than teach error, for when error is taught it must be uprooted before we can get the seed of truth to take root, and truth is the only plant that bears the fruit of eternal life.

A SEVEN SENTENCE SERMON

Teach me thy way, O Lord, and lead me. Psa. 27:11.

Holy and without blame before him in love. Eph. 1:4.

For me to live is Christ, to die is gain. Phil. 1:21.

Restore unto me the joy of thy salvation, Psa. 51:12.

Godliness, with contentment, is great gain. 1 Tim. 6:6.

Able to keep that which I have committed unto him. 2 Tim. 1:12.

In all things showing thyself a pattern of good works. Titus 2:7.

ARE YOU ISOLATED?

(A prayer for the lonely.)

O heavenly Father, who was with thy Son when all his companions were scattered; be with me in my loneliness. Though I be far from those who hold like precious faith in thee and thy Son, join me to them in thy love, and do for them and me even more than I dare ask. Comfort us all with thy Presence and the love of thy Son our Saviour, who is the friend of all who are sad or lonely. And so, at the last, O Lord, refresh my heart with gratitude for this isolation, which now seemeth only to be grievous; for that, bringing me near to thee, it has caused me to speak, and thou hast heard me and shown me marvellous great kindness, through Jesus Christ our Lord. Amen.

BOUND TO DO SOME GOOD

We may scatter the seeds of courtesy and kindness around us at so little expense. Some of them will inevitably fall on good ground and grow up into benevolence in the minds of others; and all of them will bear fruit of happiness in the bosom whence they spring.

GO TO CHURCH

He who asks what is new in religion is not living in religion. The true religion is neither new or old, but eternal.—Harnack.

Religious forms and symbols may differ. They may vary from age to age. Religion, however, is unchanged and unchanging. God remains. The heart of man remains.

The true purpose of Christianity is to bring the heart and mind of man into right relationship to the eternal.

It is the duty of every man, woman and child who believes that Christianity is a normal function of the heart to support the Church of God. It is our duty to invest in it; to invest our time, our talents, our money, but the largest, most important investment is the investment of influence of personality. Vacant pews in our churches are an indictment of present day carelessness. See that your place is not vacant, and when possible, get some one to accompany you. Our feelings, our fancies, our notions, are of little importance compared with the great fact that the church is the only institution on earth teaching that Jesus is the Christ the Son of God, and the purposes of God for the future which are to be fulfilled through that same Christ. Therefore, don't be careless; but work; for we must work the works of him that sent us, while it is day; the night cometh when no man can work.

If you are unhappy in your work, for heaven's sake, get a new job. Nothing will

grow where the soil is sour.

I know not where his islands lift
Their ironed palms in air;
I only know that I cannot drift
Beyond his love and care.

THE GERMAN WAR: OR, THE WORLD WAR

By John W. Burget

THE first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees was burnt up, and all green grass was burnt up. (Rev. 8:7).

Now is it not a fact, that all green grass was burnt up, where those mighty armies that fought the German, or World War, contended: also trees were destroyed by those mighty armies.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. (Rev. 8:8).

And the third part of the creatures which were in the sea, and had life died; and the third part of the ships were destroyed. (Rev. 8:9).

Those creatures in the sea, were the submarine boats; and one third of them were destroyed or died, the Germans lost all their creatures of the sea, or submarine boats. But those German boats or creatures of the sea succeeded in destroying one third of the ships before they were destroyed.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. (Rev. 8:10-11).

This wormwood condition of the world commenced immediately after the war, many dying of pestilence, and starvation.

Paul said: This know also, that in the last days perilous times shall come. (2 Tim. 3:7). I believe we are living in the last days of the Gentile dispensation.

Therefore brethren; watch; for perilous times are upon us. When the fourth angel sounds we will have more perilous times. (Rev. 8:12)

When the fifth angel sounds; times more perilous than ever will be here upon the earth. What will be the nature of those perilous times, when the fourth and fifth angels are sounding I will not presume to say.

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great river Euphrates.

And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. (Rev. 9:13-16)

This will be the last great world war, and will be fought around Jerusalem. For God will gather all nations against Jerusalem to battle.

But the Jews must be gathered back to Palestine, and the Jews must have great wealth of gold and cattle; and the beast and his allies will endeavour to take the gold and cattle away from the Jews. (Ezek. 38; 39)

According to the revelation letter, the kings of the east will be the allies of the beast. For we read: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (Rev. 16:12, 13, 14).

Jerusalem shall be taken, and half the city shall go forth into captivity.

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. (Zech. 14:3).

The dragon is the Chinese Empire. The beast is a league of nations. The false prophet is the follower of Mohammed. Those three powers will send two hundred millions of soldiers against Jerusalem, to take a prey. But Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee; art thou come to take a spoil? etc. (Ezek. 38:13)

This is the last war; for Christ Jesus comes and sits upon the throne of his father David in Jerusalem, and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end. (Luke 1:33)

BIBLE STUDY

By E. I. Phillips

HOW many of us realize the importance of diligently studying the Bible? We are told, in John 5:39, to "search the Scriptures; for in them ye think ye have eternal life." How necessary that we study that which teaches us the way of salvation! Many people have made themselves believe that only the preacher should have a knowledge of the Bible, but since all wish to gain that heavenly home, it is desirable that all know the contents of the Book. By the study of it we learn of God's dealings with the human family from the foundation of the world; how that his love has, for ages, followed sinful man, pleading with him to turn to the all-wise and all-powerful Creator. From the Word of God we draw that knowledge which teaches us how to turn to him who died that we might be saved, and that helps us to live as God designed we should.

A great majority of young people spend a considerable portion of their time reading books, magazines, and other literature which is unprofitable. How much wiser to spend that time in the reading of, and in meditation on, the Word of God! Sometimes young people think that others are inclined to ridicule those who are students of the Bible, but such is not the case, for people who think seriously, recognize the benefits of such study, and they really admire one who spends his time in this way. There are, of course, some who are always inclined to jeer at things spiritual. But the

opinions of such people are worthless, to say the least. One who has a desire for a knowledge of the scriptures should seek to satisfy that desire regardless of what others will say.

Without doubt, it will be found profitable to study the Bible according to some system. One may read here and there, in a hit-or-miss manner, and receive a great benefit, but he will find it much more profitable to follow some definite plan. One may read the Bible by books, reviewing from time to time in order to keep the connection in mind, or he may read the entire Bible through, then read it again and again. Any method which will acquaint one with the Scriptures will be found profitable and should be diligently pursued. A knowledge of the manners, customs, geographical location, and the peculiarities of the people about whom we study will greatly help us to understand the Bible.

In addition to a systematic study of the Scriptures we should find it very desirable to memorize many portions of the Word. By a little effort one can commit to memory many parts of the inspired writings so they may be recalled at will. This will give one a great advantage when speaking with others on Biblical subjects. Some persons have applied themselves so diligently that they have memorized almost the entire Bible, and the writer is personally acquainted with a man who, as a boy, learned more than eleven hundred verses in four weeks, besides attending to his regular duties about the farm. It is surprising how much Scripture one can memorize if he will put forth an effort to do so.

If one fails to become acquainted with his Bible while young, he will in future years, especially if called of God to preach, find that he has neglected one of the most necessary means of preparation. A young minister, who is a graduate of a Bible training school, and has spent a year in the ministry, recently told the writer that he is greatly handicapped in his work by his lack of familiarity with God's Word. He can so speak that souls receive a benefit, he can explain the meanings of passages of Scripture, but he has not the Scriptures in his mind as he knows he should have. Hence he realizes that he is not as useful to God as he would be if he knew his Bible better.

If one diligently studies his Bible and comprehends its meaning, it will, without doubt, greatly influence his life, for it seems that it would be almost impossible for one to study the scriptures with an open mind without feeling the necessity of following the teaching contained therein. For this reason even one who is not a Christian can receive great benefits in the study of the Word of God.

The Bible is the greatest, most precious book this world has ever known. It ranks high as a work of literature; it contains much history; and the laws that are recorded therein, which God gave to his people, have never been surpassed. The record of God's dealings with his people reveals to us his boundless love. Therefore, we should be well acquainted with this great Book, and if we study it, we shall be repaid many times over for the time and effort thus spent.

UNDECEASED is he who hath not fallen from his hope in the Lord.—Ecc. 14:2.



Next to Mother — The Greatest Influence for Good — is MUSIC

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THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, June 27, 1922

Number 39.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

THE BOY IN HIS FATHER'S HOUSE

JESUS was brought to Nazareth when he was a little child, not more than three years old: there he grew up as a boy and a young man: there he lived until he was thirty years of age. We should like to know many things about his boyhood, but the Bible tells us very little. As Joseph was a working man, it is likely that he lived in a house with only one room, with no floor except the earth, no window except a hole in the wall; no pictures upon the walls, and neither bedstead, nor chair, nor looking glass. They sat upon the floor or upon cushions; they slept upon rolls of matting; and their meals were taken from a low table, not much larger than a stool.

Jesus may have learned to read at the village school, which was generally held in the house used for worship, called the "synagogue." The lessons were from rolls on which were written parts of the Old Testament; but Jesus never had a Bible of his own. From the time he was a child he went with Joseph to the worship in the synagogue twice every week. There they sat on the floor, and heard the Old Testament read and explained; while Mary and the younger sisters of Jesus listened from a gallery behind a lattice screen. The Jewish boys of that time were taught almost the whole of the Old Testament by heart.

It was the custom for the Jews from all parts of the land to go up to Jerusalem to worship at least once every year at the feast of the Passover, which was held in the spring. Some families also stayed to the feast of Pentecost, which was fifty days after Passover; and some went again in the fall to the feast of Tabernacles, when for a week all the families slept out of doors under roofs made of green twigs and bushes. When Jesus was a boy twelve years old, he was taken up to the feast of the Passover, and then for the first time he saw the holy city Jerusalem, and the Temple of the Lord on Mount Moriah. Young as he was, his soul was stirred as he walked among the courts of the Temple and saw the altar with its smoking sacrifice, the priests in their white robes and the Levites with their silver trumpets. Though a boy, Jesus began to feel that he was the son of God, and that this was his Father's house.

His heart was so filled with the worship of the Temple, with the words of the

"Others"

LORD, help me to live from day to day
In such a forgetful way,
That even when I kneel to pray,
My prayer shall be for "Others."

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for You
Must needs be done for "Others."

Let self be crucified and slain
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for "Others."

"Others," Lord, yes, "Others,"
Let this my motto be,
Help me to live for "Others,"
That I may live like Thee.

—Sel.

Scribes or teachers whom he heard in the courts, and with his own thoughts, that when it was time to go home to Nazareth, he stayed behind, held fast by his love for the house of the Lord. The company of people who were traveling together was large and at first he was not missed. But when night came and the boy Jesus could not be found, his mother was alarmed. The next day Joseph and Mary left their company and hastened back to Jerusalem. They did not at first think to go to the Temple. They sought him among their friends and kindred, who were living in the city, but could not find him.

On the third day they went up to the Temple with heavy hearts, still looking for their boy. There they found him, sitting in a company of the teachers of the law, listening to their words and asking them questions. Every body who stood near was surprised to find how deep was the knowledge of this boy in the word of the Lord.

His mother spoke to him a little sharply, for she felt that her son had not been thoughtful of his duty. She said, "Child, why have you treated us in this way? Do you not know that your father and I have been looking for you with troubled hearts?"

"Why did you seek for me?" said Jesus. "Did you not know that I must be in my Father's house?"

They did not understand these words, but Mary thought often about them afterwards, for she felt that her son was no common child, and that his words had a deep meaning. Though Jesus was wise beyond his years, he obeyed Joseph and his mother in all things. He went with them to Nazareth, and lived contented with the plain life of their country home.

As the years went on, Jesus grew from a boy to a young man. He grew, too, in knowledge and in wisdom, and in the favor of God. He won the love of all who knew him, for there was something in his nature, that drew all hearts both young and old.

Jesus learned the trade of a carpenter, or worker in wood with Joseph. Joseph must have died while Jesus was still a young man, and if so, Jesus as the oldest son, took up the care of his mother and his younger brothers and sisters. And so in the work of the carpenter's shop and the quiet life of a country village, and the worship of the synagogue, the years passed until Jesus was thirty years of age.—Hurlbut.

THE BIBLE TO BE BROADCASTED

The Bible will be broadcasted by the Westinghouse Company from their Radio Broadcasting Station in Newark, N. J., according to a statement just issued by the American Bible Society. Daily readings are scheduled for broadcasting beginning Sunday, June 11, from selections made by P. Whitwell Wilson, author of "The Christ We Forget" and other religious books, and correspondent for the London Daily News.

"This is only one of the many instances of renewed interest in the Bible," said Frank H. Mann, General Secretary of the American Bible Society, in commenting on this new program. "A western newspaper is publishing the Bible in serial form. An organization in Cincinnati is furnishing Bible verses which are now used daily in hundreds of newspapers throughout the country. These all supplement the work of the American Bible Society which distributes annually nearly 5,000,000 copies of the Scriptures in 150 languages and dialects."

PERFUMED, PEPPERED AND POISONED BIBLES

Not only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens the cover a mixture of oil of cloves, cayenne pepper and corrosive sublimate. It seems that the bookworms of the Gilbert Islands are more pious than those in other places and have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures.

Twelve hundred such Bibles have been sent recently by the American Bible Society on their fifteen thousand mile journey to Ocean Island by way of Sydney, Australia.

Rev. Dr. Hiram Bingham, the famous missionary translator, gave his life to the preparation of the Bible in the Gilbertese language.

The Bibles are printed and bound by the American Bible Society in New York and a consignment is shipped every few years to the Gilbert Islands.—Issued by the American Bible Society, Bible House, Astor Place, New York City.

RELIGION is not a thing of noise and spasm, but of silent sacrifice and quiet growth.—Sel.

ACQUAINTANCE WITH GOD

By Lyman Booth

YOU will notice that Abraham, Isaac and Jacob were sojourners, and heirs; but not inheritors; heirs but not possessors. But they looked far into the future, so that time when the land would be redeemed from the curse, given to them, beautified with the city (government) whose builder and maker is God. Paul in his Hebrew letter, 11th chap., tells us that all those ancient worthies, who were of the seed of Abraham all died not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth. v. 13. Abraham looked upon the world as a tent or tabernacle, a temporary abiding place, set up for only a short time; but he looked afar off (into the future) and by the eye of faith beheld a perfect and eternal abiding place—one of eternal duration—to a city that hath foundations, whose builder and maker is God. This visible world shall shortly fall; but the eternal city will endure forever and ever; because God, the wise maker and builder, has framed it for that purpose. It will be the seat of the great King. The throne of his majesty will be there in its resplendent glory. In this sacred temple, in this house of many mansions Jesus will sit enthroned in all his excellency and glory, which shall outshine the brightness of the sun. From there he will shed abroad over all the earth, his blessings, his goodness and mercy. His chosen servants, including Abraham, Isaac and Jacob, shall see and praise him forever.

Dear reader, we should not forget that we, too, are strangers and pilgrims while dwelling in mortal flesh. Paul in Philippians says, For our conversation (or citizenship) is in heaven from whence we look for the Saviour, the Lord Jesus Christ. In the old English version, a man's conversation meant the entire expression of his life in conduct, rather than the words of his mouth, and hence it revealed, to others, the place on which his affections were set; whether on earthly things or heavenly. Whether upon the transitory things of life or those things that shall endure eternally. Bear in mind that it is given us to labor diligently as if we and our work were to endure. Though our lives may soon end, we should do that work that shall bring forth for the King. Not labor in vain. We should not live under a burden of regrets and doubts; but full of confidence and hope. Labor cheerfully to scatter the sunshine of God's word abroad. We cannot use the present to the very best advantage unless we entertain the hope of a bright and glorious future, which holds within its realm the unseen and eternal things of God, which he has promised before the foundation of the world, and which is ever kept before the eyes of the faithful as an incentive for constant and willing service.

As this heavenly citizenship is ours even while we labor here, so the eternal life is ours though we are still in the flesh: for Paul has said in Col. 3:3: For ye are dead (to sin) and your life is hid with Christ in God. Amid the toil and labors, the conflict and struggles, the cares and sorrows, we may say we have a deep and real sense, if not possession, of that hidden life, that has no end or change, because it is in the care

and keeping of him who changeth not. This thought gives us increased hope and a foretaste of perfect rest, and that peace which passeth understanding.

Although God's promise to the Fathers was immutable and sure, yet he thought it wise to confirm it with an oath to show the heirs of promise the immutability of his wise designs concerning their present and future interests, when the seed, which is Christ, in whom the covenant was confirmed, should purchase and redeem man, with the price of his own blood and when the kingdom shall have been restored to Israel, then the prayers of Christians will be answered, and the will of God done in earth as it is in heaven.

If our faith in the immutable promise and oath of God concerning these things has begotten in our hearts, this blessed hope, we will at once perceive that we have an anchor to the soul both sure and steadfast; and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec. Heb. 6:9-20. As the great anchor goes to the bottom of the sea and fastens its flukes upon the rocks, holding the ship in the storm, sure and steadfast, so our anchor (our hope) goes into the sanctuary of heaven (the place within the veil) where Jesus, our great high priest—the rock of ages—and fastens itself upon him and by it we are held sure and steadfast until the storms of life are over, and we reach the harbor of rest in his kingdom.

Since Jesus was once a man of suffering and acquainted with grief; endured the sorrows of mortality, and finally death, and was buried in the tomb; but was raised by the power of God the Father, and so became, not only the first fruits of the resurrection, but also the first who rose from death to immortality, and hath ascended upon high, is said to have passed within the veil. The anchorage or ground of hope begotten by the faith is that the heirs of promise will obtain the object of their hope, which is eternal life, and possession of the land embodied in the promise made unto the fathers.

As our Saviour did not obtain eternal life until he rose from the dead, neither will we until our change shall come which will not be until the resurrection of the just and the second coming of Christ, to reward every man according as his works shall be. Matt. 16:27. Paul seems to have understood the subject in the same light, for he said in his noble defense before Agrippa, And now I stand and am judged for the hope of the promise made of God unto our Fathers; unto which promise our twelve tribes instantly serving God day and night, hope to come; for which hope's sake King Agrippa, I am accused of the Jews. Acts 26:7.

Paul assured the king that the reason the Jews accused him was because he preached Jesus as their Messiah; also that he taught the resurrection of the dead. This hope of a Messiah was based upon the promise of God to the Patriarchs. He showed that they had not yet received their inheritance, and that a resurrection to a future life was essential if God's word to them was to be made true in a literal fulfillment. He told the king that the Jews then living, who cherished the faith and hope of the early generations were still

looking for the fulfillment of this promise. He told the king he had found the Messiah in Jesus of Nazareth; and the proof of his Messiahship he saw in Christ's resurrection from the dead.

The Sadducees denied the resurrection, and Paul knowing that the king favored that doctrine, puts this question to him: Why should it be thought a thing incredible with you that God should raise the dead? Knowing all that God had done in Israel—knowing also God's promises of a deliverer, who should conquer death. This shows clearly that Paul, by the aid of God's spirit, which attended him in his ministry, designed to impress upon the minds of all, high and low, great and small, king or peasant, that the purpose of God, as shown in the covenant of promise, with the Fathers, and confirmed by his oath could not possibly be fulfilled if they and the saints were never to rise from the dead to receive the things promised to them, by him who could not lie. Paul's argument before the king shows that eternal life in the land of promise, is the hope of the Fathers. It was Paul's hope, and the hope of the gospel; and is the one hope, begotten by an understanding of the covenants of God: pertaining to the redemption, not only of man, but also the earth itself from the curse.

(To be continued)

Young People's Page

A Department for the Edification of Youth
 Edited by
 Alexander D. Donaldson
 37 S. 12th Ave., Mt. Vernon, N. Y.
 "HAVE FAITH IN GOD"

Golden Text: Isaiah 61: 1

AMERICA

My country, 'tis of thee,
 Sweet land of liberty,—
 Of thee I sing:
 Land where my fathers died,
 Land of the Pilgrims' pride,
 From every mountain side,
 Let freedom ring!

My native country, thee—
 Land of the noble free,—
 Thy name I love:
 I love thy rocks and rills,
 Thy woods and templed hills,
 My heart with rapture thrills,
 Like that above.

Let music swell the breeze,
 And ring from all the trees,
 Sweet freedom's song!
 Let mortal tongues awake,
 Let all that breathe partake;
 Let rocks their silence break—
 The sound prolong!

Our fathers' God to thee,
 Author of liberty,—
 To thee we sing:
 Long may our land be bright
 With freedom's holy light,
 Protect us by thy might,
 Great God, our King.

—F. S. Smith.

INDEPENDENCE DAY

America's greatest holiday—July 4th, Independence Day—soon will be with us, and what is it the day teaches? To the child at school it means a holiday, fireworks, and the beginning of vacation. To the older

people it brings to mind the signing of the Declaration of Independence, the form of free government under which we live, the privilege of worshipping God according to our individual consciences, and many other things that as a people we are thankful for.

As a people, Americans are exceedingly proud of their country, and in this they are not to be found fault with, for a man who has not some pride in his country will not have much pride in any other thing. What we must be careful about is not to allow our love of country to take the place of love to God and his Christ. I will not tell you what you must do nor will I say what you must do, but regarding myself, I do not have anything to do with the politics of the country. Our politics is of a country—kingdom—that yet is to be established. Paul says: "Here we have no continuing city, but we seek one to come." And in another place, after telling things pertaining to his past life, and warning his hearers against minding earthly things ends with these words: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence we also look for the Savior, the Lord Jesus Christ." Our business is to "preach Christ and him crucified" and if we religiously do that we will meet with so much opposition we'll not have much time to meddle in the business of the politicians. Christ tells us not to have anxious thought concerning anything pertaining to this life. "For after these things do the Gentiles (those without faith in God) seek." But he also tells us what we must do so he adds, "Seek ye first the kingdom of God and his righteousness, and all these things (food, clothing, etc.) shall be added unto you."

America is great but the kingdom of God is greater: to be a citizen of the United States is no mean thing, it is quite an honor, for it means you are a part of the greatest country on the face of the earth, but great as this honor is, it is as nothing to being a child of God. For a person who now is a child of God shall in the future rule angels. Did ever you think of this? The great reward God will give you for the service you now render him. And remember this: God does not want, nor will he have, a divided service. We are either his or we are not his. God does not take into consideration the country we came from, what our forefathers were, nor what we hope our children to be; it is what we ourselves are, that counts, and it is the only thing that counts. And now my beloved friends on July 4th, also on every other day, have your hearts filled with love to God, be obedient to his teachings, serve Christ your Lord and love the brethren, and "all other things will be added unto you." And through being dependent on God you will find every day to be an Independence Day against the earth and earthly things.

What do you think of God's perpetual Independence Day?

A THOUGHT FOR EACH DAY

The glorious liberty of the children of God. Rom. 8:21.

Let the oppressed go free. Isa. 58:6.

Where the spirit is there is liberty. 2 Cor. 3:17.

Freely ye have received, freely give. Matt. 10:8.

The liberty wherewith Christ hath made us free. Gal. 5:1.

Christ Jesus hath made me free from the law of sin and death. Rom. 8:2.

The perfect law of liberty. Jas. 1:25.

SOMETHING TO THINK OVER

James A. Garfield, one time president of the United States and who was shot to death while in office, was a member of the Christian church. He had many good qualities and has left behind him a wealth of wise sayings, one of which is: "It is easier for you not to begin to go wrong than it is to turn around and start to go back to where you began wrong." We feel that the more you think this over, the more will be your appreciation of the depth of wisdom expressed.

"Life is a progress, and not a station."

"If an offense came out of the truth, better is that the offense come than that truth be concealed."

"Thou shalt be served thyself by every sense of service which thou renderest."

"Oratory, however polished, and scholarship, however plausible, cannot stand before the wrath of an indignant man in a religious cause."

"For whosoever shall call upon the name of the Lord shall be saved."

"God knows, He loves, He cares,

Nothing this truth can dim;

He gives His very best to those

Who leave the choice with him."

"The man who prefers his dearest friend to the call of duty, will soon show that he prefers himself to his dearest friend."

HAVE FAITH IN GOD

It seems strange that when we know perfectly well that we are dependent for every breath we draw, upon a Divine Power which constantly is providing for us and protecting us, we do not learn to trust it with absolute confidence and resignation.

There is but one thing for us to do, and that is, that with true love to God and faith in his Christ as "our wisdom and righteousness, and sanctification, and redemption," we do our level best, right where we are every day of our lives; to use our best judgment and then to trust the rest to that Power which holds the forces of the universe in his hand, and which does all things well. It's a great thing to have and exercise love, faith and trust.

SMILE, THEN SMILE AGAIN

It takes sixty-five muscles of the face to make a frown and only thirteen to make a smile. Why work overtime?

TRUTH IN TYPES

By J. H. Anderson

AND there were four leprous men at the entering in of the gate; and they said, one to another: Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall

unto the host of the Syrians: if they save us alive we shall live; and if they kill us, we shall but die. 2 Kings 7:3-4.

In these verses we have two types brought to our attention: leprosy, a type of sin; and famine, a type of the famine for the Word of God, spoken of in Amos 8:11, 12. Leprosy is a wonderful type of sin. In ancient times it was considered incurable in its worst form. It is contagious. Hence when one took it he was driven away from others lest they also take it. (Lev. 13:46.) Should he see any one coming, the law required him to raise his hand and cry, Unclean, unclean. When any one heard that cry he knew that it came from the lips of a leper, and so no one would approach one who made the cry. (Lev. 13:44-46.)

It is taught in God's word that in order for us to grow in God's grace and in knowledge we must have the food of his word. (Matt. 4:4; 1 Pet. 2:2.)

In Amos 8:11-12, we are warned of a famine to come, not of bread and water but of hearing the word of God.

1 Cor. 10:6, 11; Rom. 15:4, will show that 2 Kings 7:3-4 contains a lesson in types for us. At that time Israel was engaged in war with the Syrians and the Syrians had shut Israel up in the city. A famine was raging in the city and it was so severe that they were ready to eat their children. (2 Kings 6:25-29.) In the Syrian camp near the wall of the city, there was food. Between the city and the Syrian army were the four lepers, with that awful disease, that kept them away from their loved ones. These men were starving too. These men, driven from their friends, with that fearful disease, starving to death, were typical of the unconverted class, away from God with the leprosy of sin, that the Lord only can cure, starving for the bread of life. However, these men were ready to reason, and God has commanded us to reason with him and has promised to cure us of the leprosy of sin if we do. (Isa. 1:18-19.) Then Elisha said, Hear ye the word of the Lord: thus saith the Lord: Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned, answered the man of God, and said, Behold if the Lord would make windows in heaven, might this thing be. And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. (2 Kings 7:12.) This man did see the food coming into the city but lost his life and never partook of that food because he doubted God's word. Beware of the man who casts doubts upon God's word. That man has a pet hobby that can not stand in the light of the inspired word so he doubts the word.

These four lepers said one to another: If we sit still here, we die. My unconverted friend, you do not have to commit a bad crime to be lost, you are already lost. Just stay in your present condition, and everlasting death awaits you.

Then the lepers said, If we go into the city, the famine is there and we shall die there. My unconverted friend, go into the popular churches of today, and the famine is there and you will starve for the pure bread of life, God's word. You may go into politics, law, medicine or accumulate riches, in the end you will die for the

(Continued on page 311)

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S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Our meeting at the Blush church (Mo.) was the best we have ever held there. The weather was not to the point of suffocation, yet night after night faithful mothers and fathers wakened two miles or more to attend, carrying little children in their arms. The house was full at practically every service. The visible result was the baptism of five persons, Mr. and Mrs. E. T. Wagganer, Mr. and Mrs. James Rouse and Loyd Cooper. Loyd promises to become a soul-sleeper preacher. We believe he has budding qualities in this direction. As there will be a report later, we will not say more.

Illinois Conference and Bible School Notes

The prospects are that the attendance at the Illinois Bible school, state and general conference will be larger than ever before. We were crowded to the limit last year. Therefore it becomes absolutely necessary for those who are planning to attend this year to write Sr. (Mrs.) J. E. Cross, Oregon, Illinois, stating that it is your purpose to attend. Then she will have some idea for how many to make room outside. PLEASE DO THIS NOW.

Those who select rooms away from the conference hall from their own choice must

bear expense of same. Prices will likely range from 50c to \$1.00 per night.

Have all mail that you expect to receive during our conferences and school come addressed to you in care of P. O. Box 722. Mail addressed thus will have immediate attention after each mail received from the trains.

All who plan to attend the Illinois Bible School and Conference and who live outside the state of Illinois, should send NOW for the Prospectus. These will be served first next after our own state is supplied.

REMITTANCES

Mrs. Robert Ogden; Mrs. Ella Skeels; Henry M. Daniels; E. C. Pearson; Mrs. P. N. Benn; D. K. Lehman; Ora Worley; E. T. Wagganer; W. A. Cooper; Jesse Pounds; W. L. Crowe; Mrs. Eleanor Story; Geo. D. Cochonour.

EMERGENCY FUND

W. L. Crowe 1.00

NOTES

Our round of the churches during June has proved a very interesting trip. At the Moriah church, near Casey, Ill., conditions were favorable and we enjoyed the meetings with the brethren. Bro. Lewis Weaver who has been very poorly, was much stronger and able to attend services, and we all rejoiced that the grand-daughter, Chloean, who suffered such a serious injury in falling from a ladder, had returned from the hospital and was improving nicely.

We spent three days and nights with the Salem church brethren, near Martinsville and Marshall, Ill., and had splendid weather. Last month we wrote while there that for the first time it had not rained, but that had hardly been mailed before clouds gathered and torrents descended making services impossible that night. On our June trip however, though it rained, it did not interfere, and we had three large, attentive gatherings. Some visible results are anticipated there soon.

The journey then took us to Ohio, where we stayed over the following Sunday, the 18th, working at the Brush Creek church. We have some faithful brethren there, and our personal feeling for that church runs deep. It was with genuine regret that we bade them farewell, not knowing when it would ever be possible to meet with them again. During our two years of labor with them, some very dear ties have been formed which will follow us through life. On Saturday we went to the water and assisted Mr. and Mrs. P. N. Benn, 108 Rockwood Av., Dayton, in putting on the name of the Savior in Christian baptism. May God give them strength to meet life's battles bravely. Again on Sunday, following the afternoon sermon, we gathered at the water and Floyd Kessler presented himself to the Master. Floyd is just budding into manhood, and we rejoice to see him take so noble a stand thus early in life.

Sunday was indeed a big day, there being eight services in all, starting with Sunday School at 9:30 and running throughout the day. It was the annual June meeting, and there was present possibly the largest attendance on record. A bountiful picnic din-

ner was served under the trees in front of the church, and it was ideal for such a gathering. Brethren from the Lawrenceville church some twenty miles away were present in a body and assisted in making the day a pleasant and successful one.

This leaves us ready for our part in the Michigan Bible School and conference.
Frank E. Siple.

Notices.

Indiana Conference Notice

The Annual Bible School and Conference of the Churches of God in Indiana will convene at North Salem, five miles north of Plymouth, July 11 to 23, inclusive.

The Bible School will conduct eight lessons each day, the work being graded into four classes, and taught by F. L. Austin, General Conference Secretary, J. H. Anderson, State Evangelist, and D. E. VanVactor, Local Pastor, with F. A. Stilson and Mrs. Verna Thayer for the Junior and Primary classes.

Preaching services will be held each evening by F. L. Austin and J. H. Anderson.

The State Berean business meeting will be held Wednesday forenoon, July 19.

The regular Indiana State Conference will convene during the last week and will close Sunday evening, July 23.

A cordial invitation is extended to all to attend these meetings. Lay aside your daily cares for two weeks and spend this time in profitable study of God's Word.

Meals will be served in the basement of the church and lodging is furnished free by North Salem brethren. Expenses are defrayed by voluntary donation.

The Indiana Motor Bus Co. runs six or more buses each way between South Bend and Plymouth and passes right by the North Salem church. However, those desiring to be met in Plymouth write Leroy Austin, Plymouth, Ind., Rt. 1, stating on what road and what time you will arrive.

Those desiring to secure sleeping accommodations in advance write Mrs. Myrtle Houser, Lakeville, Ind.

"Let's all go to Indiana this year."

Yours in service,

Maud Austin, Sec.,
Plymouth, Ind., Rt. 1.

General Conference Notice

The second annual General Conference of the Church of God will, D.V., convene, according to Constitution, at its headquarters in Oregon, Illinois, 2 P. M., Tuesday, July 25, 1922. It will then adjourn, without the transaction of business, to 2 P. M. Tuesday, August 16, 1922 at the Church of God, Oregon, Illinois.

This is in order to co-operate with the Illinois Bible School and Illinois State Conference, as per mutual agreement at last year's gathering.

This general conference bespeaks for the Illinois Bible School a large attendance of earnest, prayerful students of the Bible; and for the Illinois State Conference a season of spiritual uplift for all.

Without detracting from the benefits of these activities, one and all of the Church of God are invited to gather in true Christ-like spirit and labor prayerfully for the perfection of General Conference labors under God's guidance, to the detriment of

none— to the benefit of all.

Jas. A. Patrick, President
F. L. Austin, Secretary

Laid Down on the Job

When the request for back numbers of the Restitution Herald was first published, many responded but now very few are coming. Brethren, please save them up and when you have a few, send them, and keep it up. My converts need them, and this everlastingly at it, makes converts.

W. J. Davis, Ozark, Arkansas.

Obituary.



Hannah Meoma Graham,

daughter of Fred and Sarah Graham, was born May 20, 1910, and died June 12, 1922, at her home near Fredericktown, Mo., aged 12 yrs., 23 days.

Hannah had been sickly for a long time; in fact, she had seen little of health most of her short lifetime, and this of itself endeared her not only to her family the more but to the whole community as well. Hannah was quiet and uncomplaining through it all. She had been to town to see the doctor. Soon after returning home she was taken by a severe attack and the end soon came. She is the only daughter of Bro. and Sr. Graham, but for them the little flower of the garden of their love was permitted to blossom for but a short time. It was indeed a sad audience that filled the Blush church while we endeavored to bring comfort from God's holy word. With many tears we laid her away in the family burying ground near the church there to await the Father's good pleasure.

The dear child looked upon all of our ministers as her special friends. She often expressed her love toward them in little presents and on the occasion she had one laid up for the writer, expecting to present it in person, but this she was not privileged to do as death claimed her so suddenly, but it reached us by the hand of Grandma Graham. This we shall cherish as coming from a true friendship—the friendship of innocence,—and hold it in memory dear for the little one who now sleeps.

S. J. Lindsay.

Mrs. Mary Eberhardt,

widow of John Eberhardt, died at her home near Glasco, Kans., June 9, 1922, at the age of 79. She was the mother of five sons and two daughters, two of the daughters having preceded their parents to the death state.

Like the old fashioned mothers of Israel, her life was one of labor, love and service

for her family and for others in need.

She was a queen in the highest sense of the term. Her kingdom and throne was her home: her crown was an honest and virtuous family, and her reign was by the divine right of the love of her subjects.

W. L. Crowe preached the sermon in the Advent Christian Church in Glasco to a large concourse of people, after which she was laid to rest, for only a little while, by the side of her husband.

They were among the oldest members of the Church of God in Kansas, hospitable, liberal, kindly and loving, and zealous for the spread of the gospel.

The Sunday School.

By Alta King.

INTERPRETING NEBUCHADNEZZAR'S DREAM

Lesson II.

July 9, 1922.

Lesson Text:

Daniel 2.

Dan. 2:17-23.

Golden Text: The kingdom of this world is become the kingdom of our Lord and his Christ: and he shall reign for ever and ever. Rev. 11:15.

Memory Verses: Dan. 2:44, 45.

For Study

Review: In last week's lesson we began to study the history of God's people in depression. Ezekiel and Daniel are God's spokesmen to them during this period. Ezekiel's mission was to look after the spiritual welfare of his brethren, as a watchman on the walls around a city watches the material welfare of a city. Daniel's work was somewhat different. As will be seen from today's lesson, his messages and prophecies were world-wide messages and prophecies, delivered to a Gentile king. They announced the supremacy of the God of those people who then were in captivity under Gentile power. Thus again, does God predict future exaltation for his people when they are in deepest shame and degradation.

The lot of the exiles: This was at first quite endurable. They seem to have had their own lands assigned them for settlement and their own houses to live in. Their communities were self governed, under own rulers and leaders. Some obtained a fair degree of wealth. Many however were slaves and the position of these slaves gradually grew horrible in the extreme as Nebuchadnezzar met with opposition in the siege of Jerusalem. He used the Jews to help build his vast palaces, temples and elevated gardens. He laid upon them the most cruel punishments and put them to death in the most barbaric fashion, even roasting them in the fire. At first they felt that God had forsaken them and gave themselves up to cynicism and idolatry. Gradually the earnest teachings of Ezekiel brought them back to God, and the exiles in profound repentance, returned to their ancient allegiance to Jehovah.

Daniel was born in Judah of a noble and perhaps royal family, (Dan. 1:3), and was among those taken captive by Nebuchadnezzar in the third year of Jehoiakim's reign, eight years before the deportation of Ezekiel. He was probably from twelve to fifteen years old when he was taken to Babylonia.

Read Dan. 1, 2:1-16 for the setting of today's lesson. What is revealed concerning

Daniel's character in the first chapter? Why could Daniel have the faith he voices in v. 16 of chapter 2?

The basis of Daniel's success: Dan. 2:17-24. Note the following factors—co-operation, prayer, faith. Study Daniel's prayer of thanksgiving and praise to God. vs. 20-23.

The dream and its interpretation. Dan. 2: 25-45. Note first how Daniel disclaims all merit and personal power (vs. 27-30). Relate the dream. Give the interpretation step by step as Daniel gave it. See Dan. 5:28 for the identity of the second kingdom. What two world kingdoms are generally regarded as the third and fourth kingdoms? What significance in the fact that these four kingdoms are represented as combined in the single image of a man? What significance in the different metals? The following comment gives one interpretation. "In the Babylonian empire the king was the state, represented by gold; in the Persian, the nobles ruled, represented by silver; in the Greek, the free citizens ruled, represented by bronze; in the Roman, the soldiers were in control, the iron. Now we come to substance still inferior—to common stone. The Messiah's kingdom is to be made up of the lowly, of the poor, of slaves, of common working people, of the unlearned and obscure. But God is the author of the kingdom,—it is cut out without hands of men, and he can make stone more valuable than gold and more powerful than iron." —Peloubet's Notes.

Did each metal crumble and go to pieces one after the other, or did the whole image stand intact until the last, and then all crumble together? May we conclude from this that each kingdom merged into and continued in the one following? There is a sense in which this could be true. All four kingdoms were what may be called "man made" governments, that is, governments based on the same ignorance and prideful independence of God that Israel showed when she asked God for a king like other nations, and that God tolerated when he permitted Israel to have such a king. This element runs through each of the four kingdoms although the "form" of the government changed.

Note the peculiarities of the fourth portion of the image. How is weakness in the kingdom pictured? What is the significance of the stone cut out of the mountain without hands? What would the mountain represent? Note the time for the establishment of the fifth kingdom according to the image. Note the idea of growth. Read the following scriptures concerning the fifth kingdom. Isa. 11:1-10.

The effect of the dream on the heathen king: vs. 46-47. If the mere dream and its verbal interpretation could have this effect upon a proud world monarch, try to estimate the effect which the actual fulfillment of the prophecy will have upon rulers and their subjects when it becomes evident that Israel's God is back of the fulfillment as Nebuchadnezzar knew that Israel's God was back of the interpretation.

Although Nebuchadnezzar's acknowledgment of Daniel's God was doubtless heavily tainted with the heathen superstition and fear with which heathen idols were worshipped, still his acknowledgment must be counted a victory for Israel's God. The worship rendered to God by Israel herself, was tainted with this attitude as we may know by the ease with which she turned from the worship of God to the worship of heathen

idols. Many if not all of us, may look back upon our early worship and see much that was not in spirit and truth. To many of us he was, and is yet, a more or less vague and indefinite power which we regard most in times of trouble and driving fear. But this is one of the stages in man's dawning knowledge of God. It is the beginning that is common to all people, and that finally results in man's drawing near to God with a true heart in full assurance of faith and love. Nebuchadnezzar's acknowledgment was not such as man makes after he has learned of God through Jesus, the consummate revelation of himself. However his acknowledgment served to distinguish Israel's God from other gods, making him stand out clear and distinct, and discounting the power of heathen gods. It helped to dispel some of the thick darkness and ignorance that separates man from God. God chose Israel for this very purpose and his purpose has not been failing.

Read the verse in Dan. 2 that shows that this Gentile monarch was dependent upon Israel's God for his power.

Scripture Readings: Dan. 1, 2.

The Children's Lesson: Let the lesson center around some particular incident in either the first or second chapters of Daniel—the temperance and manliness of Daniel and his friends or the dream and its interpretation. Try to keep constantly in the foreground, especially for the older ones.

the fact that the people whom God chose to be the medium through which he would talk and reveal himself to man, are in captivity and in disgrace and that, even when they were in this condition, one idol worshipping king was made to acknowledge him greater than his own gods.

For Class

Discuss Judah's condition in exile under King Nebuchadnezzar and God's remembrance and dealings with them during this period.

Discuss Daniel's character, exile and mission in general. Read the verse in Dan. 2 that depicts the basis of Daniel's success.

Relate Nebuchadnezzar's dream and Daniel's interpretation of it. Discuss the significance of the following points.

1. The four kingdoms represented by the image of a man.
2. The combination of the four kingdoms in one image which stands intact until the little stone strikes it on the feet.
3. The significance of the various materials in the make-up of the image.
4. The growth of the stone into a mountain. What good was accomplished through this dream and its interpretation? Compare with the good that will be accomplished when it is actually fulfilled. What connection is there between this dream and the Abrahamic covenant; the covenant with David; the new covenant?

because we believe that all we have belongs to God, and one tenth, at least, should be at work for Him.

This is what I have:—

\$2280.00
300.00
300.00
850.00

\$3730.00

Now we will give \$500.00 to be used to buy a Home; \$300.00 whenever \$20,000.00 is pledged, balance within a year.

I am 67 years of age, am getting \$70.00 per month, light work that I can do. But we have Brothers and Sisters that need a Home, and whatever we do we must do quickly, for this age is fast drawing to a close. The Lord will soon come, and if we believe this, we have a plenty. May God's children waken up to this fact,—that all we have belongs to the Father, and we are stewards holding in trust these things.

May God bless you, Bro. Austin, in your work, is my prayer.

We will try and attend the Gen. Conference, if I can get away at that time and the expenses are not too heavy.

Excuse my poor writing and way of expressing myself.

Yours in Christian love,"

Signed, "....."

All this we heartily approve. While the estimates sound high possibly, to any who have not carefully studied the questions, yet they are much more accurate than any figures that have been heretofore announced. This estimate is for a fund sufficient to undertake the work, as a whole, at once. This is as it should be.

There is no question but what "it can be done." The only question is,—Does the Brotherhood realize its position in Stewardship for God, and is it our judgment that the aims and purposes of this Nat. Bible Inst. are proper aims, (more evangelists and evangelization, more literature, Home for all), which we, as stewards, should undertake?

The 3000 members referred to represent but one to the family. The complete membership is proportionately more.

NATIONAL BIBLE INSTITUTION

AUTHORIZED BY

THE GENERAL CONFERENCE OF THE CHURCH OF GOD

F. L. Austin, Executive Secretary

HEADQUARTERS:-- OREGON, ILLINOIS

"THOU GOD SEEST ME"

General Conference, Aug. 16, 17, 1922

Question:—Why the Gen. Conf. only two days?

Answer:—Because the last Conf. voted to hold this year's meeting in co-operation with the Illinois Bible School and State Conf., and in such manner as to leave these free to follow their own plans and methods. Therefore the religious portion of the program will continue from Aug. 6 to 20, under the management of the above. See their dates elsewhere.

Entertainment

The Ill. State Conf. has dining hall and limited sleeping hall. Accommodation in these is gratis, subject to free will offering. For use of the sleeping room each occupant is asked to bring bed sheets and pillows.

Sleeping accommodation may be secured at a number of private residences in the city, at a cost ranging up to one dollar per day. Same will be engaged ahead, as far as possible, if those so desiring will at once notify Mrs. J. E. Cross, Oregon, Ill.

Will one and all who expect to attend these meetings write Mrs. Cross just as soon as you reach your decision. Should you afterward change your decision, WRITE AGAIN. This is but little for you, and it aids VERY MUCH in making local arrangements.

Notice of Amendments of Constitution

Notice is hereby given that amendments will be offered to change the reading of paragraphs II and III of Working Rules, and Article I, Section 2 of Constitution to agree with any changes that may be made at this coming meeting as to time and place for holding the annual General Conference meeting, or as to location of Headquarters of General Conference and NATIONAL BIBLE INSTITUTION.

Hearty Agreement

The office of the NATIONAL BIBLE INSTI-

TUTION heartily agrees with the following letter. There are others who likewise agree. Now that the matter has been brought to the fore from without the personnel of the Board, the letter is given in full, with hearty approval. The name and post office are omitted, as this letter was not written for publication.

.....Neb., June 18, 1922.

Dear Bro. Austin:—

Yours of the 7th rec'd. Glad to hear from you and that the work is going on so well. It takes time to get the Brotherhood to see the need of using the means that they have toward the work. I believe that we as a people have not been taught our duty, as much as we should have been, in regard to giving.

Now I am interested in the move toward a Home. I think it should be one of the first things to consider. You know I wrote you about a year ago in regard to it, (at the time of the Gen. Conference at Waterloo). I think when we start in on this we should go into it on a large enough plan to cover all our needs. When location is decided upon, then buy not less than 20 acres of land with the Home, so that it can be self supporting, at least to a certain extent.

Now as to money to do this. You say we have 3000 members to do this work. \$10.00 from each one would give \$30,000.00. I do not think we should stop at that, or be satisfied with that amount. You are, I suppose, better acquainted with the brethren at large than I am, but I believe that there are 100 members out of that 3000 who can give \$500.00 each. That makes \$50,000.00. (And some could give more and not miss it.) 500 members ought to give \$100.00, making \$50,000.00 more. 400 members should give \$50.00 each, or \$20,000.00.

Thus 1000 members would contribute \$120,000.00, with 2000 more members to hear from.

This may look extravagant but I believe it can be done, and that is just what we need for the work in the next year.

Now we (my wife and I) will be one of the 100 class. Not that we have lots of money, but

RECEIPTS

Current Expenses

Previously reported,	\$2271.30
Receipt No. 161 From Ind.	15.00
" " 162 From Ind.	18.00
" " 163 From Ill.	10.00
" " 164 From Minn.	5.00
" " 165 From Minn.	5.00
" " 166 From Minn.	5.00
" " 167 From Minn.	5.00
" " 168 From Minn.	48.75
" " 169 From Minn.	5.00
" " 171 From Ind.	10.00
" " 172 From Mich.	20.00

Total,\$2418.05

Permanent Fund

1. Previously reported, Ill.	100.00
2. From Mich.	5.00
3. From Ohio	10.00
4. From Ohio	10.00
5. From Minn. (current receipt 170) ...	5.00

Total,\$130.00

Pledges to Permanent Fund

Pledge No. 1. From Ill. (previously reported)	\$200.00
Pledge No. 2. From Ill. (previously reported)	25.00
Pledge No. 3. From Ill. (previously reported)	50.00
Pledge No. 4. From Wash.	100.00
Pledge No. 5. From Ill.	25.00
Pledge No. 6. From S. D.	25.00
Pledge No. 7. From Ont.	10.00
Pledge No. 8. From Minn.	25.00
Pledge No. 9. From Minn.	5.00
Pledge No. 10. From Minn.	25.00
Pledge No. 11. From Minn.	25.00
Pledge No. 12. From Minn.	25.00
Pledge No. 13. From Minn.	25.00
Pledge No. 14. From Minn.	25.00
Pledge No. 15. From Ohio	25.00
Pledge No. 16. From Ohio	10.00

Pledge No. 17. From Neb. (conditional of total amounting to \$20,000.)...500.00
 Pledge No. 18. From Ont.2.00
 Total\$1127.00

Pledges to Current Fund

1. From Wash.\$30.00
 2. From S. D.75.00
 3. From Minn.20.00
 4. From Minn.25.00

Total \$150.00

**PROXIES FOR GENERAL CONFERENCE
 Aug. 16-17, 1922**

All who have ratified or approved of the spirit, aim, and purpose of this General Conference, are members of same, and are entitled to a voice in any and all of its activities.

All such who cannot attend this year's gathering in person are URGED TO APPOINT SOME ONE TO REPRESENT THEM AT THE MEETING. To do so fill out the following PROXY form and mail same to F. L. Austin, Sec., Oregon, Ill., who will present same to the one named in the proxy after making record thereof.

Proxy

I,
 of the state of
 city of do hereby appoint and

authorize to vote as my proxy, and to exercise and serve in any and all respects the same as I would have authority to do if personally present, at the General Conference of the Church of God, to be held at Oregon, Illinois, on the 16th and 17th of August, 1922, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this day of 1922.

Signed in the presence of.....
 (If you have not ratified this permanent Constitution, be sure to send same along with your proxy.)

Pledge

Several remittances and pledges have been received in the past few days. This is very encouraging. Will each one consider this matter for self and act as for the Master according to the stewardship with which you have been entrusted. The following pledge form can be used for either Permanent or Current Fund, or for both. We are anxious to receive the pledges at the earliest possible date.

I hereby pledge to pay to the NATIONAL BIBLE INSTITUTION, of Oregon, Illinois, on or before Sept. 1, 1922,

the sum of Dollars to the Permanent Fund, for establishing the work, or, (cross out one of these two, as you wish) to the Current Fund, to be used where ever needed.

\$..... Mr. Mrs. Miss
 (cross out one or two) (write plainly)

St. or Rfd.

P. O.

State

ACTS 2:47

By A. J. Eychaner

IN Acts, chapter two, Luke reports the first sermon delivered at Jerusalem after Jesus ascended. It was a wonderful sermon preached upon a great occasion, by an humble fisherman of Galilee. The speaker no doubt was divinely inspired during its

utterance. The circumstances were peculiar and the time epocha' It was the close of one age and the beginning of another.

The day of Pentecost had fully come. Thousands were present to celebrate the annual festival. They came from the far East, South, West and North. At this time and under these conditions Peter affirmed that the Man, Jesus of Nazareth, whom the Rulers foully murdered, was the Messiah of their prophets; and that God had raised him from the dead. The wonderful phenomena which they saw, and the things which they heard were evidences of his resurrection. Peter also told the people that Jesus had been exalted to the right hand of God, and that they should repent and be baptized for the remission of their sins, and to receive the Holy Spirit. This and many other things were followed by an exhortation to obedience which resulted in the baptism of three thousand persons.

But this is only a part of the wonderful change which was wrought in the city of Jerusalem among the common people. Those who believed, then sold their land and put the money into a common fund and divided with the poor and lived as one family. Luke says that they ate bread with joy and singleness of heart, praising God and having favor with all the people.

Now come to our text—the last sentence in the 47th verse—"And the Lord added to the church daily such as should be saved."

Where two languages are involved as in a translation, it is frequently difficult to select the right word to express the idea in our language, which we find in the foreign tongue. Again, it sometimes seems necessary to supply a word which may be understood in the language which is to be translated, but must be expressed in our language. Once more. Where several nouns, or pronouns stand as antecedents of verbs which followed them we are sometimes at a loss to know which noun or pronoun to use. The same remark applies to the object of a verb. From experience I find a difficulty to, express readily in English, a word in my mother tongue.

With these considerations of difficulties in translations, it is just, to remark that there may be mistakes in all translations.

This is evident in that the learned men in the past have sought to get nearer to the thoughts given by inspiration and history, by offering a better translation, as the years go by.

There have been many efforts to place the Bible in its most correct form among the people. We are indebted to these noble people for additional light on the scriptures, and ought to appreciate and encourage such work.

The Revised Version, The Emphatic Diaglott and other recent versions are great helps in the study of the Bible and in my judgment ought to be used more than they are. Either of these versions give a more correct translation than our common Bible—the A. V. version.

The text in the common Bible reads: "And the Lord added to the church, daily such as should be saved. The word church is not in the Greek that Luke wrote. To what then were these obedient ones added, if there is no such word in Luke's copy?

We must hunt for the objective of this transitive verb—were added. It is found in verse 44 in these words. "All that believed were together etc. The believers were added to, daily. Believers, are the

subjects of several verbs in the narrative, and they become the object in the last sentence. The Lord did the adding to the 3000. There is another mistake in the sort sentence, as you will see. "Should be saved" expresses the wrong tense of the Greek verb. I will give the sense of the Revised and Diaglott versions. (Diaglott omits ecclesia).

"And the Lord added to them (the believers) daily such as are being saved."

THINGS TO KEEP IN MIND

M. A. Woodward.

WHAT is a Christian's one source of supply? Our God. "The water must flow over the mill wheel, if any work is to be done, so God's love and will must flow into us freely, and out again, in order that we may live and perform the duties of the children of God." We must ever keep in mind that we can receive from God's wonderful supply only as much as we have capacity for; and our capacity to receive depends upon our capacity to use. We must not store away in our mental tank more of God's greatness of love, unselfishness, power, wisdom or even health, than we are willing to use for him. We immediately lose the supply when egotism, vanity and self righteousness, jealousy and gossip enter our lives. Then the God ideas and virtues immediately disappear. Let us try to be so filled with God's love that there will be a continual bubbling over of righteous influence to fill other lives with God's greatness.

TRUTH IN TYPES

(Continued from page 307)

famine is in all those fields. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. There was food in the camps. Death to stay where they were; death to go into the city, and worse, only death in the camps. They went to the camps and found the Lord had driven the enemy away, and there was plenty of food there.

So they ate and food was taken to their friends in the city. My unconverted friend, there is only one to whom you may come and find food and a cure for the leprosy of sin and that one is Jesus. Will you come and through him find food and a cure? In 2 Kings 5 we have a record of the cure of leprosy. Naaman, the Syrian captain, had the disease, went to El'sta and was commanded to dip himself seven times in Jordan and wash it away. At first he refused and claimed that the man of God should rub him on the back, cry to God, have a big time and thus cure him. Some people think that the way to be saved is to hit the saw dust trail in a big time. However, as the man of God would not change he went into Jordan, dipped himself seven times and was clean. Now let us notice how Christ cured the chief of sinners of the leprosy of sin. (1 Tim. 1:15.) And that is the remedy Peter used on the day of Pentecost, the only remedy. (Acts 2:37-38.) And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. (Acts 22:16.) A simple remedy but it cured Naaman and Paul. If we believe the truth and repent of our sins it will cure us, because it will take us into Christ, the door, the way that leads to God. (Rom. 6:3; Jno. 10:7; 14:6.)



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THE best parts of human qualities are tenderness and delicacy of feeling in little matters and the desire to soothe and please others.—Sel.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

THE GOOD SHEPHERD

YOU have all seen sheep—the big ones and the little lambs. More than most animals, they need some one to take care of them. It may be a man or a boy, or even a dog. That is a shepherd.

In a country far from here, there were many sheep, and lambs and shepherds. If you went for a walk you would see every little while a flock lying on the ground or feeding, or meet them blocking up the road with the shepherd always near them. In that country when the sheep moved from one place to another, the shepherd always went first. At night the shepherd brought them back to their home; it was called a sheep fold. It had no roof and it must have been pretty cold sometimes, especially for baby lambs.

When the sheep had eaten all the grass near the fold, the shepherd would take them farther away, too far to walk back at night. So they would lie on the ground under the stars, with no fold around them, the shepherd would lie down too. But he could not sleep; he had to keep his eyes open to see that no harm came to his flock, and that no wolf nor bear nor lion crept up in the darkness and carried off a sheep or a lamb.

Once there was a fold full of sheep and lambs. The shepherd had put them all in, and then he had shut the door and gone to his own house to sleep. At first the lambs cried after him, Baa-baa, but after a while, they cuddled up in their mother's warm, woolly sides and went to sleep. Suddenly they waked up and listened. Some one was calling them, but it was not their shepherd, their dear master. His voice they knew; it was sweet and clear, but this voice was harsh and rough. It was calling to the sheep to follow, but they did not move, they would follow no one but their shepherd.

Then the man, who had been calling with the rough voice, climbed over the side of the fold. He did not dare open the door. The sheep ran to the corner, crowding close together, but he lifted them up one after another, and dropped them over outside of the fold. He was a thief and was going to steal them. He climbed over after them and drove them ahead of him for they would not have followed him. He drove them away from the fold and away from the good shepherd's house.

Suddenly, out of the woods near by, came

The Girls That Are Wanted

THE girls that are wanted are home girls—

Girls that are mother's right hand.
That fathers and brothers can trust in
And the little ones understand:
Girls that are fair on the hearthstone,
And pleasant, when nobody sees,
Kind and sweet to their own folk,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do and to say;
That drive with a smile or a soft word
The gloom of the household away.
The girls that are wanted are good girls,
Good girls from the heart to the lips,
Pure, as the lily is white and pure,
From its heart to its sweet leaf-tips.
—Selected by Dorothy Lyon.

a wolf. The thief saw him as he came nearer and nearer towards the flock, and was filled with fear; he did not mind the sheep being killed, but he was afraid the wolf would hurt him. He turned and ran, leaving the poor sheep and the crying lambs alone in the dark. Then a voice rang out, a voice the sheep all knew, the dear voice of their good shepherd. He had been to the fold to see if his sheep were safe and warm and found it empty. As fast as he could, he had followed them and now he had come just in time. With a bleat of joy the flock ran to him, crowding close behind him. The wolf was coming nearer and nearer, but the shepherd did not move. He never thought of leaving his sheep; he was willing to let the wolf kill him if in that way he could save them.

The wolf stood ready to spring, looking up fiercely into the shepherd's face, then he stopped still. The shepherd's eyes were so steady, he looked so strong and brave that even the wolf did not dare touch him, and turning slowly, crept away into the forest.

Then the good shepherd led the flock back to the fold. The sheep followed close behind him, and the little lambs ran bleating about his feet, while he carried the littlest one in his arms. As they reached the fold the sky grew bright with the rising sun, and the sheep knew there was nothing for them to fear.—Mary Stewart.

WHAT IS SUCCESS?

WHAT is success? It is not the fleeting applause of men nor the fading wreath of fame, gained at the expense of truth or honor. It is not the accumulation of earthly wealth at the loss of eternal riches. It is not the acquirement of worldly power while devoid of the power of God. Nay, none of these attainments are success. Men may call them so, but when viewed in the light of eternal values, they are but failure and defeat.

To live for God is success. To gain the

eternal home, though it be at the loss of all earthly things, is success. To gain the life everlasting, though we may lose this fleeting life, is success. Moses made a successful choice when he "refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11:24-25.) Look at Paul that undaunted, untiring apostle to the Gentiles. Once he stood high among his countrymen. He had been brought up at the feet of Gamaliel. He was well versed in the customs of his people, and was zealous for the traditions of his fathers. He was a "Pharisee, the son of a Pharisee," and as touching the law, blameless. Keen in knowledge and skillful in argument, he could match philosophy with philosophy and stand victor in the debate with the learned men of that age. He had obtained honor and rank above many of his equals. The Jews looked up to him as a leader who would fight for their cause. Willingly would they have carried him on their arms while they extended honor and distinction to him.

But a change took place when he met the risen Christ on his way to Damascus. From that time the whole course of his life was changed. He became willing to forsake all for the cause of Christ. The honor and fame of the world meant nothing to him now. He bade farewell to it all, and counted it but dross that he might serve his Lord. He was persecuted for the cross of Christ. He was looked upon as a rebel, a traitor, as one not fit to live.

His life became a life of toil and strife. There were foes within and fightings without. He experienced hunger, and thirst, cold and nakedness. He was scourged and stoned. Often was he cast into prison and his feet were placed in the stocks. Trials and perils surrounded him wherever he went. Bonds and afflictions were awaiting him in every place.

But he fought the good fight. He battled for truth and right, and he won a glorious victory. He fought in the hottest of the battle, and was faithful unto death. He was beheaded as a criminal; but he won a crown of life. He laid down his life for the cause he loved; but he will receive it again at the resurrection of the just. This is success.

He lost the fame of his nation; but he gained the approbation of his God. He lost the wreath of honor this world would have placed on his brow, but gained the crown of life that fades not away. He lost the wealth that might have been his during the fleeting days of time; but he gained eternal riches that will never lose their value. He exchanged the home of man for the mansions prepared by God. He lost this life, but he gained the eternal. Surely this is success! In the eyes of the world, his career may be judged a failure and his execution a defeat; but his is the greatest success that any man can gain in this

world.

We are still in the land of strife. We still must battle for the cause of truth. This will mean self-sacrifice and loyalty on our part. It may mean that opposition and persecution will be our lot; but if we endure it all rather than deny the truth, that is success. It may mean that we shall be called upon to forsake "all things else" that we may remain loyal to our divine Master; but if we are faithful to Him at all costs, that is success. It may mean that we shall be required to lay down our lives for the cause we love, but if we remain faithful even unto death, that is success. "This is the victory that overcometh the world, even our faith."

The world of today is sadly in need of a revision of the ideals and its valuations. Our generation has exalted the material to the almost total exclusion of the spiritual; hence its highest ideals are material. It counts success in the light of the dollar mark. Ofttimes the man upon whom honor is conferred is one who has made a fortune but not a character. But with the Christian all this is reversed. His fame, his honor, his success, is to do the will of God.—Exchange.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Psalms 1:1-2

NOT KNOWING

I know not what will befall me;
God hangs a mist o'er my eyes;
And thus at each step of my downward
path

He makes new scenes arise,
And every joy He sends me comes
As a sweet and glad surprise.

I see not a step before me
As I tread on, another year,
But the past is still in God's keeping,
The future His mercy shall clear;
And what looks dark in the distance
May brighten as I draw near.

For perhaps the dreaded future
Is less bitter than I think;
And the Lord may sweeten the waters
Before I stoop to drink;
Or, if Marah must be Marah,
He will stand beside its brink.

It may be that He keeps waiting
For the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my lips can only tremble,
With the thanks I cannot speak.

—Sel.

SUNDAY SCHOOL

"Where are you going, Theodore?"
"To Sunday School."
"So'm I wish I wasn't."
"Why don't you stay home then?"
"Can't; got to go."
"Who makes you?"
"My father and mother. Don't yours?"
"Nope. They said I could go if I wanted to. I don't have to."
"Wish somebody'd say I didn't have to go. Bet I wouldn't."

"Tell your folks you don't want to go. Maybe they'll let you stay out."

So George told his father and mother that Theodore's father and mother didn't make him go to Sunday School, but he went anyhow, and he wished they'd say he didn't have to go if he didn't want to—and although that sounds very much mixed up George's parents thoroughly understood.

"You wouldn't go at all if we didn't make you go?" asked his mother.

"No. I'd never go."

"Very well, you needn't go," said the mother calmly, and buried herself in her work.

George gazed unbelievably at his mother, but as nothing further was said, he went out and called, "Hey, Theodore, I don't have to go any more either. Mom says I don't have to go to Sunday School if I don't want to."

"Huh, huh," said Theodore, struggling with a shoe string. "What of it?"

The next Sunday George watched his sister getting ready for Sunday School. He made preparations for staying at home. Nobody noticed him except to pleasantly say "Good-bye," as each left the house to go to church.

He read for a few minutes, but the silent home made him restless. He went into the garden and pulled a few weeds. Then he went to the gate and looked down the silent street toward the church. "Suppose they're singing now and soon Bud will be taking up the collection we made for the "Herald's" new home, and I have the most money. But I'll send it in. I'm glad I'm not going any more."

Then he yawned. He looked up and down the street. No, there were none of his friends to play with. He yawned again. Sunday was a dull day, a very dull day. Still this is better than going to Sunday School. Oh yes, lots better."

Next Sunday, George got his papers and books together and went to Sunday School. He caught up to Theodore on the way.

"Oh, hullo. Thought you weren't going any more," said Theodore.

"Oh, I'm going to go once in a while; I don't have to go, you know," and George strutted along in the pride of his free will.

The moral of which is: never coerce the children in their service to God; a forced service never is acceptable. If love be not the foundation of our service, then it is worse than useless. Our attitude at all times must be example; the children watch our every word and movement and feel that father is the greatest man that ever lived. In a home where father regularly attends divine service and lives a life consistent with that fact, there never is a problem concerning the children attending Sunday School and church. They have been brought up to it; they think no other way. They naturally attend.

Will your boy naturally attend Sunday School?

STONE WALLS

In a book, written by the late John Burroughs and describing his boyhood days, he has this to say regarding some stone walls that he assisted his father in building.

"These are the only lines of poetry and prose that father ever wrote. They still are very legible on the face of the landscape and cannot easily be erased from it. Gathered out of the confusion of nature, built

up of the fragments of the old Devonian rock and shale, laid with due regard to the wear and tear of time, well bottomed and well capped, establishing the boundaries and defining possessions, etc., these lines of stone wall afford a good lesson in many things beside wall building. They are good literature and good philosophy. They smack of the soil, they have local color, they are a bit of chaos brought into order. When you deal with nature, only the square deal is worth while. How she searches for the vulnerable points in your structure, the weak places in your foundation, the defective material in your building. The farmer's stone wall, when well built stands about as long as the farmer does. It begins to reel and look decrepit when he begins to do so. But it can be relaid and he can not."

A THOUGHT FOR EACH DAY

My soul thirsteth for God, for the living God. Psalms 42:2.

I am among you as he that serveth. Lu. 22:27.

The Lord is a stronghold in the day of trouble. Neh. 1:7.

He knoweth them that trusteth in him. Neh. 1:7.

Be of good cheer; it is I, be not afraid. Matt. 14:27.

God who comforteth those that are cast down. 2 Cor. 7:6.

If we suffer, we shall also reign. 2 Tim. 2:12.

THE TWELVE DISCIPLES

These are the twelve disciples' names:

Peter and Andrew, John and James,

Two pairs of brothers who fished by the sea,

When Jesus said, "Now follow me."

When James the Less and Jude were called too.

Philip, and also Bartholomew,

Matthew and Thomas, who doubted the word.

Simon, and Judas, who sold his Lord.

THE CHURCH

points the way for the application of lessons learned at school.

It confirms the best that one acquires from the teachings and examples of his parents.

IF YOU HAVE CHILDREN

you have a great responsibility. You hold their lives in your hands. To a very great extent you are responsible for their character and general upbuilding. You owe them a chance to live the happiest and the best kind of a life.

UTILIZE THE CHURCH

to teach them how to live. It will give them high ideals, resolute purposes, strength in adversity, comfort in affliction and the wisdom to make of each success a step to greater good and larger service. For in it they will learn of the love and mercy and wisdom and power of God. The goodness and perfection, and righteousness of Jesus who sacrificed himself that the world might be brought to the Father.

THEREFORE, TRAIN YOUR CHILDREN TO LOVE TO GO TO CHURCH REGULARLY

EVERY MAN SHALL BEAR HIS OWN BURDEN

Mr. Robert C. Ogden in conversing with the writer once said: "No man can fly into heaven on the wings of another man's

sins." I do not know whether or not the expression was original with Mr. Ogden, but we do know that every one is responsible before God for his own thoughts, words and acts. No matter what we do, say, or think, we cannot blame any one but ourselves for our sins. Some one else may be much worse than we are, their sin may be a much greater sin than ours, but that does not make us any better or our sin any less. At all times be honest and sincere. When we fall, let us make full confession in the name of Jesus, asking God's forgiveness and praying we might be covered with the righteousness of the Christ and we will receive a calm and restful peace. To blame others for the wrong we do, is cowardly and we never can expect forgiveness. Mr. Ogden was right.

ACQUAINTANCE WITH GOD

By Lyman Booth

(Continued from last week.)

ACCORDING to the foregoing, the coming of Christ will be the time when the Christian's hope will be consummated; and the resurrection will be the means by which the righteous shall come into possession of their inheritance. Paul makes a distinction between hope and the coming of Christ, and between hope and the resurrection. See Titus 2:13 and Acts 23:6. The coming of Christ being the means by which it can be realized. If our hope be the same and if we shall be in the grave, then we must depend upon the coming of Christ and the resurrection, as the means, by which we shall be placed in possession of the things hoped for. Should we be found among the living when he comes, we must look to his coming, and an instant change from mortality to immortality, without suffering the pangs of death, which Paul shows in 1 Cor. 15:51, 52. He says, Behold, I shew you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we, (the living ones), shall be changed.

In the 11th of Hebrews, Paul narrates some of the wonderful things the ancient worthies did by faith; so zealous were they for the law of faith, that when tortured, they chose to suffer death rather than accept deliverance at the hands of their cruel persecutors, on condition that they renounce their faith, and thereby endanger their prospects of obtaining the object of their hope—eternal life, and an everlasting inheritance in the earth by means of a better resurrection. v. 35. After recounting all the noble deeds of these ancient worthies, Paul concludes by saying, These all having obtained a good report, through faith, received not the promises. He tells the reason why they did not receive the things promised. God having provided some better things for us, (we Christians of the gospel dispensation) that they (all of the faithful from Abel down) should not be made perfect without us. v. 39.

In Rom. 11:33, Paul exclaims, O the depth of the riches of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. This is always the case until he is pleased to reveal them to us. Those ancient worthies all died in full belief that God would fulfill in every particular all that he had prom-

ised.

Since it was Jehovah that had commanded implicit confidence in, and strict obedience to the law of faith, to a thousand generations, there was left no other choice. They must not desert their faith because of persecutions, or martyrdom, for if they should, then all the blessings embraced in the promise would be lost to them. Since faith in God's covenant and the love and fear of God prompted them to die rather than reject their faith and king, if they be not raised, and given their inheritance in the earth according to promise, will they not have believed in vain? Have they not been misled or deceived? For they all died in hope of all that which remains to be fulfilled. Because of their unflinching faith, in the hour of death, God is not ashamed to be called their God. Heb. 11:16.

Consider Stephen's testimony in Acts 7:1-5. Please read the 5th verse, and you will notice that he says that Abraham never received any possession in the land, not so much as to set his foot upon. Stephen said that God had promised to give it to him and you will also note that I have given proof that he not only promised, but he confirmed it by his oath. Paul and Stephen both declare that God gave Abraham the land, in a most solemn covenant, and then confirmed it by his oath, but neither Abraham nor any of his heirs of the same promise, during all the past centuries ever received any of it in possession.

Bear with me patiently and let us see if we can come to a true understanding of this question. First God promised the land to Abraham. Paul in Heb. 11, and Stephen in Acts 7, agree that Abraham never received it. Now what is the matter? Is any of the above testimony untrue? Certainly we dare not charge God with making a false statement; for it is written, He can not lie. Again it is written: By the mouth of two or three witnesses shall every word be established. Here we have two witnesses agreeing and since their testimony has never been impeached we are bound to accept their word as true. We dare not repudiate it. Neither dare we doubt the infallibility of God's word. We can not disbelieve Stephen for while he was giving his testimony, his face shone like an angel's, and he closed his eyes in death with a prayer upon his lips, that God would not charge his death to his slayers. We can not dispute Paul for he had seen his Saviour in a vision and received his commission from him, as an apostle to the Gentiles. Paul's and Stephen's testimony being given under the direction of the holy spirit can not be overthrown.

If we were to say that Paul and Stephen testified to the truth, and because God promised Abraham the land and then did not give it to him, that he was guilty of a breach of his promise. Also because his promise was sealed with an oath he violated his oath. Surely no one could take such a position and still profess to believe in God.

There are some who stand on neutral ground, and say I do not know anything about it. I never give it a thought. Such matters never trouble me. Don't care about it. Some claim the Book is all riddles, and one guess is as good as another, and when I hear people discussing it, I turn a deaf ear. Don't care to hear it. These and many more incredulous remarks escape the lips

of unthinking people. Yet they are repeatedly spoken.

By taking the record as it is stated, I think all will agree that the words of the Holy Spirit are God's words, and that they are true. Now in the case of Stephen, we read in Acts 6:5 that the multitude chose Stephen, a man full of faith, and of the Holy Spirit. It was he who testified in Acts 7:5 that God had not given Abraham any inheritance in the land, no, not so much as to set his foot on. This saying must be true for Stephen uttered it while filled with the Holy Spirit. Again, although God promised it to Abraham, and although he has not yet received it, still God's covenant and oath stands back of the promise and because he can not lie, he is bound to perform the promise in full. If this be true and none can successfully deny it, then Abraham must, in some future time, come into possession of his inheritance. He being dead, places the obligation upon Deity to raise him from the dead and give him life equal in duration to that of the inheritance which we have previously shown to be an eternal one. Therefore he must receive eternal life in order to enjoy his eternal inheritance. No other solution of the question meets the requirements of the covenant. This being true it also proves a resurrection to eternal life through Christ, for all who are in Christ constitute the seed of Abraham, and are entitled to inherit the land with him.

This solution makes it easy to comprehend the fact that God did not intend that Abraham's righteous seed should come into the inheritance until they had been proven worthy of eternal life. The time at which they are to receive it is wisely fixed at the second coming of Christ. At which time the dead in Christ will be raised to immortality, and the living ones in the twinkling of an eye. See 1 Cor. 15:51-52.

This gives perfect harmony in all the testimony given. If our belief is the same, then we hold the faith of the gospel once delivered to the saints. It is the same faith for which Jude exhorted them that are sanctified by God the Father, and preserved in Jesus Christ, and called, to earnestly contend. Referring again to 2 Cor. 13:5 we say: Examine yourselves, whether ye be in the faith; prove your own selves. We need this gentle reminder before us continually lest at some time we may stumble and fall. If we cease to believe, let us remember that God is ever true and faithful. He can not deny his own words nor will he change his laws that we may escape condemnation. We can now see the necessity of constant watchfulness, in order to keep us in the faith. It is necessary that we, as strangers, and pilgrims continue unto the end of the journey through life, ever looking unto Jesus, the author and finisher of our faith, who for the joy that was before him, endured the cross, and despised the shame: did overcome and is seated at the right hand of God, henceforth expecting the fulfillment of God's oath-bound covenant to Abraham.

(To be continued)

The man of industry who lacks genius accomplishes more than the man of genius who lacks industry.

Since thou art not sure of a minute, throw not away an hour.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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S. J. Lindsay, Secretary and Treasurer.

THE RESTITUTION HERALD

teaches the establishment of the Kingdom of
God on the earth, with Christ as King of kings,
and the immortalized saints as joint-heirs with
him in the government of the nations; the res-
toration of Israel as a nation; the literal res-
urrection of the dead; the immortalization of
the righteous; the final destruction of the wick-
ed, and life only through Christ. Also a firm
belief in repentance, and immersion in the
name of Jesus Christ 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."

Will you support a paper teaching these
things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,
Oregon, Illinois.

Editorials and Church News.

By an exchange we learn of the death of
Sr. Jesse N. Snourds of Riverside, Cal. It
has been but a short time since Bro.
Snourds was taken by death. Now both are
awaiting the Master's call from the sleep
in the dust.

Bro. Everett Warren and family of Atti-
ca, Ind., and mother, Mrs. Mary Lunau of
Battle Ground, Ind., paid a visit to the
church at Rensselaer, Ind., on Sunday, June
25th. Our next regular visit there is to be
the third Sunday in July.

Sr. Margaret Hatch of Chicago is in Or-
gon for the remainder of the summer to
aid in the work for general conference.

Work in the shop has been so pressing
that we have had little time for editorial
work.

Sr. S. J. Knowles of Boise, Idaho, is re-
turning for a year to Geneva, Ill.

Restitution Herald,
Oregon, Ill.

I think my paid up subscription
to the Herald is out, so let it stop. If be-
hind any, let me know and I will remit. My
opinion? Why the Herald is alright for

young women and little children. For
grown-ups? It's a failure. That's all.

Respectfully,

We like a little now and then like the
above as it gives us variety. Recently this
brother sent us a very intricate diagram
of the book of Revelation, declaring that
it had pleased God to reveal to him the
right view of the book—that all others
were mistakes. Because we refused to go
to the expense of having his diagram made
and to fill the paper with another "clinch-
er" on Revelation, he declares it fit only
for children and young women. It begins to
look as if the life of the church will depend
upon bringing up our children and young
women right, so we accept the compliment
with thanks.

S. J. Lindsay.

REMITTANCES

Schiller Piano Co.; Mrs. M. E. Taylor;
Landers & Son; Mrs. Edna Gruber; Mrs. W.
C. Ratliff; Mrs. J. H. Long; Miss Leota B.
Hanson; Rufus A. Curtis; Mrs. J. Reid; Wel-
don McCoy; Mrs. G. F. Battenfield; Miss
Hazel Crundwell for Los Angeles S. S.; Mrs.
Geo. Rahn; Miss Lily Lobell; Mrs. Carrie
W. Chambers.

EMERGENCY FUND

Miss Hazel Crundwell for Los Angeles S.
S., \$10.00

Notices.

Indiana Bible School and Conference Dates
July 11-23

TEXAS CONFERENCE—Levita, Coryell
County, Texas—July 14-23

Annual Conference

Notice is hereby given that the Annual
Conference of the Church of God of Arkan-
sas and Oklahoma will convene with the
congregation of the Church of God at Bristow,
Okla., on Thursday night of the 27th
day of July, 1922, and continue until Aug.
6th.

Parties coming to conference living
north of the Arkansas River will take the
Missouri Pacific R. R. to Claremore, Okla.,
and there take the Frisco to Bristow, Okla.
Those living south of the Arkansas River
and north of the Calico and Magazine Mts.,
should take the Arkansas Central R. R. to
Ft. Smith, Ark., and there take the Mo.
Pacific to Claremore, Okla., and there take
the Frisco to Bristow, Okla. Those living
south of those mountains will take the
Rock Island R. R. to Holdenville, Okla., and
there change to the Frisco to Bristow, via
Sapulpa, Okla. Those coming from Texas
should take the Frisco to Bristow. Those
coming from northwest Oklahoma should
take the Frisco to Tulsa, Okla., then on to
Bristow. All coming from Nebraska, Iowa,
or Illinois, should come to Kansas City, Mo.,
and there take the Frisco to Bristow, Okla.
Those coming from Ohio and Missouri will
come to St. Louis, Mo., and there take the
Frisco to Bristow.

Those coming to conference should write
either J. H. Luman, J. M. Morgan or J. A.
Self what day they will be there and they

will be met at the depot by some one.

There will be a Bible School in connec-
tion with this conference with capable
teachers. Bro. Clyde Randall will be with
us in the interest of Berean work, and its
organization. Bro. Conner also will be with
us. Let us come with the spirit of love for
each other, and especially for the love of
the Master and his cause, for the time is
short in which to work.

Carrie Wile Chambers, Sec.

Eagle Grove, Ia., June 22, 1922.

Dear Bro. Lindsay:—

The Iowa Conference Board met last
Sunday, and the following dates were de-
cided upon for the coming Conference for
Iowa, August 19 to 27. Further notice will
follow.

Yours for service,

A. M. Jones.

Obituary.

Frank Lunau

was born Feb. 8, 1856, at Wheeling, W. Va.,
and died at Battle Ground, Ind., June 2,
1922.

He left home in the morning to go to his
blacksmith shop apparently as well as ever
and about eleven o'clock he went to the
barber shop to get a shave. He took his
place in the chair and the barber had lat-
tered his face and was about to proceed,
when he saw Bro. Lunau gasping and final-
ly a quiver and he was gone. So suddenly
came the message that it completely un-
nerved the members of the family. He was
a strong, healthy looking man and one that
we would little suspect would be taken so
suddenly.

Bro. Everett Warren, a step-son, called
us by phone to come to their relief and
comfort but a previous engagement made
it practically impossible. In the absence of
our own ministers, Rev. Sherrell of the U.
B. Church assisted by Rev. Buckles of the
M. E. Church, old friends of the family,
gave such comfort as they could.

Bro. Lunau was baptized in 1894 by Bro.
J. S. Hatch at Woodland, Ill. He has re-
mained true to the faith and died in it. In
1894 he was married to Mrs. Mary Warren,
a widow with five boys and two girls. He
faithfully took these children under his
care and gave them every attention that
an own father could have given, so much
so that they feel their loss as keenly as if
he had been their very own. One of the
boys died some years later, but the other
children and the widow remain to suffer
their loss.

One by one the mustering out goes on
and soon it will be ours to go unless our
Lord soon comes to put an end to it all.
But whatever our lot may be, our lives
should be so spent that we shall be sure of
the awaking in the morning when the Sun
of Righteousness arises with healing in His
beams. Let us all aim to meet in that king-
dom.

S. J. Lindsay.

Argos Lady Is Burned Fatally

Mrs. Frank Boggs of near Argos, is near
death as the result of serious burns receiv-
ed when a coal oil can exploded in her
hands as she was kindling a fire at the Ad-
vent Church about 1:30 o'clock Wednesday

afternoon.

Mrs. Boggs and Mrs. Simon Railsback went to the church early in the afternoon to wash some dishes left after a church supper. Mrs. Boggs was kindling a fire in the range to heat water and apparently poured kerosene on after there was some fire in the stove. Mrs. Railsback had her back turned and is not certain of just what happened. She heard an explosion and instantly the oil was flaming all over Mrs. Boggs' clothing. The unfortunate woman ran screaming out of the building. Across the street painters were at work with a canvas spread below. They seized the canvas and threw it over Mrs. Boggs in an endeavor to smother the flames. But her clothing was nearly all burned off and the flesh burns were terrible. Dr. Kelley and Dr. McCracken both arrived to attend her. She was taken to her home nearby and every effort was made to relieve her suffering. Our last word is that she is hardly expected to recover.

Mr. Boggs was at the farm making hay and arrived as quickly as possible when informed of the tragedy. Mrs. Boggs is about 65 years of age and is widely known in the county. She is the mother of Mrs. Eugene DeMont of north of Argos.

The foregoing account of this terrible accident was furnished us by a friend. We have since learned that she died the same night after the accident. The account is sad in the extreme. The family have our deepest sympathy in this their bereavement. Sr. Boggs had been faithful to the church for many years.—Editor.

Reports.

NOTES

Before leaving home for Michigan, we went to the river on Wednesday afternoon, June 21, and assisted Sr. Edna Gruber in Christian baptism. Sr. Edna had been immersed previously in early girlhood, but feeling that she did not understand the gospel and that other motives had influenced the former act, she now came desiring to intelligently obey her Master. We pray that God's blessing may rest upon her, and that His strength may sustain her through the trials of life.

The Michigan Bible School is progressing nicely at this writing.

F. E. Siple.

Fonthill May Meeting

The annual May Meeting of the Church of God of Fonthill, Ontario, passes into history as one of many successful gatherings of the kind that have been held at this place. Brother F. V. Blakely of Grand Rapids, Mich., was the visiting speaker for the occasion, and his work was most cordially received and deeply appreciated. His discourse on "Opportunity," addressed to the younger people, was especially helpful.

The opening services of the meeting were conducted by Bro. G. E. Marsh, pastor of the church. His topics for the earlier part of the meeting were confined to the more necessary features of faith. On Sunday afternoon he gave an illustrated lecture on "Militarism and the Kingdom of God."

A most interesting feature of the meeting was the young people's service on Sun-

day evening, which was conducted by the young men of the church. A number of well prepared and very helpful addresses were given presenting the essential elements of the gospel.

On Monday afternoon, following the meeting, four dear ones were assisted in putting on Christ in baptism. They were: Sister Grace Fluelling of Lancaster, N. Y., Sister Ruth Congdon of Syracuse, N. Y., Brother R. H. Judd of Wicklow, Ont., and Brother Roy Jenter of Fonthill. All were young people with the exception of Bro. Judd, who had previously been immersed but had become dissatisfied, feeling that he did not understand the saving features of the gospel at the time of his former baptism.

The attendance was gratifyingly large throughout the meeting, nearly thirty communities in various parts of Ontario and New York being represented.

John Railton, Sec'y.

Blair, Neb., June 24, 1922.

Dear Bro. Lindsay:

Bro. Drinkard has been with us again. He came Monday, June 19, and held meetings at Blair in the Latter Day Saint Church until Friday night. Though our congregation was not very large, those present surely enjoyed the good spiritual food which he gave to us.

The brethren from Kennard were with us part of the time. Being a busy time on the farm some were not able to attend all of the sermons. We are always glad to have Bro. Drinkard with us and thank the Iowa brethren for making it possible for him to give us a part of his time.

Your sister in Christ.

Mrs. Birdie Krogh.

Dear Bro. Lindsay:

The second month of our work in Indiana has closed.

Sermons: Hillisburg, 3; North Salem, 2; Roll, 2.

Money received: North Salem,	\$5 00
Expense to North Salem,	3 76
Balance applied on salary,	1 24
Received at Roll,	22 25
Expenses to Roll,	2 61

Balance applied on salary, 19.64

We find the attendance and interest very good.

J. H. Anderson.

Pueblo, Colo., June 21, 1922.

Dear Bro. Lindsay:

I would like to tell you how the Lord has blessed us here in Pueblo. My sister and I are the only ones of the faith here, and we have longed to meet some of the brethren, and so it seems that the Lord has sent Bro. and Sr. G. W. Sprinkle to be with us. Sister Sprinkle is the daughter of Bro. R. A. Humphreys, of Bear, Ark. These are dear brethren and they also have been isolated, but now we are having meetings and we are all enjoying them very much. We hope to get others interested. I have tried to interest people here and tried to have a Bible class, but could never get the people to come, but since there are several of us we may have better success.

May the Lord bless you all in his work.

Hanna Barber.

1203 Lake Ave.

The Sunday School.

By Alta King.

THE HANDWRITING ON THE WALL.

Lesson III.

July 16, 1922.

Lesson Text:

Dan. 5:1-31.

Dan. 5:5-9; 25-28.

Golden Text: God will bring every work into judgment, with every hidden thing, whether it be good or whether it be evil. Eccl. 12:14.

Memory verses: Dan. 5:20, 21.

For Study.

Review: As we have seen from last week's lesson, Daniel's mission and messages are directly to Gentile nations, and are world-wide in scope; so when studying the events in which he is concerned, we should realize that God's dealing with and power over Gentile nations is being revealed. Such revelation gives us a wider, broader view of God's supreme power than the revelation of God's dealing with just his specially chosen nation.

Let us not lose sight of the fact that God's dealing with this Gentile kingdom, Babylon, is through his chosen nation, even though that chosen nation is in captivity and under the power of Babylon. Through the dream and its interpretation, studied last week, a Gentile world monarch, a worshipper of idols, was made to acknowledge the supremacy of his captives' God over his own gods. Daniel 3 and 4 should be read for they give the account of two more such acknowledgments, making three in all. Each of the two came much nearer being made in spirit and truth than the one preceding it. In the first, Dan. 2:47, Israel's God is acknowledged merely as the God of gods, a revealer of secrets. Other gods are recognized. In the second, Dan. 3:28-29, the idol worshipping king pays a deeper tribute to the power of Israel's God. God to him now is not only the revealer of secrets, but he is one who can change the king's word and can save and deliver. However, other gods are still recognized. In the third, Dan. 4:34-37, Nebuchadnezzar makes no reference to other gods. He recognizes Israel's God as the only source of power and as absolutely supreme in heaven and in earth, and praises and extols the king of heaven, all whose works are truth and his ways judgment. Note that this last acknowledgment was the result of extreme suffering and humiliating circumstances. Is our growth into knowledge of God similar to Nebuchadnezzar's—that is, does it come step by step or does it come all at once? What brings to us our highest conception of God? How many of us have made such acknowledgment to Israel's God as Nebuchadnezzar finally made?

In this week's lesson we have an old story repeated many times in Israel's history. Nebuchadnezzar's generation has passed away and with it all reverence for Israel's God. A new king is on Babylon's throne and we find him in need of the same lesson God had taught Nebuchadnezzar—so little does a generation absorb and profit by the experiences of its preceding generation.

Belshazzar's irreverence and defiance of Israel's God. Dan. 5:1-4. What showed his irreverence and defiance? What shows the corruption of the ruling element in the kingdom. Compare with Nebuchadnezzar's

attitude toward the God of his captives. Dan. 3:29; 4:34, 35, 37. How did Belshazzar and his princes show their unfitness to rule?

God's power and supremacy manifested: Dan. 5:5-31. Relate the story. Who is the instrument through which God speaks to a Gentile monarch? Is this in harmony with the thought in Ezek. 36:23? What human method was used to bring Daniel to the king's notice? Does God always perform miracles when he accomplishes his purposes? How did the queen show that she regarded Israel's God much as she regarded the gods she worshiped? What does Daniel point out as the great sin of both Nebuchadnezzar and Belshazzar? Is this common to mankind? Why does it react harmfully on the one who thus sins? "Humility is the fundamental virtue, because it opens the way for all other virtues. Pride stands in the way of our learning anything. Humility brings us to the feet of the one true teacher. If Nebuchadnezzar had bowed before God in lowly submission, he never would have bowed among the cattle to eat grass." Peloubet's Notes. "But when his heart was lifted up and his spirit was hardened so that he dealt proudly." "The terrible influence of power in the hands of depraved men reacting on the heart, has rarely been portrayed more justly. The perpetual incense of flattery, coupled with the daily experience of being dependent on no one and of having every one dependent upon himself, tempts an absolute monarch to feel himself almost a god. Under such influences, the moral sensibilities become fearfully hardened against all sense of obligation whether to God or to man."—Henry Cowles. Do you know what humility is?

The following concerning the interpretation of the writing on the wall is interesting: "The inscription was evidently in the Aramaic, the Hebrew of the times, and so unintelligible to Belshazzar's wise men, who even if they could read them, would not be able to interpret them, because unfamiliar with the symbols of Hebrew prophecy.

Scripture Readings: Dan. 3, 4, 5.

The Children's Lesson: Several points may be emphasized in telling the story—Daniel's bravery in standing before a great king with God's message of condemnation, the king's unfitness to rule a nation, how it was shown and its cause, and God's power over a person who does not obey him.

The chief concern in giving Bible lessons to children is telling the story interestingly and vividly, weaving in thoughts that will start the mind to thinking about God and our relationship with and attitude toward him. The mind that has been stimulated to think is bound to learn.

For Class

Spend considerable time with Nebuchadnezzar's three acknowledgments of Israel's God. Compare his growth into knowledge of God with our growth into the same knowledge.

Discuss Belshazzar's irreverence of Israel's God and his fitness to rule, how they were made manifest and the cause. What was the underlying sin of both these kings?

How does Belshazzar demonstrate man's failure to learn by the experience of others? Show the harmful effects of the sin of pride. How was God's power and supremacy manifested to this proud world monarch? Did God's chosen people figure in any way

in the manifestation? Is the message of the handwriting on the wall applicable to other nations than Babylon?

Reports.

Report of Meeting

On June 10th, Bro. S. J. Lindsay began a meeting near Fredericktown, Mo. at the Blush Church, and held over two Sundays. Notwithstanding the very busy time with the farmers, such as wheat and oats harvest, and haying, the church was full of eager listeners every night throughout the entire meeting.

The sermons and Bible lessons were good and had a telling effect upon the audience. On Thursday, Ed. Waggoner and his young wife became obedient to the gospel and in confession of the faith, Bro. Lindsay buried them in the watery grave in likeness of Christ's death, burial and resurrection. They both are school teachers. Two years ago, Ed was elected County Treasurer. Both stand high in the estimation of all who know them.

On Saturday, the 17th, James Rouse and wife and Loyd Cooper, the son of H. T. Cooper, put on the sin covering name of Jesus the Christ, being buried with him in baptism. Bro. and Sr. Rouse have been regular attendants of our Sunday School for the last four years, and have attended all our meetings until they have become builded and grounded in the faith.

Bro. Loyd Cooper was brought up in the Sunday School from a little tot and all our preaching services until he has become a learned student in the Bible, with no bad habits. He surely will be a great light in the Master's vineyard.

The Lord surely was with us in this meeting, adding those five new members to the household of faith. On Sunday eve, we partook of the Lord's supper, and gave the right hand of fellowship to the new members. At the close of the meeting, the choir sang, "God Be With You Till We Meet Again," which ended one of the best meetings ever held at Blush church.

Your brother,

P. J. Graham.

At Home, June 4, 1922.

Dear Bro. Lindsay:

I believe my last words to you were penned shortly before the S. S. "Manoa" reached its pier in San Francisco after a seven days' trip from Honolulu. The breezes which swept over the boat that morning caused many of the passengers who had lived in Hawaii to shiver in anticipation of what was going to be such a different climate to the one they were used to, and even to us the much despised winter coat and sweater were gladly donned as we watched the boat make her way into port. The hills of the mainland and islands scattered through the Bay of San Francisco were green, and represented to some "God's Country," while doubtless others sighed for the palms and flowers of the land they had left the week previous.

Many people were at the dock to welcome returning friends, but this was not "home" for us, so bidding a farewell to those with whom we had been associated, and picking up our bags, we made for the hotel which was to be our sleeping place

for the three days of our stay in the largest city on the Pacific Coast.

One can only admire the bravery of the people of San Francisco who in sixteen years have completely rebuilt the devastated city it was after the terrible earthquake and fire of 1906, the awfulness of which catastrophe I presume none can comprehend unless they lived through it. The city now claims a population of over half a million. Once in a while we would see two or three marble or stone steps and a bit of railing in front of what is now an empty lot, generally with a "For Sale" sign on it, and realized that here, in all probability, stood a fine mansion prior to the date 1906, but otherwise one sees no ruins. It is said the dwellers in San Francisco are sensitive as to the word "earthquake" and prefer the general idea to be it was the fire which did all the mischief, which may account for the fact that the office and public buildings, banks, trust company edifices, etc., seem to be nearly as large and solidly built as those in New York. And yet even though eighty years ago this was all sand hills, San Francisco resembles more a city which has been gradually growing for two hundred or more years than a modern one laid out in symmetrical squares. Its business streets, many of them at least, are crowded, beginning nowhere and ending likewise. There are numerous cross streets, and the multitude of corners is bewildering. A redeeming feature though are the flower stands at the street corners filled with the loveliest blooms, for which California is noted, and frequent sniffs were taken as we passed these bowers of beauty.

The oldest building in San Francisco, spared alike by earthquake, fire and time, is the Mission Dolores, dedicated to St. Francis d'Assisi, thereby giving to San Francisco its name. It was finished and the bells first rang out in 1776, about the same time the Liberty Bell was ringing on the Atlantic seaboard, although this coincidence was not known until years after. The bells still hang by their original rawhides, but very little of the first edifice stands.

The greatest curiosity in San Francisco is the Chinese quarter, consisting of twelve square blocks, with a population estimated at twelve thousand. This was completely destroyed in the great fire, but has been rebuilt by the Chinese at a cost of many millions of dollars. The cellars are occupied as shops or factories, and perhaps as opium dens. The main streets are lined by the stores of the large Chinese merchants and in them we saw some wonderful embroidered garments and elaborately carved goods. Even the fronts of the houses have assumed a Celestial aspect, not only in the signs and placards at the windows and shop fronts but in the altered architecture and decorations. The smaller stores were dark and well cluttered with suspicious looking smelly articles intended to appease the appetites of the people of this quarter. Four daily Chinese newspapers are printed in this city to say nothing of a Chinese Chamber of Commerce and a steamship company with three first class boats operating between San Francisco and Hong Kong, also a bank with a capital of \$300,000. Nine Christian denominations have established missions among them, while a Chinese Y. M. C. A. and Y.

W. C. A. carry on regular work for the spiritual, moral and physical uplift of their own people.

One of our trips took us to Oakland, sometimes called "A bedroom of San Francisco," and, as it is estimated some 50,000 commuters leave the city daily for this and other suburbs, there are apparently several similar "bedrooms" needed to accommodate this crowd. The Bay of San Francisco is a vast amphitheater composed of mountains enclosing the largest land-locked harbor in the world (420 square miles) and there is room in it for all the navies in the world to anchor. In about its center is Alcatraz, the military island prison, Yerba Buena Island, the naval training school, and Angel Island, the picturesque quarantine station.

Taking pattern of cities in Europe, beautiful Civic Centers are now becoming a feature of some communities in the United States, and San Francisco has a very fine one, the spacious plaza, adorned with statuary, lawns and trees, being surrounded by four handsome public buildings—City Hall, Auditorium, Library and State Building. We spent part of Saturday morning in going through these, and then took a car for the pride of San Francisco—Golden Gate Park, one of the finest municipal playgrounds in the United States, covering over 1000 acres, mostly under cultivation. Here we walked between long lanes of brilliantly colored rhododendrons, while millions of pansies made bright spots in the green grass. We also enjoyed a visit to the hothouses where we recognized several of the flowers and vines which had grown so abundantly out of doors in Honolulu.

Of course we might have spent many more days sight seeing in and about San Francisco, but we had reached a point where we fully realized the truth of "there's no place like home," so by 3:00 P. M., May 20th, we stood on the deck of the fine steamer which was to be our final carrier on this trip. Slowly the panorama of city buildings and surroundings faded from our sight, and once more we were on the broad Pacific, but the color was not the lovely blue it was at Hawaii. Gulls had been our companions on every boat as these birds, while beautiful to look at, are great scavengers, and the amount of food wasted by the passengers and thrown out is an attraction to them, and perhaps surer than diving for fishes as they otherwise have to do.

California is a big state in more ways than one, and if placed on the Atlantic coast would stretch from New York to Florida. Less than one hundred years after Columbus visited the West Indian Islands one Cabrillo, a Spaniard, discovered this coast, and a settlement was made at Monterey in 1603. During the next two hundred years, when only a little fringe of settlements was gradually creeping along the Atlantic coast, many Spanish Roman Catholic missions were established in southern California. Spain controlled this part of the world until after the close of the Mexican War in 1847, when a large portion of her possessions became a part of the United States. The real settlement began with the discovery of gold in 1848, and within two years so large had been the immigration, California became a state.

All day Sunday we were passing this coast, but too far from it to see any land. We did see several whales which spouted

quite close to the ship, but otherwise the day passed without incident. It used to be a custom for the captain of ocean liners to hold some form of divine service on Sunday, but for some reason, no attention was paid to it on any of the boats we had been on, and card playing, dancing, etc., were indulged in with apparently no thought that the day we think the best in the week should be any different than the other six. The Bible is called "a book of fairy stories" and fit for children only, in which men and women have no interest! Surely our Heavenly Father has been longsuffering toward rebellious humanity, but some day the cry will be heard for the "mountains and rocks to fall upon us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

Monday we were going alongside the Oregon and Washington coasts with their many capes, reaching Victoria, B. C. about midnight. The next morning found us in Puget Sound, with the grand Olympic Mountains looking as majestic as when we had bidden them farewell nearly seven weeks before, and then the "Queen City of the Northwest" was gladly greeted as it was home and dear ones awaiting our arrival.

Some one has said "the best part of a trip is the coming home again" and we heartily echo this sentiment. During our absence we had spent twenty days at sea, traveling nearly six thousand miles in this way; had seen many manifestations of the Creator in various forms, and my sister and I felt very grateful to our loving Heavenly Father that through it all we had been kept in health and strength without an accident of any kind to mar a trip which contains only happy memories taking to ourselves the last verse in the 121st Psalm: "The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore."

Lottie E. Young.

TRUTH IN TYPES

By J. H. Anderson

IN the gospel age we have two types, baptism and communion. In Heb. 8:5, we have the law that governs types. Who serve unto the examples and shadows (types) of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things (all types) according to the pattern shewed to thee in the mount. In Rom. 6:17, Paul, after pointing out the meaning of baptism, says, But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. So in keeping these two types we should be very careful to keep them as delivered unto us. Baptism is a type of the burial and resurrection of Christ, also sets forth the faith of the candidate, that he too will have a resurrection if planted (by baptism) in the likeness of Christ's death. Rom. 6:5. Only that mode of baptism that sets forth the burial and resurrection was kept up by the apostles and by them delivered unto us. Paul points this out so clearly that there is no excuse for any one to misunderstand him. Know ye not, that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up

from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Rom. 6:3-5; Col. 2:12.

Single immersion is the only mode of baptism that can show burial and resurrection. In the act of baptism the administrator, going down with the candidate into the watery grave, represents Christ going down into death to deliver his people from death. Heb. 2:14. So to keep the form of doctrine which was delivered unto us, the administrator as well as the candidate should go down into the water.

In Acts 8:36-39, we have the form kept up by the apostles: and as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God, and he commanded the chariot to stand still: and they went down both into water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more.

Then the form is for both to go down into the water. When the candidate is buried in the water, the breath is cut off and in type he is dead and buried with Christ. To live he must be lifted out of the water. So in death in order to live again we must be lifted out. The administrator goes down with the candidate into the water to lift him out. So Christ went down into death to lift his people out. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage. Heb. 2:14-15. Baptism must be preceded by a belief in the gospel, the things concerning the kingdom of God and the name of Jesus Christ. Mark 16:15-16; Acts 8:12. It is the only door into Christ. Acts 2:38; Rom. 6:3; Gal. 3:26-29.

Baptism is for the remission of past sins. Acts 2:38; 22:16. As baptism is a type of the death and resurrection and as we do not bury living people, it follows that the burial in water must be preceded by a symbolic death, when the candidate dies unto sin. Rom. 6:1-2. Now, as we do not wish to take up too much space in the paper and are fearful that we may tire your readers, we have decided to close our study of truth in types

We must carry our happiness with us or we will never find it, just as we must carry our success in our mind or we will never find it. Happiness, like success, is a state of mind. It does not exist in other people or in things. It is in ourselves that we are happy or miserable. Happiness is inside of us or it is nowhere. And we get it day by day as we journey through life, or we never get it at all.—O. S. Marden.

Each year one vicious habit rooted out, in time might make the worst man good.—Franklin.



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Poverty need never fear that sunshine will be rationed.—Sel.

Many martyrs are self-made.—Sel.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

THE LOST SON

ONCE there was a man who had two sons. One of them was glad to stay at home to do his work during the day, and to sit with his father in the evening. But the other, the younger one, was restless. He was tired of working in the field with his brother and of sitting quietly at home in the evening with his family. He wanted to go out into the world and have a good time.

He asked his father to give him the money he would have when his father was dead, so that he could go on a journey and see things. His father gave it to him and after kissing him good bye, stood at the door of the home and watched him go.

The young man was happy that morning; he was going off to see the world, and he marched down the road with long swinging steps, his head high, whistling as he went. His father stood there watching him as he grew smaller and smaller, until he was only a speck in the distance—then he was gone. Every morning and every evening, I think, the father stood there in the doorway of his home, watching for his son to come back. He stood with his hand shading his eyes, watching for that speck he had seen vanish. But it did not come and the father's heart grew sad and lonely, waiting for his son.

What do you think the young man was doing? Having a good time spending his father's money? Yes he did have a good time at first. He traveled on until he came to a far country. There he made lots of friends, for when the people saw how much money he had, they all came around him and helped him to spend it. He lived a wild life, until one day he had no money left, not a penny with which to buy a piece of bread. Then the friends left him. They were only make-believe friends who were nice to him because they wanted to come to his parties. Real friends never leave us when we are poor or in trouble.

So there the son was, in a far country, with no money, and to make things worse, a famine came in the land. You remember what a famine is in the story about Joseph and the other sons of Jacob. This son, too, was hungry and could get no food. Then he went out looking for work and all he could find was a place with a man who wanted some one to take care of his pigs. Every morning he took the pigs out into the fields where there were dry pods for them to eat

The Beautiful Life

WHEN you go out in the morning
To begin the work of the day,
Don't neglect the little chances
You will find along your way;
For in lifting another's burden,
And speaking a word of cheer,
You will find your cares much lighter
And easier to bear.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you,
The moment you have won it.
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you whate'er its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made,
And keep it to the letter.
Remember those who lent you aid,
And be a grateful debtor.

—Sel.

which fell from the trees. But there was nothing for him. The make believe friends he had given so much to would not look at him now that he was poor and in want.

The poor fellow watched the pigs gobbling the dry pods and wanted to eat them too, he was so hungry. "My father's servants," he thought, "have enough bread to spare, while I am dying of hunger." He was ashamed too and lonely and that is worse than being hungry. He was ashamed of having spent so foolishly the money his father gave him, and he was lonesome for his father. Then a thought came to him. "I will arise," he said, "and go to my father, and I will say to him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy servants."

So he started off towards his home. He had been too bad and foolish, he thought, for his father to take him back and treat him as his son, but perhaps he would give him a servant's place in the house.

Do you remember how happily and proudly he had marched along when he started out on his journey? You would not have known him for the same person as he walked slowly and sadly along the road on his way home. He looked like a tramp, his clothes were ragged and faded, he was bare footed and his head was hanging. He did not whistle any more, for he was hungry and unhappy.

But some one was watching for him. Who had stood at the house door every day since he went away, looking anxiously down the road? Yes, it was his father. He stood there now, shading his eyes to see as far as he could. At last he saw a black speck against the sky, then the figure of a young man. But what a ragged and weary figure! Do you suppose the father

knew who it was? And when he did know do you think he said, "I am ashamed of that ragged son who left home and spent my money; I will go in and shut my door upon him"? Oh no, he did not say that; he thought of nothing except how glad he was to see his dear son again.

While he was yet a great way off his father saw him and ran and put his arms around him and kissed him. "Father," said the son, "I have sinned against heaven and in thy sight and am no more worthy to be called thy son." He could not say any more for his father stopped him.

Then the father called his servants and said, "Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it. For this my son was dead, and is alive again; he was lost and is found." So together they went into the house and in great love and joy sat down to the feast.—Mary Stewart.

THE HIGHER LAW

A MOTHER sending her boy on an errand to the village a mile distant carefully admonished him not to walk on the railway tracks. "I know," she replied, in answer to his plea that it was much shorter, "I know, but it is more dangerous also. Besides it is not necessary. There is another road that is perfectly safe."

It is not easy to explain that impulse which is constantly prompting us to take foolish and unnecessary risks, but doubtless every student of human nature has had occasion to observe it. Who can explain why a boy, going on an errand with a perfectly safe path to follow, chooses to mount to the top of a high board fence or the stone wall that may chance to parallel his path, at the imminent peril of life and limb? Why do inexperienced swimmers insist upon going beyond their depth? Why will motorists time and again cross the track just in front of the locomotive? In the recent war the list of fatalities traceable to this tendency to take unnecessary risks was appalling indeed.

A question every conscientious person ought seriously to ask himself when free to choose between two courses of conduct—one perfectly safe and the other questionable, if not downright dangerous—is the question, "Have I a right to take unnecessary risks?" To jeopardize one's life unnecessarily is not only foolish but sacrilegious, for life is a sacred trust. To take out of this world of need a useful life unnecessarily is a crime against the world. Yet this is what many of us do. And whether the danger to which we needlessly expose ourselves be of a physical or a moral nature, the same rule applies. The soldier who needlessly exposes himself to the enemy may be brave, but it may well be questioned whether he represents the highest type of patriotism.

It is at this point that we discover the

great argument against questionable amusements, questionable companions, questionable business methods. Frequently it is true that the danger in certain forms of amusements as well as in certain business methods is not at once apparent. Some times even a careful analysis will fail to reveal just the nature and character of the danger. But if there are amusements that are not even questionable, business methods that are above even a suspicion, why not choose these instead of the less safe kind?—Sel.

ACQUAINTANCE WITH GOD

By Lyman Booth

(Continued from last week.)

In Gen. 22:17 God said to Abraham, Unto thee and to thy seed will I give the land. If Christ be the seed spoken of in that promise then he has not yet come into possession of his portion, because it is a joint possession, and must be held jointly. While some may look doubtfully upon the idea of Christ ever possessing any part of the earth and say he is in heaven and has no need of land. It is idle talk to say he will ever leave his Father's throne and come to take possession of any portion of this earth, now lying under the curse, placed upon it on account of sin. But why should any one doubt it? Isn't it true that he has all power in heaven and earth given him for the purpose of restoring it to its Edenic beauty and loveliness? That too, in due time, he will restore all things in both the animal and vegetable kingdoms, as well as man. When he shall have accomplished this work of restoration it will not be so disagreeable a habitation as it now is; for it will then be the earth made new, wherein righteousness will dwell. Please take a look at the picture of the earth as presented to us by John the Revelator, in Rev. 21:1-3. And I saw a new heaven and a new earth; for the former heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them and be their God. If God himself would condescend to dwell with men on earth and be their God, will not the earth in its new robe of beauty and grandeur be a fit place for his son's dwelling? It certainly will, for Christ has said, Blessed are the meek for they shall inherit the earth, and where was there ever one more meek and humble than he?

In God's first dealing with Adam he gave him dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, Gen. 1:26. That was giving him world-wide dominion. But Adam sinned and forfeited that dominion. Later God called Abraham and made him and his seed heir of the world. Paul has told us who the seed is. He says, Christ took not on him the nature of angels, but the seed of Abraham. Therefore Christ is heir to the earth. Adam left the earth under a curse, in consequence of his sin. Christ the son of God, came and gave all he had (his life) to purchase back through righteousness what Adam lost. Matt. 13:44. He has purchased it with all the appurtenances thereunto belonging, man included,

who by nature is of the earth, earthy. 1 Cor. 15:48. This voluntary act so pleased the Father that he bequeathed this very earth, together with all things named in Gen. 1:26.

Since God was originally the possessor of the earth and Christ is his son it would be in harmony with established rules to say that Jesus would be heir to the earth. But this is hardly true; for God originally gave it to his first son Adam, and he sold it unto sin, and it remains in sin unto this day, but God who knew all his works from the beginning of the world foresaw that his only begotten son would be of the seed of Abraham, promised to give the earth to him; because he foresaw that this seed (Christ) would buy back the estate Adam lost. We find that the seed came and purchased the lost estate, but he did not purchase it in his own name, or rather I should say, he did not redeem it in his own name; but in his Father's name—thus making it possible for his Father to give it to Abraham and his seed as he had promised him he would. Had he purchased it in his own name it would have been his by right of purchase, and in that case Abraham could have had no right or title to it. Therefore when Jesus purchased it in his Father's name he restored the title to the Father, and therefore the title rests in God, and he is now in position to give it to Abraham and his seed, whenever he serves notice on the present tenants to surrender their lease.

During all the time from Adam's sin to the time when Jesus gave himself as a ransom, the earth and all things therein were under the dominion of sin. Do you ask why it remained so long under sin, as a lost estate? It was because there was no one found worthy and able to pay the ransom price. Do you ask why did not God forgive Adam his sin and get his estate back again? This he could not do without violating his word, and placing a stain upon his own honor. Do you ask why? This is the reason. He had told Adam that if he sinned he should surely die. Death was his portion. That word was irrevocable, because God changeth not, and his word is no less changeable. Again, God could not have forgiven him at that time, for it is written, without the shedding of blood is no remission of sin. Heb. 9:22. God himself could not die and could have shed no blood, because his was not blood life but spirit. Until Christ came there was no one found whose blood was not alloyed with sin, and therefore none found with the genuine price—all were, at least, the semblance of a counterfeit. Surely no one will accept a counterfeit currency in payment of a debt or for the price of goods. It must be genuine and pure. As Christ was the only one who knew no sin, he was the only one able and worthy to make complete restoration.

Do you ask how it was possible for God to promise all this to Abraham and his seed when in fact he had no clear title in it at that time? Simply this. In Acts 15:18 James says, Known unto God are all his works from the beginning of the world. At the time he made the covenant with Abraham, he must have foreseen that he would regain title, and would then gain possession of it and be able to give it to whomsoever he might choose. He chose Abraham and his seed. Christ being the seed is entitled to the possession of the earth. Do you ask How

so? In three ways. First by promise or appointment; second by will; and third, by lineal descent. Is he not the oldest living descendent of Abraham and therefore entitled to the heirship of all things promised to Abraham? In Heb. 1:2. Paul says of Christ whom he (God) hath appointed heir of all things. How are heirs appointed except by will? Can it be done otherwise? I know of no other way.

It being a scriptural truth that God hath appointed Jesus heir of all things he must have done so by will. But why the necessity of a will, if God designed that his only begotten son should eventually possess his entire estate? Being the only son, would he not, in the process of time, come into its possession as well without as with a will? Certainly no one could contest his right, and that would be true if it were possible for God to die. The Father and Son both being immortal, neither can die, and therefore for the title to pass from the Father to the Son a will is necessary. More than that, the will must state the time when the heir shall come into possession, for if it did not state the time, who could? Of course God could tell for he made the will and is still living. If he has named the date, then that date is the finishing of the will. That makes it complete. His will is finished in respect to his son's inheritance; because his son has been given a life in which he can receive and possess his portion; but not so in respect to his co-heirs, the saints, unless a provision is made in the will, all heirs named therein come into possession of their portions at the same time, as specified in the will.

(To be continued.)

OUR GATHERING TOGETHER UNTO HIM

2 Thess. 2:1

THE Saviour when praying to his Father for them that his Father had given him says: Father I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou loved me before the foundation of the world. Jno. 17:24. The dear Lord had told his chosen ones that he was going away and that they could not follow him (as he had told the Jews) that he was going to prepare a place for them and would come again and receive them unto himself, that where he was they might be also. See Jno. 12 and 14. The reader will notice that it is when he comes again that he will receive them unto himself. Again he says: And I, if I be lifted up from the earth, will draw all men unto me. Jno. 12:32. Yes Shiloh had come and unto him shall the gathering of the people be. And that gathering will be when he comes again. Gen. 49:10. That gathering will be at the Parousia of our Lord and Saviour Jesus Christ when he comes again to redeem a world that is today groaning under the curse of sin. Peter says: For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Rom. 8:22-23.

This the greatest of all events connected with the human race, the time of our triumph, our redemption, our salvation. The

time of receiving the rewards that the Saviour speaks of when he says; Behold I come quickly and my reward is with me. Rev. 22:12. This momentous event we affirm is due to take place at the second coming of our Lord; and not only the saints then living but all the world (that is living) will be fully aware of the passing of this great event; but like the antediluvians, they knew not until the flood came and took them all away. There can be no doubt but what they realized the facts when the rain in its torrents came. Strange as it may seem to careful Bible students, I have before me the writings of a member of the International Bible Students' Association of Pittsburg, Pa., that makes the following statement: Our Lord's Parousia (presence in the world) began in 1878 and will continue till the end of the millennial age. He also says on page 40 (after quoting a number of citations in which the word Parousia is used) that in each, it should be properly translated "presence." Giving the thought that our translations cannot be relied upon in these instances. I cannot help feeling that this is very dangerous ground for Bible students to take in order to maintain a theory or an article of faith. I have before me the Greek text of Stephens' which has long been in common use. This copy reaches back to 1550 and is 74 years earlier than the Elzevir which is called the revised text or Textus Receptus. It is the most commonly reprinted on the continent and there can be no doubt as to its correctness. The publishers claim that the two copies are one and the same. Hence its correctness. I find that the word Parousia is found 25 times in the New Testament scriptures and is translated by Stephens as well as our common version, 22 times as "coming;" simply meaning approaching. It is three times translated presence—in 2 Cor. 10:10; Phil. 1:25; 2:12. (Note that they do not refer to the return of the Lord while all the others do.) There is no real chance for any divergence of views upon this word, as there can be no doubt about our Lord being present when he returns. And his presence will be a bodily presence as something must be somewhere. No change from immateriality to materiality will be necessary in the person of our Lord for our eyes shall see the king in his beauty and behold the land that is afar off. Isa. 33:17. The angel said that we should see him come as he went away. Acts 1:12. And while he is a glorious spirit being he is not an immaterial one nor will he be invisible when he does come. Peter declared that God had sworn with an oath unto David that Christ should be raised up from the dead and sit on his throne; Acts 2:30. And the Saviour himself says that when the Son of man shall come in his glory; then shall he sit on the throne of his glory. Matt. 25:31. This throne of glory must be the throne of David, for this was the promise of the angel. See Luke 32:33. That throne was a literal throne upon the earth in the city of Jerusalem and surely it will not be an invisible one. Neither will he that sits thereon be an invisible ruler as some would have you believe; or that that ruler came in 1874 and is now here directing the judgments of God against the nations of earth.

The writer of this article confesses that he is very much interested in this momentous question, being past 82 years old at the present writing, and has been an ar-

dent believer in the word of our God for at least 70 years of his life, and strongly believes in the faith that was once delivered to the saints. So dear reader, let you and me prayerfully consider this important question as it pertains to the consummation of our blessed hope, when it will be fruition instead of expectation and desire.

The apostle, we note from our heading of this article, was very anxious that his brethren should not be mistaken concerning this time of the return of our Lord. He says: Now we beseech you, brethren, by the Parousia (coming) of our Lord Jesus Christ and our gathering together unto him, that ye be not seen shaken in mind, or be troubled, neither by spirits nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye knew what withholdeth that he might be revealed in his time. (I now quote from Stephen's copy.) For the mystery already is working of lawlessness (anomias), only there is he who restrains at present until out of the midst he be gone, and then will be revealed (apokalupthesetia), the lawless (anomos) one, whom the Lord will consume with the breath of his mouth, and annul by the appearing (epiphaneia) of his coming (parousia), who is coming (parousia) according to the working of satan, in every power and signs and wonders of falsehood, and in every deceit of unrighteousness in them that perish, because the love of the truth they received not for to be saved. And on account of this will send to them, God, a working of error, for to believe them what is false, that may be judged all who believed not the truth, but delighted in unrighteousness. 2 Thess. 2.

I have quoted considerable of this chapter, which may seem unnecessary to many of our brethren, but I want all who read this article to read the chapter again with some of the thoughts that follow. First, has the coming of our Lord taken place? Second, have the saints been gathered unto him? Third, has he come the second time, the one that Paul refers to when he says that all who love him shall receive a crown of righteousness, which the Lord shall give at that day? 2 Tim. 4:8. Have the angels gone forth with a great sound of a trumpet? I do not mean one sounded by man. I mean the one that Paul calls the last trump, the seventh one? See Matt. 24:31 and 1 Cor. 15:32. The one that brings the change to an immortal life. Have the righteous dead been raised yet? Have the living saints been caught up to meet the Lord in the air? Have the angels been sent forth to gather his elect from the four winds? Remember that the dead and the living are to be caught up together when this last trump sounds. Then is when the victory over death comes, and the eternal life is given. I am very much interested; I wonder if I am one of the foolish virgins and have not the oil for my lamp, and have the wise ones gone forth to the marriage supper of the Lamb and the door been shut against me. I do not claim to say as much

as the dear apostle said, when he said that he had fought a good fight. My fight perhaps has not always been so good, but I do believe that I have kept the faith. I have before me God's Plan of Salvation by J. M. Stephenson, also the works of Wiley Jones on the Kingdom of God. These works were written a long while ago. I also have the best of all—the Bible. I have studied it for more than seventy years; I am over 82 years old. Was baptized into Christ long before 1874. My wife about 79 still lives. We are still praying, Thy kingdom come, and are looking for the coming (the Parousia), of our dear Lord. Yet I was strongly advised last Sunday evening to accept what the minister said was the Bible doctrine. The minister I speak of, labored very earnestly to show to a large audience that Christ came in 1874 and was now present on this earth; that this was easily demonstrated by the prophecies of the scriptures, and that he believed that Pastor Russell was with the Saviour now, yet was invisible. That to Marconi was given the privilege of bringing forth the mighty wireless; to Edison and other inventors, the great blessings of latter day developments, but it remained for Pastor Russell to bring forth in his Plan of the Ages, the true method of God in the redemption of the world; or at least this was the gist of his remarks, on the subject of "Christ's Kingdom is Near"

I have been constrained to say to myself since hearing him, Oh what a consummation of the blessed hope! As I have held to that hope, the Saviour here, the trumpet has been sounded by the angels that were sent forth to sound at his coming! The dead saints have been caught up into the air to meet him, and the living ones have been changed to an endless life. The body of Christ has been made complete in all its members, (the saints are members of that body). The only saints that I have missed in my long life have not been caught away to meet the Lord in the air: they have gone down in death; the dear ones. And I believe that they still sleep in Jesus. And I believe that Pastor Russell is still where they laid him. I am, like Peter, still waiting for the redemption of the body. I do not believe that this took place 48 years ago. It looks to me as though we still have a groaning creation, that we are still waiting the return of our Lord, who has said: I will raise them up at the last day. He also has said: Behold I come quickly and my reward is with me. Let us still pray, Come Lord Jesus. Let us, dear reader, cling to the hope until we reach the fruition of that hope. And may our God help us to not turn away our ears from the truth and give heed unto fables. I am old, and it is hard for me to write. I hope that some of our more able brethren will write in detail on this subject.

Yours in the faith once delivered to the saints.

J. Conway.

The stored mind is strong, mentality grows, like the body, by being fed. Knowledge is a tested route to wisdom, but meditation is a surer. What digestion is to food, meditation is to knowledge. The end of all education is to teach a person to think clearly, strongly and practically.—Sel.

Reading makes a full man—meditation a profound man—discourse a clear man.—Sel.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

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Editorials and Church News.

Our last month's balance showed the lowest it has been for a long time, yet there are as many as 200 names on our list that are delinquent. Should these pay up how much it would help out. We have just paid out over \$200 for paper alone. Then our help must have their pay each week. Won't you look at your label and help us if you are in arrears?

Illinois Bible School and Conference, Aug. 6-20. This may be accepted as an invitation for you and your friends to be present to enjoy all sessions. If you plan to attend, write Mrs. J. E. Cross, Oregon, Ill., as to entertainment.

Bro. R. H. Judd, Wicklow, Ont., is the possessor of a new typewriter, a present from his son. Another surprise for him was a Young's Analytical Concordance, presented by Bro. Adams of Toronto. Such gifts are useful and worth while.

Bro. E. C. Pearson writes that he is grandpa. his daughter, Lottie, being the mother of a 9 pound girl which has been named Pauline Lucille Shearer. Lottie is one of our Bible School students.

Mrs. (Sr.) J. J. Kennedy, of Stratton, Colorado, wishes us to advertize asking if

there is any middle aged sister who would like a home in Colorado. Any one so desiring, should write directly to her.

Original copy, except in rare cases, will have the preference in our columns over clippings sent in, so, if your clipping doesn't appear at once, you will know the reason why.

Mrs. F. E. Smith of Adrian, Mich., is spending the summer with her daughter, Mrs. F. E. Siple, Oregon, Ill.

REMITTANCES

R. H. Judd; E. E. Haller; G. P. Allard; F. R. Robinson; Mrs. R. A. Robinson; Mrs. R. C. Drew; James Moore; Ward Lindsay; G. P. Allard; E. W. Moses.

Notices.

Annual Conference

Notice is hereby given that the Annual Conference of the Church of God of Arkansas and Oklahoma will convene with the congregation of the Church of God at Bristow, Okla., on Thursday night of the 27th day of July, 1922, and continue until Aug. 6th.

Parties coming to conference living north of the Arkansas River will take the Missouri Pacific R. R. to Claremore, Okla., and there take the Frisco to Bristow, Okla. Those living south of the Arkansas River and north of the Calico and Magazine Mts., should take the Arkansas Central R. R. to Ft. Smith, Ark., and there take the Mo. Pacific to Claremore, Okla. and there take the Frisco to Bristow, Okla. Those living south of those mountains will take the Rock Island R. R. to Holdenville, Okla., and there change to the Frisco to Bristow, via Sapulpa, Okla. Those coming from Texas should take the Frisco to Bristow. Those coming from northwest Oklahoma should take the Frisco to Tulsa, Okla., then on to Bristow. All coming from Nebraska, Iowa, or Illinois, should come to Kansas City, Mo., and there take the Frisco to Bristow, Okla. Those coming from Ohio and Missouri will come to St. Louis, Mo., and there take the Frisco to Bristow.

Those coming to conference should write either J. H. Luman, J. M. Morgan or J. A. Self what day they will be there and they will be met at the depot by some one.

There will be a Bible School in connection with this conference with capable teachers. Bro. Clyde Randall will be with us in the interest of Berean work, and its organization. Bro. Conner also will be with us. Let us come with the spirit of love for each other, and especially for the love of the Master and his cause, for the time is short in which to work.

Carrie Wile Chambers, Sec.

TEXAS CONFERENCE—Levita, Coryell County, Texas—July 14-23

Iowa Conference Dates—August 19-27

Obituary.

Mrs. Frank Boggs

The community of Argos, Ind., was shock-

ed on Wednesday, June 21, by the announcement of the death of Mrs. Frank Boggs. She had gone to the church to start fire to clean up the kitchen after the June meeting. Oil was used for the fire and the can exploded, burning over her entire body. After nine hours she quietly fell asleep. Her mind was clear and her voice strong until the last. The following facts regarding her life may be of interest to the readers of this paper.

Martha E. Busby, daughter of Benjamin and Rachel Elizabeth Wood was born in Center Township, Marshall Co., Ind., Dec. 14, 1859. She was married to Mr. Franklin Boggs, Mar. 6, 1879. To this union was born one child, Mrs. Ella DeMont. Mrs. Boggs united with the Church of God June 10, 1889. She was a very active worker in the church and took a deep interest in all the affairs of the community. She will be missed by many.

Great crowds came to view the body as it lay in state in the church on Sunday from 11:00 A. M. until the services at 2:15.

The services were very simple. Prayer was offered by Elder L. E. Dull of the Christian Church. Mrs. Minnie Cannum of the Christian Church sang, "The City Four Square." The writer then spoke briefly from Jno. 11:25, a text that she selected herself. After prayer, Mrs. Cannum sang, "Abide with Me." Burial was made in Plymouth.

C. C. Maple.

Tempe, Arizona, June 26, 1922.

The Restitution Herald:--

Miss E. C. Monty passed away at her home the 12th of June at the age of 68. She was a member of the church and was baptized years ago by H. V. Reed. She was a constant reader. Miss Monty has been deaf for quite a number of years. Death was caused by cancer but she was very faithful and cheerful all through her suffering.

Sincerely,
Anna B. Miller.

Reports.

Report of work (June)

	Sermons
June 1-11. Stanhope,	13
June 17-18. Pleasant Prairie,	3
June 19-23. Blair, Nebr.,	5
June 24-25. Avery, Nebr.,	4
June 26. Webster City,	1

Total, 26

Another month has come and gone. I have enjoyed our work during the month very much. A report of the Stanhope meeting has already been given by the secretary and perhaps reports of the meetings at Blair and Avery will be given by others, but suffice it to say, I have endeavored to do my part, insofar as my ability permitted. And now the future will reveal the result. We should not be discouraged by not seeing immediate results. It may be some time before such prevails. When we have done our part our duty has ended. Our regular time was filled at Pleasant Prairie and Webster City. A real nice crowd was present on the third Sunday at Pleasant Prairie.

At Webster City, a small but seemingly

interested audience was present to hear.

At Blair, Nebr., I was pleased to meet the brethren where I have gone for several years. They are trying to do their part toward working for God and his plan.

The Avery, Nebr. brethren are striving to perform the requirements of the Father. This is a working body of brethren and they are setting an example worthy of our consideration, full of zeal and earnestness for the cause of the Master.

May the Father bless each one as it pleases him.

T. A. Drinkard.

Los Angeles, Cal., June 23, 1922.

Dear ones of like precious faith:

Some of the brethren have probably been wondering what the church here at Los Angeles is doing since Sr. Woodward left us. We miss her very much and hope to see her again some time in the future.

Although we have no shepherd there are able leaders among us who take up some good subject and give us a talk. There was a committee of three appointed to select a leader for each Sunday. In this way the younger ones are given an opportunity to develop into leaders to take the place of the older ones who pass away. We really shouldn't get discouraged just because we haven't a good preacher with us all of the time, but meet together and exhort one another.

We had the pleasure of having Bro. and Sr. F. M. McCrory of Plymouth, Ind., with us over the second Sunday in June. They are brethren we have known for years back in Indiana, and it seemed good to see their familiar faces way out here. Bro. and Sr. McCrory are on a tour visiting their children and left us after a few days' visit to go to Washington. We are always glad to have the brethren plan their trips so as to meet with us and have a visit and I assure them that the brethren here will bid them a cordial welcome.

Sr. Orem and daughter Wilma of Nebraska are still in our vicinity. They were with us last Sunday for meeting.

The members of the church here are keeping up their offerings so as to have a nest egg with which to secure the services of a good minister in the near future. So you see that while we are striving to serve Christ alone, we have something better to look forward to.

The brethren in Pasadena have organized a Berean class with Bro. Herbert Edmister of Illinois as their leader. He is a capable, enthusiastic worker and they have already succeeded in interesting some outsiders. Some of the brethren in Los Angeles try to drive over each week and get the benefit of the lessons. The Pasadena folks meet with us on Sundays for services.

It does us all good to keep posted on what the other churches in different parts of the country are doing so let us hear from others now and then.

Your sister in Christ,

Mrs. Verna Rahn.

The Sunday School.

By Alta King.

DANIEL AND THE LIONS

Lesson IV. July 23, 1922.

Lesson Text: Dan. 6:1-28.

Dan. 6:19-27

Golden Text: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Heb. 11:33.

Memory verses: Isa. 43:12, 21.

For Study

Review: How was God's power manifest to a Gentile king in last week's lesson? Who was largely instrumental in accomplishing this manifestation? What sinful weakness common to humanity, did the king show? Has God's power against such sinfulness been manifested chiefly through his chosen people?

This week's story repeats the lesson of last week. Darius, a powerful world monarch, yields to his desire for self worship, and, while receiving such worship, was to acknowledge the power of God, even while the people of God were his captives. As you study this story, keep in mind God's great purpose in choosing Israel as his special people. Read Isa. 43:1-21. "Ye are my witnesses that I am God. This people have I formed . . . they shall shew forth my praise," is God's estimate of Israel.

The story is the record of only one of the many progressive steps God has taken in fulfillment of that purpose.

Daniel's influence in the kingdom of Darius. Dan. 6:1-3.

What indication of Daniel's honesty? Daniel's excellent spirit would include many points of his fitness to be a ruler. Name some of them.

Result of Daniel's influence and elevation. Dan. 6:4-5. What one word describes the result? Is this a trait of character more or less common to all people?

Works of jealousy. Dan. 6:5-9. Name the crimes that resulted from this jealous state of mind. Had all the presidents consulted and agreed to the plan? How may we recognize the germs of jealousy in our own minds? Are we safe from such sins as the above, if we tolerate and court it? What will supplant and push jealousy from our minds? Rom. 12:3, 10.

Daniel weighed and found not wanting. Dan. 6:10-20. Was Daniel worried and agitated when he learned of the trap being laid for him? Why not? Compare with Belshazzar when the hand appeared. Was Daniel's praying in mere defiance of the decree, or was it a continuation of what he had been doing? Would it have been alright for him to have prayed in secret when the decree came?

Daniel's customary habit of prayer and his continuation of it during trying circumstances is an index to the strength of his character. For years he had been living amid the influence of heathen court life enjoying honor and power that ranked him next to the king. Many men would have succumbed to the evil influence of so many years of court life and such honor and power almost invariably results in man being lifted up in self esteem and forgetting God. But Daniel was fully conscious of his dependence upon God after years of such life. Nothing can account for such simplicity and faith except vivid consciousness of God's presence and power in the affairs of man. Did yielding to flattery and desire for self worship bring suffering to the king? Contrast Daniel's behavior with the king's and account for the difference.

The power of Israel's God manifested to an idol and self worshipping king. Dan. 6: 21-24. How do we know that Darius had faint hopes that Daniel was still alive? What was the basis of such a glimmering faith? By what words did Daniel point definitely to Israel's God. Find two reasons for God's protection to Daniel—one in v. 22, and one in v. 23. What principle is demonstrated in v. 24? Deut. 19:21; Ex. 34:7. Under what covenant made by God to man does this principle operate? What covenant made by God to man disregards this principle when a person has been brought to the state of repentance? Jer. 31:31-34.

The triumph of Israel's God. Dan. 6:25-28. Note carefully the various points in Darius' acknowledgment of Israel's God. Was suffering involved in the process that resulted in this confession? Was evil? (Recall the action of the presidents.) Was good and loyalty to God? (Recall the action of Daniel.) Did the final result (the confession) more than offset the evil and suffering involved? Did the influence of Darius' confession reach farther than Darius himself? Is God's love back of his permission of evil and suffering?

Scripture Reading: Daniel 5, 6. Isa. 43.

The Children's Lesson. The story of today's lesson is a story that appeals to children even if told in Bible language. It is a story of kings and queens, princes and is full of adventure and excitement, but if reading and telling the story does not result in directing the child mind toward God and his care and his wonderful power; the story has done little for them.

For Class

Read or tell the story of today's lesson. In what way is it a repetition of last Sunday's lesson. Read Isa. 43:1-21 concerning God's purpose in Israel. Is that purpose worked out to any degree in this lesson? Show that evil, suffering and good all contributed toward the confession made by Darius. Is God's permission of evil and suffering for a good purpose?

How does the lesson show the evil results of jealousy? Discuss the remedy as concerns ourselves. How does the lesson demonstrate the principle that man reaps what he sows? Under what covenant is this principle operative? Under what covenant is it not operative? Why not? Contrast Daniel's attitude during troublous times with that of the king's and account for the difference.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

THE SECOND COMING OF CHRIST

By Maurice Anger

EVERY Christian denomination of today teaches and believes that there was such a person as Jesus, who was born in Bethlehem of Judea, tried before Pilate, and later was crucified, buried and rose again the third day from the dead, and forty days later, ascended to his Father in heaven, "Whom the heavens must receive until the times of restitution of all things,

which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21.

In this connection Peter is trying to convince the Jewish people that Jesus, the one they crucified, was coming back to them again, in harmony with the angel's message at the time of his ascension: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

Instead of coming the next time as a babe, he will come as a monarch, accompanied by his holy angels. "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. His second coming will be as a king to sit upon the throne of the kingdom of God as pictured of Daniel in his vision. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

The angel foretold to Mary that her son Jesus was the One appointed of God to be king over his kingdom—the kingdom mentioned by Daniel hundreds of years beforehand.

This purpose of coming again to be king makes it very necessary that we should understand why he is coming and the results to be obtained by his coming to earth again. One of the reasons for his return is because sin and death are still rampant; they are still disturbing the peace and happiness of the human race, and thereby bringing about a condition of perpetual anguish and sorrow. He is coming to remove this condition; to undo the results of sin; to restore the earth and its inhabitants to the former Edenic state. His first work will be to resurrect his sleeping ones, and to change his living ones from this mortal to an immortal condition. "For the Lord himself shall descend from heaven with a shout with the voice of an archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, and so shall we be ever with Lord." 1 Thess. 4:16-17.

These changed ones according to Paul's testimony, be his helpers in bringing about the restored condition. "And if children, then heirs, heirs of God and joint heirs with Christ if so be that we suffer with him, that we may also be glorified together." Rom. 8:19. John in his Revelation letter, 3:10, says: "And has made us unto our God kings and priests, and we shall reign on the earth." Also in Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall remain with him a thousand years. "For he must reign till he hath put all enemies under his feet." 1 Cor. 15:25.

When he has accomplished this the earth will be restored to its Edenic beauty and peace, for there will be no more sorrow. This will also have an effect upon the animals as well as upon man, for Isaiah says in the 11th chapter and vs. 6-9: "The wolf also shall dwell with the lamb and the leopard shall lie down with the kid, and

the calf and the young lion and the fatling together, and a little child shall lead them. They shall not hurt or destroy, in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

It is therefore no wonder that Jesus told his disciples to pray for his kingdom to come and his will to be done on earth as it is in heaven. And the hope of Christians should not only be strong but watchful for all indications point to the soon coming of our Lord and King.

(Read at the Annual May Meeting of the Church of God, Fonthill, Ont.)

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Texts: Matt. 4:3-4

A LITTLE KINDNESS

Often just a little kindness
Makes a cloudy sky turn blue.
Where there's pain and want and blindness,
What does God tell us to do?

Just to help and cheer and comfort
Those in darkness and distress—
We are here as His good angels
Sent to minister and bless.

We can aid a wayward brother,
We can bear another's load,
We can make the world the brighter
To the end of life's hard road.

Just a cheery word of greeting,
Just a helping hand each day,
And the snows of drear December
Will become as flowers of May.

—Sel.

MAN SHALL NOT LIVE BY BREAD ALONE

There is within all of us an ever growing appetite which craves substantial nourishment for the inner man.

A sumptuous table heaped with the most palatable delicacies fails utterly to satisfy this hunger.

With all our carnal gluttony we find ourselves at certain periods of our existence yearning for spiritual food.

Wealth and luxury leave but an emptiness; poverty and sorrow distress and harden our hearts; the world is a cheat—a bauble that eludes us and leaves us in vagueness.

We may be very wicked, but in our serious moments there comes upon us an overwhelming longing for something that will satisfy our appetite beside bread alone.

We wish for the sustenance in which, love, mercy and truth are blended that our better nature may be gratified and our fever cooled. In ten thousand delectable forms it is spread out before us, but we rebel against accepting it.

Though we may be starving and weak to the point of falling, we refuse to eat.

In our misery and weariness, we crave the everlasting voice that fashioned nature to lull us to sweet repose, yet in strange perverseness we fight to keep awake.

From all around us comes the call to the feast. It comes from the silent, starry nights; from the boisterous days, from the shimmering streams, from the dancing leaves of the forests, from songs of birds and sighing winds, from the memory of mother and the prayers she taught us as kneeling, we leaned our troubled heads upon her lap, but our eyes are heavy and our ears are dull.

Right at our elbows is a dust covered volume filled with uplifting encouragement and fatherly love, also telling us of God's plan that leads to life eternal in joy and peace, this book is given us for guidance to the very happiness we desire.

But this great Book, the Word of God, we let lie in a dark corner untouched while we continue to stumble on and cry for peace.

We refuse to open our eyes when we ought to be sound asleep, we are wilfully headstrong and insistent upon having our own way.

We see not the good, but stroll and strut with evil.

We are human and prone to evil, still there is within each of us a spark of good, and not until this spark shall be fanned by our hand into flame, and kept burning by simple prayer and faith, shall our hunger be fully satisfied.

Do you intend to go through this world hungry or filled?

PARENTAL RESPONSIBILITY

Dr. John L. Belford recently preached a sermon on child training in which he emphasizes some fundamentals which are too often ignored. He named as one of the reasons for the "mongrel sort of society we have today," heedless marriages, adding: "The first thing a parent has to do is to make himself the right kind of a parent, and young people ought to consider that when the question of marriage comes up."

Naturally he emphasized the need of religious training for children, but in that connection he said:

"And there are some parts of a child's training that a parent must do himself or herself. They cannot be delegated to any one else. On the day of judgment we shall not be asked: Did you send your child to a good school or a good church? but, What did you do for your child yourself?"

This is a truism which should be preached in every one of our churches and outside the churches as well. The influences which are most powerful in a child's life are the early influences of home, both of example and precept. Unless these are sound it is idle to expect good children. As Dr. Belford put it: "It is idle for a parent to talk to a child about living a good life unless he lives a good life himself." These statements are truisms but it is only by repeated emphasis upon them that good results can be obtained.

A THOUGHT FOR EACH DAY

He saith unto them, "It is I, be not afraid." John 6:20.

Rejoice... your reward is great in heaven. Luke 6:23.

He is kind unto the unthankful and to the evil. Luke 6:35.

Let this mind be in you, which was also in Christ. Phil. 2:5.

I command you that ye love one another. John 15:17.

By their fruits ye shall know them. Matt. 7:20.

The peacemakers . . . shall be called the children of God. Matt. 5:9.

BE CHEERFUL

Endeavoring to look at the brighter side of things will destroy the habit of seeing all sorts of evils and troubles that never happen and yet are constantly pointed at and harped upon by those cross grained people who live on Calamity Road.

Try to turn around to another street when you see coming your way the person who always is expecting rain and talking storm and who may be seen carrying an umbrella rain or shine.

Every home ought to be a fountain spring of cheerfulness, pouring forth comfort and happiness.

Gloominess and growling never help any body.

SEVEN SENTENCE SERMON

"Courage is not lack of fear; it is standing your ground in spite of fear."

"God never fore-announces his examinations: what you are flashes out when you do not know that any one is watching you."

"Work for some good be it ever so lowly; Work for some hope, be it ever so lowly; Work! for all work is noble and holy."

"Procure not friends in haste and when thou hast a friend, part not in haste with him."

"Jesus said unto him, I am the way and the truth and the life; no one cometh unto the Father but by me."

"Since hunger is, bread needs must be;

Man begs from West to East,
And starved on human charity,
Longs for celestial feast."

"Human life is a mission, of which the aim is service, the law sacrifice, and strength, fellowship with God."

CRUCIFYING CHRIST AFRESH

We who live today have not only all the warnings against sin as recorded in history but we have to guide us the Light of the world who became flesh and dwelt among men—who not only shed his blood for the sins of the world but gave to man a philosophy of life that fits into every human need. He not only was crucified nineteen hundred years ago, but is crucified afresh today by those who for divers reasons worship the base god, self.

Sin brings its own punishment. "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap." Yes, there is a judgment for all, to be administered in that day when Christ shall receive his own.

WILL INFANTS BE RESURRECTED?

By T. A. Drinkard

A GOOD question indeed, and one that surely interests the fathers and mothers who have little ones that sleep beneath the clods of the valley. Is there no hope of meeting them beyond this vale of tears, when "there shall be no more curse?" (Rev. 22:3).

Does death end all with them? Must we give them up with no prospect of seeing them again? Will the unsympathetic attitude of human beings have such weight with God, that he will refuse to resurrect

them? Permit me to offer a few thoughts along this line, under the following:

A Prophecy

"Thus saith the Lord, a voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not." (Jer. 31:15).

And Its Fulfillment

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Ramah was there a voice heard, lamentation and weeping, and great mourning, Rachael weeping for her children and would not be comforted because they are not." (Matt. 2:16-18).

It does not require much learning for us to see (a) Herod was "exceeding wroth;" (b) and sent forth and slew all the children; (c) that these children lived in Bethlehem, and the coasts thereof; (d) that these children were from two years old and under.

There is no necessity for sophistry to explain away this wonderful prophecy and its fulfillment. Here is a prophecy and its fulfillment clearly marked, and which refers solely to the time when those helpless little ones were slaughtered under the power of Herod the king. It plainly tells us that they were two years old and under. It is sad to note that some who do not like what is written, have resorted to the double fulfillment theory to do away with these plain facts, by saying they refer to Israel as a nation. Nothing can be farther from the truth. Let us be satisfied with the word as given.

I must call your attention to the other prophecy of Jeremy the prophet regarding the future of those little ones thus cut down by Herod. It is a comfort to those who have children in the land of the enemy.

"Thus sayeth the Lord, refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord: and they (who?) shall come again from the land of the enemy." (Jer. 31:16). No sophistry of mortal man will be able to tear down this promise because it is "Thus saith the Lord." If Matt. 2:15 finds its application to the slaughtered infants of Bethlehem, why can we not accept the promise of Jer. 31:16, that they, the same infants slaughtered, shall come again from the land of the enemy. Not only is this true, but Paul shows "As in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22).

The children die in Adam, as we all do, and just as sure as Christ tasted death for every individual, (Heb. 2:9; 1 Tim. 2:6; Jno. 1:29), just that sure will they come again from the land of the enemy." How much better was Israel as a nation than the infant children? How much better (if any—I doubt it any way) is the Gentile nation than the children? Why should God raise up the wicked and leave the little ones 'neath the top of the earth, even though they knew no sin, neither is guile found in their mouth;

Not only do we have the foregoing evidence, but again I read: "And said, Verily I say unto you, except ye be converted,

and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3).

If the kingdom of God that shall be established is to have no little children in it, there is no consolation in the above passage of scripture. Not only this, but the following is idle talk, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." (Matt. 18:14). The question that presents itself to me is, if it is not the will of the Father that even one of the children be lost, doesn't it appeal to all that he would provide a way for escape for the little folks that come forth in the sin-laden world without any choice of their own and go out the same way? Even the Father heard Rachel's agonized cry for help in the time of urgent need. He answered that cry for mercy with the promise, "They shall come again from the land of the enemy." (Jer. 31:16). To take this promise out of its place and apply it to something else foreign to the subject is but to disregard 2 Tim. 2:15 in which Paul says to rightly divide the word of truth.

Here it is, "Jesus called a little child unto him and set him in the midst of them." (Matt. 18:2). If the Master knew that according to God's purpose and plan no provision had been made for the little children but on the other hand their case was settled and sealed before the foundation of the world, (Eph. 1:4) and would be remanded to the sleep of death for all time to come, why did he call the little child unto him, and set him before the disciples as a living example? It is not possible that Christ would have so much affection for little children and bless them, and then turn around and teach that there was no hope for them. Surely little children will come again from the land of the enemy, and be in the kingdom of God. As we read, "And a little child shall lead them," (Isa. 11:6), showing the peaceful condition of the kingdom. The children will be there, don't forget it, because "Thus saith the Lord." There is none that is able to prevent the fulfillment of God's purpose.

PAUL

By Lillie H. Willis

WILL he be one of the twelve apostles ruling over the twelve tribes of Israel? I think he will.

Jesus chose the twelve apostles, (John 6:70; 15:16.)

Judas lost his right to the apostleship by betraying our Lord. The eleven realized this, and Peter suggested they choose one who had companied with them during Jesus' ministry, to take his place. (Acts 1:13-26).

Jesus chose Paul, (Acts 9:10-16, 1 Cor. 15:1-11, Gal. 1:1, 11, 12).

Before his death Paul said, (2 Tim. 4:7,8), "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," etc.

Only those who rule, wear crowns, all the saved will not be rulers; some are called virgins, companions of the bride, (Psa'm 45:14), others serve God day and night in his temple; but the bride, or queen, at the King's right hand, rules with him, and is crowned.

From the above scripture I conclude that Paul was chosen to take the place of Judas.



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If you do what you should not, you must hear what you would not.—Sel.

As we must account for every idle word, so we must for every idle silence.—Sel.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

DISCHARGED FOR HONESTY

A COUNTRY gentleman, says a Boston Paper, placed a son with a merchant in — Street, and for a season all went on well. But, at length the young man sold a dress to a lady, and as he was folding it up, he observed a flaw in the silk, and remarked: "Madam, I deem it my duty to tell you that there is a fracture in the silk." This spoiled the sale. But the merchant overheard the remark; and had he reflected a moment, he might have reasoned with himself as follows: "Now I am safe, while my affairs are committed to the care of an honest clerk." But he was not pleased; so he wrote immediately to the father to come and take him home; "for," said he, "he will never make a merchant."

The father, who had brought up his son with the strictest care, was not a little surprised and grieved, and hastened to the city to ascertain wherein his son had been deficient. Said the anxious father, "And why will he not make a merchant?"

"Because he has no tact," said the merchant. "Only a day or two since, he told a lady who was buying silk, that the goods were damaged, and so I lost the sale. Purchasers must look out for themselves. If they cannot discover flaws, it will be foolishness in me to tell them of their existence."

"And is this all the fault?" said the father.

"Yes, he does very well in other respects," replied the merchant.

"Then," said the father, "I love my son better than ever; and I thank you for telling me of the matter. I would not have him in your store another day for the world."—Harbinger and Advocate of 72 years ago.

WAIT TEN YEARS

THERE are many persons who when trouble and distress assail, grow frantic and desperate in view of the injustice and wrong to which they are subjected; and in thus doing they put themselves clearly in the wrong, alienate friends and deprive themselves of the sympathy which they deserve, and which they might have enjoyed had they exhibited more patience, and manifested less of the wrath of man which worketh not the righteousness of God.

A very good thing to do when a man is wronged, injured and slandered, is to—wait ten years. Ten years is not long, but it is

Go To It

LOSE the day loitering, 'twill be the same story
Tomorrow and the next more dilatory
For indecision brings its own delays,
And days are lost lamenting o'er lost days.

Are you in earnest? Seize this very minute!
What you can do, or think you can, begin it!
Only engage, and then the mind grows heated;
Begin it, and the work will be completed.

—Selected.

usually long enough for a wheel to turn round. Ten years gives crafty, crooked men time to show themselves. Ten years is long enough to show the character of men whose purposes are selfish, but who make great professions of piety, patriotism and public spiritedness. Ten years ends a good many misspent lives. Ten years gives the Lord time enough to lay men on the shelf who are not useful in his service. Ten years pricks a great many bubbles. Ten years changes a great many person's minds. Ten years brings to light hidden things of darkness. Ten years helps people to find out who their friends are.

We have lived through a number of such periods, and have found that in ten years' time prominent men are gone and forgotten. In ten year's time, political parties are upturned, remodeled, revolutionized. In ten years' time the whole face of affairs is changed. The questions at issue, points in dispute, and things about which people wrangled ten years ago have dropped out of sight and are buried in the past, while other things have come to fill the living present.

If men abuse you, insult you, slander you, lie about you, condemn you, accuse you falsely, and condemn you unheard, wait ten years and see what will come of them. You need not hurry. God has all time and eternity, and he will bring to pass his own work in his own way. The men who ride on the crest of the wave today, will ten years hence be where a telescope could not find them. The men who crack their whips about your ears, who threaten, and bully, and insult honest people, in ten years' time are likely to be dead and forgotten. The men, who, today are heaping unjust reproaches upon others, ten years hence, may be proved to be dishonest and untrustworthy, and may be cast out of places which they have dishonored, while the men who have been bullied and wronged will stand at last in their true light—purged from the shame and reproach that is heaped upon them.

My good friend, if the world, the flesh, and the devil assail you, and if all the dogs of Baalzebub seem to be barking at your heels, do not worry. "He that believeth shall not make haste." Wait on the Lord. You have all eternity before you; but you will not have to wait long. Ten years will probably tell the story, and when the time

has passed you will very likely wonder that you ever were so worried about things that are now forgotten, and by men who have ceased to interfere with you or any one else. "Wait on the Lord, keep his way." "Rest in the Lord, and wait patiently for him." A little while, and the warfare will be accomplished and you will rest in peace where all the trial and turmoil of this world is forever forgotten.—H. L. Hastings, in The Christian.

WHAT IS THE END OF LIFE?

THE end of life is not to do good, although so many of us think so. It is not to win souls, although I once thought so. The end of life is—to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, What is the end of life? is: To do the will of God, whatever that may be.

Spurgeon replied; to an invitation to preach to an exceptionally large audience. "I have no ambition to preach to ten thousand people, but to do the will of God."—and he declined.

A young minister in Illinois, on a small salary, who has a wife and five children, recently received an offer of \$50.00 per week and all expenses to go on the lecture platform. He replied, "The Lord never called me to lecture, but to preach the gospel"—and dismissed the matter from his mind.

If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen, I have no ambition to win souls; my ambition is to do the will of God, whatever that may be," that makes all lives equally great, or equally small, because the only one great thing in life is what of God's will there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God.

No man or woman can have done any more with a life—no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairymaid or a scavenger can do as much.

Therefore, the supreme principle upon upon which we have to run our lives is to adhere, through temptation and prosperity, and adversity, to the will of God, wherever that may lead us. It may take you to China or you who are going to Africa may have to stay where you are: you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The definition of an ideal life: "A man after Mine own heart, which shall fulfill all My will."

The object of life: "I come to do Thy will, O God."

The first thing you need after life is food: "My meat is to do the will of Him that sent Me."

The next thing you need, after food, is society: "Whosoever shall do the will of My Father in heaven, the same is My brother, and sister, and mother."

You want education: "Teach me to do Thy will, O my God."

A whole life can be built up on that vertebral column, and then, when all is over, "He that doeth the will of God abideth forever."—D. M. Stearns.

THE NOBILITY OF CHRISTIAN SERVICE

By Rufus A. Curtis

MANY persons would esteem it a great honor to act as servant to some one possessing great earthly wealth, or authority; but such transient honor sinks into insignificance and nothingness, in comparison with being "the servant of the Lord," who made heaven and earth. (Deut. 34:5; Gen. 2:4.) To be a "servant of the living God," as Daniel was, is far better than to be a servant of an earthly potentate. (Dan. 6:18-23; Psa. 146:3-5; Rom. 8:31.) Having been bought with a price; be not ye the servants of men. It is of transcendent importance, however, that each of us be Christ's servant. (1 Cor. 7:22-23; 1 Pet. 2:9-10, 16.) To be servants one of another, for Jesus' sake, is to attain the highest altitude of true Christian freedom. (2 Cor. 4:5; 1 Cor. 9:19-23; John 8:32, 36; Rom. 8:2.) This glorious freedom is attained by reverently and prayerfully looking "into the perfect law of liberty," and continuing therein, "being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:25; 2:12.)

In the beautiful and suggestive language of Leslie O. Allen,—

Live thou today.

Thy dreams of future joys may fade,
The past is gone, not all regrets
Can mend one wrong step made.
But a full living of thy life today
For fuller, richer life tomorrow, paves
the way.

Do thou today.

The great far-off achievements planned
May be but castles built in air
Or palaces of sand.
But a brave doing of thy task today
For braver, nobler work tomorrow paves
the way.

Be thou today.

Thy soul, endowed with prospects vast,
Each day, each year, each age, is but
The total of thy past.
But the best being of thyself today
For better, truer self tomorrow, paves
the way.

"It is plain that some one wiser and mightier than we is at work in the world. No matter how hard we try we cannot make the birds sing, or the sky blue, or the spring flowers come before their day. We cannot make two and two add anything but four. We cannot make a black life white by changing its name. We cannot say cruel things and do evil deeds and laugh away the harm. We cannot stop the steady, steady march of our lives toward the grave. Some powerful hand grins us and however much we wish to play with farms, railways, and factories, we are hurried on by night and by day until our friends cover our worn out bodies with flowers.

There are just two ways to deal with this higher Power. We can choose God's will to be our will, or we can turn away from him and try to fight our own way through the world. If we turn away from God and seek to live as we please we really become the worst of slaves. At times it seems possible to lie and steal, hate and curse, to go crowding through the world caring only for one's own pleasure. But such persons spin the threads of mean selfishness about them until these slender cords have become chains. The belief that we can do as we please in God's world lands us in the most terrible slavery. Moral laws are as unyielding as the law of gravitation, and such laws can be made as helpful or as terrible as the laws of nature.

We are sure to be somebody's slave. We are the slaves of ugly selfishness and evil passions or else we are the slaves of God. God's slaves are the only free people. If we seek God and ask him to show us his will and to give us something of his work to do, then and then only, do we get free from the slavery which makes life fruitless, painful and wretched. God's work may be found in the home, the school, the factory, and on the farm. It is to be found wherever there is honest labor to do and people to be loved and served. The only freemen in the universe are the slaves of God." (Copied from an editorial in *The Classmate*.)

The Master whom we esteem it an honor to serve, has said, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself and make them to sit down to meat and will come forth and serve them. And if he shall come in the second watch, or come in the third watch and find them so, blessed are those servants." (Lu. 12:35-38.) "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?"

"What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:16, 21-23; Jno. 3:14-17; 6:39-40; 14:6.)

Among the immutable facts of Scripture none are more emphatically stated than the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. (1 Jno. 5:11-12; 2:25; Colo. 3:3, 4; Jno. 5:39-40.) The foregoing facts invest our Christian service to him who has said, "I am the way, the truth, and the life," with an importance that cannot be overestimated. (John 14:6; 20:30-31.) "To serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus," should be the distinguishing characteristics of all true servants of the "Prince of life." (Acts 3:15; 1 Thess. 1:9-10; 2:19.)

Paul in writing his epistle to the saints at Ephesus, says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:1-3.)

"If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley,
While the multitudes go by;
You can chant in happy measure,
As they slowly pass along;
Though they may forget the singer,
They will not forget the song."

WAR

Do the Scriptures Teach That a Christian Is Justified In Taking Up Arms In This Age?

By Em. Wilson

IN defining this proposition we will take up the last clause first. "In this age." This statement indicates that this proposition provides that there may have been an age, and that there may yet be an age in which it is not wrong; and in the age to come it may not be wrong to take up arms. We define this age as being the age between the ascension and the second coming of Jesus Christ—the Christian age. In this interregnum we believe that it is expressly forbidden the Christian to go to war.

In the Mosaic age the children of Israel often went to war under the direction of Jehovah. There is a reason for this that is not apparent to the casual reader of the scriptures. The reason lies in the fact that the Mosaic age was a typical one; typical of the kingdom age. For says Jehovah through Paul: "See that thou make everything according to the pattern showed in the mount," quoting from the law. It was a pattern of the age to come. For the kingdom of Israel was the kingdom of the Jehovah and God was their king. Judges 8:7. During the time he ruled Israel by judges. After Israel had demanded and received a succession of kings we find that it was then called the "Throne of the Lord," on which the kings sat. 1 Chron. 29:23. There was an overturning prophesied of by Ezek. (21) of the kingdom of Israel and that it should not be the same until he come whose right it was and God said he would give it to him. When he came the first time, (Jesus), he said to the Scribes and Pharisees that the kingdom should be taken from them and given to a people bringing forth the fruits thereof. Matt. 21:43. This indicates just what the prophet said—that the kingdom should be overturned and should not be the same until he comes whose right it was. Jesus came teaching the kingdom of God. For three years and a half he taught the multitudes and his disciples things concerning the kingdom. After he arose he, for forty days spake to them of the kingdom of God and in that teaching, the idea was taught the disciples that it was to be the restored kingdom of Israel; for they asked

him the question just before his ascension: "Lord wilt thou at this time restore the kingdom to Israel?" Acts 1:6. The spiritual phase of the kingdom was to be taken from them as a nation, a people for his name from among all nations or what we call spiritual Israel. In other words as Paul reasons in Gal. 4, the children of promise are counted for the seed and Jerusalem that in his time was in bondage with her children, but Jerusalem which is above is free and is the mother of all the faithful children. vs. 25-26. But the literal restoration and promises are to be given to the daughter of Jerusalem. Micah 4:8. "The first dominion of the kingdom shall come to the daughter of Jerusalem."

In the Mosaic age, it was Israel and Judah that God chose to chastise the wicked nations. And when the kingdom is restored it will be Israel and Judah again. God will turn his hand the second time to recover the outcasts of Israel. Isa. 2. And with them he will break in pieces the nations. Jer. 51:20; Ezek. 13:5. But in the age both will be joined together, both spiritual and literal Israel. The multitudinous Christ will judge the nations and bring them into subjection to the mandates of the king.

It was right to go to war against the nations in possession of the promised land under the Mosaic regime, and it will be right when the prophet like unto Moses takes unto himself his great power and reigns. Why? Because God has so decreed and commanded that through Israel both spiritual and fleshly the world shall be brought into subjection to the king when he comes.

The foregoing we have written to establish a foundation for our arguments and to distinguish between the ages of war and peace and get the whys and wherefores established in the reader's mind.

It is conceded by every one who has investigated that the sermon on the mount of Beatitudes by Jesus, the great teacher, was the greatest sermon ever uttered, and as teaching the greatest moral lesson ever proclaimed by any one. To this we will now turn and find just what Jesus teaches on the subject of revenge, or taking up arms and by force compelling people to obey our behests.

Beginning with the fifth chapter and the fifth verse: "Blessed are the meek for they shall inherit the earth." Why are they blessed and why shall they inherit the earth? Because they are meek. What is it to be meek? It is defined as gentle, submissive, yielding, mild of temper, humble, patient. Are any of the definitions given characteristic of war? No it is the very opposite. v. 7. "Blessed are the merciful for they shall obtain mercy." Is it merciful to kill man who is in the image of his Creator, which is for this reason forbidden by Jehovah in Gen. 9:6. This is again the very opposite of war conditions. v. 39. "But I say unto you, whosoever shall smite thee on the right cheek, turn to him the other also." Can this be done in war? Do warriors go to war and stand and be killed as here indicated? v. 44. "But I say unto you, love your enemies, bless them that curse you, and pray for them that despitefully use you; do good unto them that hate you, and persecute you." Do you love the ones that you go out to kill in war, and show them your love by killing and causing them and their widows and orphans to suffer? Are you praying for them while fighting them

or are you cursing them? Are you doing good unto your enemies while you are besieging and killing them with the sword and hunger and all manner of inventions to cause suffering and death?

If Christ delivered this lesson for his followers in this age, then we cannot engage in war and follow his instructions, and are likened to a foolish man who built his house on the sand and when the elements beat against it, was destroyed. He furthermore says in chapter 5:19, that whosoever does and teaches the commandments he taught would be greatest in the kingdom of heaven, or would be likened unto a wise man who built his house on a rock. If the house in this place meant the faith, then the ones that follow after the flesh and build their structure on the teachings of the devil—that it is right to go to war—will certainly be destroyed.

Paul especially states. (2 Cor. 10:3), For though we walk in the flesh we do not war according to the flesh. (R. V.) Why? For the weapons of our warfare are not of the flesh. According to this statement the weapons of fleshly warfare are not the weapons of Christians, or else Paul was mistaken.

Some take the statement of James in chap. 4: 1 to teach that some Christians in his time were warring. This we do not believe, because in ch. 1, v. 1, it says: "James to the twelve tribes of Israel scattered abroad." This was written to the twelve tribes of Israel which at that time according to history were in rebellion against the Roman government and were warring; among whom also were those who had accepted Christ—but we do not believe that Christians among them were warring. But if so, it was condemned. Chap. 4:1. From whence come wars and fightings among you; come they not hence from your lusts and war in your members? v. 4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? The teachings above show that wars come of fleshly lusts and are in open rebellion to God, for he that soweth to the flesh shall reap corruption. Is it not sowing to the flesh to go to war, seeing that war is caused by the lust of the flesh? Is there one in the face of plain teachings of scripture who will still persist in saying that it is right to go to war to protect one's own country? Well, if we had the country promised, it might be right, but it has not come yet: it is a heavenly country, one in which God is not ashamed of his children.

In Gen. 9:6 we read: Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. This should settle the controversy. According to this statement if you go and shed man's blood either by war or privately, for it is shedding blood just the same, by man shall your blood be shed; because in the image of God made he man. Matt. 26:42. Jesus sayeth unto him (Peter): Put up again thy sword into its place. Why? For all they that take the sword shall die by the sword. Very much the same statement made in Genesis, that he that sheddeth man's blood, by man shall his blood be shed. If you take the sword you shall die by it, not live. Rev. 13:10. He that leadeth into captivity, shall go into captivity, and he that killeth by the sword, must be killed by the sword. Here is the faith and patience of the saints. What faith and patience? Knowing that they that

take the sword shall die by it; wait for the revelation of Jesus who shall come in flaming fire, taking vengeance on them that know not God and obey not the gospel of Jesus Christ. So they are waiting. For God says, Vengeance is mine; I will repay. Rom. 12:19; Heb. 10:30; Psalms. 94:1. And to you who are afflicted, rest with us with the revelation of the Lord from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God and to them that obey not the gospel of the Lord Jesus. 2 Thess. 1:7.

The whole trend of the scriptures shows that we are to be meek as lambs, harmless as doves, not strikers or railers; not vengeful; not following the lusts of gain in wars or otherwise—that we are a people being developed for a certain work and are being tried and tested for the Master's use. That we are not to be as lions, nor greedy for gains, that we should do unto others as we would have others do unto us. That we are not to shed man's blood in this age or in any other except by divine command. And as miracles have long since ceased we conclude that we have no divine commands directly to us to go to war, seeing that we are fallible and have only the guide of the scriptures to direct us. We rightly conclude that it is wrong for a Christian to go to war and hope to see a statement to that effect written into our articles of faith when they come up at the general conference for ratification.

Written in love for the truth and for the purpose of study that we may all come in unity, speaking the same things.

BEFORE ABRAHAM WAS

By T. A. Drinkard

JESUS said unto them, Verily, verily, I say unto you, before Abraham was, I am." (John 8:58.)

Because Jesus made this statement in the presence of the Jews they "took . . . up stones to cast at him." (Verse 59.) They seemed to think that Christ was trying to prove that he as an individual once lived long before Abraham's day. They reasoned that inasmuch as he was "not yet fifty years old" (verse 57), it was absolutely impossible for him to have lived before Abraham without being older than he was. Reasoning from these premises they were correct. But as the scripture will clearly show, they were wrong in their premises. Christ knew he was only past thirty years of age, and it would be unreasonable to say he existed before Abraham. Their claim was they were "Abraham's seed" (verse 33), and yet they rejected the Master. I hold that Christ, in verse 58, is contending that even though Abraham was a great, good man, yet he (Christ) was to be preferred to him (Abraham). This thought is brought out in the case of Christ and John the Baptist. The question rests on the meaning of the word "before." Notice the use of the words "after" and "before" as given in John 1:15. "He that cometh after me . . . he was before me." Here it is stated Christ came after John, and yet he was before him. In the same verse John tells us in what sense Christ was "before" him, saying he was "preferred before me."

I hold that this is the same idea Christ had in mind when he said, "Before Abraham" (Continued on page 335.)

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

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Address, THE RESTITUTION HERALD, Oregon, Illinois.

Editorials and Church News.

Addressing the Northern Baptist Convention at Indianapolis, Clinton O. Howard, chairman of the World Peace Commission, declared that the world is trembling on the brink of disaster which will make the war seem like a tempest in a teapot. The war deepened hatreds, he said, and unless a means of settling disputes by law and reason is found, the world will be destroyed. He predicts that America will be the leading actor in the next tragedy.—The Pathfinder.

We are sorry to learn of the death on July 7th, of our life time friend, Dr. J. G. Swingley, of Washington, N. C., but formerly of Oregon, Ill. Jake was one of those unusually friendly men you will meet now and then, a man of even temper, and one that you would find always the same. While he never espoused the cause for which we stand, yet he always had a good word for the church and helped it financially as his means would permit. We are sorry that he is gone.

Have you received your Prospectus of the Illinois School yet? If not, send for one. They are ready.

Eld. Fim Murra of Mendota, Illinois, editor of OUR HOPE, says of the Prospectus:

"I want to congratulate you on the fine appearance of your Prospectus this year. You certainly put out a very attractive little booklet. It creates a desire to go." We appreciate this statement, coming as it does from one who understands what is nice in printing.

At the Indianapolis Baptist Convention, Rev. F. M. Goodchild, of Brooklyn, charged the teaching of heresy in the Crosser Theological Seminary, Philadelphia. W. J. Bryan, speaking before the same audience, declared that more than half of the prominent teachers of science and history in the U. S. have discarded belief in a personal God and immortality.—The Pathfinder.

Word comes to us from Louisiana of the death by accident of Bro. Tom Mydland, of Loranger. He was on his way to Hammond to attend a business meeting when he was struck by a train and so badly injured that he died on the way to New Orleans to which point the train which struck him was taking him to the hospital.

Bro. E. T. Waggoner of Fredericktown, Mo., was kicked by his Ford on July 3rd, with the result that he is nursing a broken arm. A Ford is like almost any other useful thing—good as a servant but bad as a master.

A daughter, 9 pounds. Esther Eloise, born June 30, 1922, to Mr. and Mrs. Frank Laning, Mt. Sterling, Ill. Such is the legend borne to us by a missive bearing all the earmarks of having been sent us by the proud father and mother. Congratulations.

The Pathfinder, Washington, D. C., of issue July 8, says that recent excavations in Persia support the Biblical romance as given in the book of Esther. Get the paper and read the article. It is good.

REMITTANCES

Miss Rose Miller; Mrs. Blanche Hart; A. S. Bradley; Hy. Byerley; Mrs. J. A. Garard; N. A. Hardison; Mrs. Wm. Brammell; Jas. A. Patrick; Alvin E. Phillips; S. W. Lake; Landers & Son; Miss Ada Sheets; Edward E. Haller; Mrs. Henry Fox; F. V. Blakely; Mrs. Ethel Davenport; Glen Allison; Wm. Baner; Mrs. O. George; Mrs. Ora D. McFarling; J. Conaway; Mrs. J. H. Davis; Mrs. Dora Warren; Jacob Christensen; Mrs. A. B. Chapman; C. R. Meyerhoeffer.

EMERGENCY FUND

William Baner. \$1.00

Iowa Conference Dates—August 19-27

Obituary.

Andrew Huffer

Andrew Huffer, age 76, lifelong resident of Clinton county, who is familiarly known in the eastern part of the county as "Uncle Andy," died at his home in Michigantown at 7 P. M. Tuesday, following a three months' illness. Death was due to a complication of diseases. Although Mr. Huffer had been ill for three months his condition did not become serious until about six

weeks ago.

Mr. Huffer was born in Clinton county on October 17, 1845, and was the son of Mr. and Mrs. John Huffer. He was twice married, the first time in 1867 to Miss Martha Ann Frier. To this marriage seven sons and two daughters, one of whom died in infancy, were born. He was later married to Mrs. Cripe and to this union two sons were born.

He was a veteran of the Civil War, having been enlisted with Company I of the 151st Indiana Volunteers. He was a devout member of the Church of God, near Hillisburg, having been converted to the faith more than forty years ago.

Besides his wife, he is survived by ten children. They are James E. Huffer, of Waynesville, Ill.; Wm. M. Huffer, Thos. B. Huffer, John H. Huffer, Geo. E. Huffer, Chas. R. Huffer, and Mrs. Elizabeth Spurgeon, of this county; Hugh Huffer, of Winchester; Manson Huffer, of this city, and Otto Huffer, of Michigantown. Five brothers and one sister also survive. They are William Huffer, of this city; Jacob Huffer, of Lafayette; Eli Huffer, of West Middletown; Daniel Huffer, of this city; Fred Huffer, of Michigantown, and Mrs. Harry Clark, of this city.

Funeral services will be held from the Church of God, near Hillisburg, at 2 P. M., today, with Rev. J. W. Williams, of Waterloo, Iowa, as the officiating minister. Burial will be made in the Plummer cemetery near Hillisburg.—Exchange.

The above is taken from the Frankfort Morning Times, of Frankfort, Ind.

We may add that Bro. Williams, who was visiting Hillisburg at the time of Bro. Huffer's death, preached a wonderful sermon to a large crowd when he preached Bro. Huffer's funeral. Bro. Wm. M. Huffer, one of the sons, is president of the Indiana State Conference.

J. H. Anderson.

Elizzie Beth Pippin

For the last ten years Sister Pippin has fought a noble battle for the truth, but she had to lay her armor by. Sister Pippin's maiden name was Elizzie Beth Ferren. She was born in Searcey Co., Ark., Oct. 2, 1881. On April 26, 1896 she was united in marriage to Joseph Thomas Pippin. To this union were born fourteen children, four of whom preceded her in death. Ten of them are still living and are all at home with their father, and a nicer set of children it has never been my lot to meet. The three oldest have yielded obedience to the gospel and my prayer to God is that the younger ones may grow up and follow the example of their loving mother.

When Bro. and Sr. Pippin came to Texas they were members of the Baptist church, but when they heard the truth concerning the Kingdom of God and the name of Jesus Christ, they were both baptized by the writer. That was some time in June in 1912 and at that time she dedicated her life to the service of her Master, and was a faithful Christian and noble worker in the church; not just at church but every day of her life. At home and abroad the Bible was her theme and especially the subject of the second coming of Christ. She realized what wonderful things would take place in connection with that event that she loved to talk it to her neighbors. So now dear

ones, let us not weep as those that have no hope, for if we live right we will soon meet Sr. Pippin in the Kingdom of God where we will die no more. She was a loving wife, a faithful mother, a good neighbor, and a true Christian and that is enough. May the Lord bless the sorrowing ones is my prayer. Your affectionate brother in Christ,
A. S. Bradley.

Reports.

Report of Michigan Bible School

The Michigan Bible School of 1922 is now past. We have had ten days of good hard study which we have thoroughly enjoyed. How could it be otherwise when Bros. Williams and Siple were the teachers! Our lessons have been different from those of previous years. Bro. Williams has dealt considerably with the righteousness of God and showing his great love toward us.

Following are some of the subjects we have studied: God's Goodness to All; Natural and Spiritual Man; Aaron Consecrated to Priesthood and Christ as our High Priest; In my Father's House Are Many Mansions, (John 14); also the Devil, (which was discussed and studied by all), etc.

There has been a larger attendance than usual, the average attendance being about seventeen.

On Wednesday evening we had a social evening at the Holly home; had a "weenie roast" followed by ice cream and cake. This seemed to be the big feature although the ball game was quite interesting.

Yours in the faith,

Rhoda Hanson, Sec.

Baptismal Notes

Our meetings with the Moriah brethren near Casey, Ill., over Saturday and Sunday, July 8 and 9, were very pleasant and well attended. After the morning service on Sunday Miss Laura Partlow expressed her desire for the closer relationship with the Savior, and that afternoon we gathered at a nearby stream where she put on the name of Christ in baptism. It was a time of rejoicing indeed, not only for the immediate family, but for the church as a whole, and we heartily recommend Sr. Partlow to the fellowship of the brotherhood. She is a daughter of Bro. Frank Partlow, a thoughtful and intelligent young woman, and a teacher in the Casey schools. Her address is Casey, Ill., Rfd. May God's guiding grace and strength attend her in all life's ways.

Frank E. Siple.

Missionary Report from Dutton, Mich.

The Sister's Missionary Society of the Church of God met on Friday afternoon, June 30, at Dutton, Mich. The usual business of electing officers, receiving dues and new members was transacted.

The Society was organized several years ago for the purpose of doing good to brothers and sisters. Through its agency the Restitution Herald is sent to many people who might not otherwise get it. The sick brethren are remembered with flowers and aid given to any worthy cause. This year, in addition to the usual work, the Society is remembering the N. B. I.

The Society wishes to tell other brethren

of their work with the thought that they perhaps would like to have a similar organization in their church.

Ada Sheets, Sec'y.

Letters.

To the Restitution Herald:

I am enclosing \$2.00 for renewal subscription, hoping it will reach you safely, also wishing you success in spreading the truth as it is in Christ Jesus in your Bible School. For if we understand the signs the time is getting short for work. My prayer is that the kingdom may shortly be established when sorrow and sin will be ended.

A Very Helpful Letter

Citronelle, Ala., July 10, 1922.

Dear Bro. Lindsay:

Melville and I have both received the copies of the "Prospectus" and thank you ever so much for sending them. We have enjoyed the pictures, etc., immensely and only wish there were many more of them.

One of my great ambitions ever since I've been in the church, (but each year it seems I am doomed to disappointment) has been to attend the Illinois B. S. and Conference. You'll see me there yet some day!

With Christian love to you and Sister Lindsay and the very best of good wishes for the best gathering you have ever had,

Your sister,

Dorothy W. Lyon.

Hoquiam, Wash., June 21, '22.

Dear Bro. Lindsay:

Thinking a word from us from this far-away land might be read with interest by a number of the brethren, I will so make note.

Pursuant to our itinerary as published in the Restitution Herald in May we Sunday ended with our sons in Chicago, May 21, visited two weeks with our brother at Omaha, gave Denver and Colorado Springs the once over, crossed the divide to Salt Lake City where we spent two days very pleasantly seeing the sights which the Mormon people take great pleasure in pointing out to you. We were privileged to attend the organ recital in the tabernacle, this pipe organ being the largest and most perfect in the United States. We were also conducted through the Utah State House by the able attendant and guide and am free to say it like Abou Ben Adhem, "leads all the rest."

I have said nothing of the cities of Denver and Colorado Springs because in passing through here two years ago we saw the sights—ascending Pike's Peak, and crossing the mountains by the gorge route, but I will note to you here that these are two of the greatest wonders I have ever seen and brings one to see in them most vividly the wonderful power and works of God. One who could behold these mighty wonders and declare there is no God would surely be in a class by himself. We next came to Los Angeles, the "City of Angels," and we might also say one of fruit and flowers. We stayed here three days and while we saw many beautiful sights and met many old time friends, we made but a faint effort at seeing all. We did however

find both the home and hospitality of Bro. and Sr. E. C. Railsback who called for us at our room and conveyed us to the church on Sunday morning where we had the pleasure and privilege of worshipping the great God and the coming King with the brethren assembled.

We must note the congregation, though small, was earnest and seeking for the truth that makes free, the readily acknowledged leader being none other than our erst while co-worker in His cause in Indiana, Sr. Emma Railsback. That she is indeed a wise leader goes without saying, and like the prophet leader of old time is doing a wonderful work. Here too we met Sr. Bucher, formerly of Old Antioch church near our home in Plymouth, Ind., and also Sr. Crundwell and her husband who formerly wrote for the Herald from Texas. We were invited to the home of Bro. Railsback for the afternoon, together with Bros. Greenslate and Brady, two brothers who recently came into the church from another denomination and we found them able and earnest workers in His cause.

With Sr. R. at the wheel, we were privileged to see several points of interest among which were the Japanese Gardens, a magnificent hill point exemplifying what beauties can be displayed in these old hills with the proper outlay of money. We also were shown the bowl in the hills where all the great plays of moviedom are produced, these wonders being in the suburbs of Hollywood, adjacent to Los Angeles.

We later wended our way northward through the old historic coast city of San Francisco and in Oakland we witnessed a magnificent pageant and parade of the Shriners who were holding their convention here. Lest we overdraw on space, I will say we looked our eyes tired at wonderful sights on our trip north through California and Oregon into Washington and this city of Hoquiam, where we found our daughter Esther and family well and also copies of the home paper and Restitution Herald to give us news of home and of His cause, and we are resting in the home of loved ones.

May we hold faithful and some day meet with many loved readers of this sketch in His rest.

Mr. and Mrs. F. M. McCrory.

The Sunday School.

By Alta King.

THE FIRST RETURN FROM EXILE

Lesson V.

July 30, 1922.

Lesson Text:

Jeremiah 29:10-14.

Ezra 1:1-8.

Golden Text: All the ends of the earth have seen the salvation of our God. Psa. 98:3.

Memory verse: Dan. 9:18.

For Study

Review: What good was worked out through Israel's captivity in last week's lesson? A new king of Babylon is named in this week's lesson—Cyrus king of Persia. We have read, (Dan. 5:25-31), how the kingdom of Babylon became subject to the Medes and Persians under their king, Darius, in fulfillment of the handwriting on the wall. Some historians consider Darius as a sub-ruler in the kingdom. However this may be, the point that concerns us is

that Cyrus was a man who had deep reverence for the God of Israel and who possessed a character in harmony with this reverence. We have reached the time in Judah's history when her return to her homeland must take place as prophesied, and we find a king suitable to the purpose reigning in Babylon. As a back ground to our lesson, read Isa. 45 slowly and thoughtfully. The language is unusually simple and direct and easily understood. What evidence that God's power may be over a person or a people, even though they do not know him? "Do we look out for God's providence? Have we the eye of faith? It is one thing to be in God's hands—as we all most surely are; it is another thing to know that this is so."—Hastings.

Judah's hope during exile. Jer. 29:10-14. Note how surely God speaks of Judah's return to her homeland,—no least hint that there was a chance of her not going back. How was this unconditional prediction possible? We know it was not God's purpose to force by main strength, this blessing on his chosen people. God never does this. Blessings come only with the asking, or with fitness to receive beneficially. How then could God make such an unconditional prediction? If Judah's choice alone was to determine her return, her chance of not returning was as large or larger than her chance of returning. The answer to our question is evidently this: God's omnipotent knowledge and omnipotent power gave him unconditional control of this situation. He knew what would bring Judah to the condition that would warrant him to take her back to the homeland. He knew not only this, but he knew that he had the power and wisdom to bring such influence to bear. Hence Judah's return was sure. Thus could God make the unconditional prediction and at the same time make provision for the exercise of man's power to choose so that man's character might be developed. Daniel's prayer, (Dan. 9:1-20), shows how nicely and exactly God's plans worked out. Read the prayer.

Judah's return. Ezra 1:1-11. Read the story. What was the central purpose of her return. From this may we conclude that worship of God was still the central influence in the life of God's people? Why should it be the central influence in the life of any people? When will it become the central influence in the life of all nations? Does not this return from exile fulfill all God's promises concerning the restoration of Israel? Give reasons and scriptures for your answer. In this particular piece of work did God work largely through miracles or human agencies?

Scripture Readings: Isa. 45; Jer. 29:10-14; Ezra 1:1-11; Daniel 9:1-19.

The Children's Lesson: Help the children to recall the exile of Judah and its cause, and God's promise when he took them into exile. Tell them about Daniel's prayer and good King Cyrus on the throne of Babylon and how all this resulted in Judah's return to her home land to build a house where they could worship God.

For Class

Did Israel have a hope during her exile? What was the basis of that hope? How can unfulfilling prophecies and predictions be made when their fulfillment depends so largely on man's choosing? Is man's choosing ever affected by circumstances and in-

fluences outside of himself?

How was God's power exercised to accomplish the return of his exiled people? What was the main purpose of their return? Were all God's promises of restoration fulfilled in this return of Judah from Babylon?

"Prayer to me is the quick and instant recognition that all law is God's will and all nature is in God's hand, and that all our welfare lies in linking ourselves with his will and placing ourselves in his hand."
—R. F. Horton.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Texts: Psalm 51:15-17.

OUR SACRIFICE

No thought of self, no seeking after fame;
No love of ease or wish for worldly gain;
No goal so low! but, striving in God's name,
He wrought for us; nor thought his labor vain.

No thought of self, no reaching out for dress;
No love of praise or shrinking, night or day;
No, not for him: he counted gain but loss,
For "He was the truth, the life, and the way."

A love unselfed! a mighty lever this
To move the world from out its slothful pace,
And turn its thought—before he came, remiss—
To Love divine, to seek God face to face.

WHAT CHRIST MEANS TO ME

Marjorie Flewelling, Lancaster, N. Y.
Jesus is to me first of all the only one I serve individually, the only one worth serving, the only one who has the right to ask service.

When I look out at the sunshine today, I can think of Him as our sunshine to whom we can always turn when the clouds are heavy. We never hear of another king who has never failed his people. But is not Christ our never failing King? First, He redeemed us from the Adamic curse, pulling us, as it were, out of the pit, or saving us from condemnation. And then He walks with us all through life's struggles and when He comes, gives us honor and glory everlasting.

In this life—He is our Guide, Friend, and Comfort at all times. When He comes—the King of all, whether they wish it or not, and we, joint-heirs with Him. What a glorious inheritance is ours! Instead of saying, "It's a great life if we don't weaken," we can say, "It is a great life and we shall not weaken with the help of our Savior Christ Jesus."

May we all be guided by His hand even as He held Peter upon the water when his faith failed. Oh dearest brothers and sisters, let us help each other onward in life so that we all may meet in our Lord's house. Is it not wonderful to think of being a part of Christ's Church and doing even a tiny part of the work which there shall be to do?—(Selected from Circuit A-6 by Dorothy W. Lyon.)

WHEN JESUS COMES

Westchester County in the State of New

York was the scene of many historic events and the site on which the city of Mt. Vernon now stands was the center of them. One of the city's old time landmarks is St. Paul's Church, which during the colonial days was at times used as a court house, and it is stated that Aaron Burr once defended a case there. To show that the salaries paid those days were more modest than we now receive, we will remark in passing, that Marcus Christian, the sexton, was paid \$4.00 a year and because he tried to increase his income by "selling liquor in the belfry, was adjudged no more worthy to hold the keys of the church." But what we wanted to write about was the "burying ground," all the stones old, one (on the Drake family plot) bearing the date 1704. The one most interesting to us was that of "Major Turnbulls, an English gentleman, died in 1793," and which bears the inscription:

"My flesh shall slumber in the ground
Till the last trumpet's joyful sound,
Then burst the grave in sweet surprise,
And in my Saviour's image rise."

This stone was in a fair state of preservation, although most were greatly decomposed. St. Paul's and its church yard are quaint and full of interest to the lover of history. We trust when that greater history is written that many now lying there will "burst the grave," and in the "Savior's image rise."

LET YOUR MODERATION BE KNOWN TO ALL MEN

When any of us pass beyond the bounds of moderation in the conduct of our affairs, somebody is bound to be injured. It is possible to be firm and urgent when we are sure we are right, but when there is a middle course of fairness to take it will be a saving from muddles and troubles.

It has been said that "Moderation is the silken thread through the pearl chain of all virtues."

When once we pass the gates of moderation, because we know that we justly know that we may claim what we believe to be our rights, we may lose the presence of the guardian angel that so often has stood by us and helped us overcome our trials and difficulties.

A THOUGHT FOR EACH DAY

In the Lord Jehovah is everlasting strength. Isa. 26:4.

Thou art my hiding place; thou shalt preserve me. Ps. 32:7.

On thee do I wait all the day. Ps. 25:5.

When I am weak, then am I strong. 2 Cor. 12:10.

Impossible with men.....possible with God. Lu. 18:27.

He shall never suffer the righteous to be moved. Ps. 55:22.

God my salvation, I will trust and not be afraid. Isa. 12:2.

SHORT RULES FOR LONG COMFORT AT HOME

Put self last.

Be prompt at every meal.

Be thankful to God for all blessings.

Take little annoyances out of the way.

When any good happens to any one, rejoice.

When any one suffers, drop a word of sympathy.

Tell of your own faults, rather than those of others.

Have a place for everything and keep everything in its place.

Hide your own troubles, but watch to help others out of theirs.

Never interrupt any conversation, but wait with patience your turn to speak.

Look for beauty in everything, and take a cheerful view of every event.

Always speak with kindness and courtesy to all members of the household.

When inclined to give an angry answer, press your lips together and repeat the Lord's prayer.

"Only fear the Lord, and serve him in truth; consider how great things he hath done for you."

SEVEN SENTENCE SERMONS

"More dear in the sight of God and his angels than any other conquest is the conquest of self."

"God often digs the wells of joy with the spade of sorrow."

"Look up and not down,

Look forward and not back.

Look out and not in;

Always lend a hand."

"I seldom make an errand to God for another, but I get something for myself."

"There is one God, and one mediator between God and men, the man Christ Jesus."

"Enough to know that through the winter's frost,

And summer's heat, no seed of truth is lost,
And every duty pays at last its cost."

"If you have so much business to attend to that you have no time to pray, depend upon it, you have more business on hand than God intended you should have."

INTERESTING NEWS FROM NEWARK, NEW JERSEY

Brother and Sister Dietz of Newark, N. J. had a large family. They, together with such outsiders as would come, formed a class for Bible study to meet at the Dietz home on Friday evenings. Bro. Dietz made a capable guide and teacher, but while in the prime of life, death called and took him away. Among his last words were: "Love one another, stick to mother. Don't forget God. Have faith in his Christ. Don't let the meeting disband." The family thought all these admonitions easy of accomplishment, except the last. Father always had taken the lead and no one felt himself capable. The writer was asked to assume the responsibility and willingly would have done his best but the distance between Newark, N. J., and Mount Vernon, N. Y., would not permit of it, so we had to decline. But where God is truly worshiped, his spirit always is there to guide and he has furnished leaders in the person of the son Daniel, and nephew Theodore, who alternately preside at the meetings and lead. From what we hear, they are making quite a success of their work, and from experience we can state that the more seriously they take their work and the longer they stick to it, the easier it will become. In a letter recently received from Sister Dietz, she says: "My nephew is improving considerably, reading and searching, and I told him he was getting strength and zeal in his efforts to continue where his uncle had to leave off. In answer he said, 'Why shouldn't I? Did not my uncle leave me an inheritance, a worth

while inheritance, that the world can not take away?'" She also speaks as hopefully concerning her son Daniel as well as all the rest.

ACQUAINTANCE WITH GOD

By Lyman Booth

(Continued from last week.)

WE have mentioned the co-heirs with Christ. Now who are they? What relation do they sustain to him in the heirship of the world? I will refer first to Eph. 1: 7-10. In this Paul is speaking expressly of the relation that Christians sustain to Christ, who is the living head, in whom we have redemption in his blood. The redemption to which Paul here refers, was announced on the day man sinned. From the language used it would appear that a long and severe conflict would be waged between the serpent and the seed of the woman. Although announced thus early in the history of God's dealings with man, the whole plan of redemption was enshrouded in deep mystery to man. Its development continued through succeeding ages, until it was made known by Christ and his apostles. It was obscurely hinted at by the prophets who understood little of the meaning of the words of the Holy Spirit which moved them to speak. But gradually the plan developed. A little added now and then till at last the mystery was unveiled and shown to the world by God's Son who has been made known for man's salvation, yet there is still much in the mind of Deity that remains a mystery, with regard to the future development or unfolding glories of eternity which he is holding in reserve for all them that love him. Paul has said: But as it is written, Eye hath not seen nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.

While God's purpose moves forward through the centuries, and ages toward its final consummation, through the triumph over evil, we who have received his word with joy should strive to be holy and without blame before him who hath so bountifully blessed us with such infinite riches of his grace, and who has sealed our inheritance in this glory by the spirit of his promise.

All admit that Christ is the Son of God and hence he is a child of God. Paul wrote to the church at Galatia, saying, Ye are all the children of God by faith in Christ Jesus. Since we were not children by birth we must become children by adoption, and that adoption can be made only upon an abiding faith in Christ, and a loving and willing obedience, and by yielding ourselves a living sacrifice, and sealing of our faith by being buried with him in baptism. Then Paul continues and says, For as many of you as have been baptized into Christ have put on Christ. From this we learn that baptism is very essential to the remission or forgiveness of sin. In Acts 2:38, Peter adds his testimony: Repent and be baptized every one of you in the name of Jesus Christ and ye shall receive the gift of the Holy Spirit. That it is absolutely essential is not beyond dispute by Jesus himself. And he (Jesus) said unto them (his disciples), Go ye into all the world, and preach the gospel to every creature. He that believeth (the gospel) and is baptized shall be saved; but he that believeth not

shall be condemned. Mark 16:15-16. This is equivalent to saying—no baptism, no salvation. If we have believed the gospel—the doctrine Christ preached, and have been baptized into Jesus Christ, for the remission of sins, we stand acquitted before God; and he is not ashamed to be called our God, for we have become his children by adoption, and being children, we are co-heirs with Jesus. If we have not taken this most important step, we are still out of him, and in our sins, and in the gall of bitterness, and the bond of iniquity.

There is no subject that should engage our attention more than this, and we will do well to search out the path of duty, and follow it in strict obedience to the directions of him who has trod the path before us. Remember not to deceive ourselves, for God is not mocked, for whatsoever a man soweth shall he also reap, for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. Gal. 6:8.

The forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery (that which he had kept secret) of his will, according to his good pleasure which he hath purposed in himself. This 9th verse shows that in the ages gone by, the purpose of God with respect to the inheritance of his Son, was known only to him, and he kept it within his unexpressed will. Yet in due time he manifested wisdom and prudence toward the apostles in that he made known unto them, by his spirit, that which had been hidden from men. One thing especially had been kept secret, viz., those who became obedient and loyal children, through repentance, faith and baptism, were to be joint heirs with his only begotten Son, in whose anointed name the Father's will was made known and published throughout the world. That all who wished to become co-heirs with Jesus might comply with the conditions of the will and receive the blessings with faithful Abraham.

BEFORE ABRAHAM WAS

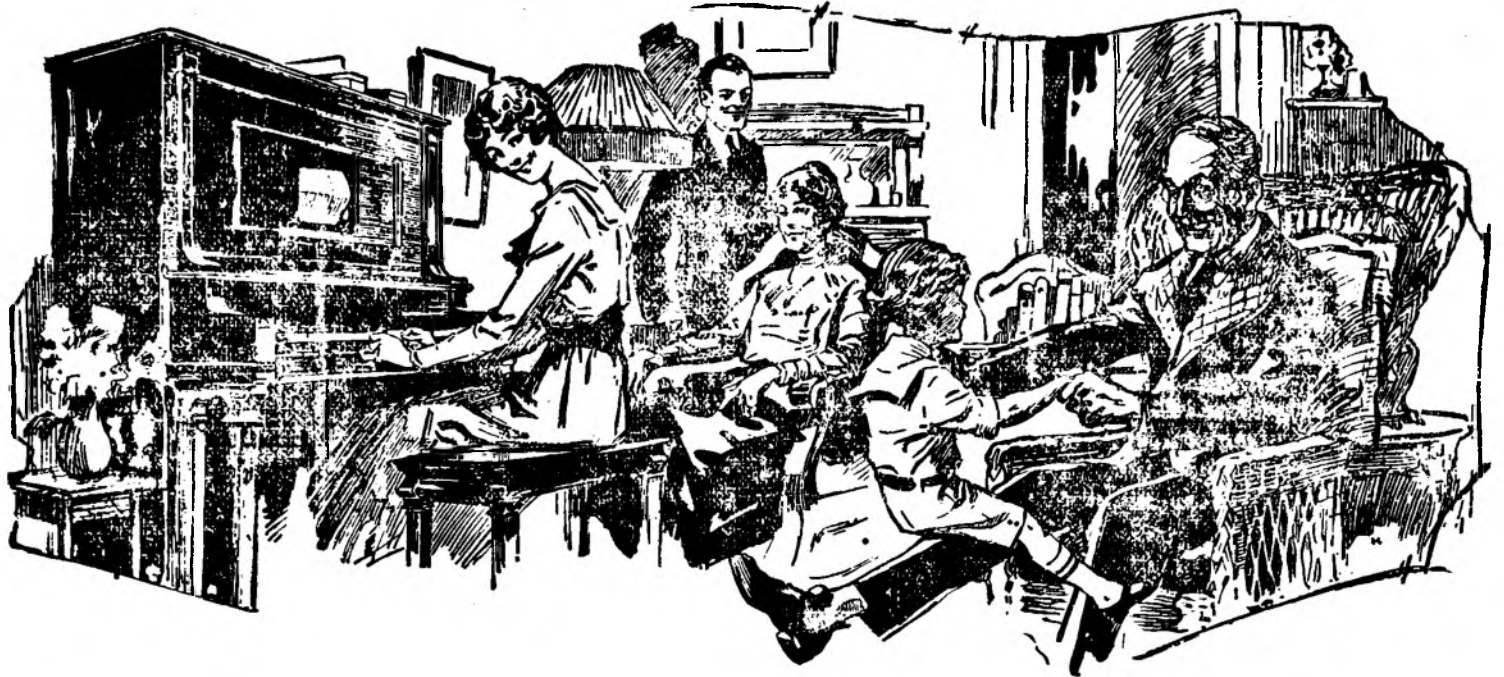
(Continued from page 331.)

ham was, I am." He could have truthfully said, "Before John the Baptist, I am." He was before John, and John tells us in what way, not in point of time, but "preferred" before him. (John 1:26, 27, 30.) The thought is what would it amount to for us to be called seed of Abraham if we set Jesus aside? Christ shows to the Jews that "Abraham rejoiced to see his day and was glad." (John 8:56.)

Abraham saw Christ's day in some way. He must have realized that only through Christ is remission of sins.

Even Moses "esteeming the reproach of Christ greater riches than the treasures in Egypt . . . he forsook Egypt, not fearing the wrath of the king." (Heb. 11:26, 27.) Did Moses know anything about Christ? What did he consider greater than earthly treasures of Egypt? Will he be recompensed with the reward? (Verse 26.) Think on these things.

Some people think that all the world should share their misfortunes, though they do not share in the sufferings of anyone else.—Sel.



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If thou wouldst live long, live well; for folly and wickedness shorten life.—Sel.

A man's conversation is the mirror of his thoughts.—Chinese Proverb.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

THE LOST SHEEP

DO you remember the story about the good shepherd? He had a big flock of sheep you know. There were a hundred of them, white and black, fat and thin, old sheep and little baby lambs. He loved them all so much, you remember, that he was ready to let the wolf kill him to save them.

One day he lost one of his lambs. He had taken them off on the mountains, where there was green grass and a fresh little stream. The sun had been shining brightly in the morning and the sheep had had a beautiful time, eating the grass and then lying by the stream in the shade of the trees. But in the afternoon a big black cloud appeared in the sky; there was a flash of lightning and a rumbling of thunder. The shepherd called the sheep together and started toward home. Then the rain began to fall and the shepherd put the smallest lamb under his cloak and carried it. There were rough places to climb and streams to cross on the way to the fold, and although the shepherd helped them and lifted many over the streams, they got wet and dirty before they reached home. In one place the path led along the edge of the sea. A great rock there had cracked in the middle and you could look far down between the two pieces of stone to where the sea came breaking in on the beach below.

Some of the sheep started to climb over the rock, but the shepherd called them back and led them around it. When they went on, one little lamb was missing, but the shepherd was hurrying them on in the storm and he did not notice it then. But when they reached the sheep fold, he opened the door and counted them as they ran in, ninety-seven, ninety-eight, ninety-nine, that was all, the hundredth was not there; it was lost!

It was dark by that time and storming hard. Do you think the shepherd went back over the rough way to find that little lost lamb? Indeed he did: right off he turned, leaving the ninety-nine, and went slowly, carefully, over every step of the way he had taken. He carried a lantern in his hand, and he called softly as he went. Every now and then he stopped to listen. What was he listening for? To hear the lamb if it were crying alone in the dark, so that he could know where it was.

When he got to the split rock by the sea shore he stopped and called again, lifting

Lord! Grant Me Grace!

LORD, grant me grace to persevere,
In thy pure faith to live;
While I a pilgrim travel here,
Thy guiding counsel give!
I feel my weakness and my need;
My helplessness is great,
A storm-bent, bruised, and broken reed
Such is my low estate!

O! lift me up! my Father, lift—
My downcast heart to thee!
And teach me how I best may sift,
Each sin-doomed vanity.
O! let me in thy love abide,
A meek and humble child;
Divest me of unholy pride,
And lustful passions wild!

Teach me to hope, and earnest seek
For mercy and for peace,
Thou will not thy sure promise break,
To grant sustaining grace—
This frame thou made; this heart is thine
Lord! give I aught to thee?
May I not, then, through love divine,
Thy great salvation see?
—Frederick Wright.

the lantern high over his head, but he did not see any little white animal lying there. Then he heard something. It was faint and sounded far away, but it was the bleating of that little lamb. Where do you think it was? It had fallen between the two pieces of rock and was lying far below on the beach. Its leg was broken so it could not move, but it had heard the shepherd's call and had seen the light from his lantern, and it cried back, Baa-baa!

Down the steep rock the shepherd climbed. It was hard work for the stone sides were slippery and it was deep and dark between the rocks. But the shepherd did not mind. It was harder work getting back, with the little animal on his shoulder, but he was happy, so happy because he had found his lost lamb. He sang and rejoiced all the way back in the darkness and the storm. When he reached home he called his friends and his neighbors together. "Rejoice with me," he said, "for I have found my lamb that was lost."

It was Jesus who told this story to his friends. He wanted to show them how much he loved every one of them and every one of us. We are all his sheep, or his little lambs, and he is the great shepherd of the sheep; he loves us even more than that good shepherd loved his sheep. He can save us from worse things than wolves and when one of us does wrong, that is like the little lamb getting lost. But if we call to him, he comes and carries us back in his arms to be good again.—Mary Stewart.

STOPPING IT!

DEAR," said a mother to her daughter, "I don't like to have you get into the contemptible habit of reporting and commenting on the affairs of others. If you

have anything of the kind to say, I wish you would not say it to the girls, but come and say it to me. I know sometimes it is hard for a girl not to speak to some one about these things; but if you like, we will have a little gossip every day all to ourselves. That, at least, will be better than talking freely in mixed company, of the concerns of others."

The daughter agreed and the proposed gossip took place in the mother's room a few times after that. But one day the dear girl appeared with a smiling but determined face.

"Mother," she said, "I've thought of a better plan than yours. Let us not talk about these things at all. I have discovered that they slip out of my mind more easily, if I say nothing about them, even to you."

Wise girl! She had gone to the very root of the matter, and discovered, on her own volition, that the best way to stop gossip, is to stop it. Let it alone. Say nothing about it, either to wonder or excuse, or moralize or deplore. Just forget it.—Sel.

Factories Spring Up In Palestine

Jerusalem, July 17.—The industrial development of Palestine under the Jews is moving forward in leaps and bounds, in spite of the many trade quarrels between employer and employee.

During the past year no less than 4,000 licenses were issued for new trades and industries in Palestine. The extent of this development can be judged from the fact that prior to 1921 only 2,500 licenses were registered. This means that nearly two-thirds of the enterprises in Palestine were started within the last year.

The capital invested in each of these new ventures ranges from \$20,000 to \$50,000, but with such exceptions as the Silicate Company of Jaffa with a capital of \$500,000 and the Standard Oil Company now exploiting the Dead Sea basin.

A tract of 500 acres of land has been bought by British-Jewish interests and will be devoted to home and factory building, while American interests are starting a building and loan association and a savings bank. A casino, two bathing establishments and electric lights are among the attractions of an "American" seaside resort north of Jaffa.

In reality, this is a Jewish township and its local name is Tel Aviv, but to a visitor it appears a go-ahead American town. It has more than 12,000 inhabitants and an immense brick factory working night and day.—Exchange.

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.—Prov. 1:7-9.

"THE GREAT MYSTERY"

Compiled by Aivin E. Phillips

THE following article has been compiled from a series of lectures delivered by Prof. Newton N. Riddell, upon "Applied Science and Vital Christianity."

"Paul's letter to the Colossians tells of the great mystery hidden from the foundation of the world. 'Christ in you, the hope of glory.' (Col. 1:26-27.) This mystery, having to do with a condition not to be realized until after the coming of the Messiah, was kept a secret from men and angels, but revealed by Jesus and his apostles to the church.

To be in Christ and have Christ in you, means a change from littleness to largeness, from weakness to strength, from vice to virtue, from ignorance to knowledge, from selfishness to love, from death to eternal life.

To start on the upward way we should acknowledge that we are by nature mortal; we should confess that we have sinned, and lived according to the laws of the lusts of the senses, and in violation to the law of the Christ. Why is this essential? Because we will not seek regeneration until we see its necessity. We will not seek to be saved until we realize we are lost. We will not turn from sin until convinced of the sinfulness of sin. When we acknowledge that we have sinned and realize that we must be born from above, or again, we have taken the first step toward the kingdom.

"Except a man be born of the water and of the spirit he cannot see the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit." (Jno. 3:5-6.) Truly, the first step toward regeneration is the realization of its necessity.

In the current thought and literature of the day, there is a tendency to ignore the fact that man must be born again or of the spirit. This false teaching arises from a misapprehension of the constitution of man. It assumes that man is divine by nature, whereas he becomes so only by spiritual regeneration. No mortal can communicate immortality to his offspring.

"The wages of sin is death;" "Except ye repent ye shall all in like manner perish." (Rom. 6:23; Luke 13:5) After we realize that we are by nature sinners and in need of salvation, the second step in the transitional process is conversion and repentance. Conversion means the reversing of the whole nature from perverse natural activities to righteous spiritual activities. It changes the mind from unbelief to belief that Jesus is the Christ and our personal Savior; and the will from disobedience to loving obedience to the will of God.

Experimentally, repentance means more than sorrow for sin. It includes whole hearted desire to do right. It is not a single act, but must be repeated as often as one sins. The heart to be kept pure must be humble and grateful, ever confessing its unworthiness and dependence upon the love and mercy of Jehovah.

Half-hearted repentance and head conversions are responsible for the lifeless state of many church members. John's first utterance was, "Repent." Christ made repentance imperative. Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of

your sins and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) Failing to fulfill this command, we can never reach the goal. There are churches that require no repentance. All that nice people have to do to become members is to accept the doctrine taught by the church, and make their wishes known and they are taken in. They make it a mental card party—progressive eucher! That is they progress mentally and socially and are euchered out of their soul's salvation.

The proof of repentance is a willingness to forgive our enemies and make restitution to God and man. If we have wronged a child, a companion, a neighbor, or a competitor, and truly repent, we will confess our wrong, ask forgiveness, and as far as possible make restitution. In the unregenerate life we have appropriated God's gifts without gratitude. When we have repented we will make restitution to him by loving, obeying and serving him.

"I am the way and the truth and the life; no one cometh unto the Father but by me." "Him that cometh to me I will in no wise cast out." "But to as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name." (Jno. 14:6; 6:37; 1:12.) The third step is, to believe that Jesus is the Christ, the Son of the living God, and accept the atonement made by him for the remission of your sins, and be baptized into his name. Not the ordinance, but Christ in you, is the source of the blessing. It is not the putting away of the filth of the flesh, but the answer of a good conscience toward God. This heart-cleansing, accomplished in the penitent believer, by the blood of Christ, of which water baptism is the acknowledgement, is a necessary preparation for spiritual generation and the receiving of the gift of the Holy Spirit.

Jesus only has power to purify and heal the sin-sick soul. He only can give eternal life. "He that hath the Son hath the life." (1 Jno. 5:12.) If we do not believe in him, we will not receive him. If we do not receive him we cannot have eternal life.

Christ Jesus as High Priest is related to the church as the head is to the body, as a vine to its branches and fruit. Only those who receive him and allow him to dwell in them as their personal Savior become members of his mystical body.

The mental acceptance of Christian doctrine is helpful to the degree that it leads to love and heart service. God is so merciful, wise and considerate that he blesses heart service, even when there is error in mental concepts, (if this were not true, none of us would receive a blessing from him), and he withholds the gift of eternal life from the non-repentant, no matter how perfect their understanding of the truth.

Diversity of opinion is inevitable. Those of similar mental and temperamental peculiarities come to think and believe alike and readily accept the same formal creed, while those of different temperamental peculiarities accept a different creed. But the laws governing redemption, regeneration and holy living are not affected by individual or collective beliefs. Whoever complies with them in his heart, no matter what his mentality upon other subjects or doctrines may be, can enter into a union with the Lord. The law is, "If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make

our abode with him." (Jno. 14:23.) Therefore it is wise to concede liberty in non-essentials that there may be love and unity in things vital or essential.

The apostles preached Christ. Paul said: "I am determined not to know anything among you save Jesus Christ and him crucified." (1 Cor. 2:2.) The truth has not changed, the Life is the same, and the Way remains unaltered. Christ on the cross is our salvation,—Christ at God's throne is our High Priest or Mediator,—Christ dwelling in us gives eternal life; is our righteousness and the source of all the qualities and attributes necessary for producing and sustaining Christian character. Faith in and love for him, is the great essential for union. Beliefs are but means to that end.

When the church substituted a formal creed relating to historic facts about Jesus for the Great Mystery, believers failed to experience and grow the fruits of the spirit, for they did not have "Christ formed within." When the acceptance of a formal creed made one eligible to membership, many joined the church that were not repentant, or vitally joined to Christ, and churchanity or denominations increased. When the church shall find its way back to union with Christ, and believers will comply with the conditions for producing the fruits of the spirit, there will be a revival of apostolic Christianity.

(To be continued.)

A STATEMENT OF FAITH OF THE
MEMBERS OF BLUSH CHURCH,
FREDERICKTOWN, MISSOURI

Adopted by the Church at their regular Annual
Meeting in September, 1915

ARTICLE I.

WE BELIEVE the Bible to be the Word of God, that man under condemnation because of sin may know God's will concerning him.

ARTICLE II.

WE BELIEVE in an all-wise, merciful and just God, and in His Son, Jesus Christ, who was begotten of God by the power of the holy Spirit as recorded in the Scriptures; that Jesus Christ is the gift of God and that through this gift of God we have access to life eternal through knowledge of His laws and yielding obedience to them.

ARTICLE III.

THAT through the will of God, Jesus Christ has been ordained to be King of kings and Lord of lords; that He is soon coming back to the earth to assume the governorship of the nations in fulfillment of the promise of God made unto the fathers that He would raise up unto David a righteous Branch who should sit upon his throne to govern the earth in righteousness.

ARTICLE IV.

WE BELIEVE that Jerusalem is appointed as the future capital city of the earth and that those who by the gospel are being chosen out for that work will reign and rule with Christ in this government.

ARTICLE V.

WE BELIEVE that to attain to this glory it is necessary for those who would be so blessed to believe

- (a) the gospel of the kingdom of God which includes the promises of God to the overcomer as relates to the inheritance;
- (b) the life, death, burial and resurrection of our Lord Jesus Christ;
- (c) in the second coming of Christ to restore all things spoken by the mouth of all the holy prophets since the world began,
- (d) and that a holy life lived in accordance with the Scriptures touching godliness is as necessary as faith in the promises.

ARTICLE VI.

WE BELIEVE that upon confession of this faith the act of baptism is a saving institution and that it can be made so only upon an intelligent understanding of the gospel.

ARTICLE VII.

WE BELIEVE that the resurrection of Jesus Christ brings with it assurance of resurrection to all who have ever lived; that God is the Savior of all men from the Adamic death and that He is especially the Savior of all who believe and obey the gospel.

ARTICLE VIII.

WE BELIEVE that when Christ comes He will judge the world, the saints sitting in judgment with Him to judge men and angels.

ARTICLE IX.

WE BELIEVE in the final destruction of the wicked.

ARTICLE X.

WE BELIEVE that men are wholly mortal and that eternal life can come to them only through belief of the gospel and living holy lives.

ARTICLE XI.

WE BELIEVE that brethren should be governed strictly in their conduct toward one another by the directions given in the Scriptures and that the body of believers should be the final judges in all cases where difficulties between individuals cannot be properly adjusted by them, and that in no case should brother go to law with brother before unbelievers.

ARTICLE XII.

WE BELIEVE we are in no wise under the law but that we have been made free from the law by the liberty given in the gospel; that we are not to do the will of God because of handwritten ordinances, but because the love to do God's will has taken possession of us.

ARTICLE XIII.

(Adopted by the Church at their regular Annual Meeting in September, 1917.)

WE BELIEVE the Spirit of Christ's teachings to be opposed to the taking of human life, and that the disciples of Christ, even though the governments under which they live may so command, are not privileged to go to war, either to kill or to aid in the killing of human beings; that to do so would jeopardize their hope of eternal life, and that it is their duty to obey governments only in so far as their commandments do not conflict with the commandments of God.

WHY ROME?

By D. C. Nance

IN the fall of 1880, old Uncle John Foore came to my town in North Texas, and preached a few times in the Court-house. At that time I was an elder in a popular church, but this was the first and last real gospel discourse I had ever heard. I was delighted. But Oh my! what a time I had after that with my brethren! I had been studying the prophets prior to that time, but could not understand, so that the old brother was emphatically a light bringer to me, and I never was so pleased before. He told us Rome was Daniel's fourth kingdom, and for years and years, I thought he was correct, and so went on and on, studying the prophets day by day, learning more and more through all my long life to this very day. But little by little it has dawned on me that Uncle John was mistaken—that Rome is not Daniel's fourth kingdom. What does the reader think? To me there is not even an intimation to that effect, yet plenty the other way.

We all know the ten horned beast of Daniel 7 represents that fourth kingdom, and that the Dragon and beast of Revelation represent that same kingdom. Yet John, writing when Rome was at the very zenith of its power, said of that beast: "The ten horns are ten kings who have received no kingdom as yet." (Rev. 17:12.) Then why say the fourth kingdom is Rome? Did any inspired writer ever say so? No. And neither did any ever say anything about the Roman Catholic church, or the Pope, like that. Rome is dead and gone, and it would have to be revived to ever be that fourth kingdom; because that kingdom is alive and in operation when Messiah comes. Indeed it makes war with the Lamb when he comes, and prevails against him too for 42 months—till the Ancient of Days comes to put him on the throne. Yea, he is caught away from the face of the dragon and Zion at the same time retreats to the desert. The sunclad woman is Zion, whose restoration is now beginning, and her child is Messiah, Zion bringing back her king to reign. (Rev. 12.)

Indeed the whole story of the vision in Dan. 8, concerning the sanctuary, contravenes and sets aside once for all that Roman fiction.

"God will save the tents of Judah first," (Zech. 12:7), and we see Judah returning even now to the old home. "First?" Yes, first—before the saints rise, and it is this temple, or tabernacle, that Judah builds whose sanctuary is to be trodden down for 2300 days. It is not a sanctuary in heaven, who knows anything about the heavenly sanctuary? That is all a mistake. It is the sanctuary that Judah is getting ready to build. When once in operation, the ten horned beast will interfere and destroy that city and temple once more, and Judah will flee to the desert—to Sinai; but it will be after Messiah comes. And thirty days after that disturbance the saints will rise.

Now, you wise ones, go back and study that vision anew—that vision in Dan. 8, about the sanctuary, especially the time statements. First leave off the year-day theory of time, and go back to common sense English, and see for yourself if it is not as I have said.

Then when you make up your mind about it, then write to your humble old brother here at Cedar Hill, Texas, about it.

DOES GOD KNOW OUR THOUGHTS?

By Quincy L. Carpenter.

WE find in the book of Psalms, 139th chapter and 2nd verse, that the Lord has great understanding, and our thoughts cannot be hidden from God. For he knows our down sitting and our uprising. We are his people and he knoweth our frame. No matter whether our thoughts are good or bad, he knoweth them all together. There is nothing that can be hidden from our God. We can hide from friends but from him it is impossible. If we go to him in secret prayer, he will hear just the same as if we proclaim it on the hill top. For he knoweth our frame, he remembereth that we are dust. God is going to judge his people and bring all their works into judgment whether it be good or bad. With every secret thing he will judge our work. The darkness cannot hide us from God for he is ever watching over us in the day and in the night God is with us where ever we go. Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me. I will never leave thee nor forsake thee, is his promise. In time of sorrow or rejoicing he is always near to give us a hand in time of need.

How precious also are thy thoughts unto me O God! How great is the sum of them. Though I walk in the midst of trouble, thou wilt revive me; thy right hand shall save me. Our friends may leave and forsake us but God never will. Search me O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me and lead me in the way everlasting.

Dear Herald Readers:

The article telling of the Methodist minister calling the Garden of Eden a "Myth" reminds me of a remark I heard a Methodist minister make years ago. He said, "I don't believe the story of the Garden of Eden, we are in the Garden of Eden as much as Adam and Eve were."

My father said, "You throw out the story of the Garden of Eden and you destroy the whole plan of redemption."

This minister also said he could not see any sense in the verse, "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Believing, as he did in the immortality of the soul, of course, he wouldn't.

I enjoy reading Bro. Anderson's "Truth in Types" and I have thought the three Hebrews in the fiery furnace are a type. As God preserved them from the fury of the flames so that there was not so much as the smell of fire upon them, so He kept His Son pure and holy in a world where sin reigned supreme. And His Book, though the wicked try to soil and destroy it. He has watched over through the centuries, and it is today, as when fresh from His hand, the power of God to save to the uttermost all who believe and obey its teaching.

Lillie H. Willis.

THE RESTITUTION HERALD
S. J. Lindsay, Editor and Manager

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD,
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Editorials and Church News

About 150 personal letters have been sent forth from this office calling attention to delinquencies and a fairly good reply is being received. Please look at your label and, if in arrears on subscription, let us hear from you. It is an unpleasant task for us, yet if we do not do it, the business is in danger.

"A very neat Prospectus for the Illinois State Conference of the Church of God has recently been issued by the Restitution Herald Publishing Co. of this city. The conference will be held in this city from Aug. 6 to 20th this year." The Ogle Co. (Ill.) Republican.

A new ice box of huge size is being placed in position at the conference hall in readiness for our forthcoming school and conference. It is our desire to have everything in shape for all who find it possible to attend.

As Sisters Rilla and Ada Drew, of Dixon, Ill., were on their way to northern Minnesota to visit their nephew, their train was telescoped by a circus train. They were shaken up quite a little and doubtless scared a bit, but not hurt beyond that.

It is not a very magnanimous mind that attributes jealousy to one who happens to see things differently. If the system continues, something may be started.

REMITTANCES

Mrs. Fre Chapman; Mrs. E. Pendleton; W. Y. Pippin; Mrs. Hugh Shafer; Fred Kenyon; Mrs. Ella Wyman; Landers & Son; M. L. Kauffman; Mrs. Alfred Harper; C. W. Peters; S. W. Hiott; Mrs. M. L. DeCounter; John Hayenga; Mrs. Mary Luman; W. A. Cariker; Mrs. Frank Loomis; G. P. Allard; Mrs. Mary Hart; Mrs. Martin Peterson; S. J. Wilson; Miss Anna E. Drew; Ernest S. Logan; Grover J. Gordon; Mrs. Joe Couch; E. S. Oliver; Mrs. Mary Stewart.

EMERGENCY FUND

Mrs. Ella H. Wyman, \$1.50
Mrs. Alfred Harper, 1.00
Mrs. Joe Couch, 1.00

Notices

Dear Bro. Lindsay:

The Lord willing, we hope to be at Brumfield, Ky., for meetings over the 5th Sunday—Saturday evening, Sunday, 11 a. m. and Sunday evening. Then we hope to be at Gallimore, six miles east of Hendersonville, N. C., for meetings from Monday evening following the 5th Sunday to Thursday noon, following the 5th Sunday.

J. H. Anderson.

To Our Brotherhood

I have been informed that there are persistent reports circulating to the effect that I am not in full sympathy with the General Conference and N. B. I. movement, and it has been suggested that a word from me in that regard is desired.

I will therefore say that I know of no just grounds upon which such reports might be based: as I am heartily in favor of the movement and have made no statement to anyone, which, by ordinary, reasonable interpretation could be otherwise understood.

I have been serving as a member of the executive board of the General Conference since the Waterloo, Ia., meeting last fall, and I trust that none of our brethren may consider me as being so inconsistent as would be indicated by my serving as an officer of an institution with which I am not in sympathy. I may be wrong, and may exercise poor judgment, but I honestly try to be consistent.

The movement has my full sympathy and endorsement, and I am pleased and gratified with the sympathy and support that it has received by our brethren. Every member of my congregation, so far as I am informed, has ratified the movement, and I sincerely trust that we may stand unitedly and loyally in our efforts to put it over.

The undertaking has met with far more united and hearty response from our brotherhood than I, in the beginning, had reason to hope, and the methods that have been adopted and are being employed in the effort have my hearty approval and support; and, trusting that we all may come more fully to see the good work that

we may be able to accomplish through our united support of the movement, I am,

With sincere wishes for the success of the General Conference and the National Bible Institution,

L. E. Conner,
Cleveland, O., July 14, 1922.

Iowa Conference Dates—August 19-27

Reports**RESOLUTIONS**

From the Mich. Conference, Dutton, Mich.

WHEREAS, We have been deprived by death of two of our worthy and much beloved workers in the cause of truth and righteousness during the past year, Brother William McCrodan and Sister Martha Moses, therefore be it

RESOLVED, That the earnestness and wisdom in the work by Bro. McCrodan and the always timely aid and Christian work which Sister Moses was always so willing to give, especially in the Bible School work for the young people, with her earnest Christian spirit, be held in grateful remembrance by the members of the Church of God in Michigan, also

RESOLVED, That the sudden removal of such lives from our midst leaves a vacancy and sorrow that is deeply felt by all, and will always prove a serious loss to the church, the community, and to their many friends. Also, be it further

RESOLVED, That our sympathies be extended to our beloved Sister Hammond, who this year for the first time since the organization of this Conference has been absent from this annual gathering, but now kept at home by reason of a broken hip.

RESOLVED, That we as a body profit by her patient, Christian forbearance, and that we remember her and our much beloved Sister McCrodan in Christian attention, and our united prayers for them, together with the son and daughter of Sister Moses, Bro. Eugene and Sister Ada Moses.

RESOLVED, That a copy of these resolutions be spread on the records of this Conference, a copy printed in the Restitution Herald, and a copy sent to each of the families.

Mary A. Woodward, Conf. Sec.
F. V. Blakely, Conf. Pres.

Report of the Northwest Conference

Dear Restitution Herald:

The Northwest Conference was held at Corvallis on June 15-18 inclusive.

Bro. Corbaley spoke Thursday evening on "Creation." Friday morning and afternoon, Bible study was lead by Bro. Corbaley, and in the evening he spoke on the "Resurrection."

Saturday morning our regular business meeting was held. In the absence of the president and secretary, Bro. Darby acted as president and Sister Minnie Kerr as secretary. The secretary's report was read and accepted.

Election of officers resulted as follows: J. W. Wolfe, Pres., Minnie Kerr, Vice Pres., Ed. McIrwin, Treas., Grace M. West, Sec.

After some discussion, it was moved and seconded that we accept the Constitution and by-laws of the General Conference.

The committee on resolutions submitted

the following:

Resolved, that we as members of the Northwest Conference of the Church of God, do render to God our sincere thanks for his tender mercy and care during the past year and for the opportunity of assembling ourselves together again;

Resolved, that we extend to Sr. H. B. Cramer and family our sympathy in the loss of a loving companion and husband, and our condolence to the brotherhood in the loss of a faithful brother in Christ.

Signed, Mrs. E. A. Morgan,
Mrs. Flora E. Taylor,
Mrs. Elta A. Taylor.

Business meeting was adjourned in the usual form.

Saturday afternoon, Bible study was lead by Bro. Corbaley. Saturday morning, Bro. Corbaley talked on the "Holy Spirit." Sunday afternoon he lead in Bible study and in the evening, Bro. Darby gave way to him to talk on the "Millennium."

Monday morning, Bro. Darby baptized into the faith, Lawrence Stewart, which closed the conference.

J. W. McIrwin, Pres.,
Grace M. West, Sec.

GENERAL CONFERENCE NOTES

Extracts From a Day's Mail

"Enclosed find check for \$500.00 to be used where needed for General Conference work."

"I have taught (school) for five years. . . . If you can get the National Bible Institution in working condition, I will give up my teaching career for that of the ministry. . . ."

A pledge of \$2500.00 in consideration of admission to and maintenance in Home. Anxious for early arrangement.

"Wife and I will try and send some financial help as we have opportunity. (They have done this two or three times.—F. L. A.) I am praying that the Lord will sustain you in your arduous efforts to place the National Bible Institution upon a permanent basis. Ask great things from God. He is able to do exceeding abundantly above ALL that we ASK or THINK."

F. L. Austin, Sec.

Ministers

The name of N. H. Geiselman, having been placed before the people through the Herald, I am now pleased to announce that the same is now listed among the Ministers of this General Conference.

Bro. Geiselman has been in Florida for some years, but can now be found at 111 N. Paca St., Baltimore, Md.

F. L. Austin, Sec.

The Sunday School

By Alta King

THE TEMPLE REBUILT AND DEDICATED

Lesson VI. August 6, 1922.
Lesson Text: Ezra 3:1-6:14.
Ezra 3:1-6, 9-13.

Golden Text: My soul longeth, yea, even fainteth for the courts of Jehovah, Psal. 84:2.

For Study

Review: How was Isaiah 6:13 fulfilled in last week's lesson as regards Judah's exile into Babylon? What human agency did God use? Does the prophecy hold good as regards Israel's present exile?

Today's lesson shows again as we have seen so many times in the history of God's chosen people, that religion, the religion that directs the mind of people toward the true God, was the most important factor in their national life. After many years lived among idol worshippers, with no temple for their own religious worship, they were glad to return to their home land, and their first concern was to rebuild the temple and reestablish temple worship of God. At God's appointed time the change in the heart of Israel that warranted her return to her home land had been accomplished. After many years' dealing with this people, from the time when he had first called them out as a separate, distinct people, God had accomplished at least one step in the lesson which he had designed to teach them—they were made to know God to such extent that they realized that idol worship did not pay. We have no record of their ever again bending the knee in worship of heathen idols. Without doubt they were still open and liable to the more subtle and deceptive idol worship to which we yield ourselves even today, the worship of self, fame, money, etc., but they were cured of this crudest form of idolatry, the worship of material, lifeless images made by their own hands. As we read the story of how the people joyfully, gratefully, and through much difficulty, rebuilt the temple and reestablished their formal system of worship, let us keep in mind this wonderful good that came to them through these years of turmoil and suffering, and let us try to realize one degree more fully that, through all the turmoil and suffering of the present, God's purposes are as surely developing as they were back in the days of Israel's sinfulness and punishment. God's purpose is the silver lining to the dark clouds that overhang the world today. Only those who realize that such a lining exists can have a living, unwavering faith that a God of love and righteousness is reigning over all. Only such can work happily and confidently for God.

The work begun, Ezra 3.

Verses 1-6. What shows the eagerness of the people to get back to their old system of worship? What shows the "one body" spirit? Who were the leaders?

Verses 7-13. Why the weeping of the older men? Why the joy of the people in general? Of what was this joy a foretaste?

Opposition, Ezra 4. Read the chapter and fix in mind the main points. From verse 2 identify these adversaries. Was their offer of help given in sincerity? What was the object? Why did not the men of Judah and Benjamin yield to such a fair offer?—Would they have been adhering strictly to the commands of Cyrus? Was Judah cured of her rebellion against Babylon?

The opposition met and overcome, Ezra 5, 6: 1-14. Read the chapters. What power was pitted against the opposition? Pick out the verses which support your answer. What human means did this power work through? Note in verse 8 how Israel's God had come to be regarded among heathens. Note Darius' attitude toward God (chap. 6). Had Judah's sojourn in Babylon accom-

plished good outside the good that came to herself? Do you think the opposition which Judah received when rebuilding the temple was good for her?

Scripture Reading: Ezra 3, 4, 5, 6.

The Children's Lesson: Condense the four chapters into a short, connected story. Emphasize the points that bring out the change that had come to Judah, and also those points that show how Israel's God had become known among heathens. If we can keep in mind that God is a God who does and works (not only miraculously, but also through ordinary human agencies) then this truth will manifest itself in our talks, and the basic object of Bible study and teaching, knowledge of God, will be more nearly realized.

For Class

Note the review questions.

Discuss briefly the lesson as a whole and the lesson or lessons which we may gain from it.

Read and discuss the story of the rebuilding of the temple somewhat as outlined above.

An Inquiry

I would like to know if the treatment of last Sunday's lesson, about the great image of Daniel 2 is satisfactory to the readers of the Restitution Herald. To me its fulfillment is way in the age when all that are in the grave come forth and will reform their old governments with their former rulers to lead them with all their old ambitions and avarices that went to the grave with them. They were of this evil generation, and the seed has not changed by lying in the grave. Only those of the true Abrahamic seed which is Christ, have changed the nature of the seed and nature of the resurrection. We are of this evil generation. Christ tells of a regeneration. The image will all be in existence from head to foot, when the stone smites it, so that the governments may be crushed together and the new kingdom formed out of the material. Nebuchadnezzar was the head of gold, for no monarch was privileged to be disciplined and favored like him and he openly admitted the justice and truth of the lessons, which none have ever done since. I believe he will be there as the golden head all sure enough. In the explanation there comes in the pronoun, they. Who are they, that mingled themselves with the seed of men? I believe they are the ones who represent the good seed in the parable of the tares, in that group of kingdom parables. The preceding one is for this age and fits like the bark to the tree in every shot.

I believe the group of kingdom parables are for the age when the kingdom is in formation and working. The great secret of the future is hidden in those parables which cover ages of eventful time, a thousand years as a day. The thing for us to care for, is, where do we stand in the calling and election?

Fraternally,

S. J. Wilson.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.—Prov. 3:27.

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.—Prov. 3:19.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Isaiah 40:29

"GIVE US OUR DAILY BREAD"

"Give us our daily bread."
Claiming no right we come,
No money in our hand;
Before thee we stand dumb,
If thou a price demand:
Croning our weakness and our need we
pray;

"Give us our daily bread."

"Give us our daily bread."
Thy promises we plead,
Not for ourselves alone,
But each his brother's need
Remembering with his own,
Our Father, thou: thy waiting children
we;

"Give us our daily bread."

"Give us our daily bread."
We ask no future good,
No anxious care we take;
We bless thee for our food:
We sleep in thee to wake:
As day by day, we empty handed come.

"Give us our daily bread."

"Give us our daily bread."
Not bread alone, dear Lord,
But our soul-hunger fill,
Give faith to trust thy word;
Give strength to do thy will,
Remember all our weakness, all our
need,

"Give us our daily bread."

"GIVE US THIS DAY OUR DAILY BREAD"

The above, as no doubt you fully know, is one paragraph of what commonly is called "The Lord's Prayer." Every time we utter it, we make supplication to our "Father which art in heaven" to furnish us with sufficient natural food to keep us in health and strength so we will be enabled to attend to our earthly duties, as well as to serve him, giving him all honor and praise.

If our prayer to God is honest and sincere, if we truly look upon him as "Our Father which art in heaven," then when we voice our desire that he give us our daily bread, we do more than merely make supplication: we acknowledge God as the source from which our every blessing comes. We acknowledge that it is "in him we live, and move and have our being;" with James we acknowledge that "every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." And without these acknowledgments we cannot please God. We must give him our obedience. We are commanded to ask for such things as we need, and the promise is that if we ask in faith, our prayer will be answered; we shall receive such things as will be for our good. What God demands is that we acknowledge him in all things; that we are dependent upon him, that we are as nothing and he is all, that we praise him, worship him, and render unto him thanksgiving. For he hath made us, and not we ourselves. We could not live were it not

for him, and we must acknowledge that it is in him that all goodness, all love, all strength, all power and all glory dwells.

When we pray we must have a greater hunger than for the bread that merely sustains this natural life. At all times we must realize that this life is but transitory, that we now live merely to fit us for that greater, that eternal life that will be granted unto those who through faith and obedience, will, with Jesus, enter into the presence of the Father at the coming and appearing of him, who when his apostles asked him to eat of the natural food, said, "I have meat (food) to eat that ye know not of," and continuing: "My meat (food or appetite) is to do the will of him (God) that sent me, and to finish his work." And this object is the real cause of our placement on the earth. We are to finish the work that Jesus was doing while here, even as he was finishing the work of his—and our—Father, and as we live we will realize that we can do no greater work than to do the will of God, at all times remembering the words of the Master: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." And, "Labor not for the meat (food) that perisheth, but for that meat (food) which endureth unto everlasting life, which the Son of man shall give unto you: for him hath the Father sealed." Knowing and at all times practicing that the kingdom of God is not meat and drink (satisfying the cravings of the natural nature); but righteousness, and peace, and joy in the spirit of him that is holy. That we may have strength to do this, O Father, "Give us this day our daily bread."

FATE OF THE APOSTLES

Matthew is supposed to have suffered martyrdom; he was put to death by the sword at the city Ethiopia. Mark was dragged through the streets of Alexandria, in Egypt till he expired. Luke was hanged upon an olive tree in Greece. John was put in a caldron of boiling oil at Rome, but escaped death. He afterwards died a natural death at Ephesus, Asia. James the Great was beheaded at Jerusalem. James the Less was thrown from a pinnacle of the Temple and then beaten to death with a fuller's club. Philip was hanged up against a pillar in Hierapolis, a city of Phrygia. Bartholomew was flayed alive by the command of a barbarous king. Andrew was burned to a cross when he was preaching to the people, and he continued to speak to them until he expired. Thomas, while at Milabar in the East Indies, was run through the body with a lance. Peter and Paul are believed to have died of violence at Rome, but the details of their martyrdom are not known.

"And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

A THOUGHT FOR EACH DAY

The love of Christ which passeth knowledge. Eph. 3:9.

All power is given unto me. Matt. 28:18.

I will bring the blind by a way that they know not. Isa. 42:16.

His fruit was sweet to my taste. S. of Solomon 2:3.

He is at my right hand; I shall not be

moved. Psa. 16:8.

In the fear of the Lord is strong confidence. Prov. 14:26.

I will be a wall of fire round about. Zech. 2:5.

A QUESTION AND ANSWER

Can you give the authentic dates of the composition of the four gospels? What language were they written in and are the original manuscripts still in existence?—J. B.

Answer. The authorship of the four gospels entirely rests upon internal evidence and on contemporary comment. Original manuscripts are not in existence, neither is it known when the gospels were written. It is the opinion of the best critics that the dates were well within the first century of the Christian era. Not later than 80 A. D. They came down to us in the Greek.

ONE HOPE

There is one hope and one alone for this world. We find it in the Scriptures and this is how it reads: "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and later rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

EVERY MAN ACCOUNTABLE FOR HIMSELF

No man can save to another: "You worship God for me and I will pay you for it," and thereby escape his own obligation to worship God. No man can abdicate the throne on which God has placed him as a conscious, intelligent, accountable being, and permit some other man to act in his stead in those duties he owes to God.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor.

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Attention Bereans!

Those who have not sent in their dues to the National organization are urged to do so now before the annual meeting in August. The Berean Society is doing a great work in the church. Many efforts put forth to nourish babes in Christ are not heralded from the housetop, but rather as not letting one hand know what the other does. The Lord does not overlook this kind of service for him.

Myself and family expect to leave, overland, for California about August 1st to be gone one year, so please send dues to Sr. Evelyn K. Harsch, 5439 Ohio St., Chicago, Illinois, Corresponding Secretary.

J. E. Hammond, Nat. Treas.

GET UNDERSTANDING

Prov. 4:7

By Mrs. Edna Brewer

WISDOM is the principal thing, therefore get wisdom, and with all thy getting, get understanding. How much we need to

heed these words of Solomon, for as we look around us and learn of the many ways that are being taught in the world, we feel that they are words fitly spoken.

Many people read their Bibles, yes even memorize many verses, yet when it comes to God's great plan of salvation, they know nothing about it, and we oftentimes wonder why it is. Yet we find in the apostles' time that many did not understand God's word.

For an example we read in Acts 8:27-39, an account of Philip and the eunuch, and we notice in the 30th verse, the words of Philip: "Understandest thou what thou readeest?" And he answered, "How can I, except some man guide me?"

This eunuch was reading God's word just as many read it today, but with an open mind ready to receive it. And Philip came and began teaching him Jesus and he accepted the Christ, and was baptized and went on his way rejoicing.

The Jews didn't understand the coming of Christ, nor did they understand His teachings, and because their understanding was darkened, it brought forth unbelief and because of unbelief, they were scattered among the nations, that the Gentiles might have the opportunity to understand, or know the Christ.

Then it behooves us as Gentiles to lay aside all prejudice and preconceived ideas and come to God's word with an open mind that we might understand the way of life.

I saw a little clipping in one of our home papers that illustrates to me a beautiful thought. A man speaking of his life in the west among the cow boys, said: "One thing that impressed me forcibly, was a well of crystal water on the plains in the Golden West, that was peculiarly constructed. A cow used to drinking there, walked up to the well and seeing no water in the basin, left. Another cow of an investigating nature, walked closer than the other cow, and her weight threw a spring attached to the machinery, water flooded the big basin, and her thirst was quenched."

How true to human nature! How many come to God's word and look upon its pages and walk away thirsting, because they do not understand.

But let us awake and be an investigator; search the scriptures that we may find him who has the fount of water that quenches all thirst and shall be in him a well of water springing up into everlasting life.

A FEW THOUGHTS FOR BEREANS

By Alice J. Kerr

IN reading about the life of our Savior while here on earth, have you not imagined the blessedness of being one of those who followed him from day to day among the hills of Palestine and along the streets of its cities and villages? You think with thrilling hearts how gladly you would have heard him, but he is speaking to us today, those lessons of heavenly wisdom. They are so many and exceedingly precious, we are overwhelmed with their weight of truth and conviction. We find them preserved for us in the holy word, and shall we neglect them? Fail to fill our hearts with these springs of everlasting life? Let the carnal things of life choke them out?

The writer has lately pondered much upon the promise of Christ, that he would give his holy spirit to them that ask him. Are we asking for love, joy, peace, long-

suffering, gentleness, goodness, meekness, patience, and the other lovely attributes of Christ? These are the fruits of the spirit, the mind of Christ. If we struggle to attain them through the help of our great high priest, the comforter or helper, which he promised, will come to comfort us indeed. His spirit will bear witness with our spirit that we are the children of God.

GOOD VERSES TO THINK ABOUT

By Mae Hanson Miller

FOR the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Also they which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. 1 Thess. 4:16-17.

Both the dead and living saints are changed to immortality. 1 Cor. 15:51-53. And so shall they ever be with the Lord. 1 Thess. 4:17.

Blessed are the meek for they shall inherit the earth. Matt. 5:5. They shall inherit the land forever. Isa. 60:21. The earth will be like the Garden of Eden. Ezek. 36:35. The desert shall blossom like the rose. Isa. 35:1-2. Wild beasts will become tame. Isa. 65:25.

No more sorrow and mourning, no sickness, no death. Rev. 21:4; 1 Cor. 15:25-26.

The earth shall be filled with the knowledge of the glory of the Lord. Hab. 2:14.

"REVIVAL MEETINGS."

Dear Sir:

The "Revival Meetings" have come and gone, and Wicklow is again at normal.

That there were results achieved in arousing men and women to some sense of a right relationship to God and a desire to turn from a life of sin to one of service for the Lord Jesus, one is heartily glad. One feels, however, that the same results could have been attained (and probably greater) had an equal amount of effort been expended along more scriptural lines. The doctrine of eternal sin and suffering and consequent eternal agony in hell, as taught by Mr. Torrie, is diametrically opposed to the teaching of Scripture. According to scripture, evil men and all that is evil will perish and eventually be entirely destroyed, as any one may see by looking up the following references: Psa. 37:10-20; Isaiah 1: 30-31; Nahum 1:9-10; 2 Pet. 2:12; Jno. 3:16, etc., etc., then the earth shall be full of the knowledge of the Lord as the waters cover the sea, and God's will will be done on earth even as it is now done in heaven. Sin is just as much sin in the hell of Mr. Torrie's conception as it is here on this earth, and the doctrine taught by him is a libel against a true, holy and just God. This I am convinced is not unknown to Mr. Torrie.

True Christianity, the Christianity of the Bible, will bear the full investigation of our God-given reason, sound theology, the theology of the word of God is to my mind the queen of sciences and has more solid foundations than that of any other. No scientist, no business man, would be satisfied with any results that were not the outcome of calm deliberation. Spasmodic and highly wrought emotional excitement would have nothing permanent to commend it. The Bible speaks of the dark places of

the earth being full of the habitations of cruelty, but nothing in all heathendom has anything to compare with the cruelty and vindictiveness that Mr. Torrie would lay to the charge of God Almighty. In the name of God I denounce this doctrine. It is a tribute of the mighty power of the gospel of God that it continues on its onward course in spite of the greatest libel ever known.

Yours faithfully,

R. H. Judd.

I enclose copy of letter sent to Mr. Torrie at one of the meetings but to which no reply has been received.—Colborne Enterprise, June 22, 1922.

WORK OUT YOUR SALVATION

By T. A. Drinkard

WHEREFORE, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Phil. 2:12.)

Compare the command to "work out your own salvation" with the 13th verse that, "It is God which worketh in you both to will and to do his good pleasure." If the first text is isolated from the second, it would seem to teach that man is his own savior and does everything necessary to save himself. While on the other hand, to isolate the statement of the 13th verse, would seem to teach that man can't do any thing at all. There is no doubt that a more correct conclusion can be reached, in which the apparent contradiction can be cleared away. Let us see. Turning to 2 Cor. 6:1, we read: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." Just think. "Workers together with him." To my mind this is the key that unlocks the apparent difficulty.

Jesus said: "The works that I do in my Father's name, they bear witness of me." (Jno. 10:20.) Notice that the Master worked. Whose work was he doing? Hear him.

"I must work the work of him that sent me, while it is day." (Jno. 9:4.) Hence our thought is, if we follow the Master we will work out our salvation by the works of God. (Jno. 9:3.) It is not by our own works, might or power that we attain to glory, but through the works of God that are worked through us.

It is said: "I do always those things that please him." (Jno. 8:29.) This is in perfect accord with Jno. 9:4. The issue is clearly drawn by the Master saying: "He that is of God heareth God's word." And in this decision handed down to us by the Master, we are shown that he that heareth not God, has not acceded to God's terms or conditions. And we are told that "I seek not mine own glory." (Jno. 8:50.) But often men seek their glory in the place of God's glory.

The Lord Jesus pleased the Father by doing the works of God, thereby obtaining the salvation God has promised.

Whoever loses his patience, loses more than his patience. He loses his hold on the very crisis that made him lose his patience. He loses the ability to think, and the balance of judgment which he ought to have at their best in order to face rightly the thing that has thrown him into confusion. Sel.



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Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

THE RESTITUTION HERALD.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

THE LOST MONEY

WE have had the story of the shepherd who searched for hours in darkness and storm to find one little lamb that was lost. Why did he do it? Because he dearly loved his sheep and each one was very precious in his sight.

I heard of a woman once who had lost something, and will tell you what she did to find it. She lived a long time ago, in a county where poor people's houses had only one room in them. There was no window in those houses, and the only light came through the open door. So you see if any thing got lost there, it was hard to find it. This woman had several children and it took all her time to earn money enough to buy food and clothes for them. Besides that she was trying to save a little. Every week she took a piece of silver money, as much as our twenty-five cent piece and put it aside. The children all stood around while that precious silver piece was taken from the coppers and put in a place by itself. Perhaps it was put in a box or a bank, or in one of the stockings belonging to the smallest child, who ran around barefoot and did not need any. I don't know what they meant to do with the money when it had grown to be a great deal. Perhaps they were each going to have new clothes in time to go to the great service that was held each year in the white and gold church in Jerusalem. Perhaps their father was sick and they were saving enough to pay a doctor to cure him. What else do you think they could have been saving for? It might have been any one of these things. We only know that the mother put the silver pieces aside until there were ten of them—ten beautiful shining pieces of silver!

One evening the children stood around their mother. They were dressed in the gaily colored clothes such as every one wore then, and their smiles were bright as they watched her count that splendid jingling pile.

But the next day their happiness had gone, for one of the silver pieces was lost. Through the room they all hunted, looking in the corners, behind the furniture, in the cracks of the wall while their mother counted the money over and over again. There were only nine pieces and they knew that the night before they had all counted ten. The smallest children began to cry, so their mother sent them all out-of-doors, and

A Prayer

IT is my joy in life to find
At every turning of the road,
The strong arm of a comrad kind
To help me onward with my load.

And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live—
God make me worthy of my friends!
—Frank Dempster Sherman.

started to search herself.

Where did I tell you the only light in the house came from? Through the door, and that was not enough to light all of the room. So the mother lighted a candle, and tucking up her skirts, she began to sweep. They had funny brooms in that country with very long handles and the sweeping part made of twigs. With a broom like that she swept the house, holding the candle in one hand, while she threw its light into the dark corners and cracks and swept them clear. For a long time she did not find anything except a little dust and cobwebs that had not been seen in the ordinary sweepings. But this was a different kind of cleaning. The mother had lost something precious, something which she needed, and cared for, and which she meant to find. So over the house she went again and again. At last she saw something shining in a crack in the floor, and eagerly she put her candle down by it and swept hard. There was a little jingle and then out of the crack fell the lost piece of silver. Oh she was so glad! She threw open the door and called the children, and they came running, and laughed and sang with her. They were so happy they wanted to tell all their friends about it, so they ran down the street and called the neighbors together. "Rejoice with me," said the mother, "for I have found the piece which I had lost."

Sometimes when you are playing, some one vexes you and you say, "I won't play any more." Then you go over into a corner with your mouth going up in the middle and down in the corners, and the other children lose you from their game. If you are going to keep those corners of your mouth down, the children don't care whether you play any more with them or not, but there is some one who cares very much. Jesus is watching you all the time, you know, and he cares for you the same way the woman cared for her ten pieces of silver, only much, much more. He is sad when he sees that cross look come into your face, and you go off in the corner. The lost piece of silver could not run back to the woman, could it? It had to wait to be found, but you can run back yourself, and you always know that you ought to. Sometimes you feel ashamed after you have been cross, and slowly your mouth goes down in the middle, and up at the corners, and you

run back to the children and say, "I am sorry," and ask them to let you play with them again. That is like being found again after you have been lost, and although the children may be glad to have you back no one is as happy about it as Jesus. He said, "There is joy in the presence of the angels over one person who has done wrong and is sorry."—Mary Stewart.

ABOVE THEIR LEVEL

THERE are enemies against whom you are practically powerless because you cannot stoop to fight with their weapons," said a young man relating a story of wrong accomplished by trickery and injustice. Retaliation was deserved, but self-respect was too high a price to pay for its infliction.

Many an injury must be passed over not because the wrong done is entitled to clemency, but because the one wronged cannot for his own sake descend to the plane where requital would be possible. Repentance may claim forgiveness, ignorance may mitigate indignation with pity, but many a willfully flaunted offense must be endured because the receiver cannot stoop to the level of the one who bestows it. "I am doing a great work, so that I cannot come down," said Nehemiah to the enemies who were plotting mischief against him. Keeping faith with himself and the work God had given him was of more consequence than refuting the calumnies of his foes or engaging in their battle. It is still the same with every high soul.—Sel.

In a certain region of the South, after an educated minister had preached a sermon about thirty minutes in length, the following conversation occurred:

A native preacher asked him, "Are you educated?" "Yes," said the minister. "I have been educated." "How long did you go to school?" "Well, I was four years in college and three years in the theological seminary." "And after all that schooling you can't preach but half an hour! Why, any of our preachers can preach two hours without going to school at all."

The truly educated man is able to express his thoughts more forcefully, more clearly, and in more direct and simple language, and because of this ability he should be a better representative of his Master.—Sel.

It is very easy to have a church religion, or a prayer-meeting religion, or a Christian-work religion, but it is altogether a different thing to have an every-day religion.

—Selected.

"What service can we perform for the society or the church? The Master is still hiring laborers for his vineyard, and there is no excuse for standing idle. Let us make work if there is none to be had otherwise."

"THE GREAT MYSTERY"

Compiled by Alvin E. Phillips

(Continued from last week.)

Many are saying, "Lo, here! and Lo, there! this or that is the way to become a Christian." But the spirit is ever proclaiming, "I am the Way, the Truth and the Life; no one cometh unto the Father but by me." Back to the gospel that justifies by faith, saves by grace, and transforms man into a new creature, not by philosophy or culture, but by regeneration and the expression of Christ from within. I used to think men could save themselves. I know better now. For years I tried the "New Thought" method of "I will be what I will to be" on myself and others and found it very helpful in correcting and improving the natural man. I cannot commend it too highly, but it won't take the place of regeneration. "That which is born of the flesh is flesh," and you can't change its nature by force of will, auto-suggestion or ethical culture; but "that which is born of the spirit is spirit," and to the spiritual man goodness is natural and spirit spontaneous. Christ within is the only specific for hereditary degeneracy, evil tendencies and perverted desires. No man is so bad that this remedy will not cure him; no man so good that he can live a holy life without it.

Purification is a continuous process. It is not enough to clean house once a year, nor even once a week. To keep a house clean a little sweeping, dusting and washing is necessary every day. It is the same in heart cleansing. The activities of life produce products foreign to the spirit. They accumulate very fast in most of us. Our environment is not conducive to inward purity. The winds and dusts of commercialism, the smoke and soot of human selfishness and the corrosion of personal conflicts quickly defile the temple of God. We need daily purifying to keep us sweet and holy. This cleansing can be accomplished only by continually recognizing Christ's presence and yielding to his operation.

"Remember that your body is yours to do with as you please."

Remember that you can make it a temple of the living God or a den of thieves.

Remember that it cannot be a fit temple of God, when it is filled with impure thoughts and impure matter.

Remember that your body is the vehicle through which you must express the perfect Christ idea.

The mind has power over the body, but the mind and the body are closely associated. It is through the mind that you find God; but through the body that you express His will. The mind must function through the brain. The brain is part of the body. Therefore, the body must be kept clean, that the mind may be clean.

Intemperance is a thief. It steals away the finer powers of the mind and body. Intemperance in eating is as bad as intemperance in drinking. When you eat more than you need, you fill your body with waste matter that clogs the system and deadens the brain.

There are other thieves besides appetite. Some of them are anger, jealousy, lust, worry, sorrow, discord, revenge, fear. Jesus demonstrated the perfect man, and taught the way for all men to live in harmony with God. You must cast the evil thoughts out of your temple, as Jesus cast the thieves

out of God's temple. In casting them out, you will find that Christ, the perfect man, will be of great assistance, but you must do your part. As you eliminate the evils, you will gradually build Christ within, and express more and more the perfection of God. People will take notice that you have been with Jesus and taught of him."

Few professing Christians are truly saved from their appetites and carnal desires. Why are these things so? Because men have simply believed in the Christ but have not received the Christ, and embodied his character as their own. To believe is one thing, to receive is quite another. Christ as an example is an influence for good, an ideal pattern? but Christ within means a new man; not belief but life; not an ideal but a reality; not profession but conduct; not creed but God incarnate.

We are so accustomed to thinking of God as far off in heaven, of Jesus Christ as at the right hand of the Father, that we fail to realize that they are also personally present with us. Any thought or religion that puts God and Christ far away from man is not Christian. The church should teach that they are never alone; that Jesus Christ and the great loving Father sees and knows every act and thought; that it is wrong and wicked to purposely think, desire, or do anything that they would be ashamed to tell Jesus about, or ask his blessing upon.

When he walked the earth, the high and the low, the rich and the poor, the innocent and the vile, the young and the old, had but to appeal to him to receive help, no matter what their condition, need, or education was.

He is the same today. Whoever turns in his heart to this changeless, loving Christ will find him present to heal, uplift, comfort minister, inspire, and lead to higher heights,—which is unselfishly serving in love.

"Watch and pray, that ye enter not into temptation." (Matt. 26:41.) Eternal vigilance is the price of spiritual freedom. There are many things not necessarily wrong, that are not expedient, for they do not promote the fulfillment of the law of love, which is the law of spiritual activity, life and growth; but he that has set his face toward the Sun of Righteousness, and is determined to keep the eye single and reach the full measure of an in-Christ soul, must pay the price, and make the Divine will and purpose his only constant choice.

The goal of knowledge is not to know but to be; the goal of a Christian is righteous living and doing, for the good of others.

Love is the measure of the Spirit of God that dwelleth in us. The disciples said: "We know we have passed from death unto life because we love the brethren." This is the crucial test of our religious experience, and our means of measuring the degree of Christ manifested within; not know how much do we believe or know, or to what church do we belong, but how much do we love God and our neighbors?

If our love increases day by day, we may know that we are making progress Godward. To the degree that we become perfect-love are we in-Christ."

We always hate those to whom we have been unjust.

ACQUAINTANCE WITH GOD

By Lyman Booth

IN my last, I said something about God's will. I now wish to continue a little further with the subject. There is one very important idea in the will, of which Paul makes mention. It is this. That in the dispensation of the fulness of times, he might gather together all things in Christ; both which are in heaven (margin reads heavens) and which are on the earth; even in him. This is a brief outline of the will. It states the time of its completion, which is the dispensation that brings time to its close, or to its fulness.

Some teach that when Jesus returns to earth, it will be burned; time will close; the work of salvation will end, etc. If I have not been misinformed, the earth will stand as long as the sun, moon and stars endure; for David has said, the world is established, that it cannot be moved. If it cannot be moved, it cannot be destroyed; for if destroyed it could not be found and therefore it would be moved. But an objector says the word world in this case means the people on the earth. Very well, have it so if you please. Now how are you going to keep the people in their place and not move them if you burn the earth from underneath their feet? Can you not see that you have lost ground? You have no place for the people nor your position on which to stand.

What is time? It is but a measured portion of duration, either past or future. If past, it is a measured portion of the eternal past; if future, it is a measured portion of the eternal future. The past and future meet and join in the present and form one vast eternity, to us; but one eternal present with God.

God by his spirit has spoken by John of a thousand years beginning at the second coming of Christ. Rev. 20:3. By Peter he has spoken of the restitution of all things. Acts 3:21. This also begins at the second coming of Christ. Paul has spoken of the dispensation of the fulness of times. This also begins with the second coming of Christ. The events mentioned in these three expressions must contain the same work, because they occur at the same time: all beginning at the close of this present economy; at the coming of Christ, to take possession of the earth, over which he is to exercise dominion, as Lord and ruler.

But I am asked, why I say nothing about heaven, when the text says, heaven and earth? What I may say will not amount to much unless I find proof for it. Before doing so, let me ask, what will constitute Christ's work during the thousand years? Will it not be that of restoration? What is he to restore? That which Adam lost. What was that? We turn to Gen. 1:26, and we will find what was given him, and that will indicate what he lost, for he could lose only what was given him. What was given him? Dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth and every creeping thing that creepeth upon the earth. Then his dominion extended no higher than the fowls of the air. Christ's dominion will cover the same. All the fowls that fly through the air, together with all living and creeping things on the earth. All are to be gathered in him; that is to say, they will submit to his sovereign rule and authority

the same as they were under Adam.

In support of this view we will now turn our attention to a few other passages of scripture, and see if we cannot find harmony with the above. Now turn to Heb. 2:5-9. Here we find Paul quoting from the Psalms, and says, for unto the angels hath he not put into subjection the world to come (or age to come) whereof we speak. Now who does he mean by WE? Evidently David and himself. Of what world or age were they speaking? Evidently the one to succeed the present, or Gentile age. Please notice that Paul and David are speaking of the age or world to come. You can read it either age or world, for both refer to the same thing, time and place. The thought is, God hath not put the world to come, in subjection to the angels, or under their dominion, control or government. Then under whose control will it be?

All Christians, generally speaking, agree that God has employed angels in the past, more or less, to do his work in the control of nations, in overthrowing, upbuilding and tearing down, as David said, Rules the events of this world (or age) setting up and putting down whomsoever He will. However much God may have employed angels in the past to do his work among the nations, he will not do so during the age to come. Their service will not be required, for he has willed it all to his Son and his co-heirs. We have shown that the age to come, the thousand years, times of restitution and the dispensation of the fullness of times, is the time in which God's will will be executed in the earth, and Christ will have supreme control over all the earth. That the service of angels will not be required is shown by the fact that Jesus will have full control. It is also called the age of judgment, for Paul told the Corinthians, Do ye not know that the saints will judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters. 1 Cor. 6:2. In the third verse he says, Know ye not that we shall judge the angels? The angels will not be needed to execute judgment for the saints being raised from death to immortality will be equal unto the angels; and are the children of God, being the children of the resurrection. Being his children, they receive the gift of immortality and will be exalted to positions of honor and trust in the administration of judgment during the thousand years. It will be given them to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints. Psalms 149:7-9. In Heb. 2:6, Paul says, But one in a certain place testified, saying; What is man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor; and didst set him over the work of thine hands; thou hast put all things in subjection under his feet. The scene upon the Mount of Transfiguration was a picture of Christ's glory and honor which God will bestow on his Son in the world to come, when he puts all things pertaining to this earth and air, in subjection to his peaceful reign.

Paul says further, We see Jesus crowned with glory and honor. This part of the prophecy has been fulfilled, and more for

he has been exalted to the right hand of God, in his throne. The remaining portion will also be fulfilled as literally in the age to come. Then all rule and authority on earth will center in the personal reign of Christ, whose throne will be in Mount Zion. For Christ, as Lord of hosts, shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously. Isa. 24:23. Again in chap. 2:3-4, he says: Out of Zion shall go forth the law and the word of the Lord from Jerusalem, and he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. What a blessing to the inhabitants of earth that will be, when nation with nation shall be at peace, and when there shall be no more war. This is not the only blessing that will come under his reign; for all the ferocious and wild beasts of the forest, which now seek to devour each other will become tame and gentle as a lamb, and as humble as a dove; because of the influence of Christ's rule whose ways are ways of pleasantness and all his paths are peace. Prov. 3:17. To show the beauty of Christ's reign and the wonderful submissive spirit of the animal kingdom the prophet says; The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. Isa. 11:6. In the 9th verse, we find the reason for this gentleness and harmlessness. They shall not hurt nor destroy in all my holy mountain (kingdom) for the earth shall be full of the knowledge of the Lord as the waters cover the sea. With such a condition, on earth, as described by God's holy prophets, of which this is a very small portion, who would not wish to live here and enjoy it. There might not be found in all the wide universe a more delightful or happy place than this, when the knowledge of the Lord fills it with his goodness and glory.

But Christ is not now reigning over all the earth. He is now only the appointed heir of all things. Heb. 1:2. According to Paul's testimony as given in Eph. 1:10, he will come into possession of his inheritance by the will of the Father, which conveys it to him, and made sure. This scripture shows that the Father intends to gather together in one all things in Christ, both which are in heaven and which are on earth: even in him. In whom also we have obtained an inheritance (now by faith) being predestinated according to the purpose of him who worketh all things after the council of his own will. This agrees with David where he says: For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. He was made a little lower than the angels, as Paul said, for the suffering of death. But now as he has been raised from the dead, the Father has given him immortality and in that respect he is equal to the angels. The Father has exalted him to his own right hand. In due time he will have power over all principalities and powers. When God puts all things in subjection under Christ's feet, then all sheep and oxen, and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea will yield willing obedience to his right-

eous and loving behests. Then will be fulfilled David's joyous exclamation, O Lord, our Lord, how excellent is thy name in all the earth! Please read Psalms 9th chapter.

By a careful consideration of the above the reader will readily see that David was contemplating the future as it will be under Messiah's peaceful reign. The condition which he has described has never existed since man fell into sin. Not since then, have men shown that God's name was considered very excellent in the earth. Because men have wandered far from him. They have profaned his name, stoned his prophets, killed them that were sent, and crucified his only begotten Son. It will not always continue thus, for we read in Psalms 22:27-28: All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is governor among the nations.

If we turn to Micah 4:8, we learn more of the dominion which will be given Christ. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come even the first dominion, the kingdom shall come to the daughter of Jerusalem. Here we are told the first dominion shall come to him. What was the first dominion? Evidently none other than that which was given to Adam. He enjoyed for a time—how long, we do not know. But he lost it; and the bloom of Eden faded, and its fragrance denied him. He was not permitted to linger beneath its shade, nor to feast his eyes upon its beauties. In sorrow and beneath a burden of sin he was driven out to earn his bread by the sweat of his face. His offspring have never escaped the burden of sin, toil sorrow, and sickness imposed upon them by their federal head. But there will come a time when this much desired and glorious condition will be restored. It will be a most glorious and beautiful reality under the reign of Christ.

Please listen to Micah in regard to the Millennium. Micah 4:6-7. In that day, saith the Lord, will I assemble her that hatheth, and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth, even forever. Who was it that halted? It was the ten tribes that revolted in the days of Rehoboam, and ceased from the worship of the God of Israel. Who was it that was driven out? Was it not Judah that was driven from Jerusalem and their home-land by the Romans? They have not only been driven out but they have been afflicted and scattered afar off until, at present, you can scarcely find a hamlet or village in which you will fail to find one or more of Abraham's seed according to the flesh. At the present time it is estimated the Jewish population of the earth is about seventeen million. Enough to make a strong nation, as stated in Micah 4:7.

(To be continued.)

Still ever unconvinced is he
Who is determined so to be,
For what he wants to think is true,
Most anything as proof will do.

Wisdom consists in knowing when you
don't know.

You get nothing for nothing.

THE RESTITUTION HERALD
S. J. Lindsay, Editor and Manager

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THE RESTITUTION HERALD

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Editorials and Church News

Recently as we sat looking out of the office window, a car drove up to a business place across the street to get some ice. A young woman dressed in a khaki suit stepped from the car to attend to the business. As our attention had recently been called to a text in Deut., we looked it up and read it, as follows: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God."—Deut. 22:5. The question is, Has the Lord become reconciled to it yet?

At the request of many, we have reprinted on a sheet 8½ by 14½ the statement of faith of the church at Fredericktown, Mo. It was suggested by a brother that these might be framed and hung up in the homes of believers, so that friends calling could read at their leisure just what we stand for. We shall be glad to send free for postage these statements to anyone who wishes to make use of them. The statement appeared in the Herald last week.

Truly the people of the country should be thankful this year. It has been a long time since we have had such crops as are promising at this time. In a yard near our

home there is a plum tree with nine props under it. Our own apple trees have props under them. With such a plentiful harvest in view, how thankful we should be.

Job work has fallen off with us considerable of late. We wish that some of our brethren who have that kind of work 'one would send it in now while we can do it without being rushed as we may be later on.

During the week of the Illinois Conference, Aug. 16-20, there will be no issue of the Herald. Please bear this in mind. This is our regular vacation week for the Herald,—the only one we take in the course of the year.

The Illinois Conference is under obligation to Bro. and Sr. James Browning, of Chicago, for a dozen good towels for use at the hall. We shall expect them to be present to enjoy it all with us.

REMITTANCES

A. M. Jones; J. A. Dickinson; Mrs. Mary B. Stewart; J. S. Gates; Landers & Son; E. M. Saylor; C. E. Powers; Ida B. Powers; Chas. Robbins; Mrs. Catherine Foster; Mrs. Clark McClelland; Onbir Claypool; Mrs. Hulda W. Myers; H. S. Lasher; Mrs. Etta Elton; L. E. Conner

EMERGENCY FUND

J. A. Dickinson, \$1 00
Eliz. Willson, 1 00

Obituary

Florence Juanita Richardson
born Feb. 11, 1922; died July 5, 1922. Daughter of Bro. and Sr. Samuel James Richardson, of Springfield, La.

The consolation given at the grave was a rehearsal of the precious promises that all the dead should come from the land of the enemy—death. That this death is the punishment placed upon us, giving us a clear conception and understanding of what shall be our eternal reward if we do not turn to God. The death of this little one shows us how unstable, how fleeting, how much indeed like a vapor this life is, and if we come with this thought the text, "As a tree falleth, so it lieth," we will let this mourning that has come upon us, spurn us on to a more earnest desire to be always watchful of our ways that we may always be ready to fall in death. If we heed this lesson that God has given us, then in the resurrection, when our little Florence comes to understand that it was her death that caused us to seek God more earnestly and caused us to meditate on his laws and receive salvation then will she clasp her little hands and joyfully exclaim, "Oh I am so glad I died. It brought us all together here in glory." Then will be fulfilled the promise: "Oh death, where is thy sting; oh grave, where is thy victory?"

Another thought: why did they weep at her grave? Because they wanted to see her smile, grow and live; but death had taken her. Now those that wept, are they not liars of blackest dye if they walk from that grave and follow sin? Does not the life they lead prove whether they love this little one

or not? If they really loved her, they will follow righteousness that they may be with her in the millennium.

Alfred Antton.

Reports

NOTES

Monday and Tuesday were spent with the Salem church people, and as usual, it rained. No service was held at the church Monday night on that account, but we had a Bible Class at Clarksville in the home of Bro. and Sr. Silas Murphy. On Tuesday, the brethren and friends of the whole neighborhood, gathered for an all day meeting. After the morning sermon, all went to Chrissy Hutchings' home nearby where tables were provided under the trees, and a bountiful basket dinner was produced.

It was a splendid day together, and we enjoyed their hospitality and association very much.

On Wednesday morning we started for Texas, and it was our privilege to stop in St. Louis long enough to call on Sisters Morse and Sutterfield at the home where they are stationed.

This leaves us in the midst of the Texas conference and Bible School, and we are having one of the best meetings I have ever worked in. Some are coming to General Conference.

Frank E. Siple.

Dear Bro. Lindsay:
The third month of our work in Indiana is closed.

Sermons:—

Hillisburg,	2
Eagle Creek,	2
North Salem,	7
Bible lessons taught,	16
Baptized,	10
Expenses to North Salem and back home, \$4 65. Hubbard to Knot and back to Hubbard, \$94. Total, \$5.59.	

Received, Eagle Creek, \$1.25.

As the secretary will send in a report of the Bible School and Conference, we shall only say that it was the best we ever attended. The prospects in Indiana for another year are very bright. The Lord willing, we expect to begin a special meeting at the Hillisburg church the first Sunday in August to continue over the second Sunday. Any one from a distance who wishes to be with us, should write Bro. Wm. Huffer, Michigantown, Ind. Rfd. 1, about being met at the station Sunday night, the last night of conference, we received a telegram from our son-in-law, stating that Mellie, our daughter, was very ill; to come at once. We are making out this report in Cincinnati, while waiting for a train to take us to Va. May the Father grant that we shall find our daughter better.

J. H. Anderson.

Letters

Levita, Texas, July 18, 1922.
On the Camp Ground.

Dear Bro. Lindsay:

I just felt like writing you a little this morning to let you know how things are here. Perhaps you remember our talk last winter when you said you could not

see where your visit had accomplished any good and my reply that I could see where we had made a start. I only wish you could be here to see the fulfillment of that hope. This work has gone far beyond our expectation—more than I dared to think—the interest manifested, the unity of spirit and the attendance. So far I have not heard one dissenting voice to the plan outlined. Yesterday, the third day, seven came forward for baptism. One man an ex-M. E. preacher.

The M. E. people started a meeting in opposition, but many of them are coming here.

Bros. Siple and Stewart are doing fine. You will probably get their views on the meeting here. It has been a real revelation to the people.

Well, we are glad things are so and I think it will not be long, if Jesus tarries, until you will learn more about Texas.

Your brother in the hope,

E. W. Moses.

Bear, Ark., July 13, 1922.

Dear Bro. Lindsay:

The Herald for the 11th inst. received. "The Beautiful Life" adorns its door. And next, the most interesting, is by J. Conaway—3½ columns—closes on page 323. Bro. Conaway, like Moses (Ex. 7:7-12), is in his useful days, and has a companion with him, too. His reasonable article is scriptural and right and reminds us of Bro. Paul in 2 Cor. 11:3-16. Such pastors as Mr. C. T. Russel are spoken of in Jeremiah 23:1-18, 22. The writer has seen the man and read some of his works, and he knows whereof he speaks. Bro. D. C. Robison is another good scripture expounder. Where is he?

R. A. Humphreys.

The Sunday School

By Alta King

ESTHER SAVES HER PEOPLE

Lesson VII.

August 13, 1922.

Lesson Text:

Book of Esther.

Esther 7:1-6.

Golden Text: Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Isa. 49:16.

Memory verses: Esther 4:13-14.

For Study

Review. Last week we left those Jews who were the first to return to their home land from Babylonish captivity, happy in their restored temple worship. The dedication of the rebuilt temple occurred about B. C. 516 according to Beecher.

This week's lesson occurred a number of years later, about B. C. 474 and concerned those Jews who did not return to their home land. It is merely a beautiful story of dramatic interest. It serves to bring us into closer human touch with God's chosen people. It also demonstrates the exercise of God's power entirely through human means. It is a bit of Jewish history in which no direct manifestation of God's power occurs, in which there is no direct communication from God, and in which there is only a very indirect reference made to God. It may well be considered as the counterpart of the exercise of God's power during the present history of his people.

The story does not require study. It may be read for pleasure. We give below a version of the story in modern language compiled from various authors, the whole selected from Peloubet's Notes, excepting the paragraph which tells how Esther rose to meet the peril threatening her people.

The right of Esther to a place in the Bible was for a long time disputed, because it does not mention the Deity or refer to him; nor does it say anything about Jerusalem, the temple, sacrifices or any religious festival. The book is not quoted in the New Testament. By the radical critics it is regarded as merely a historical romance...written about B. C. 130. The conservative view is that Esther was written about B. C. 400, when the Persian Empire was in its vigor, a view which numerous discoveries of unexpected historical accuracies in the book, tend to confirm. "The book is characterized by supreme dramatic power."—John Uaughart. "There are valuable moral lessons in the book; the conduct of Esther and Mordecai would be inexplicable without a belief, on their part in God's providence and a reliance on his power and faithfulness; and the cause of the quarrel between Haman and Mordecai was the scrupulous regard of the latter for his own religion."—Prof. Jas. Robertson.

The noble Vashti: Xerxes I, who reigned over the kingdom of Persia, B. C. 485-465, was also called Ahasuerus, as the inscriptions prove. In character he was vain, ambitious, proud, tyrannical and sensual, just as he is depicted in this book. The story opens in the third year of his reign, in his palace in Shushan, his capitol, where he was making a great feast.... Wine flowed freely and many became tipsy including Xerxes himself. At the height of the carousing, it occurred to the king to send for his beautiful queen, that his drunken guests might gaze upon her loveliness. Vashti, with a courage and independence, for which she is to be held in everlasting honor, refused to obey the disgraceful command. Then a comic debate arose among those befuddled wine-bibblers. They decided that this example of wifely insubordination must be punished or it would spread.

..... This absurdity was carried out and Vashti disappeared from the palace of Xerxes, doubtless heartily glad to leave it.

Esther becomes queen. King Xerxes of course could not be left without a queen, and his courtiers suggested a plan that must have pleased him, namely that all the most beautiful maidens of his realm should be brought to Shushan and that he should select a queen from among them. The king eagerly assented and the maidens were collected from far and near. Among them was Esther, a Jewish orphan girl brought up by her cousin Mordecai, evidently much older than she, as his daughter. They belonged to the captives from Judah, but Mordecai had the young cousin conceal her race. "Esther" means a star... Her loveliness of face and character so moved upon the officer in charge of the girls that he advanced her turn and gave her the best place in the house of the women. It was, however, three years after the disposing of Vashti that Esther was summoned to the king, because Xerxes had been absent on his ill-fated expedition to Greece; but when at last he saw the young Jewish maiden, fair of form and brilliant of mind, he at once fell in love with her and chose her

for his queen, making a splendid feast to announce his selection.

Mordecai saves the king. Mordecai seems to have been a porter at the main entrance of the palace. While there he overheard two of the palace eunuchs plotting to kill the king. Mordecai told Esther of the plot; Esther told the king and the two plotters were hanged. A record was made of the event but Mordecai was not rewarded.

Haman's pride and plotting. Haman was a descendant of King Agag, the Amalekite (1 Sam. 15), and therefore the hereditary enemy of the Jews. Xerxes promoted him to be prime minister and he bade all his servants to prostrate themselves before him, but the independent Mordecai stoutly refused to do this. Full of wrath, the prime minister sought to take vengeance not only upon Mordecai but on all the Jews in the entire kingdom, knowing that thus he would punish Mordecai most bitterly. (New Century Bible.) The next step was to get Xerxes to consent to the massacre, which he did by the common oriental method of a direct bribe, offering the immense sum of 10,000 talents or above \$6,800,000. This enormous sum was exceeded by the gift of \$22,500,000 offered by Pythius, which Xerxes refused; but that was early in his reign and now his treasury was depleted by the Greek war, so he unscrupulously accepted the bribe, gave Haman his signet and with it authority to work his cruel will. From the riches that Haman would reap in the prosperity of the slain Jews, he would easily pay the bribe.—Expositor's Bible.

Esther rises to meet the peril. When Haman's plan became known there was great lamentation among the Jews. Mordecai, unable to see Esther personally sent a message to her telling her of the terrible decree and calling upon her to intercede for her people. At first Queen Esther hesitated through personal fear; for to enter the king's presence unbidden meant death unless the king saw fit to extend his scepter and Esther had not been bidden into the whimsical king's presence for many days. Mordecai, however, induced Esther to run the risk for the sake of her people by making the nearest reference to God's power which the story contains. He said: Who knoweth whether thou art come to the kingdom for such a time as this? He also spoke confidently that if help did not come through her, it would come through some one else. Esther overcame her fear, entered the king's presence and was favorably accepted. He inquired the purpose of her visit and promised to grant any request she might make.

Esther's counterpart. It would have been most unwise for Esther to have burst out with her daring plea for the condemned people in the moment of the king's surprised welcome.—Adeney. So she merely preferred the flattering request that the king and Haman should come to a banquet that she had prepared for them. Haman went home proud as Lucifer, boasting to his wife what a favorite he was with the queen, but peevishly adding that all this availed nothing while he had to pass by Mordecai at the entrance of the palace, and get no obeisance from him. "Get a gallows ready for the churl," urged his obsequious wife and friends; so forthwith Haman had a gallows erected seventy-five feet high, intending on the morrow, to get the king's permission to hang Mordecai.

Mordecai exalted; No finer example of the irony of fate is to be found in all history than this event. Xerxes, wakeful in the night, has the records of his reign read to him and hears how Mordecai had disclosed the plot against his life; also that Mordecai had not been rewarded. Haman, come to ask permission to hang Mordecai, is in the court. The king invites him to come in. "What shall be done to the man whom the king delights to honor?" asks the monarch. "This is my chance," thinks Haman, "for of course he means me!" So he suggests royal apparel, a royal crown and a royal procession through the city. "Good!" cried Xerxes. "Make haste to do all this—for Mordecai the Jew!" No wonder that Haman, after carrying out his own suggestions with a wry face, went to his home in the gloomiest of moods.

Esther's glorious victory. Esther did not make her request known to the king at the first banquet, but promised to do so at a second banquet to which she invited the king and Haman. For this part of the story and the result of the request, read Esther 7-10.

The 14th verse of chapter 4 and the 13th verse of chapter 6 are of particular importance. Why?

The Children's Lesson: The lesson for children needs nothing more than good telling.

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson

37 S. 12th Ave., Mt. Vernon, N. Y.

"HAVE FAITH IN GOD"

Golden Text: Colossians 4:7

"WHOSOEVER WILL LOSE HIS LIFE—"

By Dorothy W. Lyon

It isn't how much we can save for Christ
That's the measure of service true;
It isn't how much we can keep for him
That must stand for what we do;

'Tis what we can lose of our life and gifts—
Not that which has idle lain—
That we know, as we learn life day by day,
Is counted not loss, but gain.

For the one who knows more of life's grief and
pain,
Has a blessing greater to give;
He is blest indeed in the sight of God
Who can die for those who live.

The blood of God's Son must needs be shed
And the body crucified.
How grand that rather than live for one
For the whole great world he died.
But what if that life had not been spent
Though it lived naught to do but good?
No other thing could do for men
What the death on Calvary could.

A lofty pine in the forest stands—
It must fall to the earth again,
Ere the flower of its usefulness can bloom
As a happy home for men.

What if Mary had chosen her perfume to keep,
Or its price on the poor to bestow?
Ah, better by far that it was "wasted" then,
For it fills the whole world now.

Laid on the altar of love and faith,
May our lives and whole selves be,
That in living for others we may, perchance,
Bring them nearer, O God, to thee.

THE WORLD OR CHRIST?

"Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

In the preceding part of this chapter—Colossians 3—Paul says: "Ye are dead, and your life is hid with Christ in God." In this he means that we are dead to the world, its pleasures, its hopes, its aspirations, its fame, its glory. We are to have no further interest in, or love for the things of the world. And as our "life is hid with Christ in God," it is to Christ we must go to get our animations, our spirit, our very life. The pleasure in earthly things is of the past; the things that now interest us are godly things. As Jesus Christ was the embodiment of God, we are to get these "godly things through Jesus by faith and obedience in him."

This entire chapter teaches us that once we have become a member of Christ's body, this earth and its allurements are of no further interest to us. They are to be "as a dream that is past." That our entire time and strength are to be used in the service of him who lived and died for us. This is the way the chapter opens: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

"Let the word of Christ dwell in you richly, in all wisdom;" while on this earth Jesus said many things. His words are doctrine; they are left to us as a heritage; they teach us how to behave, what to do, how to live; for in them is shown the "will of God." We not only are to have these words dwelling within us, but we are to have them in abundance, (richly), and having them we are to use them wisely. Use them in showing the love of God and the obedience, as well as the sacrifice, of Jesus to those who know him not. We also are to admonish (correct) one another when things go wrong. Our duty, as Christ's brethren, is to bring sinners to Christ, and once having them there, keep them there. No mortal on the face of the earth should be half as happy as the Christian. "He knows in whom he believes," and he has a hope sure and steadfast, his hope leads him to the very throne of God, and with his heart filled with grace, he sings psalms and hymns and spiritual songs to the Lord.

In the sixth verse of the following chapter, we read: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." It is a great thing to know how to talk to another concerning the things of God and his Christ. At all times we are to be calm, we are to be courteous, we are to be interesting, we are to be patient, we are to be all these things so we will be convincing. But is that all? On the face of it, it does not seem we can add much else, but as we examine the latter part of our lesson, we find that above all else, we are to be modest; we must put ourselves completely to one side, boldly bringing to the fore, the Lord Jesus, in whose name we must do all things; honoring, praising, thanking God the Father by him.

When you are tempted to serve the

things of the world, think this over: which is better, to lose the world and gain Christ or to gain the plaudits of the world and lose Christ? Which?

A THOUGHT FOR EACH DAY

Is there any thing too hard for me? Jer. 32:27.

I have learned to be content. Phil. 4:11.

Let us walk in the light of the Lord. Isa. 2:5.

Let your moderation be known to all men. Phil. 4:5.

Thou hast made him exceeding glad. Ps. 21:6.

Thou wilt keep him in perfect peace. Isa. 26:3.

Whosoever will be great, let him be your minister. Matt. 20:26.

BE GENEROUS IN THOUGHT

In place of counting up each other's deficiencies, perhaps not in any unfriendly way, let us see what we can do in bringing forward each other's best traits and efficiencies, and at least be half blind to each other's mistakes and failures.

So many things, even by those we consider most learned, are distorted and misunderstood until such time that a proper explanation is made.

Picks and shovels are good for road building, but are not the best implements to use in home life nor in building peace, harmony and happiness among the brethren.

Practice love and moderation at all times and see if you do not live nearer to God and his Christ thereby.

Will you give this a trial?

WE LOOK FOR THE CITY OF GOD

A sister writing to us has this to say regarding her home town. "It is awful to think of it; July 4th was observed in an orgy. This town is a cesspool of iniquity; its reputation is notorious over all the state. What an urgent need for a just and righteous government!" As our sister of the great West finds her town, so also we of the North, South and East find ours. God has so arranged it. Did we find perfection here, we would not long for the coming of the Master. Conditions have been much the same from the beginning of time. Listen to what Paul says concerning Abraham, and remember Abraham lived just about as many years before the birth of Christ as we are living after.—"By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God." And the only reason we today can live, witnessing sin and the results of sin as we do, without completely breaking down is that we look for a city, the government of which shall be just and righteous, for it shall be ruled over by God through Jesus Christ our Lord.

"Come Lord Jesus;" "Come quickly."

RESURRECTION AND JUDGMENT

By Em. Wilson

THE subjects of the Resurrection and Judgment should be studied together in order to a clear understanding of the

five points necessary to the Bible teaching on these subjects, enumerated as follows: (1) time, (2) place, (3) classes to be raised and judged, (4) number of resurrections and judgments, (5) the resurrection of all or a part of the human race. We will introduce five passages of scripture that to our mind clearly cover the five necessary points to be gained in the subjects, beginning with the Prophet Joel (3:1, 2), "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." Verse 12 brings in the raising or awakening: "Let the nations be awakened and come up to the valley of Jehoshaphat: for there will I sit and judge all the nations round about." Daniel 12:1, 2: "And at that time shall Michael stand up, the great prince that standeth for thy people: . . . and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The three prophetic utterances, two in Joel and one in Daniel, clearly set forth three of the five points. The time: Joel 3:1 fixes the time at the time when he shall restore the children of Israel to their land as the time for the judgment. Verse 2 places the place—"the valley of Jehoshaphat." Verse 12 indicates that in addition to the living nations nations will be awakened and made to come up, introducing the subject of the resurrection with the subject of judgment. (3) Daniel 12:2 gives the classes—the righteous and wicked. The foregoing establishes three of our points in the prophetic word which should be in harmony with all that is said upon this subject elsewhere.

Matt. 25:31, 32: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats." V. 34: "Then shall the king say unto those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The foregoing is a fulfillment of the prophecies of Joel and Daniel and refers to the same thing—the judgment of the nations. It also sustains the three points elucidated by the prophets: When he restores Israel, when he comes in his glory, then shall he awaken the nations and bring them down to the valley of Jehoshaphat and there plead with them—there separate them as a shepherd divideth the sheep from the goats.

John 5:28, 29: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This scripture sustains the other four in all points and brings the proposition of who will be raised prominently before the reader. That "all" will be raised and all agree when the resurrection and judgment will be at his coming—therefore establishing the fact that there

is but one resurrection and judgment spoken of, that is when he restores Israel, when he comes in his glory. No other one is even hinted at in these passages and they are all plain, unmistakable scriptures, each so interwoven with the other that there can be no mistake about their meaning.

We will introduce the fifth passage to support our structure, which will be found in 2 Tim. 4:1. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." This informs us that the judgment will occur, as previously proven, when he comes and his kingdom appears. If he shall judge the living and the dead when he comes, how can there be two resurrections a thousand years apart?

We will answer two objections to this position, of all being raised found in Dan. 12:2 and John 5:28, 29, scriptures introduced to prove my contention. In Daniel the word "many" occurs—"Many of them that sleep in the dust of the earth." It is argued that not all is here indicated as it says many. In answer we will say that the word "many" is used in two senses, one representing a majority of, and the other representing "all." Illustration: If I say, "Many of the people gathered in Madison Square are white," I mean that a majority of the people gathered there are white. While if I say, "There are many people in this city," I mean all that there are in the city, and also designate that all constitutes many. In Daniel it meant all that slept in the dust, and that that all was many, as is shown in other places. The word many would not help the partial resurrectionists, for it always means all or a majority, and this tried by their doctrine of only a fraction of a part of the dead will be raised, proves too much for them.

The same class call in question John 5:28, 29—the plain statement of Jesus that all will hear and come forth. They first try to find a qualifier of the "all" in the words, "they that have done good, and they that have done evil" claiming that it leaves out the unenlightened and only refers to his children that have done evil and good. This is mere presumption, for an unenlightened person, according to their standard of enlightenment, might be a very devout Bible student knowing good from evil and doing either, as they have known good or evil. They will have to recast their doctrine along this point, for this scripture is so plain that there is no room for quibbling, yet they do. Another turn they take is that the word "graves" in the passage comes from the Greek "mnemeion" and means marked grave or tomb, and that all that have the testimony of Jesus are in the marked graves or memorial graves. It is true that the word indicates a memorial as it is used for the tombs which were in those days hewn out of stone in many countries. This word is the one used for grave in the N. T. A. V. translation except in 1 Cor. 15:55 the word "hades" is used. It therefore has reference to individual graves, while the word "hades" has reference to a state of the dead. We will call attention to the use of the word (mnemeion) in another place where it has the opposite meaning of memorial grave Luke 11:44: "Woe unto you Scribes and Pharisees, hypocrites! for ye are as graves

(mnemeion) which appear not, and the men that walk over them are not aware of them." So the word does not always mean a marked grave and the last effort of the opposition to refute the truth about the resurrection is again on the rocks.

In another article we hope to take up further objections brought against the position that there is but one resurrection and judgment. Also hope to take up the principles of resurrection and judgment in a future letter, while if any brother wants to correspond with me on these subjects will be glad to answer any questions and give all information at my command on these important subjects, either privately or publicly.

Goldthwaite, Texas.

FALSE BRETHREN

By T. A. Drinkard

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." (Gal. 2:4.)

Here were false brethren, (a), who came in privily; (b), to spy out; (c), that they might bring the true followers of the Master into bondage. What was the result; did the Apostle Paul give place to them by subjection? He says, (v. 5), he did not. Did he consider it essential to the welfare of the cause of truth that they be permitted to have their way? The record does not so indicate. Paul, it would seem, was seeking to show that unity of the faith was more to be desired than division. He did not appreciate the actions of these false brethren; they were doing a great injury. This fact is brought out very clearly in Prov. 6:19. "A false witness that speaketh lies, and he that soweth discord among brethren."

Notice that v. 16 says: "These things doth the Lord hate." Our thought is that the cause can be injured more by false brethren than by other causes. The most discouraging thought is to know that some brother has become false toward the truth by inventing something of his own devising, thus causing division among the brotherhood.

The spirit of unity occupies a very prominent position in scripture. Jesus set the example of pleading for unity, not division. If our hearts and souls are purified by obedience to the truth, (Acts 15:9; 1 Pet. 1:22), I would understand that when one corrupts himself by becoming false to those obligations undertaken in his obedience, he thereby casts reflection, not only upon himself, but upon the brotherhood as well.

The apostolic plan was public rebuke of those who walked contrary to the established truth (1 Tim. 5:20; Titus 1:9-11, 13-14; Rom. 16:17.)

The more united the church is, the more efficient she is to carry out the great mission before her. False brethren need to apply the God-given remedy: Crucify self and exalt the Master and his truth, for which he gave his life. The Father will guide and lead those that will willingly follow the Master in the path of righteousness.

"Dissensions like small streams at first begun,
Scarce seen they rise, but gather as they run."



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Dissemblers oftener deceive themselves
than others.—Sel.

Some men look for work and are afraid
they'll find it. Sel.

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The Children's Page

Edited by Sister Daisy Nokes
509 Peoria Avenue
Dixon, Illinois

"FOLLOW ME"

THE day Jesus was walking on the beach beside the sea. The sun sparkled upon the water, the waves broke at his feet, and the fresh breeze blew upon his face.

Pushed out a little from the shore was a rowboat, with two men in it. They were fishermen called Peter and Andrew, and they were casting a net into the sea. They threw it over the side of the boat and then slowly drew it in filled with shining fish. Jesus stopped and watched them. Soon they looked up and saw him. They had known him before. They knew he was Jesus the carpenter of Nazareth, who had left his home and his carpenter's bench, and was preaching as he walked through the country. They had heard him preach too, and knew that he was wonderful, although how wonderful he really was, they did not understand. When they looked up, Jesus called to them over the water. "Follow me," he said, "and I will make you fishers of men." He was asking them to leave their work, their homes and their friends to go with him. And he had no house to invite them to stay in, not even a comfortable place to sleep in. Do you think they went?

The story says, "And they straightway left their nets and followed him." His words were full of such joy and sweetness, that gladly these fishermen left all that they had to follow him. Together they walked on over the beach until they came to another boat. Two young men were sitting in it with their father. They too, were fishermen, and were mending their nets. Jesus stopped and called them. "Follow me," he said, and immediately they left the boat and their father, and followed him.

Over the country they went with their Master, Jesus, listening to his preaching, watching him heal sick people, and learning a little how truly wonderful he was. One day they came to a wide road, called the way of the sea. It cost a good deal to keep that road hard and smooth, so a man was placed beside it to collect money from all who travelled that way, to pay for having it mended. The man's name was Matthew. He was quite a rich man, having a large house of his own, but nobody liked him or wanted to have anything to do with him, because it was thought that collecting taxes was a disgraceful thing to do. He sat in a little office beside a gate, and one day Jesus stood there to preach to the crowd who came around him. When he had finished talking, he turned and looked at Matthew. He knew that Matthew was hat-

Our Eden Home at Last

TRIUMPHANT over every foe,
I scorn life's carking care;
Such griefs as mortal breasts may know,
This mortal heart may share.
The tree may bend beneath the blast
And surging waves may roll;
But when the hour of trial is past,
Then glory fills the soul.

Resigned beneath the sovereign will
Of my unchanging Friend,
I bless the loving chastener still
That doth such trials send.
When midnight holds her sable reign,
Enshrouding earth and sky,
We feel assured—and not in vain—
The dawning draweth nigh!

Blest hope to every pilgrim soul!
By faith—not folly—led,
There is a balm for every wound,
For every aching head!
Tho' rough the road of life may be,
With angry clouds o'ercast,
We'll gain, thru' boundless mercy free,
Our Eden home at last!

—Frederick Wright.

ed by nearly every one, but in spite of that, Jesus knew as soon as he looked at him, that he was strong and steady and honest, the kind of a man he wanted to follow him. So he spoke to Matthew. "Follow me," he said. And Matthew stood straight up and went out, leaving his big house and his money, and followed Jesus.

Another day as Jesus was walking along a road with these disciples, that is, the men who had followed him, a young man came running after him. "Master," he said, "I will follow thee whithersoever thou goest." Jesus said to him, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

Jesus wanted that young man to know that if he chose to come after him, he could not give him a home, or much food, or any comforts. Even the little foxes and birds have homes, but he had none. I think the young man went with him, though, don't you? For he had seen the look of love on Jesus' face, he had heard his words of power, and he knew that to be near him would give a hundred times more happiness than to live in a palace.

Don't you wish we could follow Jesus? Think how grand it would be to be always by his side! When we were cross or unhappy we could just look up into his glorious face and everything would be bright. And we can follow him today just as truly as Peter did, or Andrew, or Matthew. Can you tell me how?—Mary Stewart.

BUSINESS

THERE is a great disposition in men to devote their entire energies to their own personal business, and allow the work

of the Lord, who hath bought them with his blood, to take its chances for success and prosperity, with such casual opportunities and efforts as they may be able to afford. Self has the years; the Lord has the moments. Self has the week; the Lord has part of Sunday. Self has the dollars; the Lord has the cents. Self has the loaf; the Lord has the crumbs. The man who gives five dollars for the cause of God, spends five hundred dollars in luxury, or sinks five thousand in some mad-cap speculation. And if a man loses a thousand or ten thousand dollars in some ill-starred worldly enterprise, people do not blame him; but if he were to give that amount to the work or cause of God, they would say he was insane, and propose to appoint a guardian to take care of his property. We deny the correctness of this style of life. We do not believe in any business where God is excluded from participation in its direction and in its profits. That religion which excludes the Lord from the walks of daily life; that compound of atheism and idolatry which sets God afar off, and bows the knee to gold and silver; deserves the reprobation of every godly man.

We are bought with a price and we are not to be bondmen to worldly interests. He who serves only himself is a slave to a fool. Men may talk of their business, but God has business too, and his business is as important as any business that can be named. It is a business, too, which calls for enterprise and endeavor; which demands generous investments, and affords opportunity for the liberal to devise liberal things, that by liberal things he may stand. The interests of God's house, the care of his poor, and the necessities of his little ones, the opportunities to make inroads on the kingdom of darkness and storm, the ramparts of error, and unfurl the banner of the Lord above the conquered fortresses of aliens, the work of sowing good seed by all waters, and pursuits they would go forth strong in the Lord and in the power of his might; terrible as bannered legions, conquering and to conquer. The curse of God is upon him who doeth the work of the Lord negligently.

Let us see to it that that curse falls not on us. Let us make the Lord's business our business. Let it be our first great purpose to fulfill the work that he has given us to do. Then whatever he appoints us in this world, whether prosperity, poverty, plenty, or privation, we shall have amid it all, the blessing of the Lord that maketh rich and addeth no sorrow; and with that blessing upon us, we may be, "Not slothful in business, fervent in spirit, serving the Lord."—Selected from the writings of H. L. Hastings, deceased, by Rufus A. Curtis.

Do the thing you are afraid to do.

Happiness is a by-product of industry.

ACQUAINTANCE WITH GOD

By Lyman Booth.

(Continued from last week.)

WHEN Christ shall have come and gathered his saints to himself and shall have established his kingdom it will be far different from the one pictured by the advocates of a kingdom beyond the skies, or that idea of a kingdom in the heart. I fail to find any scripture to support either view. I do not find one syllable of proof for any other kingdom than the one which Christ will establish on earth. There is great abundance of testimony in that regard. The earth was once the territory of the kingdom prepared for the children of men when the world was founded. It is to be the territory occupied by the kingdom of Israel restored. Read Psa. 37:22. For such as shall be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. In the 29th verse of the same Psalm, it says the righteous shall inherit the land and dwell therein forever. In the 34th verse we read: Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it. If the righteous are to dwell in the land forever they will have to be given a life that will endure forever or immortal life.

An objector may raise the following: Is it necessary for an heir to dwell on an estate just because it was given him by will? Why can't the saints live in heaven and still own the earth? It is possible for an heir to come into possession of an estate and not have to reside on it. That may be when there is no stipulation that binds the heir to live upon it. In this instance, the provision is in the will. It is written: The righteous shall inherit the earth and dwell therein forever. Comply with the terms of the will or forfeit the inheritance. If I were to give you by will, a home with the stipulation that you are to live on it all your life, you must comply with the terms of my will or you will forfeit your home. So it is with the inheritance of the saints. The kingdom and its territory are specified in the will. The territory is the earth and the dwelling place also is the earth. We must accept our abode upon those terms or reject the will. Accept and be blessed, or reject and be cut off.

I cannot understand why any one should desire to leave a rich inheritance here on earth and go to heaven where they have no promise of an inheritance, unless it is that they have an inborn desire to travel away from home. It is not necessary for one to go to heaven to get away from his wicked neighbors. Just remain here and they will do the moving. David says, For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. Do you not see the time is coming when the wicked or his place cannot be found; while the saints will take everlasting possession of the whole estate, and will delight themselves in peace.

To this agree the words of Solomon, in which he has given good advice, which we should remember: That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land and the perfect shall re-

main in it, but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. How different that is from what some teach! Instead of the righteous going to heaven, getting off the earth, it is the reverse. It is the wicked that are to be rooted out of the earth. When I read these words of Solomon I say that might be a good way to depopulate this globe. But the Lord has never intended to depopulate this earth, although he came within a few people of doing it at the deluge. The truth is the wicked shall be removed while the upright and perfect will remain forever.

Solomon speaks of the perfect man in the sense of absolute perfection. As a mortal man is imperfect and perishable, he would have to be an immortal, imperishable being to dwell in the earth forever. God's saints will never reach absolute perfection until they receive immortality. This is nicely stated by Paul in 1 Cor. 13:10. But when that which is perfect is come then that which is in part shall be done away. When will this perfection be given the saints? In Prov. 11:31, Solomon says, Behold the righteous shall be recompensed in the earth. But how? Rom. 6:23 tells how. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. But when are the righteous to be recompensed? Christ said: For thou shalt be recompensed at the resurrection of the just.

Let us look at Prov. 11:31 again. Solomon said the righteous shall be recompensed in the earth; much more the wicked and the sinner. How will the wicked receive more of a recompense than the righteous? In this way. The righteous are given eternal life, and permitted to remain on the earth. The wicked are cut off; rooted out; removed from the earth, no more to inhabit it, and their life is taken from them. The wicked are recompensed with death; not with an endless life of torture. They have been sinners, and the wages of sin is death which they receive in the earth.

To show that the earth was created to be inhabited, I wish to refer to Isa. 45:18, in which it is written: For thus saith the Lord that created the heavens: God himself that formed the earth and made it: he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord and there is none other. Now if the Lord finally removes the righteous to heaven, and the wicked are rooted out of it, who will inhabit it? Would it not appear that he had made and formed it in vain?

We will examine Eph. 1:18 as it seems to be a difficult verse for some to understand. We will read it. The eyes of your understanding being enlightened; that ye may know what is the hope of his (Christ's) calling, what the riches of the glory of his inheritance in the saints. The expression, his inheritance in the saints seems to be the difficult part to understand. From this language the thought obtains that Christ inherits the saints. In another place we are told that Christ and the saints are co-heirs. Let us see if the eyes of our understanding can be opened so we can understand it.

In ancient times the owners of large estates kept a large number of servants. In later years they were called chattles, the same as our southern slaves. All those servants remained with the estate in case of a sale of the estate. Now suppose you owned a large estate and had 50 servants. Suppose

you had an only son. The son and servants all serve you jointly; all working for your benefit. Now suppose you will your son your entire estate. When the time arrives for him to take possession of his inheritance, the land, the home, what will he do with the servants? Will he drive them off the premises, or will he claim them as part of his inheritance? I believe he will do just what they did in ancient times. He would claim the entire estate. Now since we are called, by God's will, to be his heir, and joint heir with Christ, though we be servants now, the hope of our calling rests in his will; it is based upon that will. We belong to the Father and he owns the great estate on which we are serving, and when the only begotten Son comes to take possession of the estate, under the will he will claim the servants also, and bless his holy name. I want to be found a faithful servant, to continue in his service in the estate made new.

The knowledge you have of the riches or value of your father's estate, which will constitute your inheritance, is the basis of your joy or glory you may feel in your inheritance in the servants. Now, are not God's saints his servants? If they are, do they not belong to him? Are they not a part of his estate? You can readily see that they are; but right here we meet another difficult question: viz., we are taught that the saints are to become Christ's bride. That is to say Christ takes his Father's servants for his bride. Then in reality he inherits his bride. In ancient times it was not of infrequent occurrence for a son to marry a servant in his father's household. God's household is composed of faithful servants, and no better place could be found for the selection of his bride. Therefore if Jesus inherits his Father's servants, and selects them for his bride, he and they become one in his name.

Having become one by marriage they start out upon the mission of subduing all things; to beautify and adorn the earth; to make it a desirable, pleasant, peaceful, safe and happy home, in which no sickness, no sorrow, no pain, no tears, no death can enter; but where all is eternal joy and happiness; everlasting peace and tranquility; and where the glory of God shall shine forever.

After one thousand years of their successful labors, the dispensation of the fulness of time shall have been complete, for he will have subdued all things and gathered together all things in himself (or unto himself) both which are in heaven; and which are on the earth; even in him. Then the Son will become subject to the Father that God may be all and in all. O what a glorious consummation of the purposes of God which he knew from the foundation of the world. Reader, do you wish to be there? Then acquaint thyself with God and be at peace: thereby good shall come unto thee. Job 22: 21.

(To be continued.)

High is the honor to be commissioned of God to lead others out of the bondage of sin into the glorious liberty of Christ Jesus.—Pierce.

"As many as are led by the Spirit of God they are the sons of God."

"All things work together for good to them that love God."

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Texts: Luke 24:45, 46. 47

IN GOD'S CARE

"I cannot say,
Beneath the pressure of life's cares today
I joy in these;
But I can say
That I would rather walk this rugged way,
If Him it please.

"I cannot feel
That all is well when darkening clouds conceal
The shining sun:
But then, I know
God loves and loves; and say, since it is so,
Thy will be done.

"I do not see
Why God should e'en permit some things to be,
When He is love.
But I can see
Though often dimly, through the mystery
His hand above!

"I do not know
Where falls the seed, that I have tried to sow
With greatest care,
But I shall know
The meaning of each waiting hour below,
Sometime, somewhere!

"I do not look
Upon the present, nor in nature's book
To read my fate;
But I do look
For promised blessings in God's Holy Book;
And I can wait."

THE QUESTION

"Of late we have heard a lot concerning the mode of salvation; one good brother maintaining that preaching is not necessary; that those whom God would have saved will come unto him without our effort; that God will accomplish his purposes without our aid. That our duty is to sit still and watch for the return of the Lord from heaven. Will you kindly give us your opinion."

THE REPLY

In James 2:17-20 we read: "Faith if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will show thee my faith by my works. Thou believest then there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" And in Rev. 22:12, we find, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Now let us look at Rom. 10:12-15. "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all who call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace,

and bring glad tidings of good things!"

We could keep on quoting passages till we had filled this magazine from cover to cover, but we feel that in the ones now given, is proof sufficient to let us know that God does not expect us to simply "sit still and watch." God has given every one of his children certain talents, and those talents are for use, to be used to the praise and glory of our God. We all know what happened to one man who thought himself wiser than God and buried his talent. Let us not make this same mistake.

In the Old Testament days when Israel was God's chosen people, God did pick out, select or elect if you prefer the word, certain people to do his will. We all know the story of Abraham, Moses, David, Enoch, Noah and others, and we rightfully can call that an age of election, but today things are different. We are living under grace. Not since the time when the Jews rejected Jesus do we see anything but grace taught in the scriptures. Today, the invitation comes to us in the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Under the old dispensation, God selected those whom he wanted; under the new dispensation, **ALL** are invited and every one accepting the invitation is made welcome. Who is it that is not familiar with John 3:16-17. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Now how are men saved today? Through love to God, and Faith in Jesus as the Christ, the Son of God. Earlier in this article we spoke about the "election" in the Old Testament days, but if you will read Heb. 11, you will find that it was through their faith in God that they were elected.

In John 10, Jesus proclaims himself "the door," or the entrance way into the family of God. This is in verse 7. Then in verse 9, he again says the same. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." The chapter opens with the words, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." This is Paul's testimony concerning the matter: "For other foundation can no man lay than that is laid, which is Jesus Christ." And again, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Jesus, of himself, says in Jno. 14:6: "I am the way, the truth and the life. No man cometh unto the Father but by me." Peter writes, "Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning in fear."

You ask for my opinion, and I gladly give it. Taking for granted that the testimonies given are true, that the examples set before us are sincere, my opinion is, that the idea of salvation by election is dishonoring

to God, and belittling to Jesus; for it does away with the necessity of Jesus Christ, and makes his sacrifice for our sins of none effect. For it provides another way than the door by which we can enter the sheepfold, and gives us something else to build upon than that foundation provided and approved. But God be praised; he still is true, and "there is none other name (or way) under heaven given among men, whereby we must be saved" than Jesus Christ our Lord.

A THOUGHT FOR EACH DAY

Go ye into all the world and preach the gospel. Mark 16:15.

Love one another with a pure heart fervently. 1 Pet. 1:22.

He will teach us of his ways. Isa. 2:3.

And we will walk in his paths. Isa. 2:3.

O Lord, my strength and my Redeemer. Psa. 19:14.

What shall a man give in exchange for his soul? Matt. 16:26.

Salvation will God appoint for walls and bulwarks. Isa. 26:1.

PREACHERS

Preachers are not only those, who standing on a platform, address an audience, but according to the plan of God, every one of his children is a preacher of glad tidings to the poor, by our manner of living, by our dress, by our walk and conversation, by our every act and word, we are to impress on those about us that we are children of God through faith in Jesus Christ. And it is to be our constant aim, not only to glorify and praise our God, but to bring others to do the same and thus win many jewels to our crown.

TRUST GOD AND LIVE

Often we have to make a strong battle with ourselves to win out. Sometimes we say, "What's the use of trying? I was cheated out of all I had by the deceit of a person I trusted."

But, you see, that was on account of your own bad judgment. Many others trusting men, have made grand successes of life.

There always is one we can trust who never will betray us, but contrawise will reward us beyond all thought, and that is the God of our salvation. Trust him, and in this world we will have peace and rest and in the world to come eternal life. It's worth the effort. Trust God and live.

DON'T GOSSIP

A man that blackens another man's character does not whiten his own. Better for us to have our house broken into than to have our minds and hearts and friendships broken into by tale bearers or gossips. It is a saying the world over that an "idle mind is the devil's workshop." Not a few men and women seem to have a genius to hurt and harm others by the things they say.

"How shall we, that are dead to sin, live any longer therein?"

"The wages of sin is death."

"The gift of God is eternal life through Jesus Christ our Lord."

"To be carnally minded is death."

"To be spiritually minded is life and peace."

"They that are in the flesh, cannot please God."

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address. THE RESTITUTION HERALD, Oregon, Illinois.

Editorials and Church News

Bro. Lewis Weaver, of Casey, Ill., does not make the improvement in health that his friends would like to see. He has been sick for a long time and prayers have gone up for his recovery. It seems to us that he is still much needed in the work of the church there.

The Illinois Conference is indebted to Bro. Wm. Lansbery, Casey, Ill., for some necessary utensils for the kitchen. As usual he will be at the school and conference and will bring with him a delegation of young people.

As we are about entering upon our school and conference work, editorial matters for an issue or two will have to suffer. Remember, we publish no paper the week of our conference, so you will get no paper the week beginning August 20th.

Sister W. S. Cooper and two sons, Fredricktown, Mo., are sick with a fever, thought to be typhoid. Bro. Cooper who had been away to school was called home.

Bro. and Sr. J. E. Orchard have returned from Gardena, Calif., to their home at 1927 Orchard Ave., Los Angeles, Calif.

REMITTANCES

A. C. Kjargaard; F. L. Austin; Warren Burch; Mrs. H. M. Kinney; Mrs. Bessie Skiles; Mrs. T. E. Schneider; Mrs. J. M. Prime; John McGee; M. R. Palmer; Mrs. Sarah Mills; Tillie J. Dunlap; Mrs. Samuel Huffmon; J. R. Updike; Chas. C. Williford; Mrs. J. G. Adams; Miss Laura Partlow; Mrs. Rhoda Watts; S. W. Harlan; David Bowen; Mrs. David Long; Alvin E. Phillips; J. W. Grimsley; J. Wylie Macalister; John F. Williams; Mrs. Lola Clark; Mrs. C. Betts; M. C. Brake; Miss Esta Lansbery; Dr. A. MacFarlane; H. F. Adams; Peter Overholser; Miss Ada Moses.

EMERGENCY FUND

Mrs. J. M. Prime	1.00
Mrs. Sarah Mills	8.00
Mrs. Lola Clark	1.00

Notices

Iowa State Conference

The Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Church of God Camp Ground at Waterloo, Iowa, August 19-27 inclusive.

Bros. F. L. Austin and F. E. Siple, of Oregon, Ill., will be with us and have charge of the adult Bible classes, and they with Brothers J. W. Williams, T. A. Drinkard, A. J. Eychaner, and O. J. Allard of Iowa, will be the speakers during the week.

Matters of importance regarding the General Conference must be considered this year and all who can possibly arrange to be present should do so.

Lock Box 106 has been secured for the use of the conference and mail sent there will be delivered at the Camp Ground.

All having copies of the song book, "Herald of Praise," should bring them as that book will be used this year.

For further information, or programs, write the Secretary.

Mrs. Florence Allard, Cor. Sec.

The Nebraska Conference

will convene at Holbrook, Neb., Aug. 26 to Sept. 3rd, inclusive. Speakers will include Bro. Austin and at least one other good speaker.

We invite and urge the brethren throughout the state to make special effort to attend the conference this year. We also invite the brethren from other states to meet with us in the worship of God, at this time.

Meals at a nominal cost will be served on the grounds. Tents and bedding furnished free.

Come and bring pillows.

J. E. Cowles, Conf. Pres.

Reports

Notes on Southern Trip

The 1922 Texas Conference has passed now into history, but in doing so it has left indelibly stamped upon our minds one of the bright and inspirational spots of a lifetime.

Although conference work is a new undertaking for our people of Texas, this being the meeting at which the conference really came into being by adoption of a

constitution and the perfecting of an organization, yet they put on one of the best conferences in many respects that I have ever attended in any state. Representative people were present from different parts of the state, many of them driving for hundreds of miles. And not only that, but good old Coryell County in which the gathering was held, turned out brothers and sisters, friends and neighbors by the dozens every day to add to the interest and inspiration of the meeting.

Those of you who have never been privileged to enjoy a period of genuine southern hospitality, do not realize what you have missed, and there is no need trying to describe it, because words are inadequate. It is impossible to be a stranger there, for they make you feel that their homes are your home, and the only regret is in the parting.

A finer assemblage of young people it has never been our privilege to work with, and when one associates with so many splendid boys and girls just blossoming into maturity, it causes a silent prayer of thanks to ascend to the Father that those fathers and mothers have laid aside their selfishness and pride and have accomplished the greatest thing that the present life can accomplish—that of raising real families. The pride and selfishness which cause so many to shirk that greatest of all privileges and duties make it necessary for us to turn our heads in shame entirely too often. The cause of the gospel depends upon our young people, and all honor to those noble families who are doing their part to rear children in the nurture and admonition of the Lord.

Nineteen were baptized during these ten days of work together, and what a time of rejoicing it was.

It was our privilege on this occasion to get well and personally acquainted with dear old Bro. Bradley who has fought the gospel fight for the Texas brethren for so many years. To know him is to love him, and we are thankful that he is to be at the General Conference so that our people from the different states can get acquainted with him. Those who have known him longest, love him most, which is the finest recommendation a minister can have.

Keep your eye on Texas—they are going to do things. Bro. Stewart has been added to their preaching staff for the coming year, and that means a great deal.

This leaves us at the old home, Hammond, Louisiana, in the midst of the Alabama, Mississippi, Louisiana Conference. Several are coming from here so as to attend the Illinois Bible School and the General Conference. It should be a great gathering this year.

Frank E. Siple.

Dear Bro. Lindsay:

I am sending you a report of a fine meeting we had at the Castetter Park at Blair, Neb., yesterday, July 23rd.

Brethren from Avery, Omaha, Kennard and Blair, Neb., and Little Sioux, Ia., were present. It was in a measure a farewell meeting for Bro. John Hammond and family of Avery, who are soon leaving for California. We started the services by singing a couple of songs after which Bro. Drinkard gave us a good talk, occupying the time until noon.

Well filled baskets were then opened and all partook of a bountiful lunch. An hour

of visiting followed, then Bro. Adams gave us a fine talk. He was followed by Bro. Hammond who spoke a short time. When he finished, Bro. John Mehrens of Little Sioux, Iowa, gave us a few more good thoughts. When he had finished, an attorney of Omaha, Mr. Cunningham, who had been a member of the class taught by Bro. Adams in the Y. M. C. A. of Omaha a few years ago, talked to us for a few minutes.

The day was beautiful and was full of good spiritual things; one long to be remembered by all present. Many met who had not seen one another for many years, and all enjoyed themselves every minute of the day.

How thankful we should be to God for the blessed privilege of meeting together, and how we should endeavor to make these meetings more often. If the Lord tarries, I hope that we may have many more such days.

Your sister in Christ,

Birdie Krogh.

Dear Bro. Lindsay:

Below find reports of meetings held at Avery, Neb., by Bro. Drinkard. Saturday, June 24th, Bro. Drinkard came and gave us a good talk and on Sunday we took our lunches and drove to the Platte River, a distance of about 10 miles, and had a very good sermon by Bro. Drinkard, followed by a dinner that was hard to beat. We then donned bathing suits and had a fine time, followed by a sermon both afternoon and evening by Bro. Drinkard.

We decided at this time to have Bro. Drinkard come back July 22, and go with us on the 23rd to Blair, Neb., where there are several brethren, to hold an all day meeting, and also give Bro. and Sr. Hammond a chance to bid the Blair folks farewell before going to California, as they intend leaving about Aug. 1st, for one year at least, and possibly to make their home at that place. We had a splendid time only we missed Bro. and Sr. Frank Harper very much, on account of Bro. Harper having undergone an operation for appendicitis on Wednesday, July 12th.

We are very glad to report Bro. Harper is improving as well as can be expected for a man of his age.

Bro. Drinkard stayed over until Tuesday morning and gave us a talk at the home of Bro. and Sr. Kjargaard's Monday night, and his topic was Hell.

It has been a long time since the writer enjoyed a sermon as much as this one. I believe it cleared up several dark spots for some of our brethren and friends that heard the talk. We surely appreciate the visits of the preaching brethren and hope to have lots more of them, and especially now, since our leader, Bro. Hammond, is going away. We wish to thank the Blair brethren through this article for their efforts in entertaining us while there.

We also ask that the brethren pray for us that we may continue the work that Bro. Hammond has started here in Avery, as he like Paul in his work, always wanted to see the work which he started, progress and Bro. Hammond has gone through a great deal to get this work at this point going.

Hoping this is not too lengthy a report and also wishing to tell you received the Prospectus for the Bible School and Conference and enjoyed the same very much,

as the writer met several of the brethren whose pictures are included in the gro-gram at Waterloo last year. Will close our report for this time, Hoping to see this in print, and more yet, hoping to meet the readers of this piece in God's kingdom, we remain,

Your brothers and sisters in Christ Jesus,
The Avery Branch,

J. L. Banning.

California Conference Report

The 6th Annual Conference of the Church of God of Southern California, convened in Long Beach, July 14, 15, 16, and was attended by a large percent of its members.

The address of welcome was delivered by Bro. Pyatt, the presiding officer, and was responded to by Bro. O. J. Allard in a few well chosen words in which he expressed his unwavering faith in God and his eternal purpose in Christ Jesus.

For an hour or so, plans to pursue the best ways and means to do the most possible good, were discussed.

After this discussion, Bro. Nokes of Los Angeles, gave a chart lesson on "Time Features," showing that some event of vital importance is to take place in 1928. The lecture was instructive and helpful and served as a stimulant to be ever on the "Watch" as our Lord commanded.

On Saturday, 9:30 a. m., others having arrived, another discussion pertaining to Christ's soon coming was engaged in and enjoyed by all. This was followed by a lesson on "The High Calling," by Bro. O. J. Allard. Several thought this the best on the program, but as there were so many real feasts of good things, it was hard to decide which was best.

During the morning session, Bro. Smith of Burbank, gave a talk on the kingdom.

At 2:00 p. m., Bro. Earl Tabor of Los Angeles, gave a splendid lesson on the "Gospel to the Church," followed by a sermon by Bro. A. E. Knoch of the Concordant Publishing Co., of Los Angeles. Subject: "Peter and Paul."

At 8:00 p. m., Sr. Mary E. Hunt, of Riverside, spoke on the subject of "Truth Shining," how every doctrine in Christendom originated from the three fundamental principles upon which it is founded.

On Sunday at 9:30, Bro. Pyatt of Santa Ana, gave a very interesting and instructive lesson on time features of the death, burial and resurrection of Jesus. It seemed to be apparent to all that Jesus was in the grave three days and three nights, just as he said he would be. It was also proved beyond a doubt that Jesus rose on the Sabbath instead of the first day of the week. Many good points were brought out in the lesson.

At 11:00 a. m., Bro. O. J. Allard gave us a sermon on the "Scarlet Colored Beast."

At 2:30 p. m., Dr. Wm. H. Walke, of Los Angeles, gave a splendid talk on the Judgments. He spoke for an hour and a half, and the precious words which fell from the lips of this grand old soldier of the cross, were prompted by the Holy Spirit. (He being over 83 years old.) In this sermon God was honored, Christ uplifted and the church comforted and strengthened by being reminded that her long day of judgments were almost finished and the glory soon to be revealed in her. It was a grand treat.

A few minutes recess, and the Lord's Supper was served. The memorial which points back to the death of Jesus and ours in him, after which there was a business

meeting, the election of officers for the coming year. Bro. C. A. Nokes was elected president; Sr. Steffa of Pomona, vice-president; Bro. Earl Tabor, Cor. Sec.; Bro. Glenn Allard, treas.; and Mary L. Bailie, recording secretary.

At 6:30, the closing service was conducted by Bro. J. E. Adamson of Pomona. He gave a splendid talk on the 13th of 1 Cor., and as he spoke of the three remaining things, Faith, Hope and Love, the greatest of which is love, there were many amens heard and all during the conference, this spirit was shown, although there were some things brought up that all could not agree on, but it was all so good. We wish all could have heard and been encouraged to press forward toward the mark of the high calling of God in Christ Jesus.

Most of the notes were given by Sr. Hunt as I was not present at all the meetings.

Mary L. Bailie, Rec. Sec'y.

Dear Bro. Lindsay:

I would like to have a little talk with the brethren that we cannot reach any other way. I want to tell you that we had Bro. Almus Adams with us two weeks in May. He gave us splendid sermons and in them explained many things that we never understood before, and you that can hear a good talk every Sunday cannot realize how we enjoy a feast like that when we can hear one of our good earnest ministers. Bro. Adams has been in Boise twice inside of two years, and baptized seven earnest believers. We have ten in the faith now, but Sr. S. J. Knowles will soon leave for her old home near Chicago, and we will all miss her very much, for she was always present at our meetings and Bible readings. It made no difference what was needed to make our meetings a success, she was always there to do even more than her share and we of the faith are not the only ones that will miss her, for she has done much to relieve suffering among the poor and sick in Boise that will never be forgotten.

I want to thank Bro. Booth for his good articles. They are all good, and Bro. Anderson's Type articles are fine. We enjoy them very much. Also Bro. Drinkard's articles on the Seventy Weeks: all such lessons are a great help to us all, and especially to those that are isolated as we are away off in the far west, where there is not a single minister in a whole state the size of Idaho. We are thankful indeed to our Nebraska brethren for letting Bro. Adams come when we need him to baptize those that come into the faith, and according to the signs of the times, our work for the Master will soon be finished for this age, but the future, won't that be a glad day if we can assist Jesus in the age to come when many nations will be joined unto the Lord. Then the saints can sing. Oh happy day.

Bro. J. Conway's article is good and is a subject that ought to be studied very carefully, for these people are leading many people to believe one of the most unscriptural doctrines taught by the protestants. They claim that Jesus left the Holy of Holies in 1874; if that is true, I don't wonder that they say that the bride is made up, and no more can gain the prize of the high calling in Christ Jesus. Still they are compassing land and sea, trying to make converts. If the bride class is complete since 1874, won't all their converts since then be left to go through the great time of tribu-

lation at the close of this age? It seems to me that they would be no better off than those that never heard at all. What a pity that so many zealous people get so far from a "Thus saith the Lord;" but let us watch lest we be led astray; for if possible, the very elect will be deceived.

Your sister in Christian love,
Mrs. Clark McClelland.

The Sunday School

By Alta King

THE SECOND RETURN FROM EXILE

Lesson VIII. August 20, 1922.
Lesson Text: Ezra 7:1 to 8:36.

Ezra 7:1-9

Golden Text:—The hand of our God is upon all them that seek him, for good. Ezra 8:22.

Memory verse: Ezra 8:36.

For Study

Review: We are studying that period of Judah's history during which her people returned to their homeland from captivity in Babylon. Last week we digressed and studied the beautiful story of Esther, which demonstrates very clearly the indirect exercise of God's power.

All the exiles did not return at one time. We have considered the first return and the rebuilding of the temple. This return was under the direction of King Cyrus and the leadership of Zerubbabel, about B. C. 538. To refresh your memory of this return and the rebuilding of the temple, read Ezra 1-6. Note all through the account evidences of the direct exercise of God's power through human agencies. Note also how Israel's God had come to be regarded by heathens. Notice particularly Ezra 6:21-22.

This week's lesson is the account of a second return under the direction of King Artaxerxes and the leadership of Ezra, B. C. 458, about 80 years after the first return.

Ezra: From Ezra 7:1-10, and Bible dictionaries learn all you can about Ezra. What does he teach us concerning true Bible students? What connection does this have with interesting class work? What did Ezra recognize as a pre-requisite to teaching? Did he expect to be able to teach through "spirit" guidance? Note the last phrase of verses 6 and 7. This phrase is very characteristic of the book of Ezra. Has this attitude of mind been found in all the great leaders in God's work? Even though Ezra recognized the power of God as underlying all that he did was he alert and awake to opportunities of doing God's work? (Note in verse 6 how he started things by making request to the king. He did not sit down and wait for God to send the people back miraculously.)

Artaxerxes' Letter: vs. 11-28. Read the letter carefully. List the statements which show the king's regard for Israel's God and his people. Was God's purpose through Israel being worked out during this period of her history? Find that purpose as it is worded in Isa. 43. Have we any reason to believe that God has abandoned that purpose? See Jer. 33:6-9; 19:6; 31:35-37.

The Journey: Ezra 8:1-36. Vs. 1-14 contain the genealogical records of those who returned. Vs. 15-23 contain the account of Ezra's preparation. Why should he have

been so careful to have a sufficient number of Levites along? What was Ezra's chief concern in conducting this return? What dangers did he realize they might meet up with? (The journey lay through a desert and they were carrying, not only rich gifts for the temple, but their provisions for their journey and all their wealth. The Jews from Judah had been in exile a century and a half. Frugal, industrious, adaptable, with keen, commercial instinct, good farmers, good executives, as Jews always are and always have been, the exiles prospered in Babylon and had much substance to carry back with them.) Did Ezra make adequate provision for protection?

"The arm of flesh may be the arm of God. God fearing people may without inconsistency, claim the protection of the magistrate, and the benefit of the law. . . . The saint without anomaly may avail himself of the physician's aid. But it is our solemn duty and privilege, on rare occasions, to trust in God without any of these adventitious aids, which ordinarily are obligatory."—W. L. Watkinson.

God has filled the world with things and laws and persons, that can be trusted and he wants us to rely on them. In relying on them, we are relying on him, since he gave them. But if they fail, we have our main reliance. When father and mother fail us the Lord will take us up.—Peloubet's Notes. Should the fact that Ezra refused the protection of the king's soldiers influence one to always refuse material aids? Did Ezra have a special circumstance to consider?

Vs. 24-30 show Ezra's regard for God's law of system and order. What New Testament teaching does this harmonize with? Does consciousness of being set aside to a certain work and that the work is God's work, prompt and encourage faithfulness to that work?

Vs. 31-36. The journey completed. Did Ezra's provision for protection prove practical? Why is the last sentence in verse 36 a fit closing to the account?

Scripture Reading: Ezra 1-8.

The Children's Lesson: Let Ezra, the man who set his heart to know God's law and to teach it to the people, be the hero of the story. The dangerous trip across the desert can be made very interesting to children.

For Class

Read and discuss the story, taking care to see the connection between it and God's purpose through Israel. Bring out also the facts which the character of Ezra teaches us about God's chosen workmen. Note also the lessons on trust in God.

Letters

We Still Have Friends

Dear Bro. Lindsay:

Please find enclosed \$2.00 for my paper and \$1.00 for emergency fund. Can't do without my paper as it is all the real gospel I hear. I think it is a wonderful paper. All well as usual. Trust you are the same.

Yours in hope,

Mrs. ———

Bro. S. J. Lindsay:

Please find enclosed \$2.00 for the best paper published, The Restitution

Herald.

From your sister in Christ,

Rhoda F. Watts.

Thank you, Sr. Watts, that helps.—Editor.

THE RESTORATION OF ISRAEL

By Albert Fletcher

(Read at May Meeting, Fontheil, Ont.)

GOD chose Israel from among the other nations to be a peculiar and elect people, and more can be found in the Bible regarding them than any other nation. As a people, they are marked as distant and peculiar, by every circumstance of their history, by their common religious faith, by every element of their national character, manners and customs. They truly had much advantage in every way in having committed to them the "oracles of God," developing among them poets, lawyers, statesmen, and philosophers. Led upward step by step from a nation of slaves, they reached in the time of Solomon, the very zenith of glory. Distinguished and honored above all nations, they attracted the wonder and admiration of the world. (1 Kings 4:30-34; 10:1-29.) But in the height of their glory they became proud. Growing worse and worse, God in his wrath, overturned their kingdom and scattered them among the nations throughout the world.

The time is fast approaching when God will speak peace to Israel, comfort them, and reestablish them in their own land. It is not a land in heaven to which they are appointed, but on earth. They are to be planted in their own land, in a land which they were once privileged to enter, and in which they dwelt for centuries. But during that time they were many times plucked up and carried away captive into other lands and finally they were rooted out completely, their cities laid waste and desolate, and they were driven as wanderers and exiles from country to country the world over. But when replanted in their own land according to the promise of Amos 9:14-15. "They shall build the waste cities and inhabit them; . . . and they shall no more be plucked out of their land which I have given them, saith the Lord." And again: "I will set my eyes on them for good, and I will give them a heart to know their God; for they shall return unto me with their whole hearts."

While God has permitted these afflictions to come upon them as a penalty for their crime, he will, nevertheless, in due time reward the constancy of their faith in his promises to which they have so long held. God foreknew their pride and hardness of their heart, and foretold it, as well as the evils which would come upon them. As a people they still have faith in God, though in their blindness and pride of heart, they have stumbled over the humility of God's appointed Messenger for the world's salvation, so that instead of receiving him, they crucified the Savior the King of glory. Because of this they have been punished and that severely. When they condemned the just One, and said, "His blood be upon us and our children," they little expected the fearful recompense which followed.

I say then, has God cast away his elect people? God forbid! For Christ was an Israelite, and was sent to the lost sheep of the house of Israel, to seek and to save

that which was lost. "For the gifts and callings of God are without repentance, for God has concluded them all in unbelief, that he might have mercy upon all;" "For blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved." As it is written. "There shall come out of Zion a deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins. Behold the days come saith the Lord that I will make a new covenant with the house of Israel, not according to the covenant I made with their fathers in the day when I brought them out of the land of Egypt. But this is the covenant that I will make with the house of Israel. I will put my law in their inward parts, and will write it in their hearts; and I will be their God and they shall be my people." "Thus saith the Lord. Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places, and the city (Jerusalem) shall be builded upon her own heap, and the palace (temple) shall remain after the manner thereof. . . . Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governors shall proceed from the midst of them. Behold, I will bring them from the north country, and gather them from the coasts of the earth. They shall come weeping, and with supplications will I lead them." "Hear the word of the Lord. O ye nations, and declare it in the isles afar off, and say. He that scattereth Israel will gather him and keep him as a shepherd doth his flock: for the Lord hath redeemed Jacob, and ransomed him from the hand that was stronger than he. Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil; and their soul (or life) shall be as a watered garden, and shall not sorrow any more at all." (See Jer. 30: 18-21; 31:8-12.)

Not only will the great Redeemer thus restore and lift up the living generations of that people, but the dead also are to be restored: for "Thus saith the Lord. Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, and shall put my spirit in you and ye shall live, and I shall place you in your own land. Then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ezek. 37: 12-14.)

Therefore after that the dead are raised, and the living ones brought to the knowledge of God, then will exist the condition spoken of in the 60th chapter of Isaiah. "Violence shall no more be heard in thy land, wasting or destruction within thy borders. But thou shalt call thy walls Salvation, and thy gates Peace. The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee. But the Lord shall be unto thee an everlasting Light, and thy God thy glory. The day of thy mourning shall be ended, for the people shall all be righteous. They shall inherit the land forever, the branch of my planting, the work of my hands, that I, Jehovah, may be glorified."

THE UNIFYING ERROR

IN popular Orthodoxy, Theosophy, Christian Science, Modernism, Occultism and Spiritualism, is a unifying dogma which, however much they may differ in other respects, fundamentally binds them together in one gross delusion. That dogma is the generally accepted belief of soul immortality which is based on the lie of the serpent in the Garden of Eden.

Universalism, Eternal Misery, Popery and Priest-craft, Purgatory and Mariolatry, with many other grotesque beliefs, would perish from the religious creeds if this false dogma were discarded as not of the truth of God. The numerous modern cults, which force themselves upon attention by their glorification of man and his efforts, would lose their ground of appeal were this unfounded notion set aside.

The modern demonology, which makes light of sin and asserts loud claims to human knowledge and to intercourse with the spirits "passed over," would seek in vain for the sentimental acceptance it now meets with if this pagan heritage were discarded.

Books are continually appearing which profess to afford proofs of human immortality based upon the supposed powers of the human soul, and Spiritist mediums and authors present their assertions that "life is a continuous thing, and its continuousness is provable," but as yet the evidence offered has not the strength of a gossamer. At a mass meeting in the Albert Hall, London, it was asserted that "tens of thousands of our dead are attracted down to us tonight;" as genuine a piece of fiction as anything Sir Conan Doyle ever wrote.

Orthodoxy, pretending to supply testimony for its belief in soul-immortality, is handing over to Romanism, to Theosophy, and to Spiritism, the only basis they require on which to rest their case. The Bible denies this pagan notion, and so sweeps away the claims of all or any of these cults upon human attention. Let God be true. Union with His truth demands separation from this popular delusion.

What Saith The Scripture?

Concerning our Saviour Jesus Christ we read that He "brought life and immortality to light through the gospel" (2 Tim 1: 10).

Concerning Man and his Destiny we read: "If ye live after the flesh, ye must die; but if by the Spirit ye mortify the deeds of the body, ye shall live" (Rom. 8:13). "The wages of sin is death: but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).

"God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John 3:16).
The Voice of Well Known Men on Life And Death

"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—Olshausen.

"In fact, no such doctrine is revealed to us." "The wicked are never spoken of as being kept alive, but as forfeiting life."—Archbishop Whately.

"Hope in death can only spring from the principle of Immortality, and this principle has no root save in Christ."—Principal Tytloch.

"For not far short of a quarter of a cen-

tury now I have lived in the belief that the view which has been designated 'Life in Christ' is the real teaching of Scripture. That view is expressed in the words, taken not metaphorically but in a straightforward manner, 'The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ.' . . . The more I think of it, the more vain appear to me to be all attempts to establish man's immortality on a physical or metaphysical basis."—Professor Sir G. G. Stokes, Bart.

"The advocates of what they call 'Conditional Immortality' have done great service by exposing the baseness of the popular doctrine of the intrinsic and endless permanence of the human soul. They have also done good service by demanding a reconsideration of the whole matter, and by protesting against a theory long dominant in the Christian pulpit, which as I believe goes far beyond the teaching of Holy Scripture."—Professor J. Agar Beet.

"I wish with the greatest possible emphasis to state that, in my own experience, the reception of this doctrine (Conditional Immortality) has not only not enfeebled my belief in the great doctrines of the Evangelical faith, and especially in the doctrines of Incarnation, the Atonement, and Regeneration, but has given to all these doctrines a firmer hold on my intellect, my conscience, and my heart."—R. W. Dale, D. D.—Issued by the Conditional Immortality Mission.

QUERIES

IF the body of a man gets so hot when this fever registers 106 that the inward man can't stand it, and has to leave the house because it is so hot, do you suppose the devil could keep him in hell if it is hotter than the house he just vacated? If it is God's intention to punish the spirits of the wicked with heat, why not keep it in the body and just keep increasing the heat?

If a puncture by a mosquito's bill causes typhoid fever, and the spirit that lives in the house is righteous, and goes to glory just as soon as the fever gets too hot, did not the mosquito bring salvation to that spirit?

If baptism in water in order to the remission of sins, is the water birth spoken of in John 3, can you find where the apostles who preached it on Pentecost ever received the water birth?

If the kingdom was established on Pentecost, and began to grow then that growth was stopped during the dark ages, was it not?

Did you ever know a stalk of corn to commence producing fruit as soon as the first blade comes out of the ground?

Is the harvest going on all the time while the stalk is growing? If not how do you get any matured seed in this age? Do you plant roasting ears to get more fruit? Don't you know they would not even sprout? Are children born by seed or begotten by seed? Which comes first, begetting or birth?

Yours in hope,

E. O. Stewart. (Gospel Trumpet)

"If God be for us, who can be against us?"

"We are more than conquerors through Him that loved us."—St. Paul.



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A glimpse of the danger threatening another is call to warn, and if possible, save him. We recognize this in things temporal and physical. Why not in things moral and spiritual?—Leonard.

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The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

WICKED MEN SWALLOWED UP

THE Lord will show who are his and who is holy. Numbers 16:5.

Well, children, here we are at Bible School once more, and how we do wish we could come for you in the big bus and bring you here to be with us. Bro. Siple has the children's class. They studied about Abraham today, and tomorrow will learn about Joseph. Bro. Lindsay has one class of big folks while Bro. Austin has the other. Bro. Austin talked about the plagues which were put upon the Egyptians and that reminds me to tell you about some other punishments that were given to wicked men.

When the Israelites came out of Egypt they had a long journey to go through a dreary, lonely wilderness. Moses and his brother Aaron led them; and God took care of them, and fed them, and kept them safe. But there were three wicked men, named Korah, Dathan and Abiram, who were tired of the wilderness, and were angry at having Moses for their leader and master, though God had made him lead them and had done so much good for them. They said they were as good as Moses, and that he should not be their prince and tell them what to do. They did not care for God having spoken by him.

These wicked men talked around and got two hundred and fifty of the leading men or princes to be on their side against Moses. Don't you think this must have made Moses feel very badly? Well, Moses talked to God about his troubles and told God that he had never hurt one of them to cause them to go against him. It was really going against God for he was ruling them through Moses. Moses asked God to show that these jealous men were in the wrong. Their end was so dreadful that I can hardly tell you about it. Remember, God has set people over us; there are our fathers and mothers, and our pastors and teachers and it is our duty to obey them. If we are proud and saucy and want to rule them, it is very wrong of us.

When God had started the children of Israel on their journey, he chose that Aaron, Moses' brother, and his sons should be his priests. A priest had to offer up the sacrifices to God, and to burn incense to him. Incense is made of dried plants and gums that have a sweet smell when they are burnt. The priests had dishes with holes in the top and chains to hold them by and when the smoke of the incense went up

Wait Patiently for Him

(Thine eyes shall see the King in His beauty, they shall behold a land that reacheth afar.— Isa. 33:17. A. R. V.)

GOD doth not bid thee wait,
To disappoint at last,
A golden promise, fair and great,
In precept mold is cast.
Soon shall the morning gild
The dark horizon dim,
Thy heart's desire shall be fulfilled,
"Wait patiently for Him."

The weary waiting times,
Are but the muffled fields,
Low precluding celestial chimes
That hail His chariot wheels,
Trust Him to tune thy voice,
To blend with seraphim,
His "Wait" shall issue in "Rejoice,"
"Wait patiently for Him."

He doth not bid thee wait,
Like driftwood on the wave,
For fickle chance or fixed fate,
To ruin or to save.
Thine eyes shall surely see,
No distant hope or dim,
The Lord thy God arise for thee,
"Wait patiently for Him."
—Frances Ridley Havergal.

it was just as our prayers rise up to God in heaven. There were other people called Levites who had to take care of the holy things that were used in God's service. Korah was one of these Levites and he wanted that he and his two hundred and fifty friends be allowed to offer incense to God. We might call him a wicked meddler. So Korah and his friends got ready to offer incense when an awful thing happened. The earth opened up her mouth, and swallowed them up and all their houses and all their goods, and the earth closed upon them. And all the other people ran when they heard their cries for they said, "Lest the earth swallow us up also." God also sent a fire that burned the bad men.

It is not likely that any of us now, even though bad, would receive such a dreadful punishment but their horrible death should make us remember that God is not pleased with those that will not try to obey those that have the rule over them, and set themselves up to be bold and proud, and to say they do not care.

NO PAPER NEXT WEEK

"T'WAS MY MOTHER'S"

A COMPANY of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time for the starting of the cars one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment.

The superintendent stepped up to him

and found that he was cutting a small piece out of the lining. It proved to be his old jacket, which, having been replaced by a new one, had been thrown away. There was no time to be lost. "Come, John, come! what are you doing with that old piece of calico?"

"Please, sir, I am cutting it to take with me. My dear mother put the lining into this old jacket for me. This was a piece of her dress, and it is all that I have to remember her by." And as the poor boy thought of that dear mother's love and of the sad deathbed scene in the old garret where she died, he covered his face with his hands and sobbed as if his heart would break. But the train was about leaving, and John thrust the little piece of calico into his bosom, "to remember his mother by," and hurried into a car.

Many an eye has moistened as this story of this orphan boy has been told, and many a heart prayed that the God of the fatherless and motherless would be his friend.

Speak kindly to thy mother, child. Is she dead? Cherish her memory.—Sel.

PALESTINE HAS A GREAT FUTURE

PALESTINE is very much wide-awake today; her newer citizens are full of life and ambition, and the natives are not entirely immune to this spirit of the west. A very few sections of the country have been so thoroughly modernized and their demands have become so varied and so European-like and American-like that those who think of Palestine in terms of graves, ruins and sacred rites feel themselves out of place.

Situated as Palestine is, so near the cross roads of three continents, this little land has a great future. And it is not unlikely, owing to the political condition of Egypt, that Palestine may become the base for British commercial interests in that section of the world. This would make Haifa the principal port on the Syrian coast. Haifa has a fine bay with ample room for all the ships that the world may send there. Here, unloading goods or passengers disembarking from any point across the sea, will find trains to take them to Port Said, Alexandria, and Cairo, or they can change at Ludd for Jerusalem. They can also go to Jaffa without change. From Haifa they can go by rail across the plain of Esdraelon to Semakh on the Lake of Galilee, and from there chance for Damascus. And the time is coming when it will be possible to go from Haifa to Bagdad by rail. This will connect the port with the oil wells of Mesopotamia. In a word, the principal parts of Palestine and neighboring states are today reached by rail, and goods brought into Haifa can connect with ships for all parts of the world.

This is the day of planting, but tomorrow will be the day of reaping, and those who have faith will not be disappointed.

"Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards; and drink the wine thereof; and they shall also make gardens, and eat the fruit of them." Amos 9:13.—Christian Herald.

ACQUAINTANCE WITH GOD

By Lyman Booth.

(Continued from last week.)

IN the early history of God's dealings with Israel as a nation, he was their king and gave his orders and rulings through the prophet Samuel until Samuel had grown quite old. In his old age he made his sons judges, but they did not walk in the way their father did before them; but turned aside after lucre, and took bribes, and perverted judgment. Then the elders came to Samuel with a plea that they be given a king like other nations to rule over them. After Samuel had consulted the Lord upon the matter it was agreed that a king should be given them. See 1 Sam. 8. This scripture shows that God was once king over Israel. He had given them laws for their government. There then existed all the primary elements of a kingdom, viz., king, subjects, territory, and laws. It was called God's kingdom; also the kingdom of Israel. It was conducted after this manner through a succession of kings until it was overthrown under Zedekiah.

We find one of those kings had proven himself a good ruler. His name was David. He found favor with God more than any of Israel's kings, and we find the kingdom of Israel is sometimes mentioned as the kingdom of David. Zedekiah was the last of Israel's kings. He ascended the throne through intrigue. The king of Babylon made war on Jehoiakim, a young and evil king in Israel. He was deposed and the king of Babylon made his uncle king and changed his name to Zedekiah.

From the above testimony we know that God once had a kingdom on earth. We also know that it was overturned afterward. The Lord has said it shall so remain until a rightful heir shall come forth and claim it. We know that no such kingdom is in existence at this time, but we have already proven that it is to be restored. We have already shown that Christ's mission is the work of restoration. If he restores all things spoken of by all of God's prophets since the world began, he will have to restore the kingdom of Israel. It was God's kingdom at first, and when restored it will be his again; but Jesus will reign as king.

The conditions which existed when the kingdom was overturned were very bad; much the same as they are at the present. Zedekiah ascended to the throne through deceit and craftiness; much the same as politicians do now. He served his people much the same as public officials do at the present day. He employed corrupt practices also. The king of Babylon placed him upon the throne upon condition he would rule his people as the king of Babylon dictated. Think of the king of God's kingdom ruling according to the wishes and authority of the Babylonian king! He was sworn to obey Nebuchadnezzar, and at the same

time pretending to rule in the fear of the Lord. No wonder God saw fit to take the kingdom from him and then inflict severe punishment upon him. Not to have done so would have appeared as if countenancing his actions. God suffered the king of Babylon to gain the victory over Zedekiah, and also used him to chastise his people for their sins, and desertion. Zedekiah did not realize that serving Nebuchadnezzar was rebellion against God. Ezekiel and Jeremiah both warned him of the consequences of his evil deeds, which had the effect of arousing his anger, for he thought they were mistaken. They had prophesied unto him. Jeremiah had told him that he should be taken to Babylon and die there. Ezekiel told him that he should never see Babylon.

This apparent disagreement in their statements caused him to think they were false prophets or his enemies. However they both told him the truth, for he was taken to Babylon and died there, but never saw the city, for his eyes were put out, when captured. His sons were slain in his presence before his eyes were put out. He was bound with fetters of brass and carried to Babylon. He, as God's representative ruler, instead of faithfully discharging the duties imposed upon him by the king of Babylon, and also, as well as disobeying God; became a perjurer and rebel. He had become so vile and corrupt that God could no longer permit him to remain upon the throne of His kingdom. To have done so would have been sanctioning his actions and placed a stain on God's honor.

Having decided to remove him from the throne, God sent his prophets, Jeremiah and Ezekiel to Zedekiah, saying: Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown, this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is and I will give it him. It was plain and decisive language, showing that God would not tolerate sin, not in his representative upon his throne.

God gave Zedekiah to understand that the kingdom over which he had been permitted to rule should not be as it then was and that Israel should be without a government; without a king until he who had the right to rule in righteousness should come, when he would send his Son as the Messiah to be king over all the earth, who was the legitimate heir, having the undisputed right to the diadem and crown.

In this decree God pledged himself to give the diadem of David and the crown of Israel's king to one having the right to it. That God had Jesus in mind when he issued this statement can be shown by other scriptures. It can be shown that Christ is the only living heir to the throne and diadem.

By what means was the kingdom overturned? Did God exercise his power and might, or did he use other means? From what occurred we would judge that he used the king of Babylon and his army to overturn the kingdom and to punish Zedekiah for his vanity and haughtiness. The king of Babylon placed him upon the throne, thinking to use him for his personal gain. Zedekiah thought that as he was king in God's kingdom he would have the

Lord on his side, and have his support, like some former kings, and therefore he was under no obligation to abide by the oath he made. He rebelled against the king of Babylon, who then resolved to destroy the kingdom of Israel by bringing his host against Jerusalem.

Hitherto the kingdom of Israel had been considered the exalted kingdom; all others abased, or low. We now see that the Lord used the forces of Babylon to uncrown Zedekiah, and to remove the diadem. The king of Babylon added it to his own universal and imperial crown. A greater indignity could not have overtaken Zedekiah than to fall into the hands of the Gentile king. This is a fair illustration of the saying, Exalt him that is low (the Gentile king) and abase him that is high (Israel's king).

With Zedekiah the diadem and crown were removed to Babylon. The weary years wore away and he died there; but as victory sometimes makes the victor feel proud and arrogant, so the king of Babylon became boastful and very proud. He had been exalted above Israel's king to the supreme rulership of the nations. And because of his vanity and boastfulness he was driven from among men to dwell with the cattle and with the wild beasts; was bereft of memory and reason until seven times passed over him. Then he was restored to reason, and given his kingdom, did praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.

The kingdom of Babylon then passed from Nebuchadnezzar to his son Belshazzar. He was a man with a vain and in glorious turn of mind. He made a great feast to a thousand of his lords, and drank wine before the thousand. He desecrated the vessels of the temple which his father had taken from Jerusalem and brought to Babylon, the same time he made Zedekiah prisoner. They all drank wine from these holy vessels which had once been dedicated to the service of God. While in their drunken carousal, a hand appeared and wrote their doom upon the wall. When Belshazzar (the king) saw the hand and the writing he became very much frightened. His joy turned to fright; anxiety and mental stress took hold of him; his loins were loosed; his joints became weak; his knees smote together; and now in his distress and anguish he calls for his wise men to come to his aid; to explain to him the meaning of what he had seen. The astrologers and soothsayers came; but could not make known to the king the meaning of the handwriting. Then Daniel was brought before the king. He did interpret the handwriting as follows: God hath numbered thy kingdom and finished it. In that night was Belshazzar the king slain. We have not only shown that the kingdom of Israel was overturned, but this shows that he ruleth in the kingdoms of men.

We will now endeavor to find the legitimate heir to the throne of David. Let us assume that our Lord Jesus is the only living legitimate heir. Now for the proof. That Jesus of Nazareth appeared and dwelt among men none will deny. No one will dare say he was not a most wonderful character; truthful and honest in everything, and therefore a good man. That he was of the lineage of David may be made plain by

examining the record given of him by both Matthew and Luke. Read Matt. 1:1-16 and Luke 3:23-31. Matthew tells us that Joseph the husband of Mary, the mother of Jesus, was a son of David through Solomon. Is it not plain that if the kingdom had been restored at that time, while Joseph was living he would have been given the throne because he was the legitimate heir? Since it was not restored at that time and Joseph having died without receiving the diadem and crown it would fall to the next in the line of heirs. That person we find to be none other than Jesus. While Jesus was not Joseph's son by begetting, he was by adoption. By Joseph's marriage to Mary, he virtually adopted Jesus as his own son, and since an adopted child inherits equally with the others and because the oldest son is the legitimate heir, the right to reign over Israel would fall to Joseph's eldest, and that being Jesus, he would be the rightful heir.

The question is raised: Does not this show that Jesus was the heir by adoption, and are we not also told that the heir was to come through the flesh? That is true, and I will now endeavor to show it through another line. If I do, will it not prove that Jesus has a double claim to the diadem and crown of David? One by adoption and the other through the flesh, through the sons of David. In Luke 3:21 we are given the following line of legitimate heirs, beginning with Mary the mother of Jesus, whose father was Heli. This line is traced back to Nathan who was a son of David. But my objector asks if there isn't a break in this line; because Heli had no son? To some this might appear to be fatal to my position. But I reply there is no break, for while Heli had no son, he did have a daughter, and her name was Mary, and she was the mother of Jesus; and hence Jesus was the grandson of Heli, and therefore the legitimate heir to the throne of David according to the flesh. These two lines begin with David and run parallel through the centuries and finally unite in the marriage of Joseph and Mary. One line was from David through Solomon to Joseph; the other from David through Nathan to Mary. These lines of descent being merged in Joseph and Mary, their firstborn, without dispute, be the rightful heir.

But my objector comes forward and asks if Jesus had a right to take and occupy the throne before his crucifixion. If not, when did or would he acquire it? My answer is that he had no right to it before his death, for the reason that there were others of the seed of David who were older than he. He did not nor could not acquire the right until all persons older than he had died. Just when that time came, we do not know; but this fact we do know. He is still living while all of David's children then living, are dead, thus leaving Jesus, who is the oldest, as the only living legitimate heir to the throne of David.

HE THAT DESCENDED

By T. A. Drinkard

HE that descended is the same also that ascended up far above all heavens, that he might fill all things. (Eph. 4:10).

Some time ago, during one of our meetings in Iowa, the question, "What became of the body of Christ?" was handed in to the writer. I gave the above scripture as an

answer. The first point to consider is what did it take to constitute Christ? I use the word Christ to denote Jesus. In fact the scripture plainly shows that Jesus when he was born was called Christ. (Lu. 2:10-11). The claim that Jesus died, but Christ did not, is based upon the theory of duality. That is, the state of being twofold, or two beings in one. Paul is seeking to show that "He that descended" is the same "That ascended." Thus the point is fully emphasized by Paul, and should be the end of all controversy. Not only does Paul explain the matter but Christ says: "I am he that liveth and was dead I am alive," (Rev. 1:18.) The apostles were a little doubtful, (Matt. 28:17), regarding his resurrection, but the Master said: "It is I myself: handle me and see." (Luke 24:39).

Surely the Master would not willingly and wilfully present himself as the same after his resurrection as before his death if such were not true.

Even the angel's message says: "Come, see the place where the Lord lay . . . for he is risen." (Matt. 28:6). Always the message is, he is risen! To refer to the man Christ Jesus before his death as being different from the Christ of resurrection is to deny the plain statements of scripture. To say he was a man then, but is no more a man since his resurrection is to deny 1 Tim. 2:5-6, wherein Paul says: "There is one God, and one mediator between God and men, (who is it?), the man Christ Jesus; who gave himself a ransom for all."

We have a mediator and that mediator is the man Christ Jesus. In order to become the mediator, he had to give himself a ransom. He tasted death for every man. (Heb. 2:9.) He poured out his soul unto death. (Isa. 53:12.) His soul was made an offering for sin. (Isa. 53.) His soul was not left in hell (or the grave.) (Psa. 16:10; Acts 2:27,31.) Therefore he was raised therefrom by the power of God. (Rom. 6:9; Eph. 1:20.) Because Jesus exercised greater power after his resurrection is no proof that he was not the very one that gave himself a ransom for all. (1 Tim. 2:6.) Take for instance this account: "And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them." (Luke 24:15.) Why was it they failed to recognize him? Was it because he was another being? The 16th verse tells us, saying: "But their eyes were holden, (why?) That they should not know him."

The trouble was wholly with them as shown in verse 31: "And their eyes were opened and they knew him, and he vanished out of their sight." In the same sense that "their eyes were holden," that they should not know him, could they have been holden that they were not permitted to see him after the breaking of bread, (Lu. 24:30), even though he was still present in the same room. And their testimony will bear out the fact that the same Lord that was crucified, was the same that was that was crucified, was the same that was dead, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spoke, Jesus himself stood in the midst of them." (Lu. 24:34-36.) With such scriptural evidence before us to show that the same Christ that died is the same who lives by the power of God, we are told: "As a human being he (Christ) could not come into the

room without opening the door, but as a spirit being he could, and there he instantly created and assumed such a body of flesh and such clothing as he saw fit for the purpose intended." (M. D. Vol. 2. p. 126-127.)

The purpose intended was one of deception from the account given above. If Christ was one thing and that which the disciples saw, another, why did he say: "It is I myself: handle me and see"? (Luke 24:39.) If what the apostles saw was not Jesus himself, (v. 36), then Christ was guilty of deception by saying: "It is I myself." (v. 39.) How did he go through the door? Well there is nothing in the account to show that Christ went through the door before it was opened. To so affirm is only to assume that which can't be proven. Let us read.

"But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them." (Luke 24:29.) He went in, indicates that he went into the house. Do you suppose the door was open when he went in? If it was necessary for the door to be open in order for him to go in to tarry with them, I hold that it was open when he went out. If Christ exercised a power over the "two of them" in Emmaus, (Lu. 24:13), causing their eyes to be holden, that they should not know him, does it not show that he could exercise the same power in Jerusalem? (Lu. 24:33.) To say that what the apostles saw was not the Master himself, but something he "instantly created and assumed, to carry out the purpose intended," is but to speak into the air. (1 Cor. 14:9.) There is no scripture to show that Christ created anything in order to appear before his beloved disciples. The strongest evidence Mary had that Christ was resurrected was, "That she had seen the Lord." (Jno. 20:18.) In this same passage we are told that "Mary . . . came and told the disciples . . . he had spoken . . . unto her." Mary had seen and heard the Lord speak unto her. The angel tells her to take the message to his disciples. (Mark 16:7.) She goes and tells them. (v. 10.) They do not believe the message. (v. 11.) But when Jesus appeared unto the eleven as they sat at meat, he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. (v. 14.)

How could we blame them much if what they saw was "instantly created and assumed" to carry out some uncalled for purpose?

Jesus Christ being made a little lower than the angels, for the suffering of death, he could and did taste death for every man. (Heb. 2:9.) But having been raised from the dead, dieth no more; death hath no more dominion over him. (Rom. 6:9; Eph. 1:20.) And we are encouraged to be faithful so that when the Master shall "appear, we shall be like him . . . and see him as he is." (1 Jno. 3:2.) Then we will be satisfied. (Psa. 17:15.) Like him, as he is, indicates a never dying condition. After Christ was resurrected he was flesh and bones. (Lu. 24:39.) He says so himself. He now has an endless life. (Heb. 7:16.) If so, and we will be like him, then the same life will be given us.

I trust the foregoing will be helpful to many.

(To be continued.)

NO PAPER NEXT WEEK

THE RESTITUTION HERALD
S. J. Lindsay, Editor and Manager

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Editorials and Church News

NO PAPER NEXT WEEK

At this writing, the first day of the Illinois Bible School, there is a record breaking attendance, eight states and Canada being represented, and about 70 enrolled.

A letter from Bro. Anderson, Michigantown, Ind., tells of the serious sickness of his daughter, Mellie, who lives at Woodstock, Va., and of Sr. Anderson.

Word reaches us saying that Bro. Harold Simpson of Grand Rapids, Mich., and Sr. Ada Sheets of Blanchard, Mich., were married Friday evening, Aug. 4th. We extend the glad hand with congratulations and good wishes.

Sr. Calista Glotfelty, of Springfield, Ill., writes that she has not been able to walk for five months but that she is improving and hopes for better things.

REMITTANCES

W. H. Klindt; Mrs. Azorah M. Scroggs; Star Theatre; Mrs. Catherine Ritenour; Leroy Austin; Mrs. J. A. Guttery; Mrs. C. J. Hanson; C. H. Horton; Mrs. S. W. Coffman; J. W. McIrwin; Mrs. Keturah Rogers; Chas. Hickox; Mrs. Elizabeth Scovill; Chas. T.

Lindsay; Mrs. Sallie McBride; J. E. Wilson; Miss Beulah Pence.

Notices

Iowa State Conference

The Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Church of God Camp Ground at Waterloo, Iowa, August 19-27 inclusive.

Bros. F. L. Austin and F. E. Siple, of Oregon, Ill., will be with us and have charge of the adult Bible classes, and they with Brothers J. W. Williams, T. A. Drinkard, A. J. Eychaner, and O. J. Allard of Iowa, will be the speakers during the week.

Matters of importance regarding the General Conference must be considered this year and all who can possibly arrange to be present should do so.

Lock Box 106 has been secured for the use of the conference and mail sent there will be delivered at the Camp Ground.

All having copies of the song book, "Herald of Praise," should bring them as that book will be used this year.

For further information, or programs, write the Secretary.

Mrs. Florence Allard, Cor. Sec.

The Nebraska Conference

will convene at Holbrook, Neb., Aug. 26 to Sept. 3rd, inclusive. Speakers will include Bro. Austin and at least one other good speaker.

We invite and urge the brethren throughout the state to make special effort to attend the conference this year. We also invite the brethren from other states to meet with us in the worship of God at this time.

Meals at a nominal cost will be served on the grounds. Tents and bedding furnished free.

Come and bring pillows.

J. E. Cowles, Conf. Pres.

Reports

Report of Indiana Bible School and Conference

The Indiana Bible School and Conference which met July 11-23 at North Salem, was the largest, most interesting and most enthusiastic meeting yet held, ten young people having been baptized and entered into the Master's work. Names of these young people will be given later.

Two Conference Business Sessions were held Saturday, July 22. Bro. Huffer in the chair. Bro. Huffer believes the Church of God in Indiana is making rapid progress and makes a plea for even more and harder effort in the Master's cause.

The roll call followed with complete reports from Frankfort, Hillisburg and N. Salem. Verbal reports came from Burr Oak, Eagle Creek, Morning Star and Pleasant View. It appeared from these reports that there was opportunity for good work in many places.

The financial report was submitted by J. J. Snodgrass and found correct by the auditing committee.

A budget was presented by the Conference treasurer calling for raising of \$1900.00 for three lines of work for the coming year - \$200 for Conference expenses, \$500 for a dormitory at N. Salem, and \$1200 for

evangelistic work. Bro. Glenn Logan was appointed to present to those at the Conference, a subscription paper. (We will get to others by mail.) \$600 was subscribed.

The Indiana Conference ratified the General Conference Constitution.

The following officers were elected:
President, J. H. Willey, Plymouth.
First Vice Pres., Floyd Stilson, South Bend.
Second Vice Pres., Sr. Flora Prior, Rensselaer.

Secretary, Sr. Maude Austin, Plymouth.
Treasurer, J. J. Snodgrass, Frankfort.

It was decided to hold the next Bible School and Conference, July 10th to 22nd, 1923. A vote of thanks was given Bro. Huffer for his faithful work as president for the last three years.

Maude Austin, Sec'y.

Report of Michigan Conference

The Conference of the Church of God in Michigan convened June 29, 1922. Bro. F. V. Blakely, our helpful president, presided. Sr. M. A. Woodward was appointed secretary Pro Tem. The reports of both Annual and Quarterly Conferences were read and accepted. Reports of churches were given, Bro. Decker reporting for Blanchard, where Bro. Siple held a two weeks' meeting in October 1921 with splendid interest, also Bro. F. L. Austin later held a very interesting meeting of two weeks. They have a splendid Sunday School under the earnest management of Sister Mary Munn and united effort of others. They have communion service every month; also a Berean class.

The report from Dutton was not very flattering, although Bro. Lawrence Bridgman and Sr. Ada Stevens deserve much credit in working against many discouragements and keeping the work going until cold weather interfered. This spring the school is again opened with a better attendance which we pray may continue.

Grand Rapids was reported by Sr. Simpson. S. S. each Sunday with preaching when Bro. Blakely is at home to attend to it; a good Berean class, and missionary meeting.

Coats Grove was reported by Bro. Coats. Conference was held there last fall. They are a faithful band of brethren, but have no place where meetings can be held, so they do not have any regular meetings.

No one was present from Adrian or Vicksburg.

Unfinished business was now taken up. Minutes of Friday's business meeting were read; then the N. B. I. work came before the house. First, Sr. Woodward read the communication from the N. B. I. Sec., Bro. F. L. Austin. Remarks by Bros. Blakely and Siple regarding a financial plan for the N. B. I. work in Michigan, finally decided by a motion made by Bro. E. Coats that all money or pledges be sent under the auspices of the Michigan Conference; seconded by Bro. A. Townsend; carried. Money and pledges to the amount of \$245.00 were handed in at this meeting. It was decided by vote of Conference, that the Conference Board be instructed to use their efforts to obtain an evangelist, who would give part of his time to the churches, besides evangelizing in new fields. When such a person can be found, notice will be made in the Restitution Herald.

The question of military warfare as talked by the Gen. C. was discussed. Bro. Williams gave as his opinion that warfare was

unchristian and should not be engaged in. Bro. Siple said the majority of our people opposed military service and that a resolution was drawn up at the Waterloo, Iowa, meeting in 1921, and presented to the Conference, requesting our government to recognize our conscientious objections to military services, and exempt our young men from violating what they consider to be the teachings of Christ. A motion was made, seconded and carried that our delegate to the National convention shall endorse this resolution. Sr. Nellie Blakely was chosen as our delegate to the General Conference.

From this Conference gathering we have greatly missed Bro. Wm. McCrodan and Sr. Martha Moses, both having fallen asleep during the year; also Sr. McCrodan, whose health prevents her attendance, and Bro. and Sr. Hammond, who are unable to attend. Last winter Sr. Hammond fell on the ice and broke her hip, and now has to sit in a wheel chair. This is the first time since the Michigan Conference was organized that she has ever been absent. Several from the Conference have visited her at her home in Caledonia, and it is a question which was benefitted most by the visit, as Sr. Hammond manifests a wonderful spirit of patient submission in her affliction and still "cracks a joke" occasionally. One thing she never forgets, that it takes money to successfully carry on the Lord's work.

The preaching by Bros. Williams and Siple was most excellent and instructive. The Bible School was well attended, the average being about 17; not so very many, but the few were very much in earnest in the study of each lesson. At the close of the morning services on Sunday, two young people came forward, a brother and sister, children of Bro. and Sr. Merle Richardson of Coats Grove. Before the afternoon services they were baptized into the all-saving name, and with the rest of the body, partook of the emblems of the dear Savior's broken body and spilled blood. The right hand of fellowship was given them, and we pray God to keep them in his love of the truth.

Much good work was done in pledges for future work for Michigan. The eating house has many comfortable additions made to it in several ways, and we feel the work in Michigan has taken a splendid uplift toward future work.

Yours in the work,

M. A. Woodward.

Texas Conference Report

The conference of the Church of God of Texas, met with the Church of God near Levita, Texas, July 14th, 1922, with the president and the following speakers present: A. S. Bradley of Mullin, Texas, E. O. Stewart of Morrillton, Ark., F. E. Siple of Oregon, Ill., and C. E. Randall of Mora, Minn. Sr. Carrie Wile Chambers of Blackwell, Okla., conducted the song services. Opening sermon by Bro. Siple at 8 p. m.

On Saturday, a program committee was appointed, and our services were arranged by them throughout the remainder of the conference. Bro. Stewart's and Bro. Siple's services were secured to assist in preaching, and to teach a Bible school during the conference. Bro. Randall came in the interests of the National Berean Society. He presented his work and officers of state society were elected; also local class organized at Levita. But Bro. Randall did not get by with his Berean work only. Our program

committee found him to be a willing worker, so they lined him up with our other preachers, to help do the preaching, and he gave us some interesting discourses during the meeting which seemed to be enjoyed by all. Bro. Randall is a young man and a great future awaits him in the Master's service.

Bro. Siple is a young man also, and a very interesting speaker, handling most of his subjects in this meeting in Types and Antitypes, which made them very interesting to both old and young.

Bro. Stewart is a young man also, but a few years the senior of the others. We consider him one of our deepest men. He gave our advanced Bible students some very strong spiritual food.

Bro. Bradley says he is not an old man, but 71 years young. He got by the easiest of any of the preachers. He gave us two sermons during the meeting, and conducted the Communion services each Sunday afternoon. It was a treat to him to listen to our younger preachers preach the same doctrine that he has been preaching to the people of Texas for 29 years.

Our Bible School began Sunday morning at 9:30. Bro. Stewart teaching the adult class, Bro. Siple the intermediate, and Bro. Randall the Juniors. We had another lesson at 2:30, and one lesson each day thereafter, until the meeting closed.

Our preaching services were arranged for 11 a. m., and 8 p. m., every day, and at 3:30 p. m. when it did not conflict with our business meetings. We had twenty-six sermons during the meeting.

Conference was called to order Monday morning at 9:30. Minutes of previous conference read and approved. Short talks on State and General Conference were made by various brethren. Conference recessed, and met again at 2 p. m. Rules in Robert's Rules of Order were adapted as a guide to work by. The following committees were appointed.

Committee on Constitution and By Laws: W. A. Hall, E. F. Meyers, and W. L. Robbins. F. E. Siple appointed as advisory.

Committee on Finance: Sr. Knight, Kingsville; C. E. Weathers of San Saba; W. R. Brown of Goldthwaite, and W. C. Roberts of Gatesville. Conference adjourned.

Conference called to order at 2 p. m. Wed. Report of previous meeting read and approved. Report of Committee on Constitution and By Laws received. Constitution and By Laws adopted as read. Drafted.

Moved, seconded and carried that the Restitution Herald, The Restitution, The Gospel Trumpet, and the Day Dawn shall be recognized as the medium through which all notices and announcements shall be made. Conference adjourned.

Conference met at 2 p. m. Friday. The next in order was the election of officers for the coming year. The following were elected unanimously: E. W. Moses of Houston, president; W. L. Robbins of Riviera, vice president; J. T. Whitley of Kingsville, secretary; B. F. Meyers of Jonesboro, treasurer; Em. Wilson of Goldthwaite, and Wm. Whisenhunt of Jonesboro on executive board. Conference adjourned.

Conference called to order at 2:15 p. m. Sat. Moved, seconded and carried that Bro. Stewart be employed for one year as evangelist, beginning in Nov. 1922.

The Finance Committee was enlarged to cover the different settlements of the state where the membership live, as follows: D

J. Reynolds, Mullin; Mrs. M. V. Brantley, Sweetwater; E. C. Powel, Abilene; M. D. Greer, Rochester; S. T. Miller, Brownfield; P. A. Davis, Loraine; T. B. Conradt, Lometa; Mrs. Kittie Watt, Buffalo; F. B. McCulloch, Fredonia; Miss Mae Warren, Canyon City. The duties of this committee are to solicit and collect funds to support Bro. Stewart.

Moved, seconded and carried that the next conference be held at Goldthwaite, and Em. Wilson and Walter Brown be appointed as committee to obtain the grounds.

Moved, seconded and carried that this conference send Bro. Bradley as delegate to the general conference, and be instructed to vote for military exemption for our members in time of war.

Moved, seconded and carried that this conference send greetings to the Oklahoma-Arkansas conference.

There being no further business, conference adjourned. This ended the business proceedings of our conference. Preaching continued on to Sunday night when the meeting closed.

During these series of Bible lessons and sermons, the attendance and interest was good to the last. Nineteen became obedient to the gospel, and in confession of the faith, were buried in the watery grave in likeness of Christ's death, burial and resurrection. We intended to send the names and addresses of our new members to be published, but lost the list. Will send them later if we can procure them.

J. T. Whitley, Secretary.

Resolutions

We, the undersigned, Committee on Resolutions, submit the following:

1st: We extend our thanks to the officers of the Conference, editors and business managers of the various mediums for their faithful work during the past year.

2nd: We thank the brothers and sisters of the faith and their friends of the cause, for the support of the same.

3rd: We extend our sympathy to all of like precious faith, who have lost loved ones the past year.

4th: We extend our Christian love to all the brethren of the north, and pray that the blessings of God may rest upon them in their noble work the past year.

5th: We extend our thanks to the people of Levita, and surrounding communities, for their kind and courteous treatment of the members of our conference during our stay among them, and pray God's richest blessings to rest and abide with them.

6th: We thank Sr. Chambers for the untiring service she has rendered in conducting the song services during this conference.

Signed, W. A. Hall,
F. B. McCulloch.

NO PAPER NEXT WEEK

Report for July

	Sermons
July 1-2: Stanhope	3
July 3, 10, 17: Webster City	3
July 8-9: Hickory Grove	2
July 16: Pleasant Prairie	2
July 22, 24: Avery, Neb.	2
July 23: Blair, Neb.	1
July 30: Waterloo	1

Total,

14

T. A. Drinkard.

NO PAPER NEXT WEEK

The Sunday School

By Alta King

NEHEMIAH'S PRAYER

Lesson IX. August 29, 1922.

Lesson Text: Nehemiah 1; 2.

Nehemiah 1:5-11

Golden Text:—The supplication of a righteous man availeth much in its working. James 5:16.

Memory verse: Psa. 42:11.

For Study

Review: State briefly how much had been accomplished up to the close of last week's lesson, toward the restoration of Judah from Babylonish captivity. This and next week's lessons give us the account of how God accomplished one step more toward the restoration of his people to their homeland. After nearly one hundred years since the first return, the walls of Jerusalem were still in ruins. At that time, a city without defensive walls was at the mercy of her enemies, and her people were left in great affliction and reproach, so far as material protection was concerned. While walls were not necessary to the protection of God's city, still it was one of the means by which God chose to protect his city; so in this week's lesson we find preparations for the rebuilding of the walls being made. As we study the lesson account, let us note the hand of God working through human instruments. Note also the strength of character manifested by God's chosen workers. All this will help us to realize how and when God works best through us, or, in other words, how and when we can best serve his purposes.

The leading character: See Neh. 1:1-4. Also Bible Dictionary accounts. Who was he? Where did he live? Work out a brief character sketch. Who was the king of Persia at this time? What, in these four verses, indicates the hand of God at work? How do we know, from these verses, that the welfare of his people who had gone back to the homeland, was very close to Nehemiah's heart? What shows that Nehemiah realized vividly his dependence on God? What does the character of Nehemiah teach us concerning the character of God's workers?

The Preparation. Neh. 1:5-11. What one word describes it? "This prayer was a model one. It contains the elements of true prayer. It is singularly penetrating, revealing a keen insight into the secret of the calamities of Israel and an exact perception of the relation of God to those perceptions."—Adeney. The prayer consists of: (a), the invocation, bringing to mind a vivid image of the infinite Being who is addressed; (b), confession; (c), pleading God's promises; (d), urging petitions. The purpose of the entire prayer was intercession. This is the frame work of all genuine prayer. Is the above comment on Nehemiah's prayer true? Identify each of these four elements in the prayer which Jesus gave when he taught his disciples how to pray. Contrast the invocations of these two prayers and account for the difference. Which invocation is characteristic of old covenant relationship with God, and which of new covenant relationship? Did Nehemi-

ah have a plan in mind for helping his brethren? (See last part of verse 11.) Are God's servants active and awake to things that need to be done?

The results of the preparation. Neh. 2:1-20. Nehemiah's plan is revealed in verses 1-8. Tell it in your own words. How was Nehemiah's position an aid to him in gaining an audience with the king? (Find out all you can about the king's cup bearer.) Was Nehemiah's position a "chance" affair, or may there have been a little of God's wisdom back of it? The reference to being "sad in the king's presence" is explained by the following: "It was forbidden for any of the king's servants to appear sad or downcast for that was an evil omen and would bring bad fortune, and besides it hinted at discontent and plotting. Nehemiah, though he bore a heavy burden on his heart was able to disguise his grief for several days. All the time he was looking for a good chance to present his request, for the king must be in the best of humor. Some think that Nehemiah was not often called to attend the king, but had to wait his turn. At any rate it was not till the month of Nisan (March-April), three months after Hanani had brought the bad news from Jerusalem, that, either by accident or intention, Nehemiah's sadness became apparent to the king, and he asked the reason. How was Nehemiah regarded by the king? How did Nehemiah demonstrate unceasing prayer? What phrase, characteristic of the book of Ezra, is also found in Nehemiah?

Vs. 9-20 tell how the work was begun. Contrast Nehemiah's protection during his journey with the protection under which Ezra made the journey. In what sense were they the same? Why was it not wrong for Nehemiah to accept the protection offered by the king? Was Nehemiah a precautionary man, planning his work carefully? How was Nehemiah made to realize that he would have adversaries to combat in rebuilding the wall? Why was he not discouraged by this knowledge? Why does God permit adverse things to confront him when they are working out his plan?

Scripture Readings: Nehemiah 2.

Children's Lesson: This lesson is another hero story full of adventurous interest to children. A lowly servant appeals to his rich and glorious king to go on a long, dangerous journey that he might help his home brethren build a wall around their city for protection. The telling of the story should reveal that Nehemiah was the hero he was because he was God's servant. The attractive details concerning court life and the dangerous trip make the story a child's story. It will give them the pleasure a story should give, and it will also indirectly direct attention toward God and the character of God's people.

For Class

Discuss how this week's lesson connects with the lessons we have been having.

Discuss the leading characters in today's lesson, and show how each served God's purpose. Were all conscious that they were serving God's purpose? Which one was? (Give evidence that he was.) What was Nehemiah's plan and how did Nehemiah prepare to carry it out? Discuss his prayer as a model prayer and contrast with the model prayer given by Jesus. Which is characteristic of which covenant and why? What

saying is characteristic of both Nehemiah's and Ezra's writings?

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: John 3:16

PATERNITY

Bob was bad today. I spanked him and he wept,
Then, dolorously, trudged away to bed,
And to his door I went with cautious tread,
The sobs diminished, ceased; I knew he slept;
Then I who had the statutes straightly kept,
And launched on him, small sinner, justice dread,
Stole in, heart aching, kissed the curly head,
And tucked the covers in and outward crept.
Before your judgment seat my sins are laid;
Not light their weight, nor is their number few,
Their price I know is high and must be paid,
I should have trembled once their tale to view;
But I have learned of Fatherhood from you,
Almighty Father, I am not afraid.

A JUVENILE BIBLE STUDY

Was Jesus "made flesh" when he came to earth?

Yes. See John 1:14.

Why was Jesus "made flesh"—

"Made a little lower than the angels?"
"For the suffering of death." Heb. 2:9.

How could Jesus "taste death for every man?" Heb. 2:9.

He died for Adam, and all in Adam; that is all mankind. Rom. 4:12-19.

What is "the wages of sin?"

Death. Rom. 6:23. First part.

Is eternal life a gift from God?

Yes. See last part of Rom. 6:23.

Through whom does this gift come?

"Through Jesus Christ our Lord."

What is meant in 1 Tim. 2:6, by Jesus "gave himself a ransom for all?"

Jesus gave up his human life for Adam, and all in him, so that all mankind might have life in and through Jesus.

In 1 Tim. 2:4, what does it mean when it says: "Who (God) will have all men to be saved?"

The meaning is as given in John 3:16, that Jesus died for the "world," and as many as accept him, (the whole world if they will) will receive everlasting life.

Did Jesus say he would bring all back from the grave?

Yes. The good to life everlasting, the evil to destruction. John 5:28, 29.

Did Daniel say that "many that sleep in the dust of the earth shall awake?"

Yes, see Dan. 12:2.

How should the latter part of John 5:29 read?

"Unto a resurrection of judgment;" and it so reads in the Revised Version.

If Adam had a perfect human body, with out ache or pain, and lost it by disobedience, then what will be restored to Adam and his children—who have accepted Jesus as their Savior—by the death and resurrection of Christ?

They shall receive "glorified bodies," in all respects perfect, and spiritual in place of natural.

When is this restitution to take place?
At the second coming of Christ. Acts 3:19,
20, 21.

How many of God's prophets have spoken
of this restitution?

All. Every one. Acts 3:21.

There is one God and one mediator between
God and man, the man Christ Jesus.
1 Tim. 2:5.

HOW TO HAVE THE CHURCH GROW

Bring friends to the services.

Talk to your friends and neighbors concerning
the love of God, the obedience and
sacrifice of Jesus.

Take a general interest in the church and
Sunday School.

Attend services regularly. Bring the family.

Realize that the church does not run itself
and that if it is to meet the requirements
of the Master you must do your part
both spiritually and financially.

See that you elect a good set of officers,
men who are willing and able to be co-laborers
with God.

It takes more than money to make a good
officer. In fact, "men of wealth" although
liberal givers, often are the means of holding
back the progress of the church. As a
rule, they want too much of their own
way.

Do not hesitate to set aside any officer
who has lost interest in his duties. Dead
men make no progress. It takes a live man
to work.

If you have a good pastor and other officers,
help them all you can and let them know
you appreciate their sacrifices. If they
are that class of men that praise goes
to their head, get rid of them.

Be friendly with new members, learn to
greet every member by name, and never
make the poorer ones feel their position,
remembering that "ye all are brethren."

Let your creed be Faith, Hope, Love,
Work.

WISE CHRISTIANS

A wise Christian is a maker of opportunities
to work for God and his Christ.

He must not lie still and wait for opportunities
to come along, for they do not always
come when wanted.

He must take time by the forelock and
see to it that opportunity does not ride
by him while he is engaged in the world's
pleasures.

Neither should he oversleep himself.

WORK FOR GOD

If you are poor—work for God.

If you are rich in this world's goods—
continue to work for God.

If you are burdened with seemingly unfair
responsibilities—work for God.

If you are happy—never stop working for
God.

If sorrow overwhelms you and loved ones
seem not true—work hard for God.

When faith falters and reason fails—
work hard for God.

When dreams are shattered and hope
seems dead—work for God.

No matter what ails you—the cure is
work for God. Work built on faith and love.

Working for God is the greatest remedy
available. It will cure both mental and
physical afflictions, giving you peace and
joy now and eternal life in the world to

come.

FOR SILENT MEDITATION

"Give me a few friends who will love me
for what I am, or am not, and keep ever
burning before my wandering steps the
kindly light of that "blessed hope" built
on a faith in Jesus as "my wisdom and
righteousness," and sanctification and re-
demption. "And though age and infirmity
overtake me and I come not in sight of the
realization of my earthly dreams, teach me
still to be thankful for life, for the oppor-
tunity that was afforded me to be of service
to my Master, and time's old memories
that are good and sweet, and may the evening
twilight find me gentle still."

THESE THINGS NEVER CHANGE

The law of "sin and death" does not
change.

There are just as many men outside of
Christ to whom must be preached the gos-
pel of salvation as ever there were.

There are just as many widows and fa-
therless needing our care and attention as
ever there were.

There are just as many children needing
the training of the Bible School as ever
there were.

There are just as many risks of our be-
coming careless and neglectful in our serv-
ice to God and his Christ as there ever were.

There are just as many chances for us to
be successful ambassadors of God in doing
his will as ever there were.

Prayer is just as efficient as ever it was.

There is just as much power in a right-
eous life, based on "faith, hope and love,"
and the works that originate from these, as
ever there was.

There is just as much "loving kindness
and tender mercy" in God's character as
ever there was.

Jesus is just as much the Christ, the Son
of the living God as ever he was.

Jesus is just as much the foundation of
our faith, the door of our hope, the path of
our love, the superstructure of our salva-
tion, the covering of our sins, the clock of
our righteousness as ever he was.

Acknowledging all these, let us love God,
have faith in his Christ and spend our lives
in their service, just as much as any one
ever did, and to God be the glory for ever
and ever. Amen.

NO PAPER NEXT WEEK

SOME CHARACTERISTICS OF GOOD CITIZENSHIP

By R. H. Judd

AS are the individuals so is the nation.
That, as a fact stated in the aggregate
we are willing to admit; but should some
kindly person tell us that our little life in
its narrowly circumscribed limits has an
appreciative effect upon the whole, we are
generally very slow to believe it. Whether
we realize it or not the fact remains, and
facts cannot be gainsaid.

While reading the account of the work
on the Temple in the time of Josiah, king
of Judah, one remarkable sentence attract-
ed my attention. Right in the middle of
the narrative, the writer stops for the pur-
pose of giving us his opinion as to the char-
acter of the workmen and the success of
their works. He was not asked for that
opinion, but was evidently so much im-

pressed that his commendation was spon-
taneous and heartfelt. He says: "The men
did the work faithfully." If we examine the
record closely we shall see that those of
whom he spoke embraced all classes of
workmen, leaders, overseers and those un-
der their directions. Every man did his
work faithfully. Under such circumstances
we can readily understand what harmony
prevailed, and we have no difficulty in ac-
counting for the success that so signally
crowned their efforts. Every man with his
own special gifts was employed along lines
best suited to his capacity and tastes, and
each worked faithfully, not only with re-
gard to his own interests, but in faithful
recognition that his efforts were unsepar-
ably linked with the efforts of his neigh-
bour. If such remarkable success followed
the practice of faithfulness in a compara-
tively small and isolated community, what
might not be accomplished were the same
principle applied in present day circum-
stances, when it is almost impossible for
any person or any community of persons to
live an independent existence? Cities are
inseparably linked with the towns, towns
with the villages, villages with the individ-
ual, and the individual with the whole. The
words of the Great Master are true—No
man liveth to himself. He cannot do it,
therefore the call to citizenship is a call to
faithfulness, with a tenfold deeper meaning
now than in the days of Josiah, king of
Judah.

Another characteristic of citizenship is
readiness. It is possible for a person to
have a reputation for faithfulness in the
performing of duties that necessarily come
under his care, yet at the same time he
may lack the virtue of being ready to grasp
opportunities that may benefit him, or
through which he may benefit others. Paul
when writing to Titus gives some very ex-
cellent advice as to the qualifications of
good citizenship, and among these he tells
us that we are required to be subject to
those appointed to rule, and to "be ready
unto every good work." In this last admon-
ition we have a splendid trait of character,
which if added to that of faithfulness will
develop through practical knowledge and
experience, a citizen of no mean value, and
one whose power for good will be increas-
ingly felt and acknowledged. Such calls for
readiness of action may probably often
come when we least expect them. To be
able to willingly, quietly, and promptly
drop for the time being that which engages
our personal preference, and be ready to
help in case of need, often requires consid-
erable self-sacrifice. But we must be care-
ful not to mistake real for unreal service.
We do not want to be like the man who was
forced to say, "While thy servant was busy
here and there he was gone." That man had
great opportunity, but lost it by being too
"busy" about matters of no consequence.
Peter too has something to say about being
"ready."—"ready always to give an answer
to him that asketh you, a reason of the
hope that is in you." Peter and Paul each
had a great hope—"the hope of eternal
life in the age to come," and they were al-
ways ready at all times to testify regarding
it. "Be ye also ready, for in such an hour
as ye think not, the Son of Man cometh" to
render to every man according to his works.



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NO PAPER NEXT WEEK

The wicked are overthrown, and are not: but the house of the righteous shall stand.—Prov. 12:7.

THE RESTITUTION HERALD.

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Number 47.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

JOSEPH

"His brethren envied him." Gen. 37:2.

THIS morning, the little folks had an interesting time, seeing who could repeat the names of the first ten books of the Old Testament. All of you children would have enjoyed being with them, I know; well, maybe, you can come next year. Why don't you begin right now to plan? Tomorrow, the children will recite the names of the first twenty-five books of the Bible. It makes it so easy for them to find any chapter or verse when they know the names. Bro. Siple told them about Joseph, and in what ways he was like Christ.

Joseph was a much loved son of his father Jacob. His mother's name was Rachel. Jacob gave him a striped dress of many colors such as the son who is to be the heir wears in those countries. But his brothers hated and envied him, and could not speak peaceably to him.

One day when Joseph was seventeen years old, ten of the brothers were out with the sheep and Jacob told Joseph to go and see how they and the flocks were doing. As they saw him coming, some of them were so wicked as to say that they would kill him, and never let him go home. Reuben, the oldest brother did not want his little brother killed, so he talked to them telling them the best way would be not to kill him but to let him down into a dry well near by. There they meant to let him starve to death, but Reuben meant to come, by and by, and take Joseph out of the pit and send him home to his father Jacob. There was another brother named Judah, who seemed to think more of money than anything else and who saw a great party of men with camels loaded with goods going on a journey. He knew they were merchants going to sell and buy in Egypt. In those days, men and women used to be bought and sold and were called slaves. He persuaded the brothers while Reuben was away to sell Joseph, so they could have the money. They received 20 pieces of silver, the price usually paid for young slaves.

Bro. Siple told the children how Jesus was also sold as a slave, only 30 pieces of silver was the price paid, the amount of money given for an older slave. The cruel brothers kept Joseph's dress, killed a kid, and stained the coat in the blood and then carried it to their father, telling him they had found it. Jacob thought some wild beast had met Joseph and killed him and eaten him and

PEACE

AND is there none before? No perfect peace
Unbroken by the storms and cares of life,

Until the time of waiting for Him cease,
By His appearing to destroy the strife?
No, none before.

Do we not hear that, through the flag of grace
By faithful messengers of God unfurled,
All men will be converted, and the place
Of man's rebellion be a holy world?
Yes, so we hear.

Is it not true that to the Church is given
The holy honour of dispelling night,
And bringing back the human race to heaven,
By kindling everywhere the Gospel light?
It is not true.

Is this the hope—that Christ the LORD will come,
In all the glory of His royal right,
Redeemer and Avenger, taking home
His saints, and crushing the usurper's might?
This is the hope.
—Dr. Leask.

he mourned and wept. Not one of the sons would tell him that Joseph was not dead.

Think of poor Joseph; he used to live as the son of a great rich prince, wearing a dress of many bright colors, with many servants, living in a beautiful land, all hill and valley, where he used to feed his father's flocks. But now he was a slave in a strange land, with people speaking a language he did not know, and no one to care for him, or say a good word to him. He knew though that God was with him and he did his work well and God helped him. The Bible says, "The Lord made all he did to prosper in his hand." As he grew older his master seemed to trust him a great deal. He must always have taken as good care of everything as if it were his own. But his wicked mistress made up a story that he had behaved badly and he was put in prison for what he had not done. Yes, of course, Joseph had a hard time of it, but that was God's way of bringing good to pass, and at last to bring Joseph to honor. Perhaps you think that Joseph would get discouraged by this time, trying to be good, but no; he was just as kind and careful in the prison work. Think about this. Try, when you are discouraged and have anything to do—a lesson or work, to ask God to make it prosper. Then if you try your best, he will help and it will be sure to turn out well. Remember, God always sees you, you should do the same when no one is looking, or is with you, as if the whole world were watching. If you are only good when you are looked at, you are not like Joseph. You must try to live that your parents may, when you are—

"Out of sight

Know all is right;

One law for darkness and for light."

Bro Siple just told the children such an

interesting story about how God helped Joseph tell a baker, a butler and the king the meaning of their dreams, and I would like to tell you all but there wouldn't be room in the "Herald" for anything else if I told you of all the good lessons. You know the grown ups want to hear about the other classes. Between classes the boys have lots of fun playing ball and leap frog. The girls jump the rope, salt and pepper, winding the clock, while Lucy and Gertrude count the strikes. Don't you wish you were here? I do.

OUR GOD

By W. H. Geiselman

WHEN we study the character of our God, it is so wonderfully revealed to us in nature, in grace and in his word, that we conceive he is a God of love and heavenly compassion.

This conception leads us to praise and adore him. While his methods may be changed to meet the varied conditions of human society, his purposes are unalterable. He said unto Moses: "As truly as I live all the earth shall be filled with the glory of the Lord." So his eternal purpose is to make glad our troubled world, giving it beauty for ashes and the oil of gladness for sorrow.

If our conception of God were as the heathens or the ill-informed Christian, we fear we would instinctively refuse to lift the veil, but choose rather to die with the infidel or atheist than to attempt to open the pages of a revelation that had only the dark foreboding of misery and woe. But we have not so learned our Lord, and we praise him with the thoughts that dance and leap within us, with a happy spirit, realizing that it will not be long until the clouds that overhang our world will begin to be rolled away, and the emancipation of the human race from the slavery of sin and death will be brought to pass.

With exulting praise and gratitude we adore him who is wonderful in counsel and excellent in works.

Back to Pharaohs.

In exchanging the Turkish title of sultan for that of king of Egypt, Ahamed Fuad I, asserts the nationhood of Egypt with a virtual hark-back to the Pharaohs. Sultans, khedives, valis—the Turkish name for viceroys—and beys there have been for a century or two, but no king has reigned in Egypt since times so distant as to stretch away into the shadowy Biblical era. "King" of Egypt has a homely, British ring that will remind Ahamed Fuad and his people of Britain's material interest in Egypt's destinies. But Pharaoh was the ancient title of the Egyptian sovereigns—originally a proper name like Caesar, adapted to a hereditary monarchy.—Sel.

Be bigger than your troubles.

The Sunday School

By Alta King

NEHEMIAH REBUILDS THE WALLS

Lesson X. September 3, 1922.

Lesson Text: Nehemiah 3:1 to 7:4.
Neh. 4:4-9, 15, 16

Golden Text: Our God will fight for us.
Neh. 4:20.

Memory verses: Neh. 6:15-16.

For Study

Review: Last week we learned how Nehemiah, cupbearer to the king of Babylon, planned and prepared to rebuild the walls of Jerusalem. He became conscious of this great need of his brethren who had returned to Jerusalem, through a chanced (?) message that was brought by two Jews visiting Babylon. We remember that his first act was prayer to God in which he acknowledged the power of the great and terrible God of Israel, confessed the sins of his nation and called on God to execute promised mercy. Then having formulated a plan to carry out the work that had been shown to him, he made request to the king, braving his displeasure and breathing a secret prayer to God for help. With the king's permission and material help, he and others of his people, made the long, dangerous journey across the desert to Jerusalem that he might rebuild the walls.

In this week's lesson, Nehemiah begins and finishes the work which he found to do. This is a case in which a man does a piece of work to which he received no direct or miraculous call. Circumstances pointed the need out to him, and he recognized his ability to answer the need. Was the work then, any less God's work, or was God any less the worker? Nehemiah furnishes a striking example of a strong, dominant leader—a leader who planned and executed, and who, at the same time, acknowledged his dependence upon God, realizing that God was the one supreme working power. The story of how God accomplished the rebuilding of the walls, through Nehemiah, is told in Neh. 3; 4; 5; 6; 7:14. It is a long story for one lesson, and we cannot do more than emphasize the main points in each chapter.

Chapter 3. How is Nehemiah's ability as an organizer shown in this chapter? Is this in harmony with the one body system of working, formulated by Jesus in the New Testament? List the various classes that worked and one that didn't. Note that each did the work nearest home. Was there a good reason back of this? Do these facts have any bearing on recent day labor problems?

Chapter 4. This chapter tells of outside opposition. What was the source? Describe the two attempts and the state of mind that prompted the opposition. How was the opposition met? Note the elements of faith and works, or rather the element of faith that works. Pick out evidences of Nehemiah's dominant leadership, or of God's through Nehemiah. Pick out the statements by which Nehemiah acknowledges God's power and God as the worker. Was Nehemiah working under the old or new covenant? The great and only leader under the new covenant is Jesus. He, too, is a dominant leader, but God's dominancy through him is of a different character from his dominancy through Nehemiah. Through Nehemiah he was the great and terrible God and his dominancy was obtained and held

through that kind of fear. Through Jesus, God is the Father, and his dominancy over man is obtained and held through Father love. This contrast between the two characters of leadership is not made to discredit either. Each is necessary in its place in God's dealings with man and each has had or is having its influence in our own lives. Which is the strong leadership that does not lose its influence when it is once established?

Chapter 5. What hindrance did Nehemiah have to meet and combat in chapter 5. How did he meet it? Did he keep his own dooryard clean? Was this the counterpart of what we call "profiteering" today? Is the remedy shown here?

Chapter 6. Verses 1-14 tell of two attempts at opposition through strategy. Was Nehemiah deceived in either case? Of what disobedience would Nehemiah have been guilty in the last case? Heb. 9:6-7. Verses 15-19; 7:1-3 tells of the final finishing of the work. Were the heathens and the enemies of Israel's God made to acknowledge the power of God? Did Nehemiah's work make people conscious of God's power and glory, or had Nehemiah kept himself so in the foreground that the people were made conscious of only himself? Read Matt. 5:16. If Nehemiah had accomplished the same work but had taken the glory to himself—what then? Why does God require all glory to be given him—for His good or man's? Is it all due to God?

Scripture Readings: Nehemiah 3 to 7:4.

The Children's Lesson: The events in today's lesson can be condensed into a story full of interest to children.

For Class

Give a brief summary of last week's lesson and show the connection between it and today's lesson.

Take up the story of rebuilding the walls by chapters. If each chapter has been read at home it will not be necessary to read all of it in class. Just enough to bring out the main ideas discussed.

Chapter 3. The principle of systematic organized labor and its benefits. Nehemiah as such a leader of laborers.

Chapter 4. Opposition from the outside—two attempts and how they were overcome. Nehemiah as the strong leader able to meet and overcome such opposition. What conception of God influenced and sustained the people in their fighting of these difficulties? Contrast two types of God's leadership and dominancy over man.

Chapter 5. Internal opposition and hindrance. Nehemiah's ability to meet and overcome. Does this chapter give us a picture of some of the modern world problems? May statesmen find the simple remedy here? What great statesman knows and will apply the remedy?

Chapter 6. Attempts at strategy opposition and Nehemiah's ability to meet. The work finished and its effect on heathen and opposers to Israel's God.

What does the lesson teach us about the leaders in God's work in general—about their character and their attitude toward God?

TEACHING THE LAW OF GOD

Lesson XI. September 10, 1922.

Lesson Text: Nehemiah 8:1-8.
Neh. 8:1-8.

Golden Text: Teach me, O Jehovah, the way of thy statutes; and I shall keep it unto the end. Psa. 119:33.

Memory verses: Neh. 8:9-10.

For Study

Review: Let us take a brief survey of what God has accomplished toward the restoration of Judah from her captivity in Babylon. The first return, under Zerubbabel, occurred B. C. 536, seventy years after the first exile. See Ezra 1. Then followed the rebuilding of the temple, under many difficulties. See Ezra 3 to 6. Following the rebuilding of the temple and about 80 years after the first return, Ezra, a man well versed in God's word and fired with a desire to teach his brethren, headed a second return to the home land. Under his strong leadership, the people were brought back from the deep transgressions of God's law into which they had fallen. See Ezra 7-10. About 20 years later, Nehemiah, a cupbearer to the king of Babylon, was made to realize the danger and national shame in which his brethren in Jerusalem were living because of the broken down walls of the city. With the king's permission and material aid he, with a few others, returned to Jerusalem and superintended the rebuilding of the walls. See Neh. 1-7. Thus, under competent leaders, chiefly Zerubbabel, Ezra, the well prepared and fearless teacher, and Nehemiah, the dominant leader and warrior, have the exiles been taken back to their home land, slowly but surely as God had promised when he sent them into exile. See Jer. 9:10-14. It is impossible to read this story carefully without realizing how much Babylon had learned concerning Israel's God during her captivity, and that this learning was due to the manifest supremacy of God's power in the life of his people. His chosen leaders, without exception, pointed to the God of Israel as the one who accomplished.

Today's lesson follows naturally the rebuilding of the walls under the leadership of Nehemiah, studied last Sunday. The wall rebuilt so wondrously, almost miraculously, in the face of hindrances and opposition, both from without and within, and a physical safety thus insured, caused the people to realize afresh God's power among them. As one man, they turned to seek more fully what God required of them. They called for Ezra to come with the law and teach them. As a result, we have the account of a "Bible School" from which, if we are observant, we can gain much valuable help concerning Bible study, Bible teaching, and perhaps some new light on repentance which is the first chief result of knowledge of God's word. Nehemiah 8 is the story of this "Bible School."

Verses 1-4. From whom did the call come? Why was this better than if the call had come from some leader? What attitude of mind is most conducive to learning? Note who attended. Do you think people's desire to know had any effect upon their ability to understand? How long was the first session? Do you think, from verse 3, that the people grew tired? Why not? Would such long sessions be advisable as a rule? Who was the chief teacher? Was he well prepared? Did he have helpers?

Verses 5-8. Why did the people stand up in verse 5? How did the session open? How does the attitude assumed by the people in verse 6 indicate humility and willingness to receive? What did they desire and expect to receive? By this prayer, what did the people recognize as necessary to successful Bible study? How does this harmonize with Jas. 1:5? What proves that Ezra and his helpers were true teachers? Did

they teach in harmony with Paul's advice in 1 Cor. 14:1-13? Is it well to receive help from others, either by voice or pen, when we study God's word?

Verses 9-12. What was the result of this first long session of Bible study? When the earnest seeker after righteousness is brought face to face with God's standard by clear understanding of his laws, will this always be the result? Is this the purpose of laws? Quote the scripture to support your answer. How Ezra and his helpers try to teach the people that repentance is not merely remorse and weeping. What should immediately follow this attitude of mind? Why could the people rejoice in the Lord immediately after realization of their short comings, and why would this joy be strength to them? Whence is more conducive to strength and power to do—joy or sorrow? This being true, do you see why faith and hope in God, made possible to us because of the teachings, life and perfection of Jesus, is the basis of our salvation?

Verses 13-18. What effect did this first session of Bible study have upon teachers, priests, and chief fathers? Did they expect to be able to teach because of miraculous spirit guidance? Were they, nevertheless, guided by the spirit? What was the result of their seeking for more complete knowledge? (See particularly the last part of v. 17). Do you suppose the people were having a sort of out-door vacation and general good time? How long did the "Bible School" last? Note the marginal reading for "sol-emn."

Scripture Reading: Read the scriptures given in the review to get a somewhat connected idea of the restoration of Judah.

The Children's Lesson: Picture the joy of the people of Judah when they knew their walls were rebuilt and how they turned, in gratefulness, to learn more of God's will concerning them. Then give the story of the week of "Bible School," during which time they lived in beautiful leafy bowers and booths. Do not fail to teach them that God loves to see his people enjoy themselves in play and everything that is beautiful and true.

For Class

Discuss the events that preceded the Bible School of ancient Judah. Study the account listing the principles that underlie Bible study, Bible teaching and repentance.

R. R. 1, Grafton, Wicklow, Ont.

Sir:—

In your issue of July 15th appears an interesting article entitled: "Science admits Soul Exists." I question very much what actual gain in knowledge is obtained by the reader. Is anything definitely proved regarding the existence of personality apart from physical organism? Certainly not by the writer of that article. It is getting to be common practice to credit "Science" with certain conclusions, and thus convenience obtain an opportunity for speaking with seeming authority without the troublesome necessity of presenting a comprehensive, a reasonable proof of the subject under review.

Why is it not as reasonable to expect that "thought, consciousness and will" may be the products of living matter, as to suppose that they necessarily reside in that which is "invisible, intangible and imponderable"? To speak of anything which cannot be "perceived by the senses" is to rule it out of existence so far as we are concerned, as it is impossible; for it would not

only be a contradiction of language itself, but the futility of obtaining knowledge of anything apart from our senses must be self-evident.

Is there any man in his calm moments (quite apart from the question of possibility or impossibility) who really desires to have such an intangible, incomprehensible existence as is portrayed by those who scoff at materialism? The comparison of man with a piano and player is unnatural and unreasonable. Living man is a unit of being—marvellous and complex in construction it is true—but still a unit, and when it is desirable to establish an analogy, reason demands the selection of that which most corresponds. This is indisputably to be found in the animate, and not in the inanimate creation. That the lower animals (creatures that have life) are possessed of "thought, consciousness and will" has never yet been successfully denied by any, yet who is there that would give to them separate conscious existence when death has taken place? Or would at any time separate the personality of the animal from his physical organism? There are very few who understand the true meaning of the word "soul." Many would still be surprised to learn that according to scripture, all animals are composite body, soul and spirit, and that personality is uniformly associated with the body, the other two components being regarded as possessions of the former, the soul (or life) giving its name to that which has soul (or life.) The writer fails entirely to prove his theory of personal consciousness apart from living organism. The Bible explanation is clear and explicit: "In the day that a man's breath goeth forth, in that very day his thoughts perish," and nothing in Science has yet occurred to prove this untrue.

The author of the article approaches the truth when he admits that "a mental power rules all powerfully" over all creation, and enters into all that has life upon the earth, both animal and vegetable. The "mental power that rules all powerfully," that invisible thinking force which governs worlds and atoms alike, the Christian would spell in large flaming letters, GOD, and the dynamic force which enters into all nature, the Word of God has ages ago declared to be his spirit (see Job 34:14-15; Psa. 104:29-30; 146:4, etc.). That the "dynamic force" which some "scientists" would amazingly endeavour to assert is human personality apart from bodily organism, yet at the same time practically deny personality to the original Source

Yours faithfully,

Signed, R. H. Judd.

Maclean's Canada's National Magazine
August 15, 1922.

R. H. Judd Esq.,
Wicklow, Ont.

Dear Mr. Judd:—

I have read with a great deal of interest your criticism of a review article appearing in our July 15th issue. I have not yet had the opportunity of re-reading this article in the light of your letter, but am looking forward to doing it in the very near future. Thanks very much for your acute criticism. It is of great assistance to us in guiding our selection of material, and we appreciate it accordingly.

Yours very truly,

Maclean's Magazine,
Associate Editor.

BIBLE STUDY

THE chief method of Bible study employed among us as a people is the subject method—that is, we read all that the many different authors have to say upon one particular subject. This method is perhaps the best for beginning adults. It unearths the few basic truths upon which all else in the Bible hinges—truths that need to be unearthed because of preconceived ideas and interpretations that effectually hide them from mere reading straight through. But after a certain amount of this study, there is another method which we can not afford to neglect. That is reading thoughtfully and slowly large portions consecutively, such as certain portions of a letter that bear on our subject, or whole discourses or whole books.

We may go to hear a man speak, expecting to receive much help from him, but if we stop just long enough to hear one or two terse truths enunciated, and then leave, we shall have failed to receive the greatest help he could give—we shall have failed to get acquainted with the man himself, with the spirit which breathes through his whole discourse, with the inspiration that can accompany only the whole. Furthermore, we shall have failed to get the man's complete view of the truths stated, and his application of them.

Suppose Jesus were here personally teaching, and he were giving a discourse on some subject about which we were ignorant. Could we expect to learn much if we listened just long enough to get two or three sentences that seemed to answer the questions in our minds and then run off to "argue?" And yet, this is exactly what we often do when studying (?) the written discourses of Jesus and his apostles. In consequence, we are often only able to "argue," and completely unable to inspire, to breathe forth the spirit of love and faith, and give the impression that we have been with and learned of Jesus.

"Subject" study is the chief means of getting intellectual knowledge, but often fails to result in spiritual growth in self first, and consequently in those to whom we may endeavor to impart knowledge.

Let us, at times, honor Jesus, the apostles, and the prophets, by sitting quietly and attentively through one complete service. We shall gain a larger view of the truths they teach and of themselves as teachers. It is not always necessary to be always looking up references, thus interrupting the main line of thought. Surely Jesus, the apostles and prophets were not such ambiguous writers and speakers that their discourses and letters cannot, in the main, be understood in and of themselves, especially after we once get a clear conception of the basic truths that underlie their teachings.

We need to do a lot of reference work, comparing scripture with scripture. We also need to do, along with this, and following closely upon it, a lot of straight reading.

Those that seek me early shall find me.
Prov 8:17.

I esteem all thy precepts... to be right.
Psa 119:128.

Say ye to the righteous it will be well with him. Isa. 3:10.

In the Lord Jehovah is everlasting strength. Isa. 26:4.

THE RESTITUTION HERALD
S. J. Lindsay, Editor and Manager

Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Illinois, under the Act of March 3, 1879.

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Be sure to send money by P. O. money order, draft or personal check. Never send money loose in an envelope!

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address, THE RESTITUTION HERALD, Oregon, Illinois.

Editorials
and Church News

Found.

A fountain pen was found either in the church or upon the grounds of the Illinois Conference at Oregon, Ill. We have it in our possession and will gladly restore it to the owner upon proper evidence of ownership.
S. J. Lindsay.

"Betty Louise Rahn, Aug. 5, 1922, 7 3-4 lbs. Just to introduce you to a person very new." So reads a card received from Los Angeles, Calif. Sr. Rahn was Verna Railsback, formerly of South Bend and this will be pleasant news to her many friends.

A card saying, "All are doing well and very, very proud of our first boy," comes from Bro. and Sr. Chas. Williford, of Hale, Mo. We rejoice with these good folks in that they are rejoicing. May the boy be spared to be a useful, God-fearing man.

And another boy: "Mr. and Mrs. Chas. Hornaday announce the arrival of a boy on Aug. 14, 1922." These proud parents reside near Stratton, Neb. Our good wishes are extended.

At the annual meeting of the board of directors of the Restitution Publishing Co., the editor presented his resignation as editor and manager of this paper, the same to become effective with the last issue of the present month, this being done to af-

ford opportunity for an extended rest, which the editor feels it is necessary that he should take, and we trust that the loyal support of our friends that has been so freely given us during the eleven years of our service in this capacity, will be given to the editor and manager who shall be selected to take the place made vacant by this resignation.

In view of the foregoing and in order that all communications may be promptly attended to, we have to suggest that from this notice forward, all mail intended for the Restitution Herald be so addressed, and that all checks, etc., be made payable to The Restitution Pub. Co., and not to me, since to do otherwise would delay the service. All mail intended for me should be addressed to me (in my name) at Oregon, Ill., until further notice.

S. J. Lindsay.

At the regular annual meeting of board of directors, the following resolution was passed:

Whereas: our esteemed editor, Bro. S. J. Lindsay, has submitted his resignation as editor and manager of the Restitution Herald, and the same having been accepted by this board, and whereas: Bro. Lindsay has given eleven of the best years of his life to the faithful performance of duties of his office; and having labored diligently and having made many sacrifices in promulgating the truth for which the Restitution Herald stands, therefore, be it

Resolved: That we tender to our retiring editor our sincere thanks, assuring him of our full appreciation of his faithfulness and loyalty to the truth and duty, and trust that the rest he now seeks may bring to him renewed strength and vigor for his future activities in his life's work.

J. E. Cross,
L. E. Conner,
F. V. Blakely,
F. H. Knodle,
Flora H. Prior.

REMITTANCES

E. E. Elton; Milton Long; Mrs. James Hendricks; G. E. Marsh; H. S. Hunt; Mrs. Mae Mercer; Mrs. Lillie Williford; John Havena; Landers & Son; Mrs. Chas. Williams; Erveta S. Emery; Mrs. W. L. Robbins; Evelyn K. Harsch; Elton E. Boggs; Mrs. Elizabeth Hutchings; Mrs. Mary Morgensen; Miss Ella Hanson; Murphy Bros.; F. R. Robinson; Jesse Weaver; James Browning; F. A. Stilson; Ida Guthrie; Walter Koontz; Anna E. Drew; Mrs. Almeda Glotfelty; F. H. Knodle; J. Conway; Mrs. E. Scoggins; J. E. Cross.

EMERGENCY FUND

E. E. Elton, 5.00
Milton Long, 1.00
Mrs. Chas. Williams, 3.00

Reports

Will Go To California.

S. J. Lindsay, will on Sept. 1, conclude an active identity of more than eleven years as editor and business manager of the Restitution Herald, published in this city, in the interest of the Church of God, and will leave with Mrs. Lindsay for a winter's sojourn in California, where he will engage in preaching, which profession he has pursued for years past and which during the period of his editorship has taken him to all parts of the state and country. The Restitution Herald will be under direction of J. E. Cross, assisted by Mrs. Val Mattison, whose long experience in connection with the publication affords

ample ability for the undertaking.—Ogle Co. (Ill.) Reporter.

Church of God Conference.

The annual Conference and Bible School of the Church of God, which for many years has been a summer season institution in this city, and which opened August 6, concluded last Sunday with an attendance throughout greater than in any other previous year. Affiliants with this devoted denomination come from all parts of the country to attend what this year as normally proved a very interesting and profitable assembly. These folks who sustain the elements of religious cohesion that has seemingly suffered no alteration during the period of radical change, through which the world has been passing, accord to the community by their presence in our midst an atmosphere healthful, exemplary and emblematic of those higher aspirations, which it is to be hoped may animate us all. It has been good to have them with us. We will welcome them another year.—Ogle Co. (Ill.) Reporter.

Dana, N. C., Aug. 9, 1922.

Dear Bro. Lindsay:

Just a few lines in regard to our trip last Sunday. About nineteen in all went in a truck to Guthrie Grove, S. C., to a Children's Day. It surely was encouraging to see young boys and girls stand before a large congregation and utter the precious truths composed from the Word. I wish the rising generation were engaged in the great work as they were throughout the world. Their speeches were all founded on the Bible. As the road was long, nearly 70 miles, and very hot and our truck heavily loaded, we spent most of the day on the road, but we surely did enjoy the short time we spent with the good brothers and sisters, hearing them speak and sing and also helping them eat the nice dinner which they spread. They were planning on having a meeting this week. We would have liked very much to arrange to have been with them in the meeting, but could not.

Your sister in the faith,

Nora Taylor.

Report

The Indiana Bible School was held at North Salem, July 11-23, 1922. The school was the largest we have ever held and the interest taken was very good. Bros. Anderson and Austin gave splendid sermons each evening to large and interested audiences.

The business meeting was called to order by the president, Sr. Lydia Railsback, with a song, followed by prayer by Bro. Floyd Stilson. The report of the secretary was then read and accepted. The treasurer's report was then heard.

Receipts

Balance July 19, 1922.....	\$ 73.03
Donations,	190.85
Outlines,	19.55
Berean dues (Senior).....	17.10
Berean dues (Junior).....	1.20
Total,	\$301.73

Disbursements

Kitchen equipments, groceries and other expenses,	\$205.29
Remitted to National Bereans,.....	36.18

Balance, \$60.26

Reports of local societies were as follows:
South Bend: no. of meetings, 41; average attendance, 13. Collections during the year, \$14.85, local dues, \$2.25, National dues.

North Salem: no. of meetings, 13; average attendance, 5.

Election of officers resulted as follows:
Pres., Sr. Lydia Railsback, South Bend.
Vice Pres., Sr. Maude Austin, No. Salem.
Secretary, Sr. Martha Senff, Bremen.

On Sunday, July 23, Bro. Anderson baptized ten young people into the all saving name of Christ.

The meals were served in the basement. 2375 meals were served in all.

Mrs. Philip Senff, Sec.

Pelzer, S. C., Aug. 15, 1922.

The church of God at Guthrie Grove, closed a week's meeting the 13th; began Aug. 6th with Children's Day. It was as good, if not the best Children's Day that we have ever had. The church was wonderfully blessed as the results of the meeting showed. Bro. Manning Case of N. C., came down on the 6th with a truck load of the brothers and sisters of Gallimore Gap. We were proud to have them with us as we had many new faces during the meeting, whom we have never seen before. The gospel seed of truth has been scattered as a result of the meeting. Every body enjoyed the meeting. Our pastor was in fine shape and did some wonderful preaching. The writer has heard Bro. Durham about once every month for the last eleven years and I can say I never heard him do as well before. The writer rejoices because our oldest girl, Gladys Williamson, put on Christ by baptism. Bro. Durham baptized six last Sunday: my oldest daughter, two of Bro. Frank Jeams' daughters, Bro. Jim Browning's daughter and daughter-in-law, and Bro. Burgess.

We missed Bro. John Anderson as we have been accustomed to having him with us in our meeting. Bro. Durham read us a clipping from the Anderson Tribune, telling of the work going on in Palestine. The Jews want the Mosk of Omer removed from the temple site. They have three religions, three sabbaths in Palestine. This calls to mind an event in the 16th chapter of Rev., verse 13, about those frogs.

Your brother in the Lord,

M. O. Williamson.

Dear Bro Lindsay:—

I want to tell you of the good meeting we have had at Hillisburg, Ind. The meeting began the 6th of August and closed the 17th. Papa had intended to close it Aug. 13, but the interest and attendance were so good that it was continued until the 17th. On Sunday, Aug. 13th, we went to the water and papa baptized Misses Martha Huffer, Faye Spurgeon, Lorene and Cleo Orr. The interest and attendance increased during the second week. As a result of the meeting running on, we met Aug. 17, and baptized Miss Flossie Huffer.

All day on Aug. 17, we heard rumors that there would be a pleasant surprise for the church that night. Many were the guesses as to the nature of the surprise during that day. All these guesses, however, proved incorrect. When we went to the church Thursday night, there stood in front of the pulpit a fine new upright Brinkenhoff piano.

When the service opened, Bro. J. J. Snodgrass got up and in a few remarks, informed the church that the piano was a gift to the church by a young man in honor of his parents who lived and died in the church. Bro. Snodgrass further informed us that he was not at liberty to give the name of the young man. The church was happy to receive the gift. However the happiest one in the house was our new sister, Flossie Huffer, who had been playing the organ. She will now preside at the piano.

On the last night of the meeting, a young college student came to papa and told him he was sorry to see the meeting stop.

Bro. Drabenstott and Bro. Long from the Roll church were with us over Sunday, Aug. 13.

We have a fine class of young people in this church.

Bro. Lindsay, bring Sister Lindsay and little Bobbie and come and hear some good music.

Vadie B. Anderson.

Ark.—Okla. Conference Minutes

The brethren of the Church of God of the Abrahamic faith of Ark.-Okla. Conference, met with the brethren at Bristow, Okla., July 27, 1922, at 8 p. m. Sermon by Bro. Conner. Conference convened July 28, 1922 at 9:30 a. m., with vice president Tice in the chair.

The following committees were appointed:—

On credentials: R. N. Vail; J. S. Butcher and Sr. Shelton.

On resolutions: Carrie Wile Chambers, Fannie LeCrone and L. H. Shelton.

On Finance: W. J. Grigg and E. Hays.

Report of minutes of last conference read and approved. Moved, seconded and carried, we dispense with the regular order of business and have talks from the various brothers and sisters present, relative to our work which was beneficial to all present.

Conference recessed to meet July 29, 1922 at 2:30 p. m. There was Bible school each a. m. at 9:30 and preaching at 11 by Bro. Conner. After a few days the session at 2:30 p. m. was discontinued in the tent on account of the excessive heat, and we met at the home of Bro. and Sr. Luman, and had Bible school. Song service each evening at 8, followed by sermon by Bro. Conner.

Conference called to order July 29, 1922, 2:30 p. m., by singing, scripture lesson by Bro. Luman and prayer by Bro. Morgan. Reports from Evangelist Shelton, Bros. Morgan, Hood, Tice and Luman. Letters from Bro. and Sr. T. T. Pressley and Bro. and Sr. Scroggins were read. Report of committee on credentials received and committee retained. Moved, seconded and carried, we make all visiting brethren honorary members of our conference. Moved, seconded and carried that the secretary cast the entire vote of the conference for J. H. Luman for president, and R. L. Tice for vice president. Vote was cast. Moved, seconded and carried that the entire vote of the conference be cast for Carrie Wile Chambers for secretary. Vote was cast by Bro. Shelton. E. Shelton was elected treasurer of evangelist fund. Marian Hendon was elected Cor. Sec., place for next conference. Report of evangelist-treasurer read and accepted. Report of business manager of Trumpet received and accepted. Moved, seconded and carried that we make the Gospel Trumpet a four page paper, and publish it twice a month. Recessed until 9 a. m., July 30th. Conference called to order by singing, scripture lesson and prayer by Bro. Shelton. Bro. L. H. Shelton was elected editor and business manager of Gospel Trumpet.

Greetings from Texas Conference read and voted to go in the minutes of our conference.

Levita, Tex. July 24, 1922

To the brethren of Okla.-Ark. in Conference assembled, greetings: We, the brethren in Texas, extend to you our cordial greetings in Jesus' name, and pray God's blessings be upon you and your work, until we all come into that unity of the faith that will make us one in Christ our Lord.

E. W. Moses, Pres.

J. T. Whitley, Sec.

Moved, seconded and carried that the conference press be placed in charge of Bro. Shelton, to publish the Gospel Trumpet and other work. Bro. T. A. Drinkard was elected associate editor of the Gospel Trumpet. Bros. Stewart and Luman were elected assistant editors. W. J. Davis, Ark., and Carrie Wile Chambers, Okla., were elected field editors. Resolved that the columns of the Gospel Trumpet be opened to the correspondence of the Berean society, was passed.

Carrie Wile Chambers was elected chorister. Moved, seconded and carried that enough Gospel Trumpets be printed in Aug. issue, to send to all former subscribers. Moved, seconded and carried that each preacher of Ark.-Okla. conference be an evangelist the coming year. Recessed till 2:30 p. m., July 31. Conference called to order by president, July 31, 2:30 p. m. Prayer by Bro. Shelton. Report of committee on credentials received and committee discharged. Report of committee on resolutions received and committee discharged. Moved, seconded and carried that the dues, \$1.20 a year, be made a permanent conference fund. Bro. Morgan was elected our evangelist for the coming year. Moved, seconded and carried that the evangelist fund be used exclusively for evangelizing, where there are isolated brethren and new fields. Moved, seconded and carried that the length of our conference session be ten days, permanently.

Bro. O. J. Allard agreeably surprised us by walking into the tent one a. m. during services, on his way from California to Iowa. He gave us some good lessons and preaching. Bro. Austin's letter in reference to the general conference work was read. Bro. Clyde Randall was with us in the interest of the Berean work. The state Berean officers were elected. Bros. Randall and Stewart preached the sermons young people's day. Conference closed Aug. 6, 1922. It has been a feast of good things. Conference adjourned to meet at call of president.

Carrie Wile Chambers, Sec.

A Correction

Plymouth, Ind., Aug. 18, 1922.

Dear Bro. Lindsay:—

I notice in the report of the Indiana Conference that only Frankfort, Hillisburg and North Salem are given as submitting full reports. Those churches submitting full reports were Frankfort, Hillisburg, Roll, Reusslaer, South Bend and North Salem.

Will you please make this correction in your next issue?

Your sister in the service,

Maude Austin.

Notices

A meeting is called for the Blush Church, near Fredericktown, Mo., covering the time from Sept. 9 to Sept. 17. This is the regular fall meeting of this church. A very successful meeting was held at this point early spring, and with such good results that it is thought this meeting will be even more so. As a special feature, Saturday, Sept. 16, has been set aside for a Children's Day Program. The children of this church are among the best informed on Bible matters to be found anywhere. This feature of the work is bound to be enjoyable for all. A general welcome is extended to all brethren.

ren. Come and enjoy a feast of good things with us. Those planning to come from a distance please notify

P. J. Graham, Sec.
Fredericktown, Mo. Rt. 3.

Marriages

Married

August 4th, 1922, 6 o'clock p. m., at the home of Bro. and Sr. Charles Simpson, 1018 Cass Ave., Grand Rapids, Mich., Bro. Harold W. Simpson and Sister Ada C. Sheets, Blanchard, Mich., both known to a large number of our brethren on account of their interest and attendance at Bible School and Conference meetings, both of our state and that of Illinois.

These are both very estimable young people, and both being interested in the things that pertain to the kingdom of God and the name of Jesus the Christ, we bespeak for them a very happy life together, and it is the sincere wish of the undersigned, who had the pleasure of "tying the knot" that God's richest blessings may be theirs.

Following the wedding supper at home, they departed for a short trip to Chicago, returning a few days later, and will make their home in Grand Rapids.

F. V. Blakely.

Obituary

Irma Mozelle Andrews

infant daughter of Bro. and Mrs. John H. Andrews, was born Aug. 13th, 1922; died Aug. 13th, 1922. She is survived by her parents and three brothers.

Jesus says: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The parents hope to be reunited with her in the kingdom of God.

In the absence of a minister, Elders H. M. McInturff and A. C. Boyer gave scripture readings and prayer at the grave. Interment was made in Massanutten Cemetery, Woodstock, Virginia.

J. E. Boyer.

Baptisms.

On Sunday, Aug. 13, our hearts were made to rejoice when Mrs. Lottie Conger Haney asked for baptism. In accord with her request we went to the St. Joseph river where we assisted her in putting on the all saving name and it is with much pleasure that we introduce her to the household of faith. May the blessing of the father attend her.

Floyd A. Stilson.

New Port Richey, Fla. Aug. 21, '22.

Dear Bro. Lindsay:—

While we were spending a short time in western North Carolina, the writer was called to Sweetwater, Tenn. to baptize O. W. Umphrey, Sr. Umphrey's husband, into Christ. This is good news as she has prayed and labored to this end for many years. On July 30th we met at a small stream near their home and after baptism, we returned to the home and partook of the Lord's supper. I predict that we shall hear of more good work from this quarter in the near future. On August 6th a few brethren and friends met at a beau-

tiful stream just south of Wainsville, N. C., and baptized Mrs. Goodson of Canton, N. C., and on Wednesday, Aug. 9th, a few brethren and friends met at the home of Sr. J. M. Penland of Clyde, N. C., to which place came Mrs. R. A. Robinson, requesting baptism, to which call we answered by burying her in water in a little stream of water running through the dooryard of Sr. Penland. Each of these burials was followed by the observances of the Lord's Supper and a prayer service. Each of the three mentioned above are heads of families and are earnest and zealous workers and will be of great help and comfort to the isolated brethren of these parts. May the Lord add his approving blessing is our prayer and may they be faithful to the end.

Bro. Stevenson of Canton, N. C. is doing a very good work in the Master's vineyard at this place and we will no doubt hear of results from this quarter. The writer spent a very pleasant time in this mountain country and trust it was not in vain.

J. W. Good.

Letters

This Helps

Vancouver, Wash., July 31, 1922.

Dear Bro. Lindsay:

Enclosed you will find check to cover 3 years' subscription, thanking you for past favors. I surely enjoy the paper, and ask the prayer of the household of the one faith that I may prove faithful and meet you all in the kingdom of God when our Lord comes to bring peace and salvation to this world of sin and death.

Your brother in the one hope,

J. W. McIrwin.

Bentonville, Va.,

Dear Bro. Lindsay:

I am writing a line for your paper. I have been visiting in Browntown and vicinity among the brothers and sisters. We have had good seasons and good crops so far this year. Most of the brethren met at Cool Spring Church on the afternoon of July 23. Quite a nice little company had gathered for Bible reading. We had the Lord's prayer and read several chapters.

All of the church miss Bro. Anderson and family. He labored with us for better than five years. We have had no preaching since he moved to Indiana. We feel that we are not doing our duty by not having some minister among us to preach for the people.

I am interested in the N. B. I. My prayer is that there may be a great work done by the effort. Bro. Austin has undertaken quite a work for the Lord's cause. May the Lord bless him.

Mary F. Cook.

July 1st, I left home for Houston, Texas, where Bro. and Sr. Moses met me at the train the next evening. Truly 'twas a pleasant visit at their home, which all who have had that privilege know, with a number of delightful trips. How one stands in awe and amazement, as one gazes at the handiwork of an all-wise God, wondering, as they watch the waves of the Gulf of Mexico hurriedly come in and recede, never tiring, always moving, performing their part during this age.

July 13th, we left Houston by auto for Levita, some 250 miles distant, where the Texas Conference was to be held, and after a pleasant trip, we reached our destination

the next p. m., and found a number camping on the grounds. Quite a good many from various parts of the state came and camped. There was a large and attentive audience at all services.

The keynote of all the subjects or themes was the second coming of Christ and the kingdom, in sermons and Bible School, and how we enjoyed those subjects. Leaving there, I went to Bristow, Okla., for Ark. Okla. Conference, and when the services began, 'twas the same theme, the second coming of Christ, and the kingdom, in its simplicity and beauty. But that is the same story or theme Jesus taught and commanded his apostles to teach. The glad tidings or good news. And we never tire studying and hearing more of its beauties and blessings. 'Tis the same "good tidings of great joy" the angels of the Lord sang to the shepherds, the same sweet story of old, as taught by the Master, and his apostles, and we have no authority to teach any other. Jesus tells us: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Truly it has been a pleasant trip, as well as an instructive one, meeting with those of like precious faith, long to be remembered.

Carrie Wile Chambers.

Blackwell, Okla.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: 2 Cor. 6:17-18.

IN GOD'S WORLD

On a day like this I wish that I
Could go again where the wind drifts by,
And sing its song through the maple trees
That bend and sway to the summer breeze.
Where I could look from the sod again
To the wide, blue heaven of God again
And half asleep in the grass below,
Could meet the dreams that I used to know.

Good thoughts of dreams from the old, lost ways
That come from the vanished yesterdays,
Of peace once more in the quiet sun,
Far off from the race that's lost or won,
And the breath of the fields and the fragrant loam
Were sweet with the old incense of home.
Where the world moved by, but I only knew
That the Lord was love, and the sky was blue.

Song birds call by the summer streams
In the quiet country of rest and dreams.
And far away from the toiling town
Back of the hills, the sun goes down,
Where drowsy dusk steals down the lane,
As shadows beckon to one in vain,
And whisper still of a world we knew
Where the Lord is love, and the sky is blue.

LOVE FILFILLETH ALL LAW

What a glorious hope is ours. We patiently are waiting for a realization of that hope. Our hope is in the coming and appearing of Jesus Christ, and through his coming the setting up on this earth of that longed for Kingdom of God. Hope takes us to the future, but there is a today. What is our duty concerning the present?

God's plan is to win men for his kingdom through the preaching of the gospel, but

never to drive them by the edicts of force. If love fails to draw men to Christ, the law of duress never can compel them to come. We may succeed in making a dog crouch at our feet and lick the hand that smote him, but men are not dogs, neither do dogs take to religion. If we want men to accept our religion, we first must get real Christianity into our own hearts. We must show men both by precept and example what the word Christian means. We must not only teach and uphold the scriptures but we also must show them the scriptural way of upholding the will of God.

What this sinning world needs is more of the love and gentleness of the Man of Calvary, whose wooing and winning way never repelled the poor sinner when once that sinner's heart became repentant. Civil laws and carnal weapons never were employed by Christ to advance his cause. Nothing but the power and love of God can transform human hearts and to become Christian we must drive the love of sin from our hearts and permit God and his Christ to dwell therein. It is the changed heart, not the striped suit, that reforms the malefactor. It is in the secret closet of prayer, and not in the chain gang, where we conquer our enemies. It is spiritual regeneration and not civil reformation, which transforms the evil doer. And there is but one way to make a man of the world a Christian, and that is to have the man reject the world and accept Christ as his wisdom and righteousness, and sanctification and redemption.

The Man of Galilee did not try to reform the government, but to convert the individual. He exhorted men to worship God in spirit and truth at the altar of love and mercy. He gave no commission to his ambassadors to enact his teachings and doctrines into civil law, and through the civil government compel men to bow the knee at the altar of force. His ambassadors were to entreat all men to come unto him and live; to banish all darkness with the lamp of truth; to kill error with righteousness; malice with kindness, and fear with contentment.

Preaching does not always mean to stand in a pulpit or on a platform and exhort an audience. If we are Christian, our every thought, word and act should preach Christ and him crucified; and if in our preaching we adopt the platform as set forth above we need not fear any foe, for God will be with us and his will shall prevail. Perhaps not as we would have it, but as he knoweth will be best.

A THOUGHT FOR EACH DAY

The joy of the Lord is your strength. Neh. 8:10.

Kept by the power of God... unto salvation. 1 Pet. 1:5.

Is there anything too hard for God? Jer. 32:27.

The Lord shall guide thee continually. Isa. 58:11.

The counsel of the Lord that shall stand. Prov. 19:21.

Men ought always to pray and not faint. Luke 18:1.

I am poor... yet the Lord thinketh upon me. Psa. 40:17.

PROVERBS 19:11

"The discretion of a man deferreth his anger; and it is his glory to pass over a transgression."

Whoever allows himself to get out of

patience often comes to a point of great danger that is not recognized by him till such time that he cools down and returns to a normal condition.

By indulging in temper and saying cruel words a man loses control of himself, his tongue grows keener and more bitter and he affects nothing and hurts forever the man he attacks.

Do not turn friendship into hatred by hasty speech.

"By conquering yourself, you have conquered me," were the words accompanying the capitulation of a great Indian chief to one of the Colonial governors.

Think this over.

CHRIST IS ALL AND IN ALL

The state, by right, cannot regulate a man's religious obligations. It should not force matters of conscience by civil law, for in so doing the state perverts the plan of God. The divine plan rests upon individual faith and free will service emanating from the heart rather than from the head. If the state attempts to force the conscience, and succeeds, it destroys the conscience and transforms the individual into a hypocrite. When the state attempts to regulate and prescribe religion, it only can harm it. The state, when it exercises its legitimate powers in its proper sphere, only can deal with civil matters pertaining to its citizenry.

As dwellers upon this earth, we simply are pilgrims and strangers. We are citizens of another country, a country from above, a heavenly country, wherefore God is not ashamed to be called our God: for he hath prepared for us a city." As children of the most high God, our faith and hope, in religious matters, must be built on the foundation furnished by him, and that foundation is none other than Jesus Christ, and the building we erect on the foundation is Jesus Christ, and the door through which we enter the building is Jesus Christ, and the way leading to the door is Jesus Christ. The foundation, the superstructure, the door, the way, the furnishings, all, everything, always are Jesus Christ. He is beneath us, he surrounds us, he covers us, he fills us, and we get the will of the Father through him, not the state—and that will is given unto us through the Word of God. Therefore let us be careful to do the right thing in the right way. Our conscience is our own, subject to the approval or disapproval of God alone.

ALL THINGS CAN BE DONE THROUGH CHRIST

Science, culture, politics, law, finance, education, sociology, and the armed forces of the world have proven themselves inadequate to meet the world's needs. Man's attempts to enforce the Golden Rule through systems and organizations have failed.

The way to victory is through the church of Christ.

The way to service is through the cross of Christ.

The way to peace is through the spirit of Christ.

Christ has not failed—the world never has given them a chance.

LUKE 18:8.

By Alvin E. Phillips

NEVERTHELESS, when the Son of man cometh, shall he find faith on the earth?

This question which Jesus put to the disciples has been the food for much thought, both past and present. So let us examine the scriptures and see if we can arrive at some conclusion as to what Jesus wished to impress upon the minds of his disciples.

Jesus evidently had a deeper meaning in mind than just belief. For of course he knew he would find beliefs upon the earth when he returned. There will be many professing faith in the only true God, "Jehovah;" while others will be believing in false gods, and many there may be who have a mental knowledge of the truth from A to Z, who will not have "the faith" of which Jesus spoke.

Let us turn to the second chapter of James and see if we cannot find some light upon what Jesus meant. James says in verse 20: "But wilt thou know, O vain man, that faith without works is dead?" So we see it is possible to have "the faith of our Lord Jesus Christ," (verse 1), and yet only have a dead or unproductive faith. A faith Jesus knew he would find when he returned. The Pharisees of his day had such a faith.

But "the faith" of which Jesus spoke in Luke 18:8 was not a dead faith but a perfect faith. A faith which would give the possessor eternal life. The faith James describes in the 22nd verse, saying, "Seest thou how faith wrought with his works, and by works was faith made perfect." So we see the faith of which Jesus spoke was perfect faith, or a faith perfected by works, and not merely the belief of some doctrine, many or few.

When we think of saving faith, let us remember that the only faith which will be able to give the owner eternal life, is a faith perfected by good works.

Yes brethren, let each one of us ask himself these questions. Will Jesus find this perfect faith in me when he returns? Am I a doer of the Word and not a hearer only? Has my belief in the one true God and in his Son Jesus the Christ, been perfected into the faith of which Jesus asked, "When the Son of man cometh, will he find on the earth," by the doing of God's will and obeying Christ's law of love?

May we all be able to say at that time with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith;" or must there be some among us who can only claim a dead faith, i. e., a faith which hath not works, being alone?

My exhortation on Luke 18:8 is, let each one see that he is producing the faith. A belief wedded to works; so when we come before the Judge we may be able to present to him the fruits of the spirit, (Gal. 5:22-23), along with our belief. And may we be able to look forward to that time when Jesus said, "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be," with confidence saying, "Even so, come, Lord Jesus" (1 Jno. 5:28; Rev. 22:12 and 20.)

SINGLE SENTENCE SERMONS

"The just shall live by faith."

"Wherein thou judgest another, thou condemnest thyself."

"There is no respect of persons with God."

"All have sinned and come short of the glory of God."

"A man is justified by faith without the deeds of the law."

"If ye live after the flesh, ye shall die."



Next to Mother — The Greatest Influence for Good — is MUSIC

NOT even music can quite take mother's place in the home. But next to mother, the greatest single influence for good in the home is—music.

THE wife and mother needs music perhaps more than anyone else. Her nerves may be a little more tired—her muscles a little more weary, and perhaps there is more monotony in her life than is the case with other members of the family.

GIVE her music— a new Playerpiano. With this wonderful new instrument she can play the better class of music with all the delicate expression and technique that comes from many years of manual practice.

IF YOU would iron out the cares of a busy housekeeper; if you would ease the worries and freshen the spirit of the tired husband; if you would keep your boy away from the influences of the street corner gang, and your daughter from the cabarets; if you would avoid the cravings for outside excitement, and tinsel pleasures—make your home attractive by that most satisfying pleasure to be found anywhere—an attractive home life.

A POSTAL CARD to our address will place our large catalog and special proposition at your disposal.

SCHILLER PIANO COMPANY, - - - OREGON, ILLINOIS

A Real Hero

By Katie Davis

The story goes of an old man born in the district of New York, living past the age of ninety years. He was an object of ridicule and was made a butt of jokes; was called miser and old fashioned, with quaint notions. People laughed at his talk, prodded him with questions and silly suggestions to keep him going. He was always sincere, spoke well of everybody, showed kindly feeling toward those who derided or defrauded him. So they laughed at him. He acted as queerly as he talked. For example, he had a peculiar habit of going quietly about helping other people, made many many pleas in police courts for friendless men or women, took many dollars from his own slim store to help some one in need. He never waited for want or misery to hunt him up, but was on the lookout. His hand was ever ready with help. People thought him the greatest fool that ever lived. If he got sold, they laughed. He had a crude knowledge of medicine he picked up in some unknown way. The poor, black or white, never waited for treatment if he knew of their sickness. Pain and poverty touched his heartstrings that were attuned to heavenly symphonies. He freely offered all that he had. He was queer indeed. For

long years he was a familiar figure at the bedside of sufferers. If better medical assistance could be afforded than his, he still remained as nurse. No scourge or epidemic deterred him. He gave no thought to self when pain appealed. At last he was taken with a contagious fever and died; God having decided he had been laughed at long enough, and the worn out body at last found rest. He may have breathed a prayer something like this: Earth bears no balsam for mistakes, men crown the knave and scourge the tool that did his will; but thou, Oh God, be merciful to me, a fool.

It was a sadly faded smile that at the news that the quaint figure had passed away, a smile without mirth, a strange something leaped into throats, but not a laugh. Some day he'll find a better appreciation than he found here.

WORD STUDY

"Saint" in the New Testament is always (62 times) translated from the Greek word "hagios." From this same Greek word, our English word "holy" is translated more than 160 times.

The definition of "hagios" is,—that which is set apart for a special or particular purpose.

Hence anything or anybody, set apart by

God for God's special work is properly described as "holy," a "saint."

Thus, "holy nation;" "holy land;" "holy city;" "holy book;" "holy garments;" "holy people;" etc.

"Saint" in 1 Cor. 1:2, refers to those set aside in Christ, but in Psa. 149:14, refers to the nation of Israel. See Psa. 150:1-9 ("Holy" and "saint" in O. T. correspond to the same words in N. T.)

Who does "saint" refer to in Dan. 7:18, 21, 25, 27?

Back To Pre-War Prices.

Christian workers all over the country will be glad to learn that the Bible at least is getting back to pre-war prices. For the first time in almost five years the American Bible Society is able to offer Gospels with heavy paper cover for one cent. An edition of the Gospel of St. John is already off the press and the other Gospels will be prepared in the same style and in various languages. One is amazed that a book of 64 pages, so attractively covered, is issued for the price of one cent.

(Issued by the American Bible Society, Bible House, Astor Place, New York City.)

"Where sin abounded, grace did much more abound."

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, September 5, 1922

Number 48.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

THOUGHTS AND FACES

Rom. 12:2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

THE children and I are seated on the front porch; we are just a bit lonesome. Fred can hardly content himself. We have been talking over the last two weeks spent at Bible School. People are rushing to and fro; the street seems to be unusually busy here today. Here come two girls; why, they look like Edna and Fay, but no, decidedly no, we declare, as they come nearer so that we can get a better look into their faces. Now way up the street come three girls, their arms locked together in a chummy fashion. "O, that surely is Gertrude's sweater, and the gray skirt too, that must be Gertrude. The girl that was always carrying a big book, mother, and don't you remember, she gave me some paper dolls?" exclaimed Elseleone in her childlike way. "Could they be our Verna, Gertrude and Blanche? We hope so; but again we are disappointed. "That's not our bunch," said Fred. "There is something missing in those faces."

I thought how true the little fellow had expressed a fact which we, perhaps, had given little thought. There is a difference between the boys and girls who follow after the world and those that follow their "Great Leader." In every day life, the actions of a boy or girl, and the lines or expression of the face tell just what kind of thoughts they are thinking, whether they are good or bad. As they grow older, the face will become more and more a copy and index of the mind and heart. In trying to live an unselfish life for others, the actions and all that is outward will have a certain glow equal to the beauty of the thoughts within. At times we may know by a glance what a person really is, the lines on the face are as a book in which one may read all kinds of hidden secrets. The stingy man or miser has a peculiar type of face; hard, narrow and shriveled like his own thoughts. Some may try hard to hide their angry thoughts and hatreds but soon they worm their way to the face and leave their marks there. In the same way the plainest face may be beautiful to look upon, as if Christ had thrown some of his brightness or glory there, if he or

I WONDER

I WONDER if I have the right
To let myself forget to care
How children shiver in the night
Where all is dark and cold and bare.

My little ones are free from dread
And sheltered safely from the storm;
Their eyes are bright, their cheeks are red,
Their laughter glad, their clothing warm.

But other little ones must weep,
And face new dread with each new day,
Where Hunger's fangs bite very deep
And Want sits like a ghost in gray.

I have no need to share the blame
If pallor dims the orphan's cheek;
I have not made the cripple lame,
Nor taken from the poor and weak.

If children who are hungry sigh,
If others who are cold complain,
No guilt lies on my conscience—I
Have never wronged them for my gain.

But, knowing how they weep at night,
Where all is dark and cold and bare,
I wonder if I have the right
To let myself forget to care.

—S. E. Kiser.

she thinks kind thoughts and tries to be like him.

Now I will try and tell you about a good king named Josiah who must have had a very kindly face to look upon, for the Bible in 2 Kings 23:25 says of him: "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him."

There had been two wicked kings of Judah before Josiah and they and the people worshipped idols. When Josiah was sixteen years old he chose the Lord God of his father David and he served the Lord more fully than any of the kings who had gone before him. When he was twenty years old he began to clear away the idols and the idol-temples from the land of Judah; he left in all the land not a single place where idols were worshipped; he broke down the altars, burned the images and even dug up the bones of the idol-priests and burned them with their images. Then he caused the people to worship God rightly once more.

While they were cleaning out the temple they found a book that nobody knew—the Book of the Law of Moses; that is the first five books of the Bible. All the time of these two bad kings, nobody had remembered it or read it; it had been lost, and every one had forgotten all about it.

When Josiah knew what it was, he made the priests read it to him and all his people. They were very much frightened when they heard it; for they were doing all the very things that God had said he would punish them for, and turn them out of

their good land.

So Josiah sent to a woman by the name of Huldah, to whom God made known things that were to happen in the future. She was called a prophetess. He asked her if God would forgive them if they left off their sins and were very sorry and would pray with all their might. But God told her to answer that the people had done so wrong and grown so wicked that their punishment must come; but that as Josiah's heart was tender, and he loved God, it should not happen in his time and that he should be quietly buried with his fathers. And after years of goodness, Josiah was killed in battle and all his people mourned over him. But evidently the thoughts of the people were not good and pure like those of Josiah, for they went back to their wicked ways in spite of all the pains he had taken with them, and his own sons were as bad as the rest. They had not been really good; they only pretended just to please him. So God's punishment was obliged to come. It seems that these wicked people lost their Book of the Law for want of attending to it. Every one of us should have a Bible of our own and then do not do like these people of Israel—put it away and forget what is in it; and even forget where it is. It is in the Bible that we get our ideas of goodness and kindness that renews the mind and changes the looks of the face.

IMMORTALITY

By R. H. Judd

Webster: "Exemption from death; unending existence."

IS MAN IMMORTAL?

According to Webster immortal means, "imperishable." The same authority defines death to be "extinction of life." Thus according to Webster to lose one's life is to die.

Jesus Christ said: "What shall it profit a man if he gain the whole world and lose his life?"

Then according to Jesus Christ man is not immortal.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Evidently a man can perish, but blessed fact, he may, by fulfilling conditions, have eternal life in the age to come.

"While we were yet sinners Christ died for us."

He is altogether lovely. S. of S. 5:16.

The things which are not seen are eternal. 2 Cor. 4:18.

What think ye of Christ? Whose Son is he? Matt. 22:42.

No longer virtuous, no longer free, is a maxim as true with regard to a private person as a commonwealth.

ACQUAINTANCE WITH GOD

By Lyman Booth.

(Continued from last week.)

WHILE Jesus was dead and in the tomb, those older persons held the right to the throne and if he had not been raised from the dead, some one of them would have had the right, and when all those who were older than he would have died, then the right would have passed to some one born subsequent to the birth of Jesus. But since he was dead only three days, and since God raised him to life again, he takes his place in the line of legitimate heirs. Since he can no more be retained that right, and it cannot pass from him.

From the above it is plain that Jesus is the only living heir to the throne of David, and that his first coming was not the time intended when the prophet said, the kingdom should remain overturned till he come whose right is is and I will give it him. Since Christ ascended to heaven only a few days after his crucifixion, it is evident that there were older claimants for the throne than he; therefore he could not claim the right at that time. To have done so would have been a usurpation of authority, a thing not permissible in God's economy.

The conclusion is evident that if God who cannot lie, ever fulfills his promise to restore the kingdom of David, he will do so at the second appearing of Jesus Christ, and will give him the diadem and crown. He will give him authority over all things. Not that he will wear the identical, material crown that they wore, but he will have and will exercise kingly authority over the kingdom. When we speak of the crown we include the right to it. The crown that Israel's kings wore may have been very gorgeous but nothing compared to that which will deck the brow once crowned with thorns; for in his transfiguration, his face did shine as the sun, and his raiment was white as the light, a fair sample of what the immortal eyes shall behold, when the light of the sun, moon and stars shall pale into insignificance, when a multitude that no man can number shall worship before the throne of God and the Lamb.

The crown which Christ will wear when he sits enthroned in Zion's holy hill will so far excel those of any of Israel's former kings as his glorified body will excel our mortal bodies. His crown will be incorruptible, and so will that of the saints: for Paul has said, Every man that striveth for the mastery, is temperate in all things. Now they do it for a corruptible crown, but we an incorruptible. 1 Cor. 9:25.

At his transfiguration, there came a voice out of heaven saying, This is my beloved Son in whom I am well pleased. That voice has been ringing through the centuries since, and it comes to us, which is sufficient, if we will harken to its tender tones, to guide us through earth's dark night into the light where the sun is never dim. It will be a pillar of fire, a token that our leader is ever near, and if we are not buried in the cloud, through lack of faith, we shall be permitted, to behold, not his transfiguration, but his glorification, and will be made partakers thereof with him.

The crown which Christ will wear will so far excel that of Israel's former kings as his glorified body will excel our mortal bodies. His crown will be incorruptible, and so will all others in his kingdom; for Paul has said, Every man that striveth for the

mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 1 Cor. 9:25.

Having shown that Christ's right to the throne of David was not due at his first coming, I now wish to prove that it will be at his second coming. Daniel said, I saw in the night vision and behold, one like the Son of man come with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory and a kingdom that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. This teaches, first the coming of the Son of man in the clouds of heaven, and not as once he came, a babe to Bethlehem's manger. The glory that shone around his birth will be eclipsed when he comes with his holy angels. See Jude, verse 14.

It is at his second coming that Daniel said the kingdom was given him to rule all people, nations and languages. It could not refer to his first coming, for none was given him at that time. Some people think it will be beneath Christ's dignity and kingly honor to rule over mortal people after he comes again, claiming he will only rule over spirit beings. Daniel said he would rule over all nations and languages, which certainly will include mortal, fleshly beings, such as we are now.

By some the claim is made that the nations will use their own languages all through the millennium, but we believe they will use their own only a limited time for we must remember that it will be an age of restoration and that the work of restoring all things will occupy the thousand years. That they will all, sooner or later, use one language, is clearly shown by the prophet Zephaniah 3:9. He says: For this will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. Whether this will be done instantly or in a few years, we do not know, however we believe it will require a short period of time.

In speaking further regarding the kingdom, Dan. 7:27 says, And the kingdom and the 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. If we analyze this text carefully and give each statement its full meaning, we may discover there is very little that will not be under the Messiah's control. There are three things mentioned over which he will exercise full control. First, the kingdom; second, the dominion; third, the greatness of the kingdom. All kingdoms must have a territory in order to exist. The kingdom of Great Britain proper is composed of her Island home—England, Ireland, Scotland and Wales. Her dominion comprises her possessions in other countries, as India in Asia, and Canada in America. Her greatness is her power she exercises in ruling her kingdom and dominions. In the next statement, the prophet locates Christ's kingdom and its dominion, when he says, under the whole heaven; not above but under. All who would qualify for a position in his kingdom must do so with the intention of remaining on earth. No promise of it in any other locality.

To whom will the greatness of the kingdom be given? Daniel has said to the peo-

ple of the saints of the Most High. Who is the Most High? All agree that God is. Then it is the people of God's saints to whom this wonderful kingdom, in its greatness is to be given. He continues by saying, this kingdom is an everlasting kingdom. Everlasting is a long time. In Luke 1:33 we read, And he shall rule over the house of Jacob forever; and of his kingdom there shall be no end. The last statement Daniel makes in verse 27 is that all dominions shall serve and obey him. That is to say, all dominions under the whole heaven shall serve and obey him.

Christ will begin his reign in Jerusalem, in the glorious Holy Land, and gradually one nation after another will come into subjection to his laws until all will become dominions of his kingdom. Then when all things shall be subdued unto him and death is destroyed, Christ will give the kingdom to God that he may be all and in all. The kingdom will not end then but will continue under the rulership of God, the Father.

The question is asked, if the kingdom is to fill the whole earth where will paradise be? We reply by saying that the kingdom will be paradise restored. In Luke 23:42-43, we read, And he (the thief) said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise. The thief asked to be remembered when Jesus should come into his kingdom and Christ did not give him an evasive answer, but virtually told him he would grant his request. His answer must have met the thief's desire. Jesus used the word paradise instead of kingdom and the thief must have understood the two words in the same light or he would have said so.

The land of Palestine is the land of the inheritance to Abraham and his seed which is Christ. It is therefore the land in which the heir will establish his kingdom. When Jesus comes this land will be restored first of all lands to Edenic beauty and loveliness. After which the work of restoring the rest of the earth will follow until all the earth will be clothed with the same grandeur and sublimity, and become one universal paradise.

For many centuries this land has been almost a barren waste. Ezek. 36:35-36 speaks in this wise. And they shall say, this land was desolate is become like the garden of Eden; and the waste and desolation and ruined cities are become fenced and are inhabited. Then the heathen (other nations) that are left round about you, shall know I the Lord built the ruined places, and plant that was desolate: I the Lord have spoken it, and I will do it.

If, as Ezekiel says, the Holy Land is made like the Garden of Eden and it is the territory of the kingdom, will not Christ's promise to the thief be fulfilled in paradise, when Christ shall come in his kingdom? Does not this forever set aside the theory of burning the earth at Christ's coming? Think of destroying, blotting it out of existence, and then setting up his kingdom on it and making a paradise out of it! Impossible. God could not make his word good with Abraham if he did that. Neither could our Lord keep his promise to the dying thief.

When Moses stood on Pisgah's heights and viewed the land of promise he firmly believed he would, after his death and resurrection, behold it in its new Edenic robe.

for the record of Moses' death states he was a servant of God. God informed him that the land that then lay before his eyes was the land he promised to Abraham and his seed. To make that promise good, Moses must have understood that a resurrection to life was necessary not only for Abraham, but for all of God's faithful, and he being a friend and a servant of God, had a right to the same hope.

Let us examine another proof of Christ's right to the throne of David and the kingdom of Israel, otherwise called the kingdom of God, or kingdom of heaven. Peter called it the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. 23:5-8, we read: Behold the days come, saith the Lord, that I will raise unto David a righteous branch: and a king shall reign and prosper; and shall execute judgment and justice in the earth. In his days, Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord our rightness. Therefore, behold, the days come, saith the Lord that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country whither I had driven them: and they shall dwell in their own land.

In the above quotation we see that David's righteous branch, or king shall execute judgment and justice in the earth, not in heaven. Since he has never done so his work must be in the future. He speaks of his days, meaning the days when Christ shall reign. Then Judah shall be saved from his oppression. Judah was composed of Judah and Benjamin. Also Israel (the ten tribes) shall dwell safely. They will then become one nation again over which the twelve apostles will rule, having been given thrones for that purpose. The captivity from which this downtrodden race shall be delivered is not the Egyptian; but from their captivity in the north country, (Russia), and all other countries into which they had been driven. In brief we believe that when Jesus returns he will begin the work of gathering all the twelve tribes to himself, and he will rule in righteousness, deal mercifully and justly with them, as their shepherd. He will gather them to Zion, and make of them a strong nation, and he will reign over them and all other nations.

In Isaiah 9:6-7, we read: Unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. 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 forever. The zeal of the Lord of hosts will perform this. Bible students agree that this refers to Christ. They agree that the child has been given, the son born. Matt. 2:11. Was he not a most wonderful counsellor to his apostles? He has been called the mighty God, but not the Almighty, for Jesus said: My Father is greater than I. In what sense is it true that he is the everlasting Father? Was not Adam the father or federal head of the human race? A mortal, perishable people. Will not Christ be the federal head of the new creation of the immortal, imperishable children of God? Redeemed from sin and death by the blood of his atonement. Since

they are given eternal life through him, is it not consistent to say he is the everlasting father of an undying people?

(To be continued.)

BIBLE TRUTHS

WIDE is the gate and broad is the way that leadeth to DESTRUCTION, and many there be which go in thereat, 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).

"They Cast Him Out."

The writer of these lines was publicly prohibited from Communion at the Mount St. Evangelistic Mission, Nottingham, on account of his views expressed below, and in "Friendly Words."

To the Law and to the Testimony
Dear Sir:

By invitation I attended the Sunday Morning Meeting at the Mount Street Evangelistic Mission, and much enjoyed the address. During the singing of the hymn, previous to breaking of bread, the speaker approached me saying, "I believe you deny Eternity, at least so I understand from your little tract, 'Friendly Words.'" My reply was that I did no such thing, and that if the tract was carefully read, it would be seen that I there stated that I believed in eternal punishment. He then said, "We cannot allow you to break bread because you deny God's word."

Such is a strong statement, and no Christian with any love or reverence for God's Word would allow such a statement, or such an act as the refusal of the Lord's table to go unchallenged.

I hold most emphatically, that it is you who deny God's Word, and you take a heavy responsibility in keeping any Christian away from the Lord's table without giving good proof of your position. Let me kindly point out too, that eternal punishment is not of necessity eternal punishing, any more than eternal judgment in Heb. 6 is eternal judging. In Matt. 25 the reward of the righteous is said to be everlasting life, what contrast can there be unless everlasting death, or "everlasting destruction" is the reward of the wicked. The word punishment is a general term and does not state the nature of the punishment.

Mr. R— endeavored to create the impression that I did not believe in the judgment by reading Rev. 20:12-14. I most emphatically do believe in the judgment, even more strongly perhaps than you do yourself, but the very verse (v. 14) quoted by Mr. R— goes strongly against the view for which he contends. It reads, "Death and hell (A. V.) were cast into the lake of fire." If you will compare Scripture elsewhere you will find words as follows: "The last enemy that shall be destroyed is death." Here then we get the explanation why death and hell (A. V.) were cast into the lake of fire. The clear reason is that they might be destroyed. The uniform testimony of Scripture (not only in isolated passages but in scores of passages) is that "The wicked shall perish," "be destroyed," "be burned up," "be blotted out," "be consumed," "utterly perish," "utterly perish in their own corruption," "they shall consume, they shall consume away," "the wicked shall be as though they had not been." Surely such language multiplied throughout Scripture is not consistent with the teaching of everlasting life in misery, and as business men you would not so interpret English language in

any other book. God's Word tells us that sinners will be punished, some with few stripes, some with many, and that "All the wicked will he destroy." Death and hell (A. V.) were cast into the lake of fire, this is the second death. It will be everlasting, there will be no return from it, no second resurrection, everlasting punishment, everlasting loss, but not everlasting torment. I am amazed and astounded that you can see your way to deny these plain statements of God's Word: "All the wicked will he destroy." "The wicked shall not be, they shall be as though they had not been,"—are not my words but God's, and I dare not gainsay them. It will be a fearful thing for the wicked to fall into the hands of the living God.

Now, dear friend, I bear no personal ill feeling. I am quite willing to meet you either personally, collectively, or in any public meeting of Christians, and by the ordinary Bible use of the English language, and the primary meanings of English words see who it is that is really denying God's Word.

We read plainly that sin, sorrow and death shall be done away with. How can this be so if as you say satan and those with him are sinning without end in an endless hell?

I prefer to stand on God's Word though the whole world is against me. "The wages of sin is DEATH, but the gift of God is ETERNAL LIFE," praise be to his name. How much, or how many stripes will be due to each, I cannot say, but God's Word says: "Whose END is destruction." It will repay you to make a special study of God's Word and his use of the words, "for ever," "destroy," "consume," "perish," "destruction." To warn people against the doctrine I hold to be scriptural, you and others call it annihilation—we do not; the word is not in the Bible, but something very like the meaning is there; nor can you find "immortal soul," "never dying soul," for it is not there, but we read a great deal about "mortal man," and we get the statement that God "only hath immortality," and we are told to "seek for glory, honor and immortality." We are also told that Christ "brought life and immortality to light through the gospel." Now in the face of these statements some one must be wrong. Let us be like the Bereans and search the Scriptures.

Mr. R— quoted Rev. 22:19 as applicable to me, but to my ordinary understanding of the English language it is he who would take away from the Bible such passages as I have quoted.

Yours sincerely,

R. H. Judd.

A good many young people think that the Bible is a dull book. The reason they think so is because they have not read it. Entirely aside from being religiously valuable and the best code of life that has ever been written, it is remarkably interesting.

No better love story was ever written than the story of Ruth. No better story of adventure than that which leads up to the fight between David and Goliath. No better poetry than the Psalms or the Songs of Solomon. Read the story of the Israelites. No modern novelist has touched it in interest. Read the book of Job for first class English and the Gospel of Mark for number one reporting of what he saw and heard. Don't think the Bible is uninteresting.

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager

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Editorials and Church News

Did you lose a fountain pen at the Illinois conference? If so, write S. J. Lindsay a sufficient description of it, and it will be mailed you at once.

A week's meetings at Blush, Mo., will demand our attention before leaving for our new home. We had thought to have a little vacation before making that trip, but the brethren there claimed that we had not finished our work there in the spring and that it must be finished right now. We understand there are others there wishing baptism, hence our decision to meet their demand. This meeting will cover the time from Sept. 9 to 17.

With this issue we sever our connection with the Herald. The operation, of course, is more or less painful, for in spite of the hardships and sacrifices of the last eleven years, there yet remain many memories that are pleasant in the extreme. We have seen the Herald grow from an almost insignificant beginning to proportions that demand the respect of the business world, the property now being worth at least five times its original value. Quite a history of the ups and downs could be written. As we look back, our memory selects out those first who have always stood ready with a kind word in time of trouble and who were ready always to help us out when for the time we were cramped financially. These

are among our closest personal friends. To these we say, Please don't forget us now that we are no longer editor. Let us hear from you occasionally. When addressing the office on matters that pertain to the business of the Herald, be sure to address the Herald, and when you address us, be sure to address us personally. We expect to leave Oregon for Los Angeles, Calif., about the 20th of Sept. Mail will reach us there if addressed to 1020 S. Burlington Ave. Whatever the future may have in store for us, you may rest assured that the gospel of the kingdom with its kindred subjects will be the theme uppermost in our mind and heart. Even though we may be obliged to take up secular work, yet these things will always be dear to us and this hope will be our hope firm unto the end. We bid you all godspeed with a wish that you may have a home in God's everlasting kingdom. Good bye.

S. J. Lindsay.

REMITTANCES

Henry Holly, Fred Fall, Mrs. Ellen Morse,
Mrs. E. C. Railsback, S. J. Lindsay.

S. J. Lindsay who for eleven years past has been editor and business manager of the Restitution-Herald, published in this city in the interests of the Church of God, plans to leave about Sept. 20 for California where he will spend the winter months and will fill the pulpit in some of the churches of his faith down there. Mrs. Lindsay will accompany him on his trip. During Mr. Lindsay's connection with the Restitution Herald, he has put the plant on its feet and it has enjoyed a good healthy growth. John E. Cross will assume the business management of the office and Mrs. C. V. Mattison will act as his assistant.—Ogle County (Ill.) Republican.

Reports

Illinois Conference Report

The 25th Illinois State Conference of the Churches of God in Christ Jesus met Aug. 17-20, in Oregon, Ill.

It was a very enthusiastic meeting from start to finish, probably due in a measure to what had gone before.

The General Conference is responsible for bringing together many delegates from a distance; the majority of whom remain for a part or the whole of the Illinois Conference.

At least thirteen states and Ontario, Canada were represented.

The following ministers were in attendance: L. E. Conner, F. L. Austin; M. A. Woodward; James A. Patrick; F. V. Blakely; E. O. Stewart; W. S. Tomlinson; C. E. Randall; O. J. Allard; A. S. Bradley; J. H. Willey; S. J. Lindsay and F. E. Siple.

Bro. Conner delivered the first sermon on Thursday evening, August 17, to a full house. The program was printed on the blackboard from day to day by the program committee. There were nine sermons delivered during the conference and one Bible Study conducted by E. O. Stewart. Some of the sermon subjects were: "Things That Can Be Shaken, and Things That Cannot Be Shaken;" "Purpose of Christ's Second Coming;" "Prayer;" "Faith and Hope."

Two business sessions were held on Saturday. The minutes of the last annual meeting were read and approved. The treasurer's report shows enough money on

hand to pay all the bills. The report was accepted. State Evangelist F. E. Siple's report shows that he held services at ten different points within our own state, besides doing much outside work at the following places: St. Louis, Mo., Blanchard, and Dutton, Mich., Hammond and Springfield, La., Levita, Tex., Waterloo, Ia., Brush Creek and Troy, Ohio. He baptized 42.

The local church reports from Adeline, Lanark, Salem, Casev, Oregon, Chicago, Dixon, Ripley, Camden and Eldorado were given verbally. They show interest and activity manifested, but some of the places neglected by our ministers, owing to too much outside work. Discussions on evangelistic work followed, after which it was decided to keep our evangelist busy within the state, the greater part of the time, he to be released for funeral discourses and to serve the various conferences requiring his assistance.

Election of Officers

Our worthy president, Bro. S. J. Lindsay asks to be released from office. He has been closely connected with the work of the Illinois Conference since its organization, having served as State Evangelist and Vice Pres., and in 1913, was elected to the presidency, since which time he has served in that capacity. He and his wife contemplate a trip to California to be gone at least six months.

Two nominations were made for president, viz., J. E. Cross and F. E. Siple. Bro. Cross declined for the reason that his work as Co. Supt. of Schools interferes with his being present at all the meetings during the conference. He served as our president from 1910 to 1913.

A vote by ballot elected Bro. Siple to the office of president.

A vote of thanks is given Bro. Lindsay for his services. He then turns the business over to the new president who takes the chair.

Further elections resulted as follows:—Leila E. Whitehead, Vice Pres., Anna E. Drew, Treas., Almeda Glotfelty, Sec.

The old constitution was revised and 500 copies are to be printed for distribution.

A hearty invitation is extended to the General Conference to locate their headquarters at Oregon, Ill., if such action meets with their approval; and we assure them of our desire to cooperate in the work for the good of the cause.

Lastly, we wish to mention the baptismal service which took place on Sunday afternoon, Aug. 20, Bro. Siple officiating.

Names and addresses of the four yielding obedience in baptism are: Mrs. Katie Davis, Freeport, Ill.; Elden Macy, West Milton, Ohio, Rt. 2; George Lansbery, Casey, Ill. and Jas. F. Hickox, Casev, Ill.

The special music rendered was inspiring as well as entertaining.

Almeda Glotfelty, Sec.

Report of Iowa State Conference

The thirty-fifth annual conference of the Churches of God in Christ Jesus in Iowa convened on the Camp Ground at Waterloo, Aug. 19th to 27th inclusive.

As Brothers Austin and Siple were unable to be with us the first few days of the meeting, Bro. O. J. Allard took charge of the Bible Class the first two morning sessions and Bro. Drinkard taught the afternoon lessons until the regular teacher arrived. Brother Austin took up the work Wednesday morning and gave a very interesting series of lessons on the Tabernacle

Service and its anti-type. Brother Siple taught the young people's class selecting such subjects for each day as the class desired to study.

Bro. E. O. Stewart was with us and gave us some very helpful sermons as did Bros. Austin, Siple, Allard, Eychaner and Drinkard.

During the week seven young people made known their desire to become obedient to the gospel and the afternoon of the closing day were baptized by Pro. Siple. Those baptized were Leland Marsh, Eberon, Iowa, Ida Prime, Seward, Neb., Avon Adams, Omaha, Neb., Ila Rosenberger, Cladbrook, Iowa, Rachel Cooper, Sac City, Iowa; Elizabeth White, Colo, Iowa and Blanche Eldridge, Ft. Lupton, Colorado. To these young people the church extend a hearty welcome and we pray that they may be kept faithful and finally receive the crown of life.

In business session the following officers were elected:—Pres., **A. M. Jones**, Fair Grove, Iowa; Vice Pres., **Ed Moran**, Clinton, Ia., Recording Sec., **Mrs. Alena Ellis**, 319 Cutler St., Waterloo, Iowa, Cor. Sec., **Mrs. Florence Allard**, Spring Valley, Minn. and Treas., **H. S. Hunt**, Clarksville, Iowa.

The conference passed a motion with no dissenting vote to ratify the spirit, aim and purpose of the General Conference and extended an invitation for General Conference to meet at Waterloo next year.

An invitation was also extended to the General Conference to establish headquarters in Iowa.

Florence Allard, Cor. Sec.

Baptisms.

On Aug. 20th, the closing of the Illinois conference, it was our privilege to assist four in putting on the name of Christ in baptism.

Three of these were young men who had gone through our Bible School sessions, and we rejoice to see them step into the ranks of truth now as they bud into manhood. They are: George Lansbery and Fenton Hickox of our church near Casey, Ill., and Elden Macey of the Brush Creek, Ohio, church. The other is Sr. Katie Davis, of Freeport, Ill. Sr. Davis was immersed in girlhood, but feeling that she did not understand at that time, she desired this step. May God's blessing attend them through life.

Frank E. Siple.

The Sunday School

By Alta King

THE MESSAGE OF MALACHI

Lesson XVII. Sept. 17, 1922.

Lesson Text: Malachi 2: 4.

Malachi 3.

Golden Text: Return unto me, and I will return unto you Jehovah of hosts. Mal 3:7.
Memory verse: Malachi 3:5.

For Study

Review: Last week we left Judah restored to her home land from Babylonish exile, her temple rebuilt, her walls repaired, and the people calling upon Ezra to teach them more perfectly the laws of God. It would be beautiful if we could say that the people on down through the succeeding generations, continued in this learning, growing

attitude; but Malachi's prophecy, uttered about B. C. 428, some 16 years after the Bible School of last week's lesson, reveals that they proved true to human nature, and went off into sin, just as their ancestors had done before them from one generation to another. Will this backsliding occur when Israel is brought into new covenant relationship with God? (Give scriptural proof of your answer.) Account for this difference between the influences and results of the two covenants.

Malachi is the last of God's prophecies to his chosen people until the birth of their Messiah, and it is therefore a fitting close to our study of the history of Israel. It is interesting to read the history of Israel between the time of Malachi and the birth of the Messiah, as recorded in a Bible Dictionary or in other Bible helps. There is time to consider only Malachi 3 and 4 in the lesson but the whole book should be read to get a clear understanding of the lesson.

Malachi 1 is a declaration and proof of God's love for Israel and of Israel's gratitude.

Malachi 2 is God's message to teachers and leaders in Israel, and condemns them as leaders in the sins of Israel. Note the outstanding sin of these leaders, verse 14, the resulting sorrow and grief, verse 18, the special seriousness of this sin in Israel, verse 15. Note also the attitude of the priests toward themselves and their sins.

Malachi 3 and 4 applies to the future.

Malachi 3:1-6 contains God's answer to the priest's question in 2:17. Can you find it? Note the irony in verse 1. The priests were formally, ceremoniously, dogmatically looking for, perhaps even praying for the messenger of the covenant, but with all this would they be able to abide the day of his coming? Why not? Why had Jacob not been destroyed—because of her righteousness? Read in connection Ezra 36: 17-32.

Verses 7-18. What was the sin of the nation as a whole? What evidence of hypocritical innocence? What evidence in verse 10 that the people thought to satisfy God with, part of what he required of them? Show that this was the result of a careless conclusion that God could be deceived, or was not very strict in his requirements. What parallel case in the New Testament? Is this careless conclusion apt to infest our minds regarding what God requires of us? What other false conclusion had the people of Israel reached? (see vs. 14-15.) Are people today, even at times sincere followers of Jesus, subject to the same conclusion? Read the verse in which God states that he will make manifest the falsity of such a conclusion. Why is such an idea dishonoring to the character of God? What evidence in these verses that God keeps strict account of the lives of people?

Malachi 4:1-4. How is God going to accomplish the prediction of Mal. 3:18? Discuss the meaning of the figure, "Sun of Righteousness." Will those who "fear" God, perhaps even some of us, stand in need of healing? If so, what kind of healing? Do you see the contrast between 3:15 and 4:3. What day does God have reference to in these verses?

Verses 5-6. What day do you think is referred to in these verses? Note the term "great and dreadful." What did Jesus say was the fulfillment of this prophecy? Matt. 17:10-12. Since the "great and dreadful" day of the Lord is referred to in this prophecy, the day which, in verse 1, is spoken of

as a day which will burn as an oven, is it possible that John the Baptist was not the final and full fulfillment of this prophecy? Does this prophecy belong to Israel or to the church? What fathers are referred to in verse 6—just the individual fathers, or the national fathers of Israel? How does verse 6 prove that the welfare of the world depends upon this restoration of Israel? Does this chapter leave any room to believe that the wicked will continue to exist? Does this last prophecy have the usual bright and dark side?

Scripture Readings: Mal. 1; 2; 3; 4.

The Children's Lesson: Make to day's story a closing picture of the history of Israel until the time her king was born. First bring out the contrast between last week's and this week's lesson. Teach the wrong of not giving to God out of what he gives to us. The wrong of thinking that God doesn't see and know our sins; the wrong of thinking that God does not or will not judge and punish the wicked.

For Class

Of what does Malachi give us a picture? Discuss the contrast between this and last Sunday's lesson. How does this contrast agree with the history of Israel from the first? Under what covenant (and why) will this backsliding cease?

Give briefly the main ideas running through Mal. 1 and 2.

Read and discuss Mal. 3 and 4.

WHO IS THE GREATEST?

By T. A. Drinkard

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? (Mat. 18:1).

To me this teaches that all who are in the kingdom of God will not occupy the same position. There will be some who will exercise greater power than others. In this connection I wish to call attention to Matt. 11: 11. Wherein Jesus said: Among them that are born of woman, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. Jesus himself brings to the minds of the apostles the thought of greatest and least. Hence the disciples were very anxious to know who would be the greatest in the great worldwide kingdom of God. Even in this life there are some that are able to take care of five talents while others are only able to care for two, and some that only have ability to take care of one, yet they don't do it. (Matt. 25:15).

While all are commanded to do according to our ability, and yet we have the same kind of life. This thought is true or the Master would not have presented it. And it is said that Jesus will reward according to our works. (Rev. 22:12).

There is scripture to prove that there will be some in the kingdom that will not be of the ruling class. Let us see if such is true. We read: They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. (Isa. 11:9).

Here no doubt the kingdom of God is referred to, as in chapter 2:2-3. Take in this connection Rev. 11:15, that then the kingdom of God will be the only kingdom in existence. Go back please to Isa. 11:6, and see that in the mountain or kingdom of God, The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and

the calf, and the young lion, and the fatling together; and a little child shall lead them. Here you have the little child in the kingdom. Are they born in the kingdom? The fact is, they will be there.

We might read the 8th verse: And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

Here in the kingdom will be the children. Some will be nursing, and others will have been weaned. How did they get there? Do they occupy the same position as the rulers? By no means; yet they are in the mountain of God, where peace and happiness will rule supreme. Where even the creeping things of earth will not molest or disturb. The question, Is the child qualified to enter the kingdom as a subject, or will it have to qualify later, becomes quite interesting. If the child is not now qualified as a subject in the kingdom of God, then Matt. 18:3, is meaningless: Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

They were not as the little children at the time Jesus was talking, and in order for them to get into the kingdom, they would have to become as little children. There will be "least" and "greatest" in the kingdom of God, as Jesus showed, and it will richly repay each and every one to study this question closely.

THE PROMISES TO ABRAHAM

By J. S. Arnold

WHEN we turn to Gal. 3:8, we find this statement by the apostle Paul: And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Here we have the inspired statement of one who was appointed by the God of heaven and earth to go to the Gentiles and make known his purpose to them. The gospel was preached by Abraham long ago, but few understood it, neither does the mass of professed Christians now.

We will go a little farther, to the 16th verse of the 3rd chapter, which reads as follows: Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.

We conclude that all the Christ family is the seed of Abraham.

Verses 27-29 read: For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

From this we must conclude that the seed of Abraham is the Christ family, and that the blessings of the nations must be carried out by the Christ family. I do not find many professors that teach anything about the promises made to Abraham. It seems plain to me that these people cannot be partakers of this great plan of salvation; for it is written: Without faith it is impossible to please God.

When God made the promises to Abraham, because he could swear by no greater, he swore by himself.

It looks to me as if any Bible reader should know these promises. Brethren, I believe these promises.

THE MISSOURI CONFERENCE

The Missouri Conference of the Church of God will be held at Morse Mill, Sept. 27, to Oct. 1, inclusive. Bro. Corner of Ohio will conduct services. Brethren we want you to come and help us to make this a pleasant and profitable meeting. Any one wishing information may write J. F. Williams, Hillsboro, Mo.

May Williams, Secretary.

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: John 15:4.

ABIDE WITH ME

Abide with me! Fast falls the eventide;
The darkness deepens—Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou, who changest not, abide with me.

Not a brief glance I beg, a passing word,
But as thou dwellest with thy disciples, Lord,
Familiar, condescending, patient, free;
Come, not to sojourn, but abide with me.

Thou upon me in early youth didst smile,
And though rebellious and perverse meanwhile
Thou hast not left me, oft as I left thee:
On to life's close, O Lord abide with me.

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who, like thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

I fear no foe with thee at hand to bless;
Ills have no weight and tears no bitterness;
Death's sting where then? the grave's proud victory.
When evermore thou shalt abide with me?
—H. F. Lyle.

A PRAYER

Our Father and our God. Help us to abide in Jesus the Christ. Thy Son our Lord. We know Father, he always is willing to abide with us if we but furnish the room. We also know that outside of Jesus we cannot bear fruit, and should we be barren in fruit bearing thou shalt cast us aside as unfit and unworthy. Bless us in all our undertakings in our service to thee and so train us that whatsoever we do will be done to thy glory and thy honor.

In his name. Amen.

EFFECTUAL PRAYER

Prayer is God's appointed means of approach. We are invited to "come boldly unto a throne of grace to help in time of need," "and having a high priest over the house of God, let us draw near in full assurance of faith." "For through him we have access by one spirit unto the Father."

We are exhorted to pray without ceasing, "to be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made unto God."

Inasmuch as we can talk without vis-

ible connection to each other by the Marconi wireless system, why doubt that we can talk to him who is a prayer hearing and a prayer answering God? Christ said: "Whatsoever ye ask in faith believing, that ye will receive." "For the eyes of the Lord are over the righteous and his ears are open unto their prayers." "Men ought always to pray and not to faint."

Prayer has restored the dead to life, has checked the course of disease, brought water from the flinty rock, opened the eyes of the blind, turned to flight the armies of the aliens, brought many from the darkness of sin unto the light and liberty of the children of God.

There are three classes of prayers: first, those that never are answered. James 4:3. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your pleasures."

Second, those that we must leave with God. James 4:13. "Go to now, ye that say, today or tomorrow we will go into such a city. . . . and buy and get gain; whereas ye know not what shall be on the morrow; for that ye ought to say, If the Lord will, we shall live and do this or that."

Third, those that always will prevail with God, because of compliance with the three-fold conditions:

1. Faith. James 1:6-7. "Let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. Let not that man think he shall receive anything of the Lord."

"Now faith is the substance of things hoped for, the evidence of things not seen," "But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."

2. In the spirit. Eph. 4:18. "Praying always with all prayer and supplication in the spirit." Rom. 8:26. "So too, the spirit assists us in our weakness; for we do not know how to pray aright, but the spirit pleads for us with sighs that are beyond words, and he who searches the heart knows what is the mind of the spirit, since the spirit pleads before God for the saints."

3. According to the will of God. 1 Jno. 5:14. "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hears us whatsoever we ask, we know that we have the petitions that we desired of him."

We have the example of Elijah who "was a man subject to like passions as we are; he earnestly prayed that it might not rain; and it rained not on the earth for the space of three years and six months."

Elijah complied with the conditions, for God had said: "Take heed to yourselves, that your hearts be not deceived, and ye turn aside and serve other gods and worship them; and the Lord's wrath be kindled against you, and he shut up the heavens that there be no more rain."

Knowing the mind and purpose of God, moved by the spirit, Elijah went to Ahab, as recorded in 1 Kings 17, and announced; "As the Lord God liveth, before whom I stand, there shall not be dew nor rain these years but according to my word; and having thus spoken, he locked up the heavens and went off with the key."

Israel had anostatized: there were three things sadly true,—a broken down altar, a perverted sacrifice and lost fire. The people were worshipping Baal, the fire god, as well

as Jehovah.

On Carnel's brow the test was made: "The god that answereth by fire, let him be god;" and the people said, "It is well spoken." Baal's prophets having failed, Elijah rebuilt the altar of Jehovah, offered an acceptable sacrifice, and the fire of the Lord "fell from heaven," then the people acknowledged that Jehovah was God.

And Elijah prayed again, and the heavens gave rain and the earth brought forth her fruit." James 5:17.

In Acts 12, it is recorded how "Peter was kept in prison, but prayer was made without ceasing of the church for him." Their prayers were answered for an angel delivered Peter.

When the early disciples prayed, "the place was shaken; they all were filled with the Holy Spirit and spake the word of God with boldness."

The praying church has power with God. Talk with us Lord, thyself reveal.

While here on earth we rove,
Speak to our hearts and let us feel
The impulse of thy love.

"But ye, beloved, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified."

A THOUGHT FOR EACH DAY

Wait on thy God continually. Hos. 11:6.
How sweet are thy words unto my taste. Ps. 119:103.

Thy mercy, O Lord, endureth forever. Psa. 138:8.

Jesus said, Come ye after me. Mark 1:17.
I will make you fishers of men. Mark 1:17.
The just shall live by faith. Gal. 3:11.

Thou shalt make me full of joy. Acts 2:28.

INDIVIDUALITY

Salvation is an individual matter. There is no such thing as a wholesale entrance into the family of God. We must enter one by one and on our own responsibility. God's desire is to save the entire world, giving it redemption. But only those individuals who accept his plan will meet with his approval. It is not enough to say, "We have sinned." We must confess, "I have sinned." It is not enough to repeat, "Lord have mercy upon us." It must be, "Lord have mercy upon me." It is not enough to believe that Jesus died for the world, but I must trust he died for me. We must not lose ourselves in the crowd but come out alone and confess, "I have sinned, but I know that Jesus died for me." The difference between really being saved and being lost is largely the difference between saying "us" and "me." Christ gives us a signed blank check in his word; "whosoever cometh unto me, I will in no wise cast out." When you say, "If I come unto Jesus he will not cast me out," you have made the first step in your journey of walking with God.

LITTLE THINGS

Quite a few readers of the Restitution Herald reside in country parts where barns and out-houses are as common as store fronts in the city. On most barns can be seen a weather cock which is the silent servant of the wind, which keeps it in motion to answer the daily question as to the direction of the wind.

The moon and the wind seem to be part-

ners controlling the tides.

Fishermen know well that certain fish bite best at certain phases of the moon.

When wind, moon and tides are favorable, success in fishing is most certain.

Our success in life is equally dependent on little things that we do not give as much thought to as we should.

He or she who would be successful in the home, in business, or the church, must watch out for and take care of the little things, for it is the little things that often count for most.

DO THE HARD THINGS FIRST

If the new day brings difficult things to do, take up first the hardest or most disagreeable. With that out of the way, all the others will seem easier to do.

The longer we delay to do the difficult thing, the harder it will be to make up our minds to get at it. The fact that you conquered yourself to undertake the job you most disliked seems to give you added strength to do all the rest better and more quickly than you expected.

GROWTH

The tragedy of life is, that with abundant life promised us if only we take it, life finds behind us no trail of outgrown shells.

"Build thee more stately mansions, O my soul,

As the swift seasons roll! Leave thy low levelled past;

Let each new mansion, nobler than the last
Shut thee from heaven with a dome more vast;

Till thou at length art free
Leaving thine outgrown shell by life's un-resting sea."

MARTIN LUTHER

Asked the question, "How does God make himself known to man?" he answered his question with, "God makes himself known to us partly through his works, but mainly through his word." Thus showing that Martin Luther saw nature as a mirror of the loving God. And surely nature does reflect the handiwork of Jehovah.

THE DAY FOR A YEAR INTERPRETATION

By George Francis.

AS early as the time of Jacob, the day for a year interpretation was used by the descendants of Abraham. Laban to Jacob says: "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also." (Gen. 29:27-28.)

And again in Num. 14:34 we read: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." And again to make this rule of interpretation so plain that no man need to misunderstand it, Ezekiel is made a "sign," or symbolic man to the house of Israel, saying, "And when thou hast accomplished them, lie on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." (Ezekiel 4:6.)

The foregoing passages of scripture are written for our instruction, so that we may

make no mistake in the interpretation of symbolic prophecy. If this rule of interpretation were not correct, how could we account for a lion, a bear, or a leopard, being used to symbolize a nation that lives for thousands of years, while the beast lives only for a few years?

By careful study, the Bible student has learned, that in the symbol, there is condensation; but in its counterpart in history, there is vast expansion. This renders the vision more symmetrical in its proportions.

Obviously, symbols must be measured by symbolic time.

For instance, John says, of the beast, "And I saw one of his heads, as it were, wounded to death; and his deadly wound was healed: and all the world wondered after the beast."

It was the imperial sixth head that was wounded. This giving of a deadly wound to the "dreadful and terrible" Roman empire was a vast affair—a long drawn out process, which took hundreds of years for its wounding and its healing.

The wounding commenced in the third century, when internal strife and assassination revealed to the outside nations, the weakness of the empire. In the fourth century, the war with Persia, and the invasion of the empire by the Goths, gave the empire many a hard blow of the sword, that was continued in the fifth century under the sounding of the first four trumpets, every blow of the sword made the wound deeper, until in A. D. 476, Odoacer became king of Italy, and the imperial succession ceased in Rome.

The wound had become deadly, but life lingered in the senate, and in the Exarchate of Ravenna—until the rise of the papacy healed the deadly wound. This was a process, and not until the seventh century was the wound healed, so that all the world wondered after the beast, in its papal phase. This head that was wounded was the imperial sixth head, the seventh was the Exarchate, and the papacy is the eighth head, (Rev. 17:11), and not one of the seven heads, because the seventh continued a short time.

Upon no principle of interpretation, but the day for a year, can the seventy weeks of Dan. 9:24 be harmonized with the facts of history.

The prediction of Christ to be the church of Smyrna, that they should have tribulation ten days, if taken literally, is unthinkable.

That the Roman empire should persecute the Christian church for ten literal days, is contrary to all examples of history, and to common sense. But on the other hand if we apply to the prediction, symbolic time, we find an exact fulfillment in the ten years' persecution under the emperor Diocletian in A. D. 303 to 313; giving us a clue to the construction of the messages to the 7 churches.

Nothing being intimated that either the church of Ephesus, or that of Pergamos, should suffer the ten days' persecution; therefore the church of Smyrna has her time period extending at least as late as the forepart of the 4th century.

The seven churches, the messages to which are prophetic, must occupy seven time spaces on the way from Ephesus to Laodicea.

Success comes in cans. Failures in can'ts.

Prayer is listening as well as asking.



Next to Mother — The Greatest Influence for Good — is MUSIC

NOT even music can quite take mother's place in the home. But next to mother, the greatest single influence for good in the home is—music.

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According to the Word of God, his servant Moses died and was buried in the land of Moab. But Moslem tradition tells that the prophet was buried at a spot a few miles from the Dead Sea, and south of Jericho. To which Tomb of the prophet Moses the Moslems in some numbers make an annual pilgrimage. A description of the modern observance has been given by one who visited Jerusalem two years ago:—"On leaving the Holy Sepulchre in the morning, I met a great procession of Moslems at the entrance to the street of David. It was a marvellous sight in the blazing sun, Arabs and Bedouins in all kinds of native apparel shouting, gesticulating, screaming. In the midst of them a man, said to be a descendant of the prophet, was performing a weird dance, and around him was collected a crowd of men with sticks striking at each other, but without inflicting any damage, furious in face and gesture, but probably mild at heart. Behind this group were borne aloft a number of flags, one of which was the famous green flag of Mecca. Then followed a band of dervishes waving their swords at each other, and just as it seemed that some one must be killed, they separated and began stalking around as if searching for someone they had lost. I managed to find a convenient retreat within a door-

way, but only just beyond the rim of the crowd, as the street was narrow. Presently a woman from above dropped a colored handkerchief and cried out some words in Arabic. One of the Arabs picked it up, touched the Mecca banner with it, after which all who could get within reach proceeded to kiss it, and then it was handed back on a long pike to the owner. The whole company proceeded very slowly and with much noise to the Harem esh-Sherif, where many speeches were made in Arabic and English, and the procession started on its pilgrimage to en-Nebi Musa, or the reputed burial-place of Moses, for the Moslems claim that by a vision the tomb of Moses was discovered on a hill close to the Dead Sea.... At en-Nebi Musa the Moslems encamp and hold a feast lasting the whole week.... The route of the pilgrimage is through the gate of St. Stephen, down the valley of the Kidron, by the Garden of Gethsemane, along the Jericho road, past the village of Bethany."

From which it appears that pure Paganism may be seen yet among even the followers of Mohammed in the city of Jerusalem, just as it may be seen among the "Christians" of the Romish and Greek churches. But we need not go that length to see Paganism. It is openly at work in

this "Christian" nation.—Words of Life.

A Great Question

By R. H. Judd

1. The question is often asked, What is man? Are we not men ourselves, and do we not come into daily contact with other men?

2. The men and women the Bible speaks of, and to whom the offer of salvation is made, are "mortal" men, "formed of the dust of the ground." They are men of like passions and subject to the same laws of begetting, birth, life and death as the rest of the animate creation. (Ecc. 3:18-19; 9:4-6).

3. It was for the purpose of saving such men as these—perishing ones—from sin and its consequences, the second death, that Jesus Christ died.

4. Can you not see that if you are immortal, imperishable, the gospel does not appeal to you? For Christ came not to save the righteous but sinners to repentance. God only gives immortality to the righteous.

5. Are you prepared for such an issue and all that it means to yourself and to others?

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The Children's Page

but Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
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THE TINY PIG WHO COULD NOT SING

ON a broad, smooth rock at the side of the road sat Tiny Pig. He was such a chubby, pinky-white piggy that I know you would have liked him the minute you set eyes on him. But now his plump little face was all streaked and dirty. The great tears rolled sadly down his cheeks; then they dripped, and they dripped, making wee splashes when they fell into the dust.

"Hello! Hello! Why, we're getting a show-er!" cried a cheery voice. "I declare, this should be splendid for the grass, if you'd only move your head a bit so all those big tears wouldn't be wasted on this dusty road."

Tiny Little Pig looked up.

There stood Mrs. Goose, her basket on her wing. She was on her way to the meadow to gather dandelion greens for her lunch.

My but Tiny Little Pig *did* feel ashamed. He hung his head and sniffed.

Mrs. Goose poked him gently with her wing. "You just better tell me all about it, Tiny Little Pig," said she.

Now surely you know that even little pigs like to have some one to tell their troubles to. Tiny Little Pig was so miserable that he didn't care much what he did say. Of course, maybe he'd be sorry later for having behaved so badly, but he didn't think of that then—more's the pity.

"You know," he began, "how beautifully Mr. Robbin can sing."

Mrs. Goose's sunbonnet bobbed back and forth pleasantly as she nodded her head.

"Well," Tiny Little Pig went on, wiping his eyes, "I want to be able to sing as well as he does. Or even better. Yes better than he does. I will, I will! And I can't. I can't! You know what my voice is—"

"Yes, indeed," broke in Mrs. Goose. "Go on, please."

"I—I guess there isn't much more to tell," muttered Tiny Little Pig. "Only I just hate that Mr. Robin. Why should he be able to sing when I can only grunt?"

Then he stopped. He looked up.

Now what do you imagine was happening?

Laughing as hard as ever she could laugh, there stood Mrs. Goose. Yes sir, there she was, right in front of that sad and mad little pig, a-laughing fit to burst!

"Why, the very idea of it, Mrs. Goose!" cried Tiny Little Pig, sitting up very straight.

Happiness

HAPPINESS the happiness of living
Comes from willing-hearted giving;
Comes from sharing all our pleasures,
From dividing all our treasures.
And the other half is loving
First the Lord, then all things living.
So, each mortal should be sowing
Love seeds while his life is growing,
For all happiness in living
Comes from loving and from giving.
—Selected by Lottie E. Young.

"Oh, I beg your pardon, truly I do," laughed Mrs. Goose. "It just struck me so funny. Why, any old goose would know what you ought to do. That's why I know, if you should happen to ask me. Go and ask the king to help you, that's all."

Well, well, this was a new idea. Tiny Little Pig was overjoyed. As Mrs. Goose was waddling away, he called his thanks to her most politely. We could hear her chuckling. "Why, even a goose would know that."

Tiny Little Pig hurried to a pool across the road. He dipped his handkerchief into the water, and then he washed his fat, little face until it shone. No, he didn't even forget his ears, either. He brushed the dust from his clothes.

Soon he looked neat and clean, so he started on his way to see the king. Still he did not feel as happy and as hopeful as he had thought. Down in his heart—way, way down—a tiny voice was saying: "I hate him! Why should he be able to sing when I cannot?"

At last he reached the gates of the palace. Luckily for him, this happened to be the day the good king had set aside for any of his subjects who had troubles to come to him for help. That was why no one stopped Tiny Little Pig as he wandered slowly over the marble pavement of the palace.

Just then a servant appeared. "Kindly follow me," he said, and almost before he knew it, Tiny Little Pig found himself before the king. Now I am glad to tell you that this particular king had a very kindly look, although he looked as though he could also be very, very cross if need be. He sat upon his throne and on either side of the room stood a line of his servants. Tiny Little Pig trembled and bowed his head.

"And what may your troubles be, my little piglet?" came in a kind voice from the king.

Then Tiny Little Pig told his story. "And so," he finished, "I came to hate Mr. Robin because he can sing and I cannot, and I have come to beg your majesty to help me, if it pleases you, my king."

"I am sorry," said the king, "that I cannot do as you would have me. But I can help no one who has hate in his heart. The best thing for you to do is to start for home. Perhaps something may happen to

drive hate from your heart, and then—who knows?—you may be surprised. Farewell, my little piglet."

A moment later Tiny Little Pig was outside the door of the throne room. To be sure he had seen the king. But he was no nearer to having the power to sing, and his heart was heavy. Even kings you know cannot do everything.

Tiny Little Pig started homeward. It was a hot and dusty walk. The sun burned down upon him and before he had gone far he felt very tired and thirsty. His throat was so dry but he could not find water of any kind. He stumbled to the side of the road and sank upon the grass. "Oh, if I only had a few drops of water to drink, he moaned.

Just then Mr. and Mrs. Robin were passing by. Mr. Robin happened to spy the unhappy little pig, and heard the words he was mumbling.

"We must help him," said Mr. Robin. Quickly the two birds flew to a pond, which nestled, hidden from the road near some thick growing bushes. Mr. and Mrs. Robin pulled and tugged until they had broken a lily from its stem. They dipped it into the clear water until it brimmed. Then they picked it up one on either side and flew with it to where Tiny Little Pig sat moaning.

So very thirsty was Tiny Little Pig that he took the dainty cup which was offered him and drank and drank without even glancing up.

When he had finished drinking he lifted his head. Well, well, well, how ashamed he did feel when he saw who had done this kindness for him.

But then a wonderful thing happened. A well of kindness bubbled up in his heart. "Thank you, Mr. Robin," he said softly. "I feel so much better now, thanks to your thoughtfulness. I like you Mr. Robin, I do, from the bottom of my heart."

At that instant, Hate, you see, flew from Tiny Little Pig's heart.

Tiny Little Pig began to hop and skip toward home. He danced and pranced and jumped with joy because everything suddenly seemed very beautiful. Happiness, you see, had come into his heart since Hate fled.

"Why," cried Tiny Little Pig, "my heart is singing, singing! My heart is singing like a bird! And if my heart can sing like that, well, I guess that's all the singing I need wish."

And Tiny Little Pig skipped gayly up the road, and his heart kept singing beautifully.—Clarence Biers in "Little Folks."

The Restitution Herald Till Dec. 31. 50c.

Fulfill the perfection of suffering—be thou patient.

He who borrows trouble pays exorbitant interest.

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Hebrews 11:1

OUT IN THE FIELDS WITH GOD

The little cares that fretted me,
I lost them yesterday.
Among the fields, above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees.
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may pass,
I cast them all away;
Among the clover scented grass,
Among the new mown hay;
Among the rustling of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

THE APOSTLES, ANCIENT WORTHIES AND HEB. 11:39-40

"In your issue of July 25th, under heading, 'Fate of the Apostles,' you end by quoting Heb. 11:39-40. These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

"I have been wondering as to your application of the text. It is used to close a chapter entirely dealing with the ancient worthies. Inasmuch as Paul was the author of the words he hardly could be included among those to whom it refers. If it does refer to the apostles what "better thing" are we to have that will be denied them?

Also kindly explain what that "better thing" really is when "these all" refers to the fathers of old. Does it mean that they will not be a part of the Bride of Christ?"
Signed

The above is part of a letter recently received from a friend of The Restitution Herald and speaks for itself. Thinking the same thoughts might have occurred to others, we will answer it through the page rather than send a private reply.

In opening our reply we will do so with a confession. In quoting Heb. 11:39-40 as we did, we simply wished to draw attention to the fact that even the apostles of the Son of God, who received their Christian training direct from the Master, who suffered so much during their lives for witnessing for their Lord and who died deaths of martyrdom would not receive their reward any sooner than we. This not only is a great truth but also quite a comforting thought.

Every name mentioned, every person directly referred to in Heb. 11 is an Old Testament worthy. That will be conceded by all. Not one of them ever heard of Jesus for they lived hundreds of years previous to his birth. We know that Jesus is the door—the only door—through which we must enter into salvation; in this age a privilege granted only to the Bride of Christ. Granting the truth of this, will it be possible for any one never having heard of Jesus, to receive the supreme blessing of

God—eternal life with Jesus in the presence of the Father—at the coming and appearing of Messiah?

Heb. 11 is a treatise on faith, a culmination of the arguments used by Paul in the earlier parts of Hebrews. The book is written to those who previously had been under the law but accepted the gospel of grace. In using an illustration as to the results of belief in and faithfulness to God, Paul was compelled to use the names of those worthies known to his readers, hence the old time fathers; and while not one of these believed in "Jesus as the Christ the Son of God," every one of them believed in the Christ who was to be the King of the Jews. The Messiah of Israel. They all had faith. Faith in God.

In the early part of the chapter we read that Abel obtained witness that he was righteous. Enoch pleased God and was translated. Noah became heir of the righteousness which is by faith. Abraham looked for a city whose builder was God. Sara judged God faithful. Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. And all this through faith in God that he would furnish the promised Christ, and having had and practiced this faith they shall be a part of the Bride of Christ, receiving and holding all the benefits that go with that relation.

As regarding the "better thing" of verse 40, we feel that the latter part of the same verse tells us exactly what it is. "That they without us should not be made perfect." For "these all died in faith, not having received the promises, but having seen them afar off; and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." By this (verse 13) we see that "the promises" were not the promises of the earthly kingdom made by God to Abraham, for, they were "strangers and pilgrims." The promises referred to the greater blessings that were to come through a belief in God's plan of salvation as we see in verse 16. "Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

From the foregoing I firmly believe that everyone of these old worthies shall be a part of the Bride of Christ; that they, the apostles and the saints now living, together with those to whom the apostle wrote these words, as well as all those, who in God's own appointed way, have accepted the Son of God as their "wisdom and righteousness and sanctification and redemption," in whatever age they have lived, will be perfected at the same time, and that is, when Christ comes to claim his own.

There is a slight variation in the reading of these texts in the different versions of the scriptures in our possession.

Revised: "And these all, having had witness borne to them through their faith, received not the promise; God having provided some better thing concerning us, that apart from us they should not be made perfect."

Diaglott: "And all these things having been attested by means of the faith, did not obtain the promised blessing: God having foreseen something better concerning us, that not apart from us they might be made perfect."

Fenton: "And all these, bearing testimony through their faith, enjoyed not the

promise; God providing something better for us, so that they should not be perfected without us."

Donay: "And all these being approved by the testimony received not the promise; God providing some better thing for us, that they should not be perfected without us."

Literal English: "And these all having been attested by means of the faith, not did obtain the promise, the God concerning us a better thing having foreseen so that not apart from us they might be made perfect."

And friends, whether or not I have made myself clear, let us, in the words as translated by Ferrar Fenton—take to heart the opening of Hebrews 12:

"And therefore we having with us such an encompassing cloud of witnesses, (these old worthies mentioned in chapter 11), throwing off all weight and the encumbering sin, let us run persistently through our prescribed course; looking forward to Jesus, our leader and trainer, who striving for the award prepared for him, endured the cross, despising the shame, and sits at the right hand of the throne of God."

I thank you,

A THOUGHT FOR EACH DAY

The law of truth was in his mouth. Mal. 2:6.

Iniquity was not found in his lips. Mal. 2:6.

He has sent me to heal the broken hearted. Luke 4:18.

In him was life;.....the light of men. John 1:4.

He is on my right hand. Acts 2:25.

I should not be moved. Acts 2:25.

We have the mind of Christ. 1 Cor. 2:16.

DENYING THE POWER OF GOD

There always is some person, or persons, in every small organization, that hold back in their work and never accomplish anything because, in their way of looking at things, there are not enough members to make a formidable showing or to fill all the places necessary to success. And, strange to say, these people seem to overawe the more active ones with the result that eventually the organization falls to pieces. These thoughts are brought to mind by the re-reading of a letter received about one year ago, in which the writer excuses himself from active duty on account of his age, and also refers to the "few members" as an obstacle in gaining success in any movement they might organize. To my mind a person holding such ideas is standing on exceedingly dangerous ground, for they are mighty close to denying the power of God. Is not God greater than all the world beside? And if we work with God, even though we be alone with him, have we not a majority? And regarding age. How about Abraham and Sara? Were they not past age? But they believed God and the result is known to all. We do not know the population of the earth just previous to the deluge, but we do know there was but one man who believed what God said, and that one man with his confidence in God saved the human race. And what about David who trusted in God, and the infidel Goliath? David was but a wee lad without human armor while Goliath was a giant of immense size and with so much armor that

it took half a dozen men to help him carry it. But God was faithful and the trust of David was rewarded. Brethren, it is not for us to argue regarding our size, our strength, our age, our numbers. Our duty is to do the will of God and leave the result with him. Success is not always as we would have it. God's ways are not our ways nor are God's thoughts our thoughts. Do not claim to believe in God and then deny his power for when we do, we sin. And remember, success with us often is counted as failure by God and our failures at times are the grandest success. God knows best, let us keep busy in his service and he will attend to the results.

An excuse may be good or it may be bad,
But it somehow or other can always be had.

REFLECTING GOD'S LOVE

The supreme happiness of life cannot be found in any one thing we have or can gain.

The inheritance of a noble name is an enrichment.

Wealth is welcome and fortunate, for there are many things we can do for others when we have the means that we would be compelled to leave undone without the money to accomplish our purpose.

It is not in the scores of little things through all the days of health and hope as they come and go; the kind recognitions of friends and relatives, the smile and the kiss of a dear friend.

But the real thing is in the joy and comfort of having a heart full of goodness that carries us outside ourselves; a heart carrying out the principles of Christ Jesus our Lord, deeply concerned in everything that will relieve a burden, making the world better and happier, especially to the poor and suffering.

The more love we bestow, the more sympathy we extend; the more happiness we give the more we'll have left.

A REFLECTOR

Did you ever look upon yourself as a mirror, a reflector, a looking glass? Well in any good you ever did that's all you are. Every time you show love, kindness, mercy, long-suffering, goodness, tenderness, forgiveness, meekness or grace, you simply reflect the goodness that the Father has placed within you, through and by Christ Jesus our Lord. It's worth being a reflector. Try your best to reflect more and more.

ACQUAINTANCE WITH GOD

By Lyman Booth.

(Continued from last week.)

FROM what I have written, is it not plain that as David's throne was in Mt. Zion in Jerusalem, in the Holy Land, that Christ will return to Zion, enthroned himself in Jerusalem, and reign most gloriously over all the earth, before his ancients, and all those who shall have washed their robes and made them white in the blood of the Lamb? To the above agrees the conversation of the angel with Mary the mother of Jesus. When Mary looked upon the face of her heavenly visitor, she must have shown a look of surprise, if not fright, for he said: Fear not Mary; for thou hast found favor with God. And behold thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. He shall be great and shall be called the Son of the Highest:

and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. When God gives the throne of David to Christ, will he not be king over Israel, even though he has promised his apostles that they shall have twelve thrones and judge the twelve tribes of Israel? That was the meaning of the angel's words to Mary. He did not tell her that her son should reign over a spiritual Israel, composed of Gentiles converted by the preaching of the gospel; but over the house of literal Israel. The house of Israel means Israel in the flesh. It is evident that Christ is the only one to whom the throne and kingdom will be given.

To this agree the words of Peter on the day of Pentecost while speaking under the influence and power of the Holy Spirit. Therefore David being a prophet and knowing that God had sworn with an oath to him, that of his loins according to the flesh, he would raise up Christ to sit upon his throne. Seeing this before spake of the resurrection of Christ, that his soul was not left in hell (the grave), neither his flesh did see corruption.

This goes a little further than previous testimony, in that it shows that God is bound by his oath to give the throne of David to his Son, and that he has raised him from the dead for that purpose. The Psalmist adds further testimony and Peter refers to it. The Lord hath sworn in truth unto David. He will not turn from it. Of the fruit of thy body will I sit upon thy throne. In this connection we read: For the Lord hath chosen Zion. It is his chosen spot. He has chosen it for his habitation and he says: This is my rest forever; here will I dwell. It will be at Zion her saints shall shout for joy. Why will they shout for joy? Because when they, with their risen Lord, shall share the joy that was set before him, for which he endured the cross that he might attain the joy of seeing travail of his soul and be satisfied. There will I make the horn of David to bud. That is, in Mt. Zion God will make the king to bud. His enemies will I clothe with shame, but upon himself shall his crown flourish. In Psa. 89:29 we read of David: His seed (Jesus) will I make to endure forever, and his throne as the days of heaven. If his days ever cease then heaven will pass away. Think not for a moment that the throne of David will ever be destroyed. For God has said that it shall run parallel with the existence of heaven. We may say more, for we believe he will restore it and make it more beautiful than before, and will place Jesus thereon, for he is both the Son of David according to the flesh, and declared to be the Son of God, with power.

Although Israel departed from Jehovah's law and broke his commandments, and was led into captivity as a chastisement and affliction, yet God has said. Yet my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me.

As well speak of annihilating the sun, or even our whole solar system as to limit the duration of the kingdom. It would manifest absolute ignorance concerning God's designs as to the restoration of all things.

Speaking by the Holy Spirit, David says: It (David's throne) shall be established forever as the moon (permanent and eternal) and as a faithful witness (to all the angels) in heaven. Therefore David's throne will endure forever and stand as a witness to Jehovah's word. Though he may afflict them for a time, and though David's throne is cast down for a time, yet in his faithfulness he will remember in due time his covenant with Abraham. See Gen. 22:18 and Psa. 132:11. Neither will he suffer his own faithfulness to fail, notwithstanding the unfaithfulness of some who should receive the promise.

While some people may look upon the above with much disfavor, and consider it carnal and unholy, and oppose it and ridicule it, and persecute those who thus believe, saying beware! for such doctrine leads to infidelity, still we will cling to it with a firm and unmovable faith, knowing we are supported by Holy Writ. While they may claim such a kingdom carnal, and not spiritual because it is on earth and not in heaven; we reply that it is, or will be spiritual, because the throne or power or authority, exercised by the king is spiritual, for it was given him by the Father, the great Jehovah, and he is spiritual, and all that proceeds from him is spiritual. Surely no one will deny that Christ is a spirit being. Also all his co-rulers, the saints, will also be spirit beings, because they who were in their graves, will be resurrected at Christ's coming, together with those living at that time will all be changed, from mortality to immortality, from corruptibility to incorruptibility. From natural to spiritual beings.

Before this glorious change shall occur, the saints will have borne the image of the earthy or decaying creature. In 1 Cor. 15:49, Paul says: As we have borne the image of the earthy, we shall also bear the image of the heavenly, or the immortal, indestructible, spiritual bodies.

They must be spirit beings for they are the children of God. If they be the children of God they must be spirit beings for God is a spirit and the life of the children is like that of the father. Like begets like. In Gal. 3:26, Paul said to the brethren at Galatia: For ye are all the children of God by faith in Christ Jesus. The Galatians were then in the flesh. When they come forth from their graves in the first resurrection, and are changed to immortality, they will be the children in reality, for we read in Luke 20:36, Neither can they die any more, being the children of the resurrection. In Paul's letter to the Corinthians concerning the resurrection, of the body, says: And it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is. 1 John 3:2. How was Jesus when John wrote this? He was in his glorified, immortal body and at the right hand of God. Mark 16:19.

From the reading of the above quotations we can only conclude that the kingdom will be a spiritual kingdom, because the rulers will be spiritual beings, having been born of the spirit. Paul in Rom. 8:14 says: If the spirit of him (spirit of God) that raised up Christ from the dead dwell in you, he that raised up Christ from the dead will also quicken your mortal bodies by his spirit that dwelleth in you. It was by the opera-

(Continued on page 391.)

THE RESTITUTION HERALD

F. L. Austin, Editor
 J. E. Cross, Manager

Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Illinois, under the Act of March 3, 1879.

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

Will you support a paper teaching these things? \$2.00 per year, 51 issues.

Address: THE RESTITUTION HERALD, Oregon, Illinois.

Editorials and Church News

Bro. F. L. Austin has been appointed by the Board of Directors to take charge of the editorial work of the Restitution Herald beginning with this issue. The Board solicits the same cordial and faithful cooperation from its writers that has been extended to the former editor.

John E. Cross, Pres. of Board of Directors.

Statement of Policies of Restitution Pub. Co. Board of Directors.

This Board feels that a general statement of the policies of the Publishing Company under new management should be made public, and we therefore wish to make this public announcement that its general policy of publishing only those articles and statements that tend to the upbuilding of truth and righteousness, with out controversy shall be maintained. That we court constructive criticism, but not that which in our judgment would tend to disrupt the organization or brotherhood.

That the Restitution Publishing Company endorses the principles of organization of the General Conference and N. B. I. and pledges our complete cooperation with its various departments. That it is the beginning of an organized effort to supply a long felt need and desire of a vast major-

ity of our brotherhood and needs our assistance by way of council and publication privileges. Therefore, so far as may be deemed practical, the pages of the Restitution Herald may be used to promote the work of the N. B. I.

John E. Cross
 L. E. Conner
 F. H. Knodle
 Flora A. Prior
 F. V. Blakely
 Executive Board

To the Herald Readers:

After eleven years of strenuous labor—eleven years of building and development, all laded with concern and anxiety for the advancement of the Herald and the cause for which it stands—your faithful editor has felt it necessary to be relieved of the cares and problems of the Herald office in order to obtain needed rest. The Board of Directors being compelled to fill the vacancy thus created has requested the writer to temporarily take editorial charge of the Herald. In the hope that the cause of the gospel may thus be carried forward till better arrangements can be perfected, the request has been granted.

It would be difficult for even an experienced person to enter upon these duties and perform them as has Bro. Lindsay in the past. But for an inexperienced person, and especially for one who has had no special preparation for the position, the task is at once doubly difficult.

While these duties have been accepted with the expectation of sparing no effort, under the Father's guidance, to maintain the standard of efficiency for Christian service developed by the retiring editor, yet it is realized that inexperience, lack of studied preparation and qualification, together with natural weaknesses will be causes for numerous regrettable errors. The charitable patience, forbearance and cooperation of all are sought in an effort to properly and speedily correct all such that may occur, and to develop a strength of service that will make the Herald a medium of ever increasing benefit to continuously increasing numbers.

Those who heretofore have contributed articles to the Herald unto the edification of the brotherhood and for the heralding of the gospel of Jesus Christ which is "the power of God unto salvation to every one that believeth," are urged to continue such service in the name of him whom to know is life eternal.

Previously made appointments compel absence from the office for perhaps three weeks at this time when, of all times, an incoming servant should be privileged unrestricted concentration for analysis and adaption.

The prayers, common interest and cooperation of all are sought—not to boost the Herald, but—in an effort to use this medium to the greatest honor of our Father and of our absent Lord, and for a definite blessing to friends and neighbors throughout the land.

Yours in the Master's service,
 F. L. Austin.

Restitution Herald Official Organ of the General Conference

While the Herald will henceforth be the official organ of the General Conference and the N. B. I. it is proper to state that

its columns are not to be flooded with conference matters. A conservative amount of space will be allotted to inform the brotherhood of Conference developments and needs. But, as heretofore, the Herald will be used, D. V., to herald those biblical truths pertaining to the soon coming King and his kingly work of restoring the earth to its establishment purposed of God, and in an effort to edify the body of Christ in preparation for his expectant advent.

This will explain the appearance of the Supplement of this issue, to the end that biblical studies be not crowded out.

Sister Emma Garard would like as many as can to remember Sister E. Pendleton, of 1132 West 3rd St., Webster City, Iowa, on her 67th birthday, Oct. 3rd, with cards.

Sister Martha Sutterfield, formerly of St. Louis, wishes us to state that she is now located and may be addressed at Bismarck, Missouri.

REMITTANCES

F. V. Blakely; Mrs. Mary Poland; E. W. Moses; Mrs. Dora Haggard; Arthur Johnson; Mrs. O. J. Johnson; Mrs. Anna Willey; George Francis; Chrysler & Lansbery; Mrs. Sadie Clark; Mrs. James Gifford; C. W. Howe; Mrs. L. Kithcart; Mrs. Fred Hurlburt; Mrs. E. K. Robinson; Warnie Cronbaugh; C. A. Corbell; G. P. Allard; S. M. White; L. J. Wilson; Leland Marsh; F. Robinson; Mrs. Helen Schafer; F. L. Austin; Wm. Lansbery; Mrs. Tillie Hurst.

EMERGENCY FUND

E. W. Moses,	\$ 3.00
F. L. Austin,	10.00
Wm. Lansbery,	20.00
F. V. Blakely,	30.00

Notices

Minnesota Conference

The fall conference of the Church of God in Minnesota will convene in conference with the brethren at Lester Prairie, commencing Sept. 28 and continuing over the following Sunday. Every one that can is urged to attend and help make the meeting a success. The entire meeting will be given up to Bible lessons and sermons. Don't fail to bring your Bibles; they will be a necessary part of the meetings.

Arrangements are being made to have as many of our speakers present as possible. The live messages which they will bring, will insure all present a good feast of spiritual things. Begin planning to be present at all services.

Those coming on the train will be met at the depot, if they will notify Bro. Ezra Johnson, Lester Prairie, previous to their arrival.

C. E. Randall, Vice Pres.
 Thomas Savage, Secretary.

To The Brethren in Texas

At our conference at Levita, it was decided to engage Bro. E. O. Stewart as our conference evangelist. He expects to begin his work with us about the first of Nov. We wish to hear from all who would like to have Bro. Stewart hold a meeting for them, so that his work can be arranged to

save time and expense in traveling. We expect Bro. Stewart to go into new places where there has been no one before, so if there are any of our isolated brethren who would like to have him, let us hear from you. A committee was appointed at conference to look after raising the money needed to carry on this work. We hope that they will get busy on their part and report to our treasurer, Bro. B. F. Myers, Jonesboro, Texas. If we all do our part, the burden will be light and the blessings many. The conference work has started well so altogether now and see the work grow.

Yours in the Master's service,

E. W. Moses.

1119 Kansas St., Houston, Texas.

THE MISSOURI CONFERENCE

The Missouri Conference of the Church of God will be held at Morse Mill, Sept. 27, to Oct. 4, inclusive. Bro. Conner of Ohio will conduct services. Brethren we want you to come and help us to make this a pleasant and profitable meeting. Any one wishing information may write J. F. Williams, Hillsboro, Mo.

May Williams, Sec.

A Correction

Blackwell, Okla., Sept. 4, 1922.

Dear Brother Cross:

I notice in the report of the Ark.-Okla. Conference that E. Shelton was elected treasurer of evangelist fund, and it should be, E. Hays. Also, the name of the place selected for our next conference was omitted, which is Spring Creek, Arkansas. Please publish this correction.

Your sister in the service.

Carrie Wile Chambers, Sec.

Reports

Maurertown, Va.

An all day meeting with basket dinner, was held at the church near Maurertown, Va., on Aug. 27th. Bro. N. H. Geiselman was with us and did the preaching. The attendance was good considering the weather. It was a damp cloudy morning and commenced raining about 10 o'clock and continued all day. Notwithstanding the inclement weather, the congregation numbered about seventy.

At the conclusion of the afternoon service two young ladies came forward for baptism. On Tuesday morning we met at the creek on Bro. A. J. Ritenour's farm and Bro. Geiselman baptized two of his daughters, Misses Mary Ellen and Audrey Frances Ritenour, into the all saving name of Jesus. We rejoice to have these estimable young folks unite with us.

We expect to have Bro. Geiselman with us again over the fourth Sunday in Sept.

J. E. Boyer, Sec.

Porter Golden Wedding

It was our privilege to be present and assist in celebrating the 50th anniversary of the marriage of Bro. and Sr. John Porter, Chana, Ill., on Tuesday, Sept. 5, 1922. A large crowd of friends, neighbors and relatives came together for the entire day and a bountiful dinner was served shortly after noon.

Following this a few short talks were given, and the bride and groom of 50 years were presented with a neat sum of gold

money—a slight token of the esteem in which they are held. Old time songs were sung, and it was a day long to be cherished in memory.

Bro. and Sr. Porter have stood faithfully by the gospel standard, and we pray that the Father may give them strength to enjoy many more days of active service.

F. E. Siple.

Indiana Evangelistic Report for Aug. 1922

Sermons: Hillisburg, 14; near West Lebanon, 2; Roll, 2.

Baptisms: 5.

Money received: Roll, \$20.85

Expense to Roll and back, 2.74

Applied on salary, \$18.11

Received from J. J. Snodgrass, .. 65.22

Total received in Aug..... \$83.33

The money received near West Lebanon was paid to Bro. Snodgrass and placed in the evangelistic fund. In my report for July, I forgot to mention that the Bible School gave me \$25.00 for school work. I wish to add that if there are any places that need my services they may write me at Michigantown, Ind. Rfd. 1.

J. H. Anderson.

Report of the Meeting of the Iowa Berean Society

The Iowa State Berean Society held its twenty-fifth annual conference at Waterloo, Iowa, August 24, 1922.

At the business meeting after the reports of the secretary, treasurer, various committees and organizations had been heard, a report of the National Berean Meeting at Oregon, Ill., was given. The Iowa Bereans voted to extend an invitation to the National Bereans to meet in Waterloo next year. The Iowa Bereans also voted to send twenty dollars to the Relief Committee of the National Berean Society.

The officers elected for the following year are:

Gladys Swanson, Sac City, Ia., Pres.
Maurice Findlay, 1707 8th Ave. S., Ft. Dodge, Iowa, Vice Pres.

Blanche Allard, Spring Valley, Minn., Sec.
Fern Moore, 200 Norwood St., Waterloo, Iowa, Treas.

The chairmen of the standing committees for the ensuing year are:

Literary: Arthur Johnson, Sac City, Iowa.
Tract: Adelle Starbuck, 2125 Main St., Cedar Falls, Iowa.

Program: Leona Marsh, Ames, Iowa.

In the afternoon a program of readings and music was given, followed by an instructive talk by Dr. James Prime.

The social service in the evening was led by Alta King and the Berean sermon was given by F. E. Siple.

Blanche Allard, Sec.

Baptisms.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

It was with pleasant thoughts, anticipations and realization that on Sunday, Sept. 3rd, we journeyed to Newark, N. J., where we assisted in burying Mrs. Sarah Morgan in the watery grave of baptism, from

which she arose to walk in newness of life.

Sister Morgan, who is seventy-one years of age, is the widow of Bro. John W. Morgan who for many years was an active member of the church of God at Newark. He died on January 22, 1921, at Petersburg, Va. Sister Morgan's home now is at Lawrenceville, Va., from whence she travelled solely for the purpose noted above. She made a good confession before witnesses that Jesus who is the Christ, the Son of God, is the only door through which to enter the family of God, that he died to remit her sin, was buried and rose again and ascended to God; that he is coming again to establish God's kingdom on this earth of which she hopes to be a part, to be with Christ in the presence of God forevermore.

As our sister goes through life may the eternal Father be her constant companion to lead, to guide, to teach, to comfort and may her life be an example so that others will learn of the love of God as exemplified so that others will learn of the love of God as exemplified in Jesus Christ our Lord.

A. D. Donaldson.

Marriages

Married

At the home of the bride's parents, Mr. and Mrs. John Alexander, near Burlington, Kansas, Mr. Leslie Gray to Miss Lether Alexander, Sept. 3, 1922.

A large assembly of relatives and friends were present to witness the beautiful ceremony, which was conducted by W. L. Crowe of Chanute, to enjoy the sumptuous dinner and to give good wishes to the happy young couple as they launch out on this new life voyage.

The families on both sides are highly esteemed by all who know them, and lovers of the Bible, and believers in prayer, and as both of these young people have a deep reverence for God and religion, we are hopeful for their future happiness, and that the peace and love of Christ will reign in their home.

After a short vacation in the country, they will make Chanute their home.

W. L. Crowe.

Trial Subscription to

THE RESTITUTION HERALD.

for the balance of 1922 for 50 cents

SOME GENERAL CONFERENCE NOTES

When about to choose 2nd Vice President it was announced from the floor that inasmuch as there was much to come before the Executive Board the coming year which would require the best judgment of all its members, probably necessitating occasional sessions of the Board, therefore it would tend to efficiency if the members of the Board lived within easy reach of headquarters, and of one another. It was therefore suggested that, with full acknowledgment of the labors of Bro. J. S. Lyon during the past year, for which the Conference is heartily thankful, it will be to the best interest of the whole effort to select for 2nd Vice President some one living nearer to headquarters than does Bro. Lyon.

The following are some of the questions entering into the matter of selecting lo-

cation for N. B. I. headquarters:

Sentiment of brotherhood at large with reference to place under consideration; Spirit of local church and State Conference toward the General; number, strength and cooperation of adjacent churches; general religious environment; educational facilities; local church facilities for cooperation; morale; inducements proffered.

In considering Home Opportunity in connection with headquarters, the following were studied:—acreage, quality of soil, and state of cultivation for immediate revenue; buildings, their condition and adaptability; proximity to town and to church; transportation facilities.

Labor conditions; probable opportunity for doing job printing, proximity to printers' supplies—these were among the points considered with reference to locating the publishing plant.

After carefully estimating how nearly each proffered site would satisfy the needs of headquarters with reference to each of the above points, the sum total of these estimates were computed with the results as given elsewhere in the Report.

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The conference passed a military resolution, the matter having been laid over from the former conference. In this question, as in other questions, each individual member is requested to form personal judgment and decision. For all who wish to register as conscientiously opposed to military service, the following certificate is for data and signature. These certificates will be filed in headquarter's office for reference and use, whenever needed.

Certificate

This is to certify that I, Miss, Mrs., or Mr. Street (or Rfd.) and Post Office,.....

State of a member of the Church of God with headquarters at Oregon, Illinois, hereby declare my personal conscientious objection to rendering service in any—, combatant— (mark X in space following your choice) form, as set forth in a certain resolution re military service which was passed by the General Conference of the Church of God, assemb'ed at Oregon, Illinois, August 17, 1922, and published in the Supplement of the Restitution Herald, Oregon, Illinois, September 12, 1922; and that I hereby subscribe to said resolution.

(Signature in full)

Witness (Any one desiring more of above forms in registering may obtain same by addressing National Bible Institution, Oregon, Ill. Please enclose 4c in stamps for expense of handling).

DOINGS OF THE EXECUTIVE BOARD OF THE NATIONAL BIBLE INSTITUTION

Upon request of the Executive Board F. L. Austin consented to continue his serv-

ices as executive for the National Bible Institution. He was proffered and accepted the same remuneration as last year.

By mutual understanding with the Board of Directors of the Restitution Publishing Company of Oregon, Illinois, the Restitution Herald will henceforth be the Official Organ of the General Conference of the Church of God and of the National Bible Institution.

(In no sense does this imply that the columns of the Herald are to be used to hobby the G. C. and N. B. I. effort. Rather, those desiring to keep informed of the development of the N. B. I. will find said information in the Herald from time to time, insofar as such information may be deemed of value and benefit for Christian encouragement and growth.

When much space is needed for this information, it is probable that Supplements will be printed. This because the N. B. I. policy is to increase rather than diminish the amount of reading matter intended for Christian instruction and encouragement.)

The Restitution Herald Till Dec. 31, 50c.

LOCATION OF HEADQUARTERS

Report of Committee on Location

Word From Executive Board Based Thereupon

The report of General Conference as found in the Supplement of this issue having been deferred from the issue of Sept. 5, it becomes possible to publish in same issue therewith a conditional statement from the Committee appointed to choose location for headquarters. See next article.

In consideration of this report the Executive Board, confident of the assured success of the program for headquarters inclusive of Publishing, Bible Training and Home Departments, wishes to announce that the Board will require a minimum of \$20,000.00 with which to purchase the site and commence constructive operations thereupon.

To those who have been waiting for a definite word it should be stated that the Committee is confident that one or the other of these locations will be definitely chosen before the end of September. Also, the Board is confident that, D. V., temporary or permanent arrangements for limited Home accommodations will be in readiness as soon as the requisite funds make this possible.

Cedar Falls is the location of the Iowa State Teacher's Normal School, said to be the third largest in the U. S. The educational opportunities, the reputed fine morale, the peculiar opportune advantages, were among the considerations that placed Cedar Falls high in the judgment of the Committee.

The site there chosen is but two blocks from the street car line, but six blocks from the inter-urban station; it is located upon the banks of the beautiful Cedar River with but the railway between it and the edge of the water.

The Home site chosen at Oregon is a commodious brick dwelling to the south of which rests a large well-shaded lawn that is dappled with nature's golden sunshine. It is but four blocks from the court house, the center of the city, but five blocks from our church and conference grounds, and five blocks from the beauties

of Rock River.

Both of these sites have been quoted at figures acknowledged to be well within their commercial value.

Brethren! The whole question now rests upon you! The call for these things, and for the larger activity that must accompany the same, is definite. It is all but unanimous. To enter upon these opportunities with true Christian motive, can but increase our Christian growth in all directions.

We have the financial strength—once we awaken to the fact, and to the consequent responsibilities.

We have today, and always will have, those whose lives will be enriched for Christian service and influence, whose personal comforts will be enlarged and whose anxieties will be lessened, if there be provided an opportunity for them to protect and make efficient during life that financial status which must suffice their needs;

We have a youth ambitious to render consecrated service to our Master in going unto the world with the gospel of salvation, which seeks and needs help in preparation therefor by systematic study of the scriptures for a larger comprehension of God's revealed purposes;

There is an ever enlarging field to absorb all the printed matter that can be produced by our strength, (and that will pay the just cost of same), in our effort to proclaim the gospel by the printed page.

Now, shall we unite our strength in these services? The vision of the people see and declare for it. May God lead one and all into that cooperation as will best honor Him, and as will best strengthen us.

Address pledges and remittances to the National Bible Institution, Oregon, Ill.

F. L. Austin, Exc. Sec.

STATEMENT OF COMMITTEE APPOINTED BY GENERAL CONFERENCE TO SELECT SITE FOR HEADQUARTERS AND HOME

Your Committee begs leave to report, after careful consideration of various sites offered in Iowa, Illinois and Indiana, it was our unanimous judgment:—

That we must eliminate any site that is not in, or immediately adjacent to, the city and to the facilities such city could afford;

That there were many conditions the consideration of which must be upon an estimated basis only and therefore much latitude must be allowed for error in our judgment. However, based upon certain representations to the Committee of inducements likely to be offered to the National Bible Institution, the net results of our deliberations are that, provided these inducements are available, we recommend the establishment of headquarters at Cedar Falls, Iowa;

That, in the event these inducements for Cedar Falls do not materialize, we recommend Oregon, Illinois,—provided certain local proposed inducements at Oregon are made available.

This Committee wishes to make acknowledgement of the many courtesies extended by loyal brethren and interested persons for entertainment and transportation.

We earnestly recommend most hearty cooperation of members everywhere to the successful consummation of our ambition

on the permanent establishment of our work as outlined.

- F. V. Blakely
 - L. E. Conner
 - F. L. Austin
 - G. P. Allard
 - J. E. Cross
- Committee

Plymouth, Ind., Sept. 5, 1922.

YEAR BOOK

Again there is call for a Year Book of the Church of God. Such should contain full statistical information of the church.

To this end will each and every church of this Church of God in America send to the National Bible Institution accurate information as to the following:--

Place of local church (and special name, if any); names and addresses of elders and secretary; names and P. O. addresses of each of the members, resident and non-resident; name and address of pastor or evangelist; extent of church buildings or property;

As to Sunday School: number enrolled, average attendance, names and addresses of superintendent and secretary, number of months of S. S. during year, name and number of lesson helps used, together with statement as to whether same are satisfactory;

Also information as to extent of local Berean Society activity, and any other church activity.

A photograph of your church or of your people might be helpful.

We ask all isolated members to kindly send in names and addresses of self and of any others known.

It is also requested that the ministry will use personal effort to secure this information at earliest possible date.

Any other information will be gladly considered.

Please respond at once.

Financial Statement

The following is a statement of finances as they stood Aug. 21, on leaving the office.

Pledges to permanent fund,	\$2392.00
Cash in permanent fund,	1703.20
	4095.20
Pledges to current fund,	797.00
Cash in current fund,	678.88
	1475.88
	4095.20
	1475.88

Total,	\$5571.08

Since the above pledges and cash totaling \$1393.35 have been received. Also two conditional pledges amounting to \$500.00.

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The Sunday School
By Alta King

REVIEW

THE EXILE AND RESTORATION

Reading Lesson: Psa. 48.
Lesson XIII Sept. 21, 1922.
Psalms 48:1-8.

Golden Text: Jehovah hath done great things for us; whereof we are glad. Psa. 126:3.

For Study

The lessons of the past quarter have covered much of the period during which Judah was in exile in Babylon, and the period of return and resettlement in the homeland up to the time when God gave his people the last prophecy before the birth of their Messiah. The period covered by our lessons extends from about B. C. 597 to B. C. 428—about 169 years.

In the review we shall endeavor to get a bird's-eye view of this period of Israel's history by noting the leading characters and their work. Below is given a list of the names of these men and references from which you may get information concerning them. As you read up about these men, note the following points and take notes for class use.

1. Meaning of name; family if possible. General character.
 3. Work, or how used to further God's purpose in Israel.
 4. Relationship, or attitude toward God.
- The order of the reference corresponds as nearly as possible with the order of the above outline. Make use of Bible Dictionaries and other Bible helps you may have, especially for information concerning names and families.

Characters:—

1. Ezekiel: Ez. 2-3. Lesson I.
2. Nebuchadnezzar: Jer. 34:21-22; 37:6-10; Dan. 2. Lesson II for his attitude toward the God of Israel; note particularly Dan. 2: 47; 3:28-29; 4:34-37.
3. Daniel: Dan. 1:1-9; 2; 3; 4; 5. Lessons II, III, IV. (Daniel's prayers reveal very clearly his attitude toward God.)
4. Cyrus: Isa. 45:1-6; Ezra 1:2-3.
5. Zerubbabel: Ezra 1:1-11: 2:1-2; 3-6. Lessons V, VI.
6. Ezra: Ezra 7 to 10. Lesson VIII. Note the phrase characteristic of the book of Ezra as an index to his attitude toward God. Ezra's Bible School, Lesson VI. Neh. 8:1-18. Took place after Nehemiah did his work, but should be considered at this point.
7. Nehemiah: Neh. 1-7. Lessons IX-X.
8. Malachi: The book of Malachi. Lesson XII.
9. Esther: The book of Esther. Lesson VII.

General Questions:—State briefly God's purpose in Israel. (See Isa. 43.) Did God make any progress in the accomplishment of this purpose during the period just studied? Give reasons for your answer by citing instances of heathens and Israel acknowledging God's power. Is God still working out this purpose in Israel? Why do you think so? (Would God leave off a purpose before he finished it?)

How does Malachi prove that Israel proved true to human nature even after her wonderful restoration to her home land? What do such relapses into sin prove concerning the law covenant through which God was controlling Israel at this time? Since the law covenant is not the foundation and way of salvation, why did God institute such a covenant?

What is peculiar about the book of Esther? Can you give a good reason for its being among a group of books intended to teach man about God? Give a brief characterization of men who become strong, ef-

ficient leaders in God's work.

The Children's Lesson: Help the children to recall and tell the stories that have been told during the past quarter.

For Class

Assign one character to each of the class and call for a verbal or written report.

What a school God keeps! What stubborn scholars, what dense minds, what rebellious hearts! Yet the school is not closed. Still the school goes on, still the scholars are reading and writing, and praying and thinking. Now and again God visits the school and sheds tears over it, but still he will not close its doors, or withdraw his light from his windows.—Joseph Barker.

"And prove me now herewith." If proving, testing, God is prompted by cynical doubts, accompanied by a feeling and hope that he will fail, then proving or testing God is sin. Such was the testing to which the self-righteous Pharisees attempted to subject Jesus. But if proving, testing God is prompted by some feeling of assurance, even though weak, that God will prove equal to the occasion, and is accompanied by sincere desire that he will, then proving or testing God is not sin. Such was the testing for which God called upon the children of Israel. And he wants us to test him in the same way, for he knows our faith will grow thereby.

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ACQUAINTANCE WITH GOD
(Continued from page 387.)

tion of the spirit of God that raised up Christ from the dead and made him a spiritual being. Will not the same operation of of the same spirit work the same result when applied to his saints? Will it not give his saints the kind of a body that it gave Christ—the spiritual, immortal body?

Dear reader, are you a candidate for a position of honor and glory in his spiritual kingdom, to reign with the Lord, the King of glory? The opportunity has been given to all who desire to make the race. The duration of the term of office is unending. Earthly kings reign but a short time; then give up their thrones to others and surrender to death, the king of terrors. Their glory fades with the passing years. This is not the case with Jesus and his retinue of immortal kings and priests, for theirs shall long endure, and they shall see and know the Lord, and will enjoy a perfect acquaintance as the years of eternity roll on.

In previous articles we have shown that Jesus Christ is the rightful heir to the throne and kingdom of David, which is now in ruins, but which will be rebuilt in the age following the fulfillment of the Gentile times. That his saints are to be associate rulers with him in his kingdom. We have not exhausted all the testimony along this line, but have used sufficient to fully establish these two points of doctrine. I now invite the reader's attention to another line of apostolic and prophetic teaching.

(To be continued.)

The seed we sow does not always wait for a final harvest.

The Restitution Herald Till Dec. 31, 50c.



Next to Mother — The Greatest Influence for Good — is MUSIC

NOT even music can quite take mother's place in the home. But next to mother, the greatest single influence for good in the home is --- music.

THE wife and mother needs music perhaps more than anyone else. Her nerves may be a little more tired --- her muscles a little more weary, and perhaps there is more monotony in her life than is the case with other members of the family.

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IF YOU would iron out the cares of a busy housekeeper; if you would ease the worries and freshen the spirit of the tired husband; if you would keep your boy away from the influences of the street corner gang, and your daughter from the cabarets; if you would avoid the cravings for outside excitement, and tinsel pleasures---make your home attractive by that most satisfying pleasure to be found anywhere---an attractive home life.

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No resolution of repenting hereafter can be sincere.

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THE SUNDAY SCHOOL LEAFLET

The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois,

and may be had as follows:

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- Prop' etic Word now Being Fulfilled, 6 for 25c.
- All orders sent either to my mother, Mrs. W. H. Wilson, or to me, will be thankfully received and given prompt attention.

THE RESTITUTION HERALD.

Volume 11.

Oregon, Illinois, September 19, 1922

Number 50.

The Children's Page

But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

THE LITTLE CHILD IN THE ARMS OF JESUS AND THE UNKIND SERVANT

Matt. 17:24 to 18:35; Mark 9:33-48; Luke 9:46-50.

FROM Caesarea Philippi, in the far north Jesus went with his disciples through Galilee, but not, as at other times, with a great multitude following him. At this time Jesus wished no one to know of his coming, for he had already preached to this people and now he sought to be alone with his disciples. They came to Capernaum and while they were there, the officer to whom the Jews paid the tax of half a shekel, or about thirty cents, for each man, said to Peter, "Does not your master pay the half shekel?"

Peter said, "Yes." But when Peter came into the house Jesus said to Peter: "Simon, do the kings of the earth take taxes of their own children or of strangers?"

Peter said to him, "Of strangers, not of their own children."

And Jesus said, "Then the children of the King should be free from the tax. But that we may not cause trouble, do you go to the lake, and cast in a hook, and pull up the first fish that comes; and when you have opened his mouth, you will find in it a piece of money. Take that, and pay it to them for you and for me."

While Jesus was in the house he said to his disciples, "What was it that you were talking about among yourselves while you were on the way?"

They looked at one another and said nothing; for on the way they had been disputing as to who of them should have the highest places in their Lord's kingdom. Then Jesus said to them, "If any one among you wishes to be first, let him be willing to be the last of all, and to be a servant of all."

And Jesus took a little child in his arms and held him up before all his disciples, and said to them, "Unless you turn from your ways and become like little children in spirit, you shall not enter into the kingdom of heaven. Whoever shall be gentle and lowly and willing to be taught, like this little child, he shall be the greatest in the kingdom of heaven. And whoever shall receive one such little child for my sake, he receiveth me. Take care not to despise one of these little ones, for I say unto you, that in heaven their angels do always look upon the face of my Father who is in heaven.

The Deciding Moment

ONCE to every man and nation comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side,
Some great cause, God's new Messiah offering each the bloom or blight,
Puts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

—James Russell Lowell.

For the Son of man is come to save that which was lost; and it is not the will of your Father who is in heaven that one of these little ones should perish." And Peter said to Jesus, "Lord, how many times should I forgive a brother when he has sinned against me? Till seven times?" Jesus said to Peter, "I do not say that you should forgive him seven times only, but seventy times seven."

Then Jesus gave to his disciples the parable or story of the unkind servant.

There was once a king who had an account made with his servants of how much money they owed him. One servant was brought before the king; and he owed the king a great sum of money, ten millions of dollars. The man had nothing with which to pay his debt and the king commanded that the man, his wife and his children should be sold as slaves for the debt. Then the servant fell down before the king and said, "Be patient with me; give me time, and I will pay all that I owe!" "Then the king felt a pity for his servant, set him free and let him go without any payment, giving him all that he owed."

"But that servant went out and found another servant who owed him a small sum, only ten dollars. He came to this man and took hold of him by the throat, and said, 'Pay what you owe me!' The man fell down before him and said, 'Have patience with me, and I will pay you!' He would not wait for the man to earn the money but threw the man in prison, to stay there until he should pay the debt. When his fellow-servants heard of what had been done, they were sorry for the poor debtor in prison, and came and told the king all that had been done. Then the king sent for the servant, and said to him, 'You wicked servant, I forgave you all your debt when you asked me to give you time, and you should have mercy on your fellow-servant, just as I had mercy on you!'

"And the king was angry against the unkind servant and sent him to prison, and ordered that he should be made to suffer until he should pay all his debt. So also shall my heavenly Father do to you, if from your hearts you do not forgive your brothers who have sinned against you."—Hurlbut's Story of the Bible.

VICTORY BY FAITH

GENUINE faith in God can support a Christian anywhere, and carry him triumphantly through the severest tests known to mortals. It has done this for others; it will do it for us; for faith is power—power to live calmly and cheerfully, and power to serve eagerly and successfully.

If faith in God means anything to us, it means everything, every day, in every experience. It is not like a garment that can be put on at will. If we have it, it becomes a part of our lives and transforms them. Through it all our needs are supplied. If we have enough faith in God, we shall never lack strength for service. We shall always have just as much power as we have faith, and no more. If we have enough faith in God, we shall never become discouraged.

As we look out and see how dreadfully uncertain everything is; how war, trouble, and distress are driving people everywhere to distraction, faith points to the precious promises of God's love and care for his children and our hearts are filled with that perfect peace which God gives to those whose minds are stayed on him. The day brings to us bitter disappointments, or little nagging trials in the home, in the office, on the farm, in the schoolroom, and we are tempted to be cross, but we are reminded that "all things work together for good to them that love God;" faith helps us to believe this, and gives us strength enough to move on calmly, sweetly, and cheerfully.

How we all love the young person who has such practical faith in God! He comforts, he inspires, he cheers. Such faith is worth while. Such faith you and I may have if we will pay the price. And what is the price? Let me tell you:

One dark night an express train was wrecked. The president of the road was on board, and when he hurried to the front, he found the faithful engineer pinned beneath the engine. As the president stood looking at the prostrate form, he saw the lips move and kneeling down, he heard the dying man say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

"Jim," said the president, "I would be willing to give my life for such a faith as that."

"Mr. President," said Jim, "that is just what it costs."

The price of genuine, saving, and keeping faith is always the same—a full and unconditional surrender to God of all there is his. The great transaction must be renewed daily. Each day we must lay ourselves and all our plans at the Master's feet. Then you and I must care for our newly purchased faith, that it may grow stronger and stronger. How shall we do this? Dwight L. Moody once wrote: "I prayed for faith, and thought that some day faith would come

down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, 'Faith cometh by hearing, and hearing by the word of God.' I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since." We must mix prayer with Bible study. And these two will drive us out into Christian service, the third thing needed for cultivating faith.

There is one thing we must guard against. An unpublished testimony says: "Many know so little of faith that when they have asked God for his help and blessing, they look to themselves to see if their prayer is answered; and if they have a happy flight of feeling, they are satisfied. This is not faith, but unbelief. We should trust God, whether we experience any change or not. We cannot expect to be very joyful and hopeful while we look to ourselves; for we must think of self as sinful. A large class of the professed Christian world are watching their feelings; but feeling is an unsafe guide, and those who depend upon it are in danger of imbibing heresy."

Each day let us learn more of the wonderful promises of God, by studying his word prayerfully and obeying his commands promptly and implicitly. Then we shall learn to live, independently of feeling, the victorious life of faith in God that is supported under all conditions by the promise, "Lo, I am with you alway."—Matilda E. Andross in *The Youth's Instructor*.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Proverbs 22:6

TELL HIM NOW

If with pleasure you are viewing
Any work a man is doing,
If you like him or you love him,
Tell him now;
Don't withhold your approbation
Till the parson makes oration,
And he lies with snowy lilies
O'er his brow.

For no matter how you shout it
He won't really care about it,
He won't know how many teardrops
You have shed;
If you think some praise is due him
Now's the time to tell it to him,
For he cannot read his tombstone
When he's dead.

More than fame and more than money
Is the comment kind and sunny,
And the hearty, warm approval
Of a friend;
For it gives to life a savor
And it makes you stronger, braver,
And it gives you heart and spirit
To the end.

If he earns your praise, bestow it;
If you like him, let him know it—
Let the words of true encouragement
Be said;
Do not wait till life is over,
And he's underneath the clover,
For he cannot read his tombstone
When he's dead.

—Selected.

The following article was lifted bodily from a contemporary, we feeling that it is so good it will be of benefit to you. We do not know who Mrs. T. J. Ellis is, but we are sure she will forgive us for our boldness, and we in turn thank her.

THE RELIGIOUS TRAINING OF THE CHILD IN THE HOME

By Mrs. T. J. Ellis

The trend of a child's spiritual development depends largely upon his thought of God. Therefore it should be the aim of parents and teachers to see that the little child does not acquire conceptions of God that will hinder his spiritual growth.

We are not wise when we tell a too restless child that God doesn't love naughty children or that God will love them if they are good. A child will sometimes curb his inclinations for a tangible reward, but not often will they barter for anybody's love.

If the statement were true, it would be folly to tell a child that God's love for him depends upon his conduct. But the statement is not true and the parent or the teacher who makes it, is guilty of falsehood and the child conceives a wrong idea of God that may never be entirely eradicated.

Another common threat is, "God is looking at you." No wonder the child thinks of God as a sort of policeman, watching for evil doers and delighting to punish those who displease him.

What then, should a child be taught concerning God? First of all that he is our heavenly Father, who made all things and loves all whom he has created; that his watchful eye is upon us for our care and protection; that he is pleased when we do well and grieved when we do evil; that we should love him because he first loved us; that we show our love for him by obeying his good laws; by being loving and obedient to parents and teachers and helpful to all.

Thus the child is taught in the beginning to serve God because of love and not because of fear.

With this wholesome and Biblical idea of God as a basis of life, the child will have nothing to unlearn in after years and it will be easy to direct his steps into the path of genuine, fruitful Christian living. This ought to be the aim of every teacher and parent for it is the greatest service that can be rendered to the child.

Mothers, we must lay at the feet of our boys and girls, the best there is in us, if we live according to the teachings of Jesus.

The Sunday School can never take the place of the home teaching and I am 100 percent for S. S.'s too, but it holds only for one hour each week.

Timothy was taught the Holy Scriptures from a babe: this teaching was not done in the S. S., but in the home of his mother and at her knee. She had the good sense to fill his mind with the word of God before it became preoccupied with other things.

Mother is the wonderful counselor in the home. To her, her children come for comfort in their little sorrows, for counsel to solve their childish problems and it is our duty to fill their innocent minds with love, truth and obedience.

A good story well told is long remembered; therefore, tell your children stories, beautiful stories, nature stories, stories found in the Bible. After telling a story, the child will usually ask, "Mother, is that true?" If it is a Bible story, you can say, "Yes, it is true; but if a fable or a Mother Goose Rhyme, we must answer no, and then it is meaningless to a child.

As you go about your day's work you can answer your children in a way that will bring out a Bible story or that is based thereon. Love, obedience and truthfulness are the three big things to be accomplished with our children, and home and mother must do the directing of these little minds. If we would devote one hour each evening to them, we would reap a much happier reward. We too often are brought to weep for the blossom that was broken in the bud. Let us as mothers do our part.

"The oldest university
Was not on India's strand,
Nor in the valley of the Nile,
Nor on Arabia's sand;
From time's beginning it has taught,
And still it teaches free,
Its learning mild to every child—
The school of mother's knee."

A THOUGHT FOR EACH DAY

Pure religion is to visit the fatherless and the widows. James 1:27.

I will keep thee from the hour of temptation. Rev. 3:10.

I will undo all that afflict thee: Zeph. 3:19.

They forsook their nets, and followed him. Mark 1:18.

Whosoever shall do the will of God is my brother. Mark 3:35.

Nothing hid that shall not be manifested. Mark 3:35.

Worship him in spirit and in truth. Jno. 4:24.

AN ECHO

In your department in the *Restitution Herald* under date of Aug. 8th in an article headed, "The Question—The Reply," you state that a "person believing in the doctrine of selection or election dishonors God and his Christ." Will you tell me how you can hold such a belief in the face of John 6:44, which is as follows: No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day.

An early reply will oblige,

Mrs. ———

Paul in his advice to Timothy tells him that among other qualifications he must possess is the one to "rightly divide the word of truth, and this is just as necessary to us today as it was to Timothy in his day. If we continue our reading of John 6, we find this in verse 45: "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me."

Before you were married, you were drawn to the man who afterward became your husband (and I trust you are still drawn to him). Did he use any of the "cave man's" methods, compelling you to come to him against your will? Or did you willingly come to him on account of certain traits of character he possessed? To draw is not to compel, to coerce, to force, but to bring out through a gentle influence, to bring a person to us through the power of love, and this is what verse 45 tells us is the meaning of verse 44. When any one is "taught of God," when they have "learned of the Father," they know that God is love, that he is long suffering, full of loving kindness and tender mercy, and naturally they turn to Christ, for Christ is the embodiment of the characteristics of God.

It really is too bad that we persist in eating the hard, dry crusts when the Bible is so filled with buttered toast and cream. Yes, and I am too if we will but take it.

Commencing with the next issue and continuing for one or two beyond that, we will have an article on "Faith and Works," which will go into this matter more fully; we therefore will say no more at present.

GOODWILLINGNESS

A little more goodwilliness one toward the other would not cost much, still would go far toward easing up the difficulties that constantly cross our paths at all times of the year.

Most all of us are "strikers" against something or other every little while, sometimes hardly without us knowing—at least realizing it, but we get over our upsetness—

es by quiet thinking and an appeal to God in prayer, which generally has the effect of letting us see our own faults instead of the faults of others.

Meditation, inward searching, prayer always are in order and the more we indulge in them the less reprehensible will we find the faults of others, and the greater opportunity will we be given to correct our own.

WE THANK BROTHER AUSTIN

Recently Bro. F. L. Austin wrote an article on *The Church Again Challenged*, in reply to a sermon delivered in an M. E. church. Bro. Austin takes the ground that the things of the world must be attended to by the worldly people and that we being of Christ must look higher, for our citizenship is in heaven, and if we are to be children of God, we must come out from among them and be separate. We thank Bro. Austin for the article is exactly our belief and we advise all to read it.

THE THOUGHTS OF SEVEN OTHERS

"No man can produce great things who is not thoroughly sincere in dealing with himself."

"The secret of life is not to do what one likes, but to try to like what one has to do."

"Dare to be true, nothing can need a lie: A fault that needs it most, grows two thereby."

"Happiness was made to be shared."

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."

"So I go on not knowing, 'tis better not to know,

I'd rather walk with God in the dark,
Than walk alone in the light;

I'd rather walk with him by faith,
Than walk alone by sight."

"I will this day try to live a simple, sincere and serene life, promptly repelling every thought of discontent, anxiety, discouragement and self seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence, exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity in every task, and a childlike trust in God."

TRUE EDUCATION

It is not what we read, but what we remember, that makes us learned. It is not what we see, but what we notice, that makes us worth while. It is not a few faint wishes, but a life long struggle, that makes us valiant.

A MAN'S JOB

The job of minding your own business, of mending your own faults and arranging your own affairs is a full sized, twenty-four hour a day job for any man.

ACQUAINTANCE WITH GOD

By Lyman Booth.

(Continued from last week.)

THE first thing of vital importance to the suffering, down-trodden and oppressed children of men, after the return of Christ, will be to establish his throne and his government. Shortly thereafter he will issue the following invitation: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. While

this is addressed to the nations gathered before him it will be a blessing to those nations in particular, and to individuals as well, for nations are composed of individuals. Turn to and read Psa. 110. The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. This verse covers the time our Lord ascended to heaven till he shall be enthroned in Jerusalem on Mt. Zion at his return. Immediately after his taking the throne, the second verse of the chapter will be fulfilled. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. This indicates that his enemies will be near and on all sides, else why say, in their midst? They will be on earth for that is where his throne will be. They are not now, never have been nor never will be in heaven, for if they were in heaven and he and his throne on earth, he could not rule in their midst. How can the world-burners harmonize this scripture with their theory that the world will be cleansed of all evil, sin and sinners, when the world shall burn, while Jesus and his saints are amid air, above the din and destruction sweeping over everything? What need of Christ setting up his kingdom to rule midst his enemies after their destruction? We await their answer, which must be accompanied with scripture proof.

The Psalmist continues, Thy people (Israel) shall be willing (for what?), that Jesus should rule in the midst of his enemies in the days of thy power; in the beauty of his holiness; from the womb of the morning; thou hast the dew of thy youth. When he was among them in his flesh they cried, Away with him; crucify him. When he comes again and his people behold him, in his glory, they will then discover their long expected Messiah, and will mourn and lament that they were so blind and cruelly wicked; and they will be more than willing that he should rule over them, in the beauty of his holiness, though it may be in the midst of his enemies. They will submit to his rule with glad and willing hearts, and serve and obey his every command.

David speaks of the womb of the morning. This probably refers to the morning of the resurrection, when the church of the Firstborn are delivered from their graves and assembled at Mount Zion. Then as Jesus looks with infinite joy upon the mighty host of the redeemed, clad in immortal youth and beauty, through his atoning blood, singing, as it were, the universal song of joy and praise, thou art worthy to take the book and unloose the seals thereof, for thou wast slain and hast redeemed us unto God by thy blood, out of every nation, kindred, tongue and people, and we shall reign on the earth. Think, dear reader, of the joys and pleasant thoughts that will thrill his being as he witnesses their joy of triumph, while their melodies of praise sweetly fall upon his listening ears. It was just such prospects that caused him, while in the flesh and among men, to endure the travail of his soul, in his death agonies on Golgotha. Then he was a man of sorrows and acquainted with grief; but as he looks over the vast throng of redeemed he and they can look back on the aeonies of the past, and consider them nothing compared with the glory upon which they have entered. It is then he and his co-rulers will experience the joy that was set before them.

Then what joy will be his when he shall see his own nation, the Jews, turn from their evil ways and render willing obedience to his laws. As Jesus begins his reign David says, Thou hast the dew of thy youth, or in other words, Thou hast the joys of thy youth which was set before thee.

Besides being King of kings and Lord of lords, he will exercise the office of Priest forever, after the order of Melchisedec. The Lord hath sworn and will not repent, thou art a priest forever, after the order of Melchisedec. Do not understand that he is not now and has been ever since he ascended to the throne of the Father, in the purpose of God as our high priest, and now making intercession for us. He will, at the time he enters upon his reign, be in the discharge of his priestly duties, to act as the federal Patriarch of the family of Abraham's seed, and will be both king and priest at the same time. He will be priest after the order of Melchisedec. What was his order? While we have no proof that this was his real name, yet it refers to his office. In Heb. 7:1-4 Paul gives the following: For this Melchisedec, king of Salem (another name for Jerusalem), Priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him. To whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

To many the Melchisedec Priesthood is a difficult question to comprehend. Paul, in the above has given the fullest account on record. We believe the real clew to the meaning of this history of Melchisedec is this. He was a type of Christ. Thou art a priest forever after the order of Melchisedec. They are alike in many respects. The very name which signifies king of righteousness, points to him who, being righteous in himself wrought out for his people a justifying righteousness, a sanctifying righteousness, and will govern them with a scepter of righteousness. Melchisedec bore the title, King of Salem, meaning, King of Peace, which fitly points to Christ, both in the blessings he died to procure, and the effect his wise administration will have, entitles him to the appellation, King of Peace. As the sacerdotal and regal offices were combined in him, so they will be in Christ. Besides being King of Salem, he was the Priest of the most high God.

Without descent. Many get the thought that Melchisedec had no father or mother, that he was without ancestry. The expression does not carry that idea to my mind. The idea is that the office of priesthood came to him by appointment from God, and not that he inherited it from his ancestors. Christ's priestly office will be from God, by appointment also. By some it is claimed that Melchisedec was the oldest person then living, and may have been Shem, the eldest son of Noah, as he was still living at that time. Jesus will be the oldest person living at the time he enters upon the sacerdotal duties of his office. Neither received their office like the Levitical priests, who obtain-

(Continued on page 399.)

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F. L. Austin, Editor
 J. E. Cross, Manager

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THE RESTITUTION HERALD

teaches the establishment of the Kingdom of God on earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ 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."

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Editorials and Church News

Many friends of Sister Mabel Canode and Bro. Delos Andrew, both of the Oregon church, will be pleased to learn of their marriage, which occurred Sunday, Sept. 10.

Is This The Way to Peace?

With God's prophetic carols of peace vibrant upon the ear, man's soul is ever and anon bestirred with an eternal longing to enter upon the glories of that day.

There is perhaps no other one thing that appeals so strongly to the heart of man; no other paradise quite so beautiful, so attractive, so alluring to his true and sober self, as that active quiet of "abundance of peace so long as the moon endureth." That day when the oppressor shall be broken in pieces, the children of the needy saved, the righteous flourish; when the curse shall have been removed; death abated, sorrow, tears and pain dispelled; when "mercy and truth are met together; righteousness and peace have kissed each other;" when "truth shall spring out of the earth; and righteousness look down from heaven:"—that day is one that a hungry world craves with ever increased longing.

But, in the eager effort of realization, has the world hit upon the right way?

Those were high and noble ideals that prompted the league of nations to order to

eliminate national competition that is productive of conflicting interests and consequent war. But war has not ceased; is not ceasing. In fact the present world condition is such that Lloyd George, Mr. House and others aver that a conflagration more far reaching than that of 1914 needs but the igniting spark, so complicated and tense is the present situation.

Politically the world is not advancing toward peace. Industrially, leaders are apparently developing the opposite of their aim, even greater and increasing distress for their own and for all. Financially, the world is rapidly approaching a centralization of wealth that manifests a tendency toward monarchial authority and consequent oppression.

No. Man is not in the way of peace. Nor can man—following after the emotions of his own nature—attain unto peace.

God has appointed a way and a leader.

His appointed Leader is Jesus the Anointed, the Prince of Peace.

His way is the way of the new man, the man quickened and led of His Spirit.

Standing before Pilate, Christ expressly stated, "My kingdom (of peace) is not of this world" (order, arrangement, method).

Inasmuch as God's word reveals the way of peace to be after the order of the new creature—but impossible from the order or method of the finite—how imperative it is that the disciples of the second Adam shall follow Him in His way and teaching.

Fellow Christians,—Let us aim to stand for the truth of Christ; let us separate ourselves from the ways of the world, ways which never can bring in that for which the groaning creation waiteth; and let us with unwavering faith live actively loyal to every principle and truth established by Him who was given the spirit without measure. True, this will necessitate our separation and aloofness from world methods. But it will ally us with Him who shall have the government upon His shoulder. He is the Prince of Peace. His way is the way of peace. And His glorified disciples will be the messengers to announce the dawn of that glorious day to a waiting, groaning creation.

REMITTANCES

J. A. Railton; Ora Worley; Leta Lamber-son; Mrs. C. Seely; Mrs. Allen Thompson; T. C. Egerking; Leland Hanson; A. S. Bradley.

EMERGENCY FUND

Mrs. C. Seely, \$1.00

Notices

Oregon, Illinois, Sept. 10, 1922.

As general chairman of a committee appointed by the General Conference of the Church of God to investigate reports touching the character of any of our ministers, I wish to state that no definite charges have been filed with me or with the committee.

John E. Cross.

Notice to Iowa Conference of Churches of God in Christ Jesus Members

Letters have been sent out calling a special meeting of the Iowa Conference to be held at the Waterloo Camp Ground, Sun-

day, September 24, 1922. This is a very important meeting. Try to come. Bring basket dinner.

Florence Allard, Cor. Sec.

To The Brethren in Texas

At our conference at Levita, it was decided to engage Bro. E. O. Stewart as our conference evangelist. He expects to begin his work with us about the first of Nov. We wish to hear from all who would like to have Bro. Stewart hold a meeting for them, so that his work can be arranged to save time and expense in traveling. We expect Bro. Stewart to go into new places where there has been no one before, so if there are any of our isolated brethren who would like to have him, let us hear from you. A committee was appointed at conference to look after raising the money needed to carry on this work. We hope that they will get busy on their part and report to our treasurer, Bro. B. F. Myers, Jonesboro, Texas. If we all do our part, the burden will be light and the blessings many. The conference work has started well so altogether now and see the work grow.

Yours in the Master's service,

E. W. Moses.

1119 Kansas St., Houston, Texas.

Minnesota Conference

The fall conference of the Church of God in Minnesota will convene in conference with the brethren at Lester Prairie, commencing Sept. 28 and continuing over the following Sunday. Every one that can is urged to attend and help make the meeting a success. The entire meeting will be given up to Bible lessons and sermons. Don't fail to bring your Bibles: they will be a necessary part of the meetings.

Arrangements are being made to have as many of our speakers present as possible. The live messages which they will bring, will insure all present a good feast of spiritual things. Begin planning to be present at all services.

Those coming on the train will be met at the depot, if they will notify Bro. Ezra Johnson, Lester Prairie, previous to their arrival.

C. E. Randall, Vice Pres.
 Thomas Savage, Secretary.

Obituary

Asleep in Jesus

E. R. Scoggins, after several months of patient suffering has gone to sleep with the millions gone before to wait for the final judgment.

Brother Ras, as he was familiarly known, was born in Jackson Co., Ala., May 10, 1877. I know him to be a dutiful son, who embraced the Advent Christian religion early in life and lived true to its mandates till his death, which occurred July 23, 1922. No heroic soul has ever borne his afflictions more patiently, or made a more submissive departure than he. His sole regret seemed to be that he must leave a faithful and loving wife, whom he fairly worshipped, and six dutiful children to mourn the loss of a kind and loving husband and father, and that he must also leave an aged mother and father, of Cleveland, Ark., who idolized him as their only living son, and whom he loved and obeyed all the days of his life, for he never in all his life gave either of them a

single cross word.

"Tis sad but true; "The good die young;" "Grow up like the flower and are cut down;" "Like a flash of the lightning, a break of the wave, man passeth from life to his rest in the grave."

His home at the time of his death was Morrilton, Ark., where he moved from Cleveland, Ark. in 1918.

A friend.

Reports

Report of Work From Pelzer, S. C.

Dear ones of like faith:

On Aug. 17, Eld. A. N. Durham and myself began meeting at Welcome, about seven miles above Travelers Rest, S. C. We continued through till Sunday night following. The interest was good; seven demanding baptism. On Monday 21, Eld. Durham went to Gallimore Gap, N. C., and preached three sermons. The brethren insisted on his staying throughout the week. As he could not, he agreed to go back the 27th and stay the week following. He asked the writer to accompany him so we did. This is territory where Bro. Anderson has labored. We surely did enjoy our trip on account of the hospitality of the people. They are zealous for the truth, so this made preaching easy and enjoyable. Three decided to enlist into the army of the Lord. We went down to the water, Sept. 2, and saw Bro. Durham assist Bro. Wesley Hipp and wife, Mamie Hipp, also Sr. Holbert's daughter Mabel to put on Christ.

M. O. Williamson.

Gallimore Gap, N. C.

The Church of God at Gallimore Gap, N. C., have closed a week's meeting. Bro. Durham of Williamson, S. C. and Bro. Williamson of Pelzer, S. C. came Aug. 27th, and preached morning and evening until Sept. 2nd. On Saturday morning, Sept. 2nd, we all went down to the water and Bro. Durham baptized three—my oldest daughter, and husband, and Miss Mabel Holbert. So we had a wonderful meeting. The brothers did some good preaching, spreading the good news and glad tidings of the kingdom. It seemed that a lot of interest was taken. We want the prayers of all the good brothers and sisters that we may hold out faithful and carry on the work until our blessed Lord comes.

Your sister in hope.

M. E. Taylor.

Report from Nebraska

Bro. Russell Zellar of Fullerton brought Bro. Adams to Palmer Sunday morning, August 3rd. Bro. Adams talked twice that day and once each day during the week. On Saturday, Bro. John Courtney and Bro. and Sister Almus Courtney of Loretta drove fifty miles to be with us to enjoy the meetings Saturday evening and Sunday. On Sunday we had three meetings and took our picnic dinner and supper to Bro. Tisure Zellar's where we had fine meals and a visit afterwards.

We enjoyed Bro. Courtney's visit so much and hope that they will be able to come again soon.

We had expected Bro. P. E. Brown and family of Dannebrog but they were unable

to come.

The Sunday evening meeting concluded the services and papa took Bro. Adams to Clark's Monday morning so that he might visit Bro. McClellan's until train time when he had to hurry back to Omaha to prepare for conference.

These meetings helped us so much and refreshed us, so we are ready to begin the new conference year determined to do better work than we have in the past.

Your sister in Christ,

Leta Lamberson.

The Sunday School

By Alta King

FOURTH QUARTER—Oct. 1—Dec. 31, 1922

JESUS THE WORLD'S SAVIOR—

Studies in Luke

THE BIRTH OF JOHN THE BAPTIST

Lesson 1. October 1, 1922.

Lesson Text: Luke 1.

Luke 1:8-20

Golden Text:—He shall be great in the sight of the Lord and he shall drink no wine nor strong drink. Luke 1:15.

Memory Verses:—Luke 1:76, 78, 79.

For Study

Review: For the past three quarters, we have been studying the Biblical history of Israel. The Biblical history of a people emphasizes God's dealings with them and consequently reveals God, just as our dealings with others reveals to them what we really are in mind and character. (and this is a far truer revelation of self than physical sight of the physical person); consequently we have studied the Biblical history of this people with the specific purpose of learning about God. The lessons have brought God to our consciousness primarily as "The God of Israel," for the simple reason that God of his own good pleasure, chose to concentrate in Israel his dealings with man, and through and from this center to extend his dealings to other nations and peoples. As a result, the first consciousness of God, based on his dealings with man, is that he is "The God of Israel." In the lessons of this quarter, God's dealings with man still center in Israel—they concentrate and center in one man of Israel, Jesus; but from this center they begin, manifestly, to reach out and take in that wider scope which God purposed to take in when he said to Abraham, through whom he founded the Hebrew nation: "In thee and thy seed shall all families of the earth be blessed." The lessons of the quarter should widen and deepen the conception of God which we gained from former lessons. We should gain from them a growing consciousness of God as the God of the universe and of all creatures. From the God of Israel we should come to know him as the God of all. It is true that believers in God today are not infested with the idea that God is the God of Israel only, as Israel came to feel through pride due to the fact that God chose and dealt with her exclusively; but believers of today are more or less and perhaps unconsciously, infested with the idea that God is the God of the church only. To them the church is the biggest thing in the universe and its welfare and salvation is the ultimate and only purpose for which God formulated his plan of salvation before

the foundation of the world. The church is composed of human beings as was the nation of Israel, and like Israel, she has shown the very human trait of pride. The fact that she is chosen, set aside, and is more or less exclusively and specially dealt with by God has resulted in the idea that she is chosen because of personal fitness and righteousness, and that God's distinguishing favor is the payment due for righteousness. Contact with Jesus, the man of Israel in whom God has concentrated all manifestations of himself will break down this conception of the church and build up the conception of God that is in harmony with his promise to Abraham. Let us study the lesson concerning Jesus with the specific purpose of knowing God as he is revealed in Jesus. We need not expect that these few lessons will give us a full and complete conception of God. God's dealings with man through Jesus have only just begun, and we can know God only to the extent that he has dealt with man, but enough of God is already revealed in Jesus to destroy the idea that God is the God of Israel only, or of the church only; to destroy foolish pride and self righteousness and to engender love, patience, and all the other fruits of the spirit.

The lessons of the quarter will be taken from the gospel of Luke. It would be both interesting and helpful to know something concerning the book and the author in general. A few extracts are given here. You may be able to find others in your Bible study helps.

"The author of the third gospel was Luke. Luke was a friend and an associate of Paul, a Greek physician who cared for the great apostle in his frequent sicknesses and his common feebleness." Prof. D. A. Hayes, summing up what is known or may fairly be conjectured regarding Luke, concludes that he was a slave boy in the household of Theophilus, a wealthy government official in Antioch. Theophilus educated the boy at his own expense at the best university in the land, that of Tarsus. . . . His education completed, he returned to Antioch and rendered faithful service in his master's family. Then the gospel was preached in Antioch and Luke was among the first to accept it. Theophilus himself became interested and finally converted. About the first thing he did as a Christian was to give Luke his freedom. . . . Luke the freed man shipped as a physician upon one of the vessels plying up and down the Mediterranean. . . . In due time he came back to Antioch and was there when one of the stirring events which he narrates in the history of the Christian church took place. Later he moved to Troas where Paul found him on his second missionary journey. He went with Paul to Philippi and was left in charge of that church for seven years. He left Philippi in A. D. 58 and remained with Paul until the apostle's martyrdom. . . . Luke and Paul wrote more than half the New Testament, and Luke wrote a larger part of this than Paul. . . . Renan calls his gospel the most beautiful book ever written. It is the gospel for the Gentiles—all the books of the New Testament except Luke's were written by Jews. It has worldwide breadth and outlook; it lays unique stress on evangelism and on God's grace through Christ to all men. It is the longest gospel and the most comprehensive. More miracles and parables are peculiar to this gospel than to any other. . . . This is

pre-eminently the gospel of childhood, of womanhood, the gospel for the poor and the outcasts. It is the most Pauline. It is the gospel that emphasizes the human side of the Savior. . . . Luke's sources for his gospel were many eye witnesses of the scenes he describes and many listeners to Christ himself." Peloubet's Notes.

Begin now to read the gospel of Luke through as a whole and decide whether or not the above comments fit it.

God revisits his chosen people. We closed last quarter's lessons with Malachi's prophecy to Israel about B. C. 428. So far as is known no prophet from God again visited Israel until about B. C. 5 when the angel, Gabriel came announcing the beginning of the fulfillment of the last part of Malachi's prophecy. Read Malachi 4 and Luke 1:1-17. Of what particular part did the angel announce the fulfillment? Note the character of the people chosen by God to be the parents of the child to whom was to be given a special work. How is this fact evidence that God's hereditary law (Deut. 5:9) operates? Did the miracle enter into the birth of this child? Was this particular step in God's plan accomplished through Israel? Why? Do you see any reason, (other than teaching Israel the standard of righteousness), for surrounding and restraining Israel with a strict detailed law system of morals and right living? To whom and why was great joy to result from the birth of this child? How was the child to be equipped to perform his work?

Zacharias' reception of God's messenger. vs. 18-23. Why did Zacharias ask the question in v. 18—did he realize so very clearly that God had power beyond the laws of nature he happened to know? Did the angel explain the how and give Zacharias the whereby he asked for, or did he merely make him feel the might of God's power?

The birth of John the Baptist. vs. 24-25; 57-67. How does the naming of the baby give evidence of God's intimate care and direction over the lives of his chosen workmen? May we be thankful that God thus assumes control over some individuals. Would we ever be able to know God if he did not do this?

Zacharias' song of praise: vs. 67-80. What people did Zacharias have in mind when he uttered this song? Had he yet caught the full vision of the work of the Messiah? In view of God's dealings with his people was it natural for him to think of them first? Rom. 1:16. What was the secret of salvation which John was to give to this people? vs. 77-78. Was this conception of salvation prevalent among the people of Israel? Rom. 10:3. Keep in mind Zacharias' conception of the Messiah's mission and compare it with John's in scope and depth, when we study about him carrying out his mission. Does Zacharias' song show that the peace side of Malachi's prophecy was predominant over the condemnation side of his prophecy? Do you think he was expecting immediate fulfillment of the Messiah's mission from the peace viewpoint?

Scripture Readings: Malachi 3; 4; Luke 1.

The Children's Lesson: Let the story be the story of a wonderful baby who came to a childless home with a wonderful work to do. Let the story show how good God was to send such a child into the world.

For Class.

Bring out the definite connection between the lesson of this new quarter and

the lessons of last quarter. In what definite way will they be different?

Discuss briefly the gospel of Luke as a whole and its author. What definite connection between this week's lesson and the last lesson of last quarter? What particular part of Malachi's prophecy was due to be fulfilled when the angel came to Zacharias? Describe the manner in which God fulfilled it as revealed in the angel's message.

Discuss Zacharias' reception of the angel's message and the lesson it contains for us.

What does the naming of the baby show us about the manner in which God's workmen are prepared?

Discuss Zacharias' song and prophecy of praise. Show that it was thoroughly Jewish in its conception of the Messiah and his mission and why this was so. Did Zacharias have the idea of salvation by faith and forgiveness, or of salvation by works?

SECOND DEATH

Colborne, June 27, 1922.

The Enterprise:

Dear Sir:—On seeing a letter in your paper signed by R. H. Judd denouncing (in the name of God) the suffering and eternal agony in hell, taught by Rev. Mr. Torrie. I hereby beg of you space that I may enlarge upon the subject.

I was unable to get to the meetings at Wicklow, but feel, as Mr. Judd has said, heartily glad to know that results were achieved in arousing men and women to turn from a life of sin to one of the service of the Lord Jesus.

The Holy Ghost must have been on them or there would have been no results. Jno. 16:7-11. If Rev. Torrie preached the doctrine of the terrible agony in hell, he only taught what Jesus his Master taught: Mark 9:43-47; Matt. 25:41-46; Matt. 13:50; 18:8; Rev. 19:3; Isaiah 66:24; John 8:31. Then Jesus said to those Jews that believed on him, if ye continue in my words, then are ye my disciples indeed.

Peter rebuked Jesus and said: "Be it far from thee, Lord, this shall not be unto thee. But he turned and said unto Peter: Get thee behind me Satan, for thou art an offense to me, for thou savourest not the things that be of God, but those that be of men." Mat. 16:22-23. We must remember that Jesus besides being a Savior and Redeemer of mankind is the greatest Prophet that ever came out and that his word will stand forever. Jesus said, Heaven and earth shall pass away but my words shall not pass away. Matt. 24:35, 51.

There is no libel whatever for bringing out the true words of Jesus, but there is a great libel for cutting the words of Jesus out of the gospel. Rev. 22:19; 2 Peter 2:1.

This doctrine of cutting out the judgments of Jesus crept in a few years ago and people found it disastrous. It makes people careless.

The same as if you took the laws and judgments away from our country.

Then said Jesus to his disciples: If any man will come after me, let him deny himself and take up his cross and follow me. Matt. 16:24.

I will agree that many times in the scripture it is mentioned about the wicked being burned up at the end of the world or at the coming of Jesus as it is explained in 2 Peter 3:7; 2 Thess. 2:8, but you must remember that after death, the judgment as

in Rev. 20:10, 14, 15; 21:8, which is the second death according to grace and knowledge given me of God.

Yours truly,

G. W. Davis.

Reply to the Above

Wicklow, Ont., July 10, 1922.

To the Editor,

"The Enterprise," Colborne,

Dear Sir:—I see in your issue of July 6th a letter from Mr. G. W. Davis purporting to be a reply to mine of the 22nd ult., regarding the doctrine of endless sin and suffering and "eternal agony" in hell as taught by Rev. Torrie, B. A. Against Mr. Davis personally I have no ill feeling because his letter clearly shows that he has not a full grasp of his subject and being prejudiced owing to his early training is not yet able to judge calmly what meaning the scriptures he quotes really convey as indicated by the use of the language employed. That is the only fair method to understand the message of any author, human or divine.

Mr. Davis takes a line of action that I have found common among those who hold this view. Some of his remarks are entirely beside the point at issue, and I think any candid reader will readily see that he has not disproved my remarks relative to the teaching of scripture; nor has he as I shall show, proved his own. Being unable to do this he follows a practice which is eminently unfair (though perhaps not meaning to be unjust) of misquoting my statements, and charging me with a fault that cannot possibly be deducted from my letter, with the express purpose of creating prejudice. Where in my letter can he find me "cutting the words of Jesus out of the gospel?" Not only is such a statement unjust and untrue, but he must add to the injury by quoting such passages as Rev. 22:19 and 2 Peter 2:1 in connection with it. I was carefully guarded in my statements regarding "results achieved." Many other human endeavors obtain similar results, but even Mr. Davis would not be willing to admit that on that account it proved that everything else was in harmony with the spirit (not Ghost) of God. The implied charge that I sanction the "cutting out of the judgments of Jesus" is absolutely incorrect for I believe as firmly as he does that "it will be a fearful thing to fall into the hands of the living God." The Bible clearly states:—"Behold the righteous shall be recompensed in the earth; how much more the wicked and the sinner." (Prov. 11:31. R. V.) I believe as firmly as he does the statement of the Word of God: "Be sure your sin will find you out;" and that each will "receive the due reward of our deeds"—that some will be beaten with many stripes and some with few. That the scriptures clearly teach judgment after death, and suffering for sin (when death is terminated by resurrection to life, not before) no honest man can deny, nor can he deny they also teach that the ultimate end of the wicked is "everlasting destruction" for the Bible teems with such assertions. The two ideas are perfectly compatible. Mr. Davis gives a veiled disapproval of my denouncing the doctrine of eternal sin and suffering "in the name of God," but surely it is he who approaches something like blasphemy when he claims that the awful doctrine of "eternal agony" is given to him by the "grace" of God. St. Paul says he shrank not from de-

clarifying anything that was profitable. (Acts 20, R. V.) He never once mentions that doctrine of eternal agony and the word "hell" as understood by Rev. Torrie and Mr. Davis never entered into his writings. Yet he says he "declared all the counsel of God." (Acts 20, R. V.)

Now let us see if the passages quoted by Mr. Davis in support of "eternal agony" really do so? We want the truth. I contend they do not.

Mark 9:43-47. Why does our friend omit verse 42? Is it not because he well knows what the effect would be if "a great millstone were hanged about his neck and he were cast into the sea?" He knows there would be some suffering and he knows there would be certain death, and that it would be an effective method of putting an end to the offences spoken of. Does verse 43 teach the opposite of the preceding one? Certainly not, but its accomplishment would be more painful. In these verses Christ is speaking of two classes, viz: those who enter into life, and those who are cast into "unquenchable fire." If the fire is natural the results would be natural also. We repeat, the reward of one class is "life," (eternal life), the reward of the other class is the antithesis of this, viz: "perishing" or "everlasting destruction" in Gehenna or the Lake of Fire. (see Jno. 3:16; 2 Thess. 1:9 and scores of similar passages.) Unquenchable fire in common language is simply a fire that cannot be quenched or put out, but it will burn itself out when it has devoured all that it can consume. Even so noted an orthodox author as Sir Robert Anderson says regarding these verses:—"It is amazing how anyone can be so blind as not to see in this figure, the most graphic and terrible of utter and hopeless destruction." The passage in Mark is borrowed from Isa. 66:24. There carcasses and not immortal souls are the subjects. The Bible knows nothing of immortal souls, excepting those who put on immortality when he comes. Man in the Bible is "mortal man." Gehenna (here translated hell) is a reference to what every Jew understood, viz: the perpetual fires outside Jerusalem in the valley of Gi-hinnon, where carcasses and all refuse were destroyed, and what the fire failed to destroy the worms did. There is no word of eternal agony in the passage.

Matt. 25:41-46. Here much the same remarks apply—one class have eternal life, the other goes away into eternal punishment. The nature of the punishment is not stated, but implied by antithesis, viz: death, and death, the second death from which there is no resurrection again to life is the only punishment which can be eternal, all others MUST end in death when the subject is "mortal man." It is an eternal loss of an eternal life and all that it involves. "The laws of a country do not estimate the punishment of a criminal by the brief period during which he is being put to death, but by removing him for ever from the company of living men" (St. Augustine). The Greek word for punishment here means "cut off" as a branch is cut off from the life of the vine. There is not a word in the text of "eternal agony."

Matt. 13:50. That there should be weeping and wailing and gnashing of teeth by those cast into a furnace of fire would be foolish to deny, but here again there is no statement that such an awful condition is interminable. The reader should turn to

verse 40 of the same chapter, where it says: "As therefore (in the same manner) the tares are gathered and burned in the fire, so shall it be in the end of the age." Elsewhere scripture asserts "the wicked shall be ashes under your feet," and again they shall be as though they had not been. Could language be more emphatic? The Bible seems to endeavor to exhaust the use of language and illustration to show that God means to make an utter end of sin; "evil shall not rise up a second time." "All the wicked will be destroyed."

Matt. 18:18: The same remarks apply here as re Mark 9:42, etc. One class enters into eternal life, the other loses it in unquenchable fire.

Rev. 19:3: Mr. Davis talks about making people careless. I would ask Mr. Davis, "Whose smoke is said here to ascend for ever and ever?" Does not smoke usually indicate the END of the thing consumed? Surely, it does. The smoke may remain, but the thing does not.

When in Rev. 20:11-14, the Bible speaks of the second death in the lake of fire, the obvious inference is that in nature it is identical with the first, else there is no reason for calling it the second. Here Mr. Davis quotes verses 11, 13, 14, but omits to quote 12. There the word LIFE brings out the contrast very clearly, viz: life and death. The Bible nowhere says any man can have or will live in everlasting fire.

A brief remark regarding the word "forever" may not be amiss. The word "forever" is always limited (both in the Bible and out of it) by the nature or the lifetime of the subject to which it is joined. A Hebrew servant became a "servant forever," under special conditions. The reader is invited to test this by many passages of scripture.

As to everlasting fire—Sodom and Gomorrah "are set forth as an example of eternal fire, suffering punishment" (Jude 7, R. V.) and we are bound as honest Christian men to accept the scripture testimony that the Divine punishment of sin in the future is to be the same as the sample already shown. The eternal fire is one which shall "Devour the adversaries," and leave them neither root nor branch. The reader will find in Isa. 34:10 the source of language used in Revelation. He will not fail by careful examination to see that it is the effects that are everlasting.

Rev. 21:8 is the last reference given by Mr. Davis in support of his awful theory of "eternal agony" inflicted on those whom he would have us believe live forever in hell. This he calls the "second death." Death is not life, and no words can make it so. To talk of a death that never dies is as I told Rev. Torrie in my letter, arrogant and palpable nonsense. There is no death until a man does die, and there is no future life until he is raised from the dead. "In the day that a man's breath goeth forth, in that very day his thoughts perish."

I am hoping to arrange some meetings in the fall, and there give an opportunity for questions regarding these very important subjects, and we shall be glad to hear from Mr. Davis and others at that time.

I would like to call attention to one fact. In the Bible God uses exactly the same word to describe the "blotting out" of sin and the sinner as he uses when he makes the promise that he will blot out our sins and remember them no more.

In closing let me kindly and reverently

ask, "What is the object of everlasting torture, what is accomplished by it? If it is eternal, nothing can be accomplished by it, for the torment still goes on.

Again I would refer to the remark making people careless. It is a well known fact that excessive threatenings defeat their own object (vide Chesterman British lawyer). A proportional punishment that can be understood, is always more effective in preventing crime. God gives in Ezekiel a special warning to those who promise the wicked life.

Yours faithfully,

R. H. Judd.

ACQUAINTANCE WITH GOD

(Continued from page 395.)

ed it from father to son.

Having neither beginning of days nor end of life. It is a well known fact that no man except Adam ever lived that did not have a beginning of days through parentage, and also an end of life, or will have. For a solution of this seeming difficulty we must look to Hebrew history. The scriptures are silent as to Melchisedec's father and mother. His genealogy is not contained in their history. The Hebrew records know him only as high priest and king. It is silent as to when he began to reign, also when he was appointed priest. There being no record of his death, he stands a priest forever. He was greater than Abraham, and greater than any Levitical or Aaronical Priest. So will Christ be. How striking and reverential a figure Melchisedec must have been among those ancient people; and how much more so will his anti-type be when he shall stand in his sublime grandeur, far above all kings and priests, and all the ancient worthies.

Paul interprets king of righteousness to mean king of Salem. Salem was the ancient name of Jerusalem. See Psa. 76:1-2. Melchisedec must have had his throne in Jerusalem, and was priest there also. So also will Christ when he sits enthroned in Zion's holy mountain. No one will dare say that he will not be a righteous king, and that his government will not be one of peace, and good will toward men.

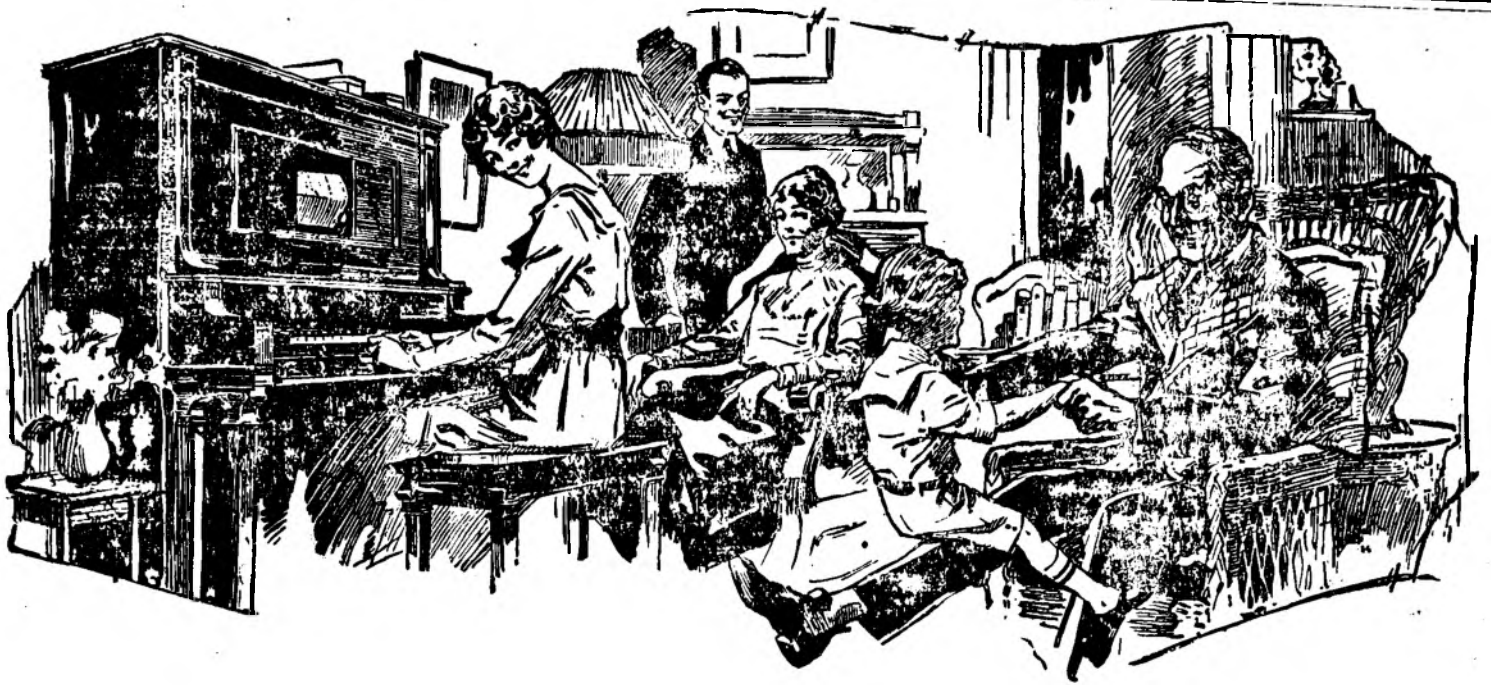
But some will persist on wanting to know who Melchisedec was. He certainly had a name. Yes, that is true, but what was it? Well the nearest to a satisfactory solution that I have ever heard advanced, is as follows. There was a primitive custom of venerating and honoring the oldest living man by making them their high priest. The Hebrew history shows that Shem was still living. He was the oldest son of Noah who crossed over the flood, from the antediluvian age to the postdiluvian. Abraham was a descendent of Shem. Christ will be the oldest person living and will cross over from this Gentile age into the millennium, and will also be entitled to the office of the high priest of God.

(To be continued.)

There is as much difference between heavenly comforts and earthly, as between a banquet that is eaten, and one that is painted on the wall.—Thomas Watson.

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THE RESTITUTION HERALD.

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Number 51.

The Children's Page

but Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

AN EVENING WITH AUNT HETTIE AND THE CHILDREN

DEAR me," sighed Ella, "how very ungrateful those Israelites were; after God had fed them when they were almost starved and did so much for them, to think of their disobeying. I can't understand how they could be so wicked. God had done so much for them."

The children had just finished studying their Bible lesson for next Sunday. Aunt Hettie was always ready to help them and answer their questions. The lesson was a study of the Israelites.

"But just think of the patience of our heavenly Father. Such grumblers as those people must have been, always and forever complaining. It seems that God would no sooner be through doing one kind act for them than that they would find something else to grumble and worry about. I'm sure I would not have been like them," exclaimed Harry as he brought his chubby little fist down on the table with a thud.

"I am not so sure about that, Harry," replied Aunt Hettie, "you children reason just like some grown up folks, always talking about how different you would act if you were some one else, but when it comes right down to the truth of the matter, you would do just as they do, if you were they, and had their trials."

"You remember," continued Aunt Hettie, "that when you were playing house yesterday, the little girls dressed up as ladies and wore veils, but the veils were so thick that they could not see well through them and stumbled and fell several times. Now God says Israel has been blinded, has a veil over her eyes, but that some time he will take away that veil, and the people of Israel will see and understand God's plan. They will see clearly the beautiful world God has prepared for all who love him and obey him. They will feel then that they have done wrong and be sorry. We all of us, disobey and do a great many thoughtless acts, until something happens, something that causes us to open up our eyes and see ourselves as we really are. I have just been reading a story about a selfish little girl and the 'something' that happened to her that showed her how unkind she was. Would you like to hear it?"

"Yes, yes," cried both youngsters at once.

Aunt Hettie then read,

"Grandmother's Specs," by L. M. Alcott.

"Well, I think that is polite! Grandma expects me to sit still while she takes a

If I Knew

IF I knew that a word of mine,
A word not kind and true,
Might leave its trace on a loved one's
face,

I'd never speak harshly, would you?
If I knew that the light of a smile
Might linger the whole day through
And brighten some heart with a heavier
part

I wouldn't withhold it, would you?
—Selected.

nap instead of telling me stories. How selfish some people are."

As she spoke little Patty looked angrily from the old lady nodding in her chair, to the book in her lap, and felt very much injured because she couldn't have her own way. The rain pattered on the window pane, the wind blew dismally and the winter afternoon was fast deepening into twilight. As she sat thinking about her wrongs, her eye wandered to the book again.

"Stupid old pictures. I've seen 'em a dozen times, and am tired of 'em. But there is no other book here, and I mustn't leave the room. I wonder how they'd look through grandma's specs."

Putting the glasses on her little nose, Patty turned a leaf and looked. Dear me, how very odd it was to be sure! A minute ago she saw a cat and kittens on the page, and now there was a picture she had never seen. A sweet pale-faced lady lay in a bed and was nutting a little baby into the arms of an old lady who seemed promising something with a tender yet sorrowful look.

"Why that's the way my dear Mamma did when she gave me to grandma, the day she died! Papa told me about it," cried Patty, very much surprised. Wondering what had come to her book, she eagerly turned over another leaf, and there was a new picture.

This was a still more curious one for the figures seemed to move. This same old lady was teaching the same baby to walk, so kindly, so patiently.

Next came pictures showing the baby a little girl, and the old lady, still older, but as kind as ever. Judging from the pictures, the child was rather a careless, selfish little girl. One was where the child appeared to be nearly run over, and the old lady saved her, but was much hurt herself. When Patty saw that, she looked very sober, and the pettish expression left her face, as she said softly—"Yes, that's what grandma did for me; and that's how she got so lame. Poor grandma, I wish I'd got her cane for her when she asked me."

Patty's eyes grew so dim with tears the page was all a blur, and putting up her hand to wipe the drops away, the spectacles fell off and the strange pictures vanished.

Patty sat quite still for several minutes, thinking of all the unkind words she had said, the duties she had neglected, the lov-

ing acts she had left undone, and all she owed dear, kind, patient grandma. She covered up her face and cried till her little handkerchief was quite wet, so full of repentant sorrow was she. Suddenly she thought, "It isn't too late. I can be good to her now. What shall I do to show her how sorry I am?"

Wiping up her tears she looked about the room and saw plenty to do.

"How naughty I am to be so lazy and selfish and disobedient. Dear grandma is too kind to punish me, but I ought to be punished, hard," said Patty.

Full of good resolutions she fell to work and turned over a new leaf at once, not waiting a minute or saying, "I'll be good by and by." She cleaned up her playthings, found the cane and leaned it against grandma's chair all ready for her. She put back the spectacles and picked up her stitches and laid the knitting on the old lady's lap; she folded the shawl softly around her, and grandma gave a little sigh as if the comfortable warmth pleased her. Then Patty built up a grand fire, swept the hearth, and sat down to wind the yarn.

Darker and darker it grew outside as night came on; harder blew the wind and faster fell the rain, but within it was bright and warm. Very thoughtful was Patty's rosy face as she sat so still; but that half hour did her much good, for she thought what she was and what she hoped to be, and prayed a very sincere little prayer that she might keep her resolutions and be a faithful, loving child to grandma.

When the old lady woke, she rubbed her eyes and looked about her feeling as if the good fairies had been at work while she slept. And so they had, for the best and loveliest of household fairies are Love and Cheerfulness. Patty had drawn up the round table and quickly set out the little tea tray with the tiny cups and plates, the old-fashioned spoons and funny plump teapot that grandma liked; had toasted the bread herself, just brown and nice, and got everything ready in the most cozy, tempting order one can imagine.

"Well, dearie, what does it all mean?" cried grandma, smiling with surprise and pleasure, as she looked about her.

"It means that I'm trying to be good, and do my duty as I haven't done it for a long, long while;" and Patty put her arms around grandma's neck with a little quiver in her voice that went straight to the old lady's heart. Standing so, she told all that had happened, and grandma laughed and said, "It was only a dream." But Patty was sure it was true, only the spectacles wouldn't show any more of the strange pictures when she tried again.

"Never mind, my darling, they show me the dearest, most dutiful of little daughters, and I'm quite satisfied," said grandma.

See if you can find "Oct. 22" any place on this paper

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Psalm 117:

WHAT BECAME OF A LIE

First, somebody told it;
Then the room wouldn't hold it,
So the busy tongues rolled it,
Till they got it outside;
When the crowd came across it,
They onward did toss it,
Till no one could boss it,
Then it grew long and wide.

From a very small lie, sir,
It grew deep and high, sir,
Till it reached the sky, sir,
And frightened the moon.
For she hid her face, sir,
At the dreadful disgrace, sir.
As the lie did swift race, sir,
All during the day and noon.

This lie brought forth others;
Dark sisters and brothers,
And fathers and mothers—
A terrible crew;
And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do.

And so evil boded,
This monstrous lie goaded,
Till at last it exploded
In smoke and in shame;
While from mud and from mire,
The pieces flew higher,
And hit the sad liar,
And killed his good name.

—Mrs. M. A. Kidder.

FAITH AND WORKS

"Even so faith, if it hath not works, is dead, being alone." James 2:17.

Religion, in its connection with human life has two phases. There is the theory of religion and there is the practice of religion. All creeds and confessions, catechisms and theological controversies are the fruit of an abnormal emphasis on the theoretical aspect of religion. Not infrequently religious faith has meant only belief in certain doctrines and creeds. And the religion of many is nothing more than mere intellectual assent to such religious statements and definitions. They are content with the affirmation of certain religious theories and truths.

Important as religious theories are, mere belief in them does not constitute Christianity: neither does it make one religious. Theory must be followed with practice. Intellectual belief must be supplemented by volitional devotion, affirmation of truth must be accompanied by surrender to the truth affirmed. Faith must lead to faithful works. Our belief must be a guide to conduct. Our hope must vindicate itself by concrete personal character.

Not many of us know the theory involved in the production of gas and electricity, and few care to know it. What makes our home life comfortable and efficient is, that having faith in the efficiency of gas and electricity, we have made practical use of them in the heating and lighting of our homes. It is the practical aspect of science that has made the present age so colossal

and powerful. So it is with Christianity. Few know the why and wherefore of God's plan, but we realize his plan is just and good, that he is love, we believe him, accept his plan as exemplified in and through Jesus Christ, and obey his ordinances. But are we Christian merely by this mental acceptance? All these are of value only when they have definite contributions in the daily struggle of our fellow beings. Without this religious faith is dead. The apostle says: "What doth it profit if a man have faith, but hath not works? Can that faith save him?" According to the apostle's argument, if our religion only takes hold of our brain, we lack Christianity in the abstract, and of course we are non-Christian. During the past nineteen hundred years Religionists—I do not say Christians—have neglected the more important and weightier matters; namely the practical aspect of the Christian faith. They believed in Jesus Christ, but failed to live under his lordship and sovereignty. They built churches and altars in his name, forgetting that God does not dwell in temples built by hands; they also forget that Jesus is the head of the church. They fought for creeds but not for personal and social character. They supported religious system, but not righteousness. They had ceremonies, but not conduct as becoming to Christians. They declared confessions, but not the voice and will of God, which is the essence of religion. They forgot that the requirements of God are good behavior added to belief; conduct and not ceremony; justice and righteousness, and not ritual.

The Christianity of the Bible is not a religion of creeds neither is it a religion of rituals and external ceremonies. It is a religion of faith and love, and holy work done by man to man under the supervision and with the co-operation of God; it is spiritual service rendered to one another in the loving spirit of Jesus. What God requires of men is not only that they believe his word but also that they reverence, love, serve, obey and trust him. God's word is just as much a commandment to be obeyed as it is a message to be believed.

In the teaching of Jesus, religion as mere intellectual belief in a creed or religious truth is unknown. When he uses the word faith it nearly always is with the meaning of trust in the power and goodness of God who works through him. He is the Messiah and he wants you to know and believe it, but he also wants you to be careful to do the will of God. "Not every one that saith to me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father." Though he is conscious of bringing a new message he lays just as much stress on the doing of it as he does on the acceptance of it. We all know that faith is the basis of Christianity, for we read that "without faith it is impossible to please God," but do you realize that in some of the most important illustrations given by the Master to the people about him, he seems to take for granted their knowledge of the necessity of faith, for he simply manifests the necessity of doing things; working. To the lawyer who was assured of entering the kingdom through belief in the doctrines of the temple, Jesus said, "This do"—not believe—"and thou shalt live." The same thing was said to the multitude that had listened to his wonderful message with unabated interest at the

foot of the hill: "Every one that heareth these words of mine—and believeth in them? No!—and doeth them, shall be likened unto a wise man who built his house upon a rock."

(To be continued.)

A THOUGHT FOR EACH DAY

They worshiped him, opened their treasures. Matt. 2:11.

Will render to every man according to his deeds. Rom. 2:6.

Peace to every man that worketh good. Rom. 2:10.

The things of God are spiritually discerned. 1 Cor. 2:14.

He hath abounded to us in all wisdom. Eph. 1:8.

He walked with me in peace and equity. Mal. 2:6.

Lay apart all filthiness and naughtiness. James 1:21.

THE GREATEST OF THESE

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Why did the apostle say that charity was greater than either faith or hope?

The same apostle writing to the Hebrews that glorious epic on faith has this to say: "Without faith it is impossible to please him (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

This shows how necessary faith is. Without it we cannot please God, and still there is something still more necessary—charity.

And again the same apostle writes this to the same people: "And as it is appointed unto men once to die but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

And still again the same apostle, after instructing Titus as to the benefits of righteous living says: "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."

The first of these passages states that only to those who have hope of Christ's return and watch out for him will he appear, and we who believe know that it only is through Christ's second coming that we can receive redemption from death and the grave. In the second, we are told to watch for the appearing of Christ which is our hope. From these we see our hope is a very important matter, still charity is more important.

Suppose you read 2 Cor. 13, and see how charity is emphasized. If it is lacking any thing we say or do is vain foolishness. And now what is this most important thing charity?

Some say it is alms giving, but this is not correct. It is not alms giving. Others claim the word charity signifies love. Well this is nearer it. But it is not all. It is love, plus—. Charity means a deep, undying love that forces us into service for our fellows to the glory of God through Jesus Christ our Lord. Verse 3 tells us we can give alms until we have nothing left for ourselves, but if it is not prompted by this love it profits us nothing. In verse 7 we see that charity embraces both faith and hope: for it "believeth all things, hopeth all things."

Faith is great, as also is hope, but greater than either is charity. Let us practice it

THE THOUGHTS OF SEVEN OTHERS

"The law of the harvest is to reap more than you sow; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap destiny."

"I count this thing to be grandly true:

That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view."

"No one can resist the argument of holiness brought in a personified form before him."

"If my heart be narrow, what avail to me that the world is large?"

"The man who remains master of himself never knows defeat."

"Being all fashioned of the self same dust
Let us be merciful as well as just."

"The Almighty sends none of you into the world without a work, and none of you without a capacity to perform that work with earnestness and diligence."

WHERE DO YOU STAND?

The following is part of a letter recently received:—

"Many men and families are leaving town. Farmers are wailing because the season is so backward. Nature is hard on the farmer every where and yet we cannot live without the farmer. I suppose it is because they have forgotten Deut 8:10-20.

Why single out the poor farmer? In this city one safely could say the same of the laborer, the mechanic, the clerk, the merchant, the office helper, the banker, the capitalist, yea even the preacher.

Some people watch their address labels. We know for we have received their renewals. Thank you.

ACQUAINTANCE WITH GOD

By Lyman Booth.

(Continued from last week.)

WE will now consider some of the scriptures concerning the work that Christ will begin when he establishes his throne and kingdom in Zion. There will be a great change in the appearance and production of the land; also in the physical and moral aspect of the civil and religious powers. There will come the breaking up of the great image seen in vision by Nebuchadnezzar. As the king looked at the image he saw it divided into two feet and ten toes, the toes representing ten kingdoms, or kings. Daniel in his interpretation in Dan. 2:44 says, And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. Some get the idea from this that Christ will destroy the kings and people; but such is not the idea. It will be the wounding of the heads of the various nations. It will be the removing of the kings and queens and presidents from their authority and placing some of his righteous ones in their positions; thus fulfilling the parable of the talents when the Lord rewards his faithful servants by giving them rulership over one, two or ten cities, according to their several abilities as shown in Matt. 25th chapter. Paul expresses the same view in 1 Cor. 15:24. This work of supplanting earthly rulers with righteous ones will continue until all come un-

der the rule of Christ. This being accomplished, then cometh the end; when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and authority and power. By the above we learn that at the beginning of Christ's righteous and peaceful reign, and of his just judgments, he will prostrate all civil powers which shall manifest opposition to his Father's holy will, until finally the oppression of the poor of earth shall cease, and they shall be made to flourish and prosper.

The Psalmist has given a beautiful description of Christ's reign and the blessings people will receive thereby. He shows first, he will give righteous judgment; second, the poor shall receive their dues; third, the great powers will have to give their people peace; fourth, he will save the poor and needy children and remove the oppressor; fifth, all their generations shall serve him; sixth, he will shower his blessings upon the people like the gentle falling dew upon the mown grass; seventh, the righteous shall flourish as long as the moon continues to shine, and their peace shall have no bounds; eighth, Christ's dominion will become universal; ninth, even they who live in the desolate places shall worship him, while his enemies shall be made to submit to his power; tenth, all nations from near and far shall bring presents unto himself; twelfth, the needy shall find deliverance, and the poor shall find help; thirteenth, he will show mercy to the poor and needy and save their souls; fourteenth, the life of the poor will be as precious as that of the rich and he will save them from the exploitations of the rich; to him Sheba shall send her gold—her best, and for him will they offer prayer and praise; seventeenth, unbounded prosperity shall prevail everywhere until the fruit of the toiler shall overflow like the sweet odors of Lebanon, his fame shall extend to the remotest parts of the earth, his name cherished as long as the sun shall shine, all men will be blessed in him, and all nations shall call him blessed; eighteenth, the universal song will be: Blessed be the Lord God, the God of Israel; nineteenth, his name shall shine forth in the glories of the eternal ages, and the whole earth shall be filled with his glory, for every knee shall bow before him, and every tongue shall sing of his glory, while one universal anthem of praise shall ascend to him that sitteth upon the throne of Peace, and Joy and Love.

David has said, all kings shall bow down before him, which is another way of saying, they will lay down their crowns at his feet and swear allegiance to him and his righteous government. In this manner one kingdom after another will become subject to his rule—until all will become a part of his dominion. That this is true will be shown by Isa. 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness and strength, and shall not return to me void, that unto me every knee shall bow, every tongue swear. This is the word of the Lord. God said to his prophet, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. If Christ does not accomplish this work, then his Father's word will be made void. God would be dishonored and his oath which he gave the fathers

would be broken. The truth is, that all who preach any other gospel than that which God preached to Abraham, are preaching an untruth and as Paul has said, shall be accursed. If any man preach any other gospel unto you, let him be accursed. Therefore I say, Let those who say the preaching of the establishment of the kingdom on the earth is carnal, worldly and leads to infidelity beware lest they fall into error, and incur the displeasure of God. His word has gone forth and in time it will rebuke all foolishness, superstition, and the scoffs and frowns of popular teachers. The time is coming that will reveal the truth to such gainsaying people, and they may realize the force of the statement made by the Lord in 1 Chron. 17:11-12. And it shall come to pass when thy days are expired that thou must go to thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne forever. I will be his father and he shall be my son. These are the words of Nathan to David. But some one objects and says this refers to Solomon. Now please look carefully at the language. It does not read of thy son, but of thy sons. To be of his sons there would of necessity be other sons than Solomon. This seed was to be of the flesh of David through his line of sons. If it referred to Solomon then it would be impossible for other sons to be between David and his son Solomon, for there were none. Solomon was the type of the seed here spoken of; also the temple Solomon built was a type of the temple which God will build out of the material which he is selecting from among the nations, by the preaching of the gospel.

The thirteenth verse indicates that the seed here spoken of is the Son of God. Now which was the son, Solomon or Christ? That it is Christ who is to build the temple is made clear by Zech. 6:12-13 He says, Behold the man whose name is the branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both. Here we find this branch is to be the counselor between his kingship and his priesthood. By means of his kindly office over the nations and his priestly office as intercessor for the people he will eventually establish universal peace between God and man. This is too plain to need any argument. All must admit that it refers to Christ when he shall sit as king and priest on David's throne. He will root out and destroy all rebels; build the temple of the Lord, the glory of which will excel beyond description that of Solomon's temple.

Go with me to the prophet Amos and learn what he has written concerning the setting up of the tabernacle. He warned Israel of the judgments God would inflict upon them for their sins, the chief one of which was the crucifixion of their Messiah. He says, Behold the eyes of the Lord God are upon the sinful kingdom and I will destroy it from off the face of the earth: saying, I will not utterly destroy the house of Jacob, saith the Lord. The 8th verse refers to their dispersion among the nations.

(Continued on page 407.)

THE RESTITUTION HERALD

F. L. Austin, Editor
J. E. Cross, Manager

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Editorials and Church News

Bro. Patrick and family, formerly of Minnesota, spent Sunday, Sept. 17, with the Oregon brethren, enroute to their new home in Ohio. Bro. Patrick preached at the evening service.

A FLAME IN EASTERN SKIES

At the moment of this writing, Sept. 16, the eastern political world is again aflame. A spark which dreading statesmen have feared, has fallen into highly inflammable, long time guarded, political materials, and just now each and every camp of nations is excitedly active. Some are fanning the blaze, hopeful of destroying such enemy materials as have for centuries stood a veritable Gibraltar in the pathway of their own ambitions. Others, with paled faces, are feverishly rushing about in a double effort: first, to quickly smother the blaze before its flames shall have ignited the political fabric of the world; second, to ally and rigidly organize the largest possible number of ships of state into a common navy in order to meet and vanquish, for all time, the incendiaries, and to furnish mutual strength and protection to their own respective craft of state.

'Tis the drama of the ages in repetition. How many times have the roles been enacted in the great eastern theater, with

oriental settings.

A brief glance at recent developments which have tended to make these things possible, and even to encourage them, may not be amiss.

The peace by treaty which eventually followed the peace of arms at 11 2. m., 11-11-1918, gave to the scattered Jew the hope and promise of a home gathering and restful abiding place within the memorable boundaries of King David's realm.

These scattered people have long yearned for such a regathering and union. And well they might. For, beside the instinct of the human heart to deeply regard one's home land, has not the God of David and of Israel given them repeated assurance that he will bring them hither again?

"Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

Then will I cast away the seed of Jacob, my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return, and have mercy on them."

And the Treaty of Versailles, in giving them permission to again freely inhabit this land of promise, and in providing for them a degree of protection under the mandatory of England, has encouraged them to imagine that the day has arrived for them to realize this purpose of God.

Not only has the Jew been thus informed but the recent action of the League of Nations, followed by like action of the U. S. Senate, in confirming these mandatory powers of England over Mesopotamia and Palestine, has given notice to the world of a concerted and approved policy of man to plant and build a new power in the Holy Land.

Thus both gateways between Europe and Asia: the one by the way of the Euphrates, by land: the other by water, through the Red Sea, are placed under the management of Great Britain. It is understood that she in turn is to install and strengthen in Palestine, as nicked of those gateways, that people, the Jews, that are rapidly becoming the financial monarchs of the world.

All this may not mean much to the ordinary citizen. But to those whose dreams are thus blasted, this action is, to say the least, most withering in its effect.

England, to whom the nations have committed the responsibility of governing and protecting Judah as she returns to and again takes root in the promised land, is, at heart, in her own profession, not Judaic, but Christian.

Again, her king is emperor of possibly the greatest state of earth. And a great proportion of his subjects are neither Christian nor Jews, but Mohammedan.

For long time Christian England has been gradually gathering more and more of Mohammedan territory under her power. By these recent mandatories—over Mesopotamia and Palestine—England's political power was not only enlarged to include greater area and increased numbers, but she, a Christian, reverencing the Holy Land and Holy City, has undertaken to encourage the non-Christian Israelite in his ambition to re-establish a permanent political home in that same Holy Land. And this in face of the fact that the Mohammedan, who constitutes so large a proportion of the sub-

jects of the British Empire, has for centuries claimed superior rights over both Jew and Christian in and about Jerusalem.

With England's breadth and strength of political power being thus fortified by a new and powerful moneyed ally—the Jew; with this ally being also strengthened in her own might and that in the very heart of the region held sacred by all moslems; and with moslemism again weakened and retrenched by expulsion from Constantinople and Europe, the faithful of Mohammed have apparently been forced to exasperation and fearlessness. Rumbings and mutterings of gathering storm-clouds in these quarters have been noted for months by statesmen and political students. Deep concern as to possible developments and consequences has engaged the attention of cabinets.

At this writing it is not possible for the human mind, especially such as are not possessed of inside information to foresee the outcome of all this. It is clear, however, that the present superficial return of a portion of Israel is seriously affecting the peace of the nations.

Nor should this last be surprising to those who from studies of prophecy anticipate the "restitution of all things which God hath spoken by the mouth of all his holy prophets" For such restitution must be preceded by a "time of Jacob's trouble," the darkness and gloominess of which is to humble "the lofty looks of man," and bow down the "haughtiness of men," that "the Lord alone shall be exalted in that day."

Rather than cause surprise, all these recurring experiences of the world should inspire every devoted follower of Christ to a truer dedication of life unto him who has opened the "new and living way,"—the way that cannot possibly be traversed in fleshly, carnal strength and stride,—the way that can only be known by such as have the mind of Christ.

Sympathy awakens in the heart every possible aid. As Christians, the best service possible to man is true, unfaltering service to Christ the risen, the spiritual One.

Therefore, whether the season of the world's drama shall conclude now, or whether the drama shall be further repeated at later dates, may the true Christian be found, neither as an actor upon the world's busy stage, nor idly seated among the entertained spectators, but busy in the preparation of the reign of righteousness and resultant peace by the New Man, Christ Jesus, and his assistants.

Notices

To the Illinois Brethren

Probably the largest and most interesting gathering which our Conference has ever held has recently passed into history. The association of the brethren was an inspiration throughout, and one could feel on every hand the determination to carry forward the Lord's work with greater zeal than before.

Your Conference Board, as well as the brethren in general, have expressed the desire to intensify efforts upon the localities of our own state this year, and to develop points which have been neglected heretofore. We believe that our Conference can be built up and strengthened ma-

terially in this way, and the cause of Christ honored. But it requires finance, and the amount we can do in that direction will be proportionate to the available funds. There is opportunity to employ capable speakers to help in this work. Will those who wish to assist please send your check or pledge to Sister Anna E. Draw, 629 N. Galena Ave., Dixon, Ill.

Frank E. Siple, Pres.

Conference Notice.

The conference of the Church of God in Michigan will convene (D. V.) at Blanchard, Mich. Oct. 27, Friday eve and continue over the following Sunday. Bro. Siple is expected to be with us to help in the good work. After conference we are hoping to keep him for two weeks to continue meetings. All this work is to be accomplished only through the magnanimous consent of the Illinois brethren. They have not had much of his time through the past two years, and have much for him to do, but we are going to intercede for you brethren and I am going to help him in some of his appointments so he can leave the state for three weeks at least. Now brethren, with the encouraging and increasing interest in the N. B. I. work, must come the greater energy on our part in our state work. Do not think an evangelist can do any satisfactory work for the Master unless he has the united help of the body. Make a more than USUAL endeavor to be present at this conference. If you cannot come, send all the delegates possible, and don't forget it takes money for Bro. Siple's dear family at home to live. Michigan never has come short in its duty to foreign help, but while you think of home work, remember the other necessary work that we are so hopefully looking forward to, the N. B. I.

M. A. Woodward, Conf. Sec.

Reports

Report From Texas

I want to tell you of the good meeting we have had at Tokio, Texas. The meeting began the 25th of August and closed the 3rd of September. This is the second meeting the Church of God ever held at this place.

During the meeting there were three that obeyed the gospel and put on Christ by baptism. They were Mrs. Chrestman, Misses Bernice Miller and Irene Pippin.

We are few in numbers here, but we are going ahead and doing our duty the best we know how, meeting the first day of the week and studying our Bibles, and taking the Lord's Supper.

Bro. A. S. Bradley of Mullin, Texas did the preaching. He surely did arouse the people; got lots of them to thinking and studying about their condition. We had the largest crowds I ever saw attend and meeting at this place. We were sorry to see the meeting close.

Your brother in the Lord,

Wilburn Pippin.

Blush (Mo.) Meeting Report

On Sunday, Sept. 17, the meeting which had been in progress at this church was brought to its close by a splendid program by the children in a Children's Day exercise. The exercise that seemed to surprise the large audience most was that given by

the little son of Bro. and Sr. Robert Cooper and the little daughter of Bro. and Sr. Henry Cooper. These little ones are not yet five years old, yet the little boy recited in order the books of the Old Testament while the little girl recited those of the New. The whole school did itself and its teachers great credit. We wish to commend the faithfulness of this church to all. They are workers and the Bible is their text book. Bro. W. A. Cooper and Bro. P. J. Graham are elders in this church in the true sense of the term. For years they have carefully guarded our young people and now their efforts are bearing rich fruit. They succeed because they believe something definite and aren't afraid to let the people know what it is.

It was estimated that on the closing Sunday there were 300 present. During the meeting five were baptized, making ten additions to the church in about five months.

The meetings throughout were well attended and great interest was manifested. On the whole, the influence for good that went out from this meeting was the best we have ever witnessed here.

Those baptized were Rosie and Carrie Rouse, Mrs. Lillie Matthews, Mrs. Eliah Sutterfield and Mr. Edward Roome. We welcome these to our number and pray that they may run the race for eternal life successfully.

S. J. Lindsay.

Report and Announcement

Last Sunday, Sept. 17, I spent with the Oregon, Ill. brethren as Bro. Austin had to be in Canada to prepare to move his family to Oregon, Ill., where they will reside for a time at least, as the location of the N. B. I. is still undecided. I expect to fill his pulpit again next Sunday, Sept. 24. From there I expect to go to Dixon, Ill. to fill Bro. Siple's appointment; then on Oct. 4, to Lanark. When through there, on to Plum River—all this to have Bro. Siple with us in Mich. More than 25 years ago, Bro. Woodward and myself were at these places and held meetings, and while he sleeps from a long life of hard gospel work, I will try to continue his work and mine, as long as God gives me strength. But dear friends, I cannot do anything without the united help of all the body. Give the work your hearty co-operation, your presence, your prayers. Do not withhold either and the work will be a success. Bro. Siple may be able with Bro. Austin to attend some of these meetings during the last week.

Just a word in regard to the N. B. I. work. I am not on that committee but was with them in some of their visits to different locations and I know what hard work they have done and are still doing. Remember brethren, this is work not for one year but until the Lord comes, and much thought and prayer has been done that the committee make as few mistakes as possible. They are working, I believe, with an unselfish object in locating headquarters where all conditions will be the most conducive to the best good of each branch of the work, and there are many things to consider, especially do they want the Home location a pleasant one, with homelike conditions. For the Training School for our young, a situation where they can have educational privileges. With other things to decide on, it would be strange if a place could be found where all these things

might be enjoyed; so be patient. Remember with all the good that is constantly coming to these workers, there are many discouragements. We would think every one who was looking for the dear Savior to come would be the most anxious to be in the work, for he says through the apostle James, Show me thy faith without thy works, and I will show thee my faith by my works. Did Jesus stop his work because he saw the angry mob and the un pitying cross just ahead of him? He worked and prayed until he could say with his last breath, It is finished. O may God give us unselfish hearts, wise minds, helpful hands that when our work is at last done we may not have to look back and say, O that I had served my Master better, and helping him had blessed others.

Yours in his name,

M. A. Woodward.

NOTES

On our recent visit to the Moriah and Salem churches we found the brethren making plans for an evangelistic effort right soon. The attendance was good on this trip especially at the Salem church, and one young man was baptized. This was Bro. Austin Claypool who will be remembered by those in attendance at Bible School this year. Austin is a fine young man just budding into manhood and working hard at High School. We are very glad to see him make this start and feel sure that he will be a valuable asset to the church. He may be addressed at Marshall, Ill. Rfd.

We are planning to start a series of meetings at this place Saturday night, Sept. 30, 1922, and a week later at the Moriah church near Casey. Let us all push.

Frank E. Siple.

REMITTANCES

F. R. Robinson, a friend, Eva H. M. Fletcher, Helen M. Chisholm, W. A. Hicks, John E. Cross, Jacob Jenter, Mrs. M. Penland, G. T. Updike, John Hayenga, S. E. Baird, J. B. Pounds, Fred Graham, Gladys Swanson, W. L. Crowe, F. R. Robinson.

EMERGENCY FUND

Eva H. M. Fletcher-Helen Chisholm, \$20.00
W. L. Crowe, .50

The Restitution Herald \$2.00 per year.

The Sunday School

By Alta King

THE BIRTH AND CHILDHOOD OF JESUS
Lesson II.

October 8, 1922.

Lesson Text:

Luke 2:1-10.

Luke 2:1-7

Golden Text:—And Jesus advanced in wisdom and in favor with God and man. Lu. 2:52.

Memory Verses:—Luke-2:10-11, 13-14.

For Study

Review: As shown in last Sunday's lesson we have come to the point in the history of God's chosen people where God is ready to definitely widen out the manifestations of himself through Israel—the point where he begins to make manifest as never before the purpose he had in view when he chose Abraham and began the formation of his

nation, Israel. For this purpose see Gen. 22: 17-18.

As we have seen, that full and perfect manifestation of himself was, in God's own good time, to center in and radiate from one man of Israel—the prophesied Christ. Last week's lesson concerned the event immediately preceding and leading up to the first actual appearance of this man of Israel. Today's lesson concerns the first steps God took toward this manifestation of himself.

The birth of Jesus. Luke 2:1-7: Read the account.

The angel's message to the shepherds. vs. 8-14. Why should this message have come to shepherds rather than to the men well versed in the prophecies and the law? Note that the good tidings which were to be to all people was the fact that a Savior was born to "you" the shepherds, the men of Israel. Show why a Savior born to Israel would be good tidings to all people. In what words did the "multitude of the heavenly host" sum up the whole mission of the new born babe? Read v. 11 carefully. Was Jesus the Christ from his birth? Read Luke 1:35 carefully. Why was Mary's babe to be called the Son of God? When and how did Jesus first receive the outpouring of God's holy spirit?

Simeon's song of praise. Luke 2:25-35. Did Simeon look upon the Lord's Christ when he looked upon Mary's babe, or did he look upon a prospective and conditional Christ? What did Simeon see bound up in the babe lying in his arms? See v. 30. Can you detect the least shade of doubt in the whole song? Had Simeon grasped a wider vision of God's salvation than his salvation to Israel? Did he see a distinctive glory to accrue to Israel? Did he foresee the death of Jesus?

Anna's tribute to the babe. vs. 36-40. What did Anna see as the great mission of this babe? What evidence that the operation of God's power at the conception and birth of Jesus, even though it guaranteed to the babe the high favor of being called God's Son, did not make him any less human than any other babe as to physical organism and mental activity?

The mission of Jesus. Christ means anointed. Anointing refers to the ceremony of pouring oil on a person when that person was set aside by God to a certain work. The various kings and priests of Israel were "Christs" in the sense that they were anointed for their special work. But the prophecies foretold one Christ who was to be the Christ of Israel—a man who was to be set aside to a work distinct from and high above any work ever given to man and set aside to that work by a distinct anointing. If then we know what this work is, we also know exactly what it means to believe on Jesus the Christ. Isaiah 61 gives a fairly concise and complete outline of the work for which Jesus was anointed. Read the chapter carefully. Verses 1 and 2 give briefly Jesus' mission to mankind in general, the fulfillment of which mankind is given a foretaste in the life of Jesus on earth. Verses 3-11 tell of his mission to Israel as a nation and his work through Israel to all nations until as it is often repeated in the scriptures: The Lord God will cause righteousness and praise to spring forth before all the nations. In view of this chapter need we fearfully say that we don't know what the good tidings of the gospel are, that we cannot say definitely what they are

but that we must leave each one to his own interpretation of the scriptures? How does the mission of Jesus according to Isaiah 61 fit in with the covenant made to Abraham? Have you sensed from this lesson how completely Jesus the Christ was the gift of God's power and love? Have you sensed something of the wonder of God's love and power? Knowing the mission of the Christ may we then know the mission of those who are Christ's? Can any one be truly in Christ until he senses and appreciates this mission and shoulders it with Jesus?

In the outline of Jesus' anointed work as given in Isaiah 61, do you see anything that is the counterpart of forgiveness or justification by faith? What was the acceptable year of the Lord and the day of vengeance that Jesus proclaimed to Israel?

Scripture Readings: Luke 1:26-56; 2:1-40. Isaiah 61.

The Children's Lesson: In the simple story of Jesus' birth and his God-assigned mission, try to help the children to understand how completely Jesus was God's gift to the world and what a wonderful gift he is. Jesus teaches us that it takes the child mind in the adult to get in touch with him and his mission. Is it, then, too much to conclude that the child mind in the child can grasp at least to some degree the value of God's gift to the world?

For Class

Take Jesus, God's gift to mankind as the dominant idea in the lesson and from the account of his birth, from the angel's message to the shepherds, from Simeon's song of praise, from Anna's short prediction try to realize tangibly why he is God's gift, and to appreciate something of the great value of that gift. Was Jesus God's gift merely at the time of his crucifixion or was Jesus the babe, the boy and the man, the gift of God's power, given because of God's love for sinners? What effect would our consciousness of the fulness and perfection of God's gift have upon us in our relationship to God?

The Restitution Herald \$2.00 per year.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

National Berean Conference Report

The ninth annual conference of the National Bereans was held in Oregon, Ill., Aug. 17, 1922.

The meeting opened with Scripture reading by Bro. Frank Siple, followed by prayer by Bro. Randall.

Our President, Leila Whitehead, then gave us an encouraging talk about the work. She has worked faithfully seven years as president and wished to let some one else take the chair during the coming year. Sr. Lydia Railsback, who is well acquainted with the work, was elected to take her place. Sr. Evelyn K. Harsch also wished to have some one take her place as her health will not permit of too much work.

The treasurer's report showed receipts of \$329.94 and expenditures of \$287.51

leaving a balance of \$42.43.

Bro. Clyde Randall was paid \$180.00 of this money for his work as organizer in the South. From his report of work done, we felt that it was money well spent.

Sr. Harsch's report showed a balance on hand of \$15.75.

Lulu Stilson then gave her report on the junior book work which was very good for a work that had just been started.

Leota Hanson reported 32 articles received and \$5.57 on hand. She urged us to do more writing during the coming year. Let's get busy and surprise her.

Lydia Railsback, chairman of the tract committee, reported 2662 tracts distributed, 43 letters written and \$8.71 balance on hand.

Anna Perrine, chairman of the senior social correspondence work, reported 911 letters written and 584 received. 368 tracts were distributed and \$30.00 spent for postage. This means that much time and effort was put into the work and much good must result. Sr. Perrine has served us well but wished to be relieved of the work this year. Sr. May Moore was appointed to take her place.

Our junior social correspondence work under Dorothy Lyon, chairman, is especially good. She reports 849 letters written, and 654 received. Number of persons written to 1617 and number heard from 1459. We are glad to know we have some willing workers among our young people.

Sr. Orpha Sanford of the relief Committee reported \$434.40 received for relief work and \$383.50 paid out for that purpose, leaving a balance of \$50.90. There were 16 families reported and 15 helped. 143 letters were written and 152 received. We believe we have an able woman at the head of this good work. Her reports of specific cases were very interesting and, in spite of her illness, we feel that much was accomplished in this new phase of the work. If you want to help in this relief of suffering, send your contributions to her at 193 Spruce St., Aurora, Ill.

The following officers were elected: Pres., Lydia Railsback; 1st V. Pres., Frank Siple; 2nd V. Pres., Chas. Fletcher; Cor. Sec., Idona Romine; Rec. Sec., Nellie M. Blakely; Treas., J. L. Banning.

The following committees were appointed:

Lesson Books: Leila Whitehead, Ill., Chairman; Ind., Mrs. Phebe Willey; Minn., Clyde Randall; Ark., L. M. Shelton.

Literary Committee: Leota Hanson, Chairman.

Tract Committee: Margaret Hatch, Chairman.

Senior Social Correspondence: May Moore, Chairman.

Junior Social Correspondence: Dorothy Lyon, Chairman.

Organization Committee: Clyde Randall, Chairman.

Isolated Committee: Arthur Johnson.

Relief Committee: Orpha Sanford.

Program Committee: Evelyn K. Harsch, Chairman.

The next annual conference is to be held at same time and place as the General Conference.

Nellie M. Blakely, Rec. Sec.

Illinois State Berean Report

The annual business meeting of the Illinois State Berean Society was held at

Oregon, Illinois, at 4 p. m., August 18th.

Meeting was called to order by the President. Minutes of the last meeting were read and approved.

Reports from the various societies were read, also from the Juniors which has just recently been organized. All reports were interesting and much good has been accomplished during the past year. The Junior work is coming along nicely and all are pleased with the Junior booklets.

It was moved that October be the Self-denial month and all societies should be notified by the Secretary. In the event a letter does not reach you from the Secretary, **Don't forget it!**

Motion made and seconded that the President be authorized to buy stationery as needed.

Motion made and seconded that the President be sent to points where she is needed to aid in the Berean work.

The officers of the previous year were re-elected: Pres., Anna E. Drew; 1st V. Pres., Paul Hatch; 2nd V. Pres., Leota B. Hanson; Sec., Mabel Canode; Treas., Sylvan Richey.

Motion made and seconded to adjourn.
Ella L. Hanson, Sec. Pro. Tem.

Illinois Bereans, Remember October

Texas Berean Report

The members of the Church of God of Texas meet in session on the Camp Ground at Levita, Texas, for the purpose of organizing a State Berean Society. Bro. C. E. Randall was chosen temporary chairman and the following organization was effected: Bro. W. A. Hall, Sweetwater, Texas, Pres.; Bro. W. C. Roberts, Gatesville, Texas, V. Pres.; Sr. (Mrs.) A. E. Whisenhunt, Coryell, Texas, Sec.; Bro. Grady Windham, Paris, Texas, Treas.

The Committees appointed were: Bro. Alvin Wolfe, Levita, Texas, Tract Committeeman; Bro. W. A. Whisenhunt, Jonesboro, Texas, Rt. 2, Literary Committeeman.

After the state organization was perfected the local church at this place organized a local Berean Society and had a large and enthusiastic enrollment.

Yours in the Hope,
Mrs. A. E. Whisenhunt, Sec.

FRUITAGE

By Almeda Glotfelty

IN looking the landscape over, bright prospects for a bountiful fruit harvest fill us with delight.

Strawberries were plentiful, but now on the wane. Cherries are next in order, and even now suffice for the famous cherry pie.

We entertain hope for the maturing of the crops, one after the other. The fruit of the bushes, the trees and the vine are yet to follow.

Now let us pause and concentrate our thoughts for a few moments upon the wonderful Tree of Life, bearing twelve manner of fruits, and yielding her fruit every month. Think ye that all varieties of the fruit mature every month, or that one kind ripens one month and another the next, and so on throughout the year? In either case she would be yielding her fruit every month. We are not told and should not be wise above what is written, but it

will do us good to think of those things and have an opinion of our own. It can rightly be called an ever bearing tree. Who would not like to behold it in its beauty and be privileged to partake of its fruit?

We once had a tree bearing two manner of fruits, viz., plums and cherries. Some great things have been accomplished by man's ingenuity by budding and grafting, but no comparison can be made to the handiwork of our heavenly Father.

Take note that the leaves of this particular tree are for the healing of the nations. The saints will have passed beyond the need of healing, into life eternal.

A tree, to do its best, must pass through the pruning process to have all dead and superfluous limbs removed.

Christ says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness temperance. Against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts and are undergoing the pruning and purging process that they may bring forth more and better fruit, having their fruit unto holiness and the end everlasting life.

"Faith, if it hath not works, is dead, being alone."

There was once an old, pious patriarch who was a ferryman in the Highlands of Scotland. On his oars he had inscribed, respectively, "Faith" and "Works." A passenger, one day observing the quaint words, asked what they meant. He then took up the oar "Faith" and attempted to row with it, but the boat merely described a circle, and made no progress. He next took up that marked "Works" and attempted to row with it—the same result. He then took up both, and plying them together the boat immediately shot ahead across the lake. The application is obvious, and shows we need cooperation to obtain results.—Leota B. Hanson.

"Oct. 22" on the address label of your paper means that your subscription is paid until the first of October.

ACQUAINTANCE WITH GOD

(Continued from page 403.)

In the 9th verse, I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. 11th verse, In that day will I raise up the tabernacle that is fallen, and close up the breaches thereof; and I will raise up the ruins, and I will build it as in the days of old. The prophet continues by describing the blessings which will follow the restoration of the tabernacle. Then the last captivity of Israel will be broken and they will again be restored to their own land, no more to be pulled up.

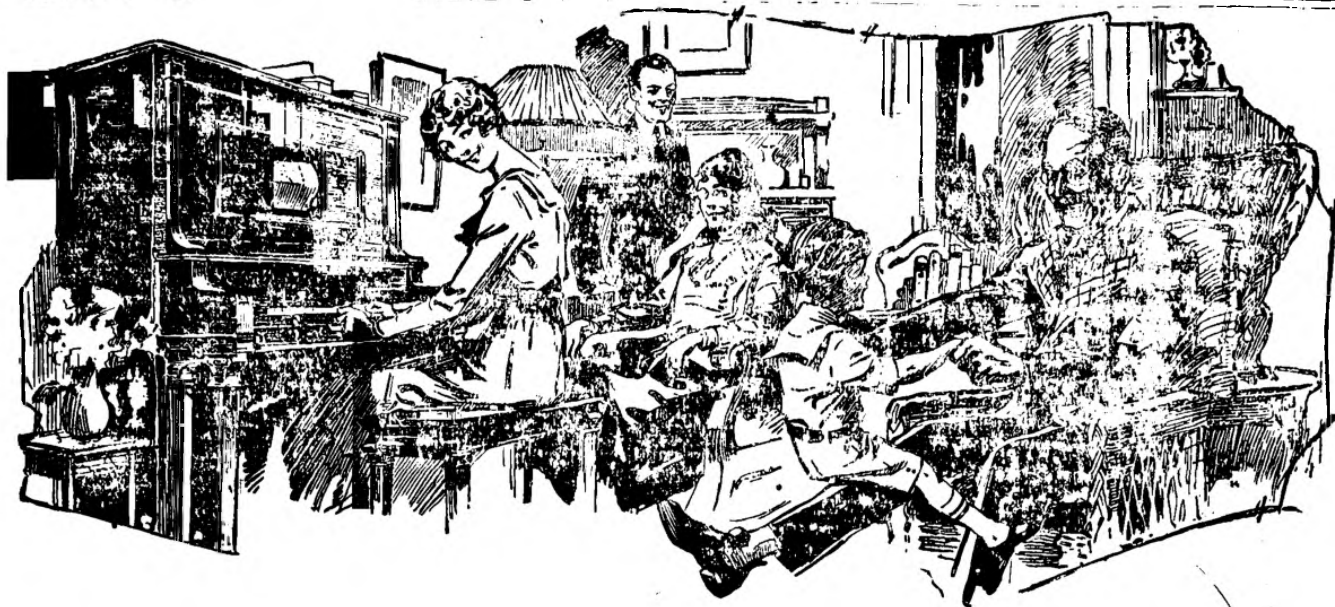
Ezekiel's testimony is as follows, and shows Israel located permanently in their own land. I will make them and the places round about my hill a blessing; and I will cause the showers to come down in his season; there shall be showers of blessings, and the tree of the field shall yield her fruit, and the earth shall yield her in-

crease, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bonds of their yoke (bondage) and delivered them out of the hand of those that serve themselves, of them, (or those who have made slaves of them).

God, through Moses has spoken of this same time and condition. Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit, and your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall sword go through your land. Lev. 26:5-6. From this it would seem that the earth would groan beneath its abundant yield. This condition will prevail under the reign of Christ, after the tabernacle of David shall have been rebuilt.

The apostle James after listening to Peter, Barnabas and Paul said, Men and brethren, harken unto me: Simeon (Peter) hath declared how God at the first (at the house of Cornelius) did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets, as it is written. After this I will return and build again the tabernacle of David that is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men (remnant of Israel) might seek after the Lord; and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things. James adds to the prophet's words, Known unto God are all his works from the beginning of the world. Thus we note that there is an agreement between God's prophets with regard to this glorious restoration of the city of David at the time of Christ's return.

Many theologians admit that Zion, the city of God will be rebuilt, but spoil the admission by saying that it means the church, and the church is the kingdom, and what is still more puzzling, the kingdom is in the heart of the believer. That is queer indeed! Zion is the church. The church is the kingdom, and the kingdom is in the heart. Then according to this tangle, when Christ returns and builds again the tabernacle he will build it in the hearts of his believers, and will set up his throne in their hearts, and then invites them into his kingdom in their own hearts. No! No! They say that is too crude. It means the conversion of the world by preaching. They cling to the spiritual instead of the literal interpretation of God's word. David prophesied saying, Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come for thy servants to take pleasure in her stones and favor the dust thereof. Now if the church is Zion, it must consist of dust and stones, and if the church is the kingdom, and the kingdom is in the heart, then there must be dust and stones in the heart. That would necessitate a very large heart, or very small stones and little dust. Now that may do for a weak theory, but I find no scripture to support it. It seems to fit better in the imaginations of a distorted mind.



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TWO NATURES

By F. L. Austin

GOD'S designs for man embrace two natures, headed by two Adams. The first Adam having been made a "living soul" his nature—and that of his whole family—is soulual—"natural," 1 Cor. 15:44-45; the second Adam, our Lord, having been made a "quickened spirit" His nature—and that of His family—is spiritual.

These two natures are different not only in word and in theory, but in fact. The first necessarily precedes the second—"that was not first which is spiritual, but that which is natural (soulual); and afterward that which is spiritual." The first is mortal, the second immortal; the first is finite, of limited strength and authority; the second has all power and all authority in heaven and in earth over every principality and power, in this world and the world to come. It is Christ, the second Adam, the spiritual—and His joint heirs—who in the approaching age of restitution is to reign in surpassing power and authority over nations of the lesser, the soulual—even to the breaking of the oppressor, and the exalting of the righteous of that day.

Just as the scriptures clearly reveal definite contrast to exist between the two natures of the two families in that day when

Christ shall sit enthroned with all nations gathered before Him, so do the scriptures reveal a definite proper distinction between the same two nature manifestations during the present age.

Not that the "new creature in Christ Jesus is today immortal, or that the soulual body is transformed to be a spiritual body. But to the extent that one is a new creature in Christ, to such an extent is the aim, ideal, dedication and consecration of such a person directed toward Christ the perfect—completed—spiritual One; and to such extent should such a person, rising in the quickened strength of new creaturehood in Christ, be ruling and overpowering the contrary soulual aims and ideals of the carnal self.

That is to say.—Christianity is not a makeshift, a something that we can play as a pastime amusement, like some fable game. Christianity is a definite, active, positive development and condition of life. In it the fruitage of the Christ mind is more or less perfectly developed by careful, painstaking and patient devotion of the individual who prayerfully clings by faith to the second Adam, the true Spiritual One, the Head over all things to the church. It is that in which and through which Christ the greater Adam, manifests a measure of the power and authority of His spiritual nature into those groaning under the curse-

covered conditions applied for the present to sin-stained soulual nature.

This new nature is positive, not negative. It is active, not passive. Beginning at that time when one who having been buried with Him, by baptism, into death is raised to walk in newness of life, this new nature has but one vision, one out-look,—Forward. From that moment there is but one true pressure,—"Toward the mark for the prize of the high calling of God;" there is but one warfare—Fighting "the good fight of faith," mortifying "the deeds of the body;" there is but one constant search,—"Seek those things which are above where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

Not so much in a way of self-ambition and for personal attainment and reward, but as a free-will offering to God let us present our bodies a living sacrifice that He, by perfecting in us the greater nature of the second Adam, may present us to Christ for service in subduing and ruling in righteousness the soulual nature till the whole earth shall be filled with His glory.