

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, October 3, 1922

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 Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

HOW JESUS CALLED HIS DISCIPLES AND APOSTLES

"Behold the Lamb of God." John 1:36.

"I will make you fishers of men." Matt. 4:19.

AUNTIE, how did Jesus get his disciples?" asked Clara.

"Well," answered Aunt Charlotte, "the next day after Jesus was baptized, the good John began to point Him out, saying, Behold the Lamb of God, which taketh away the sin of the world. There were two poor fishermen who had come out to listen to John, who heard and who went to Jesus and asked, 'Master, where dwellest Thou?' He said, 'Come and see.' Their names were Andrew and John. They stayed all one night with Him and saw and felt that He was so great and holy that no one else could be the Christ who had been promised to come and save the world. And John was always the nearest and best loved of all to Him.

"Andrew went and told his brother Simon, whom our Lord named Peter which means a rock, and they brought two more of their friends to see Him, whose names were Philip and Nathanael. When Jesus saw Nathanael coming, He said, 'Behold, an Israelite indeed, in whom is no guile.' Nathanael asked how He could know him. Our Lord answered, 'Before that Philip called thee, when thou wast under the fig tree, I saw thee.' Then Nathanael said, 'Thou art the Son of God; Thou art the King of Israel.' For he had been alone under the fig tree, and nobody who was not God or his Son could have seen or known he was there; and our Lord told him that because he believed he should see greater things than these.

"Now those persons who loved to learn of Jesus and followed after Him were called His disciples, and Jesus showed them many wonderful works to make their faith stronger. The first wonderful thing He did, was—

Turning the Water Into Wine

"Jesus and those first friends, James, John, Andrew, Simon, Peter, Philip and Nathanael, were all invited to a wedding and Mary, the mother of Jesus, was there too. But the bride and bridegroom were poor people and in the midst of the feast it turned out that there was not wine enough. Then Mary said in a low voice to her Son, 'They have no wine.'

"Now there were six great jars standing by and Jesus told the servants to fill them

Somebody



SOMEbody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song,
Somebody smiled the whole day long;
Somebody thought, 'Twas sweet to live;
Somebody said, 'I'm glad to give';
Somebody fought a valiant fight;
Somebody lived to shield the right.
Was that somebody you?

—Selected.

with water. So they filled them up to the brim and then He told the servants to draw out some of what they had poured in and carry it to the chief person there.

"As soon as this man had tasted it, he found it was such good wine that he said to the bridegroom that most people began their feasts with their best wine, but that here the best had been kept for the last. This was the first wonderful thing our Lord did on earth and it made his disciples know that He must be the promised One from God, for no one else could have done such a wonder. We call these wonders miracles.

"After that Jesus and His friends walked over into Samaria, and there He met a woman at the well and told her everything she had ever done, and so greatly astonished her that she called Him a prophet; and she told all the people of the town, and they begged Him to stay with them two days, and before He left they said He was the Christ and Son of God and many of them believed on Him and followed Him. Then He went back into Galilee, into the city of Cana, where He had turned the water into wine, and there He did another very wonderful work by—

Healing a Nobleman's Son.

"The Nobleman did not live at Cana, but at the city of Capernaum, and he begged Jesus to come up there and heal his son, who was sick unto death. But Jesus did not go; He simply said to the man, 'Go thy way; thy son liveth.' The man believed Jesus and went his way, and sure enough, when he reached home he found his son cured. He asked the people when the boy was made well and they told him, and it was the same hour that Jesus spoke the word. You can read all about this wonderful cure in the last nine verses of the fourth chapter of John. The nobleman and all his house believed on Jesus, and the miracle brought Him many more disciples.

"The next wonderful miracle that Jesus performed was—

Causing the Miraculous Draft of Fishes.

"They were now back in the country where Andrew, Peter and John lived; and, as I told you, these men were fishermen. They used to go fishing at night in boats on the blue lake of Galilee, shut in between the high mountains. One night they had been out in two boats, trying hard to catch fish, but none would come to their nets. In the morning they saw Jesus on

the bank, with a great crowd of people round Him, come to see and hear His teaching. He called to Simon Peter to come and take Him into his boat, so that He could teach the people from there, without being crowded. When He had done speaking, He told Andrew and Peter to go out into the deeper water and let down their nets. They said, 'Master we have toiled all the night and have taken nothing, nevertheless at Thy word, I will let down the net.' And instantly the net was so full of fishes that Andrew and Peter could not draw it up without the help of John and his brother James who was with him in the boat; and both boats were ready to sink with the weight! When the boats came to land, our Lord told the four disciples that they were from that time forward to leave their business as fishermen and to come with Him, for He would make them fishers of men, and they were to draw disciples to Him, instead of catching fish. They believed Him, and left all they had to follow Him—as His dear friends who followed Him everywhere, and stored up His holy words in their hearts.

"Jesus now chose nine other men to join these three, making twelve in all who were to devote their whole time to His help and give up their other business. These twelve men were called Apostles."

"Thank you, aunt," said Clara. "I now see how Jesus got His disciples and apostles. I never understood before I see disciples are all who follow Jesus; apostles were His preachers or teachers of the people."

"Right, my dear," said Aunt Charlotte, "and now, Master Willy and little Curlylocks," she said, stroking little Anna's curls, "do you think you can answer some questions?"

"I think so," responded Anna. "It was better than the stories about David I believe."

"Yes, Christ could do more wonders than David, Moses or Daniel, couldn't He, aunt?" asked Willy.

"Yes, for Jesus was God's Son and was given greater power than any of them."

Questions.

Who were the first disciples that came to Jesus? Tell about Nathanael and Jesus. Where were Jesus and His friends invited? What wonderful thing did Christ do at the wedding? Where did He then go? Whom did He meet at the well? What wonderful miracle did He next do? Did He have to go to the nobleman's son to heal him? What was the regular business of Peter and Andrew and John? What wonderful thing happened to them? What did Christ now say He would make them? How many others did He call to be always with Him and what did we call them?—Charlotte Yonge.

The Restitution Herald \$2.00 per year.

Hate is not constructive and only does us injury.—Sel.

PROPHETIC GLEAMS OF COMING GLORY

By Rufus A. Curtis

WHEN our mental vision is anointed with the eye salve of the "good tidings of great joy, which shall be to all people," we can look from the sufferings of this present time, beyond earth's dark night of sin and death, to a morning without clouds, freighted with its eternal weight of glory and joy unending. (Rev. 3:18; Lu. 2:10; Isa. 42:5-9; 49:5-6; 60:1-3; Rom. 3:12; 2 Cor. 4:17-18).

"Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5; 17:15). "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." (Psa. 16:11; Acts 2:28). Among some of the things written aforetime upon the prophetic page for our learning, and to awaken hope in our hearts, are the following desirable events. Earth's golden age will witness the cessation of wars unto the end of the earth. (Rom. 15:4; Psa. 46:9).

This blessed condition can never be brought about through evangelism of the churches or legislative enactments of human courts; but will be achieved through divine intervention, when God shall set his king upon his "holy hill of Zion." (Psa. 2:1-12). "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the Lord of Jacob; and he will teach us of his ways, and we will walk in his paths; for 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." (Isa. 2:2-4; Hosea 2:18; Zech. 9:10).

In that Golden Age of Restitution, when the Lord is our judge, law-giver, and king, earth's inhabitants shall not say, "I am sick." (Acts 3:19-21; Isa. 33:22-24). Great longevity will then characterize the mortal nations of earth. "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; for they are the seed of the blessed of the Lord and their offspring with them." (Isa. 65:22-23).

The Golden Age of millennial blessedness will witness marvelous changes in the animal kingdom. Their ferocious natures will be changed, and a vegetable diet will satisfy their hunger as at the first. (Isa. 11:6-9; 65:25; Hosea 2:18; Ezek. 34:25; Gen. 1:30).

In that blessed era, "The tree of the field shall yield her fruit, and the earth shall yield her increase," as a result of the showers of blessing, so bountifully bestowed. (Ezek. 34:26-27; Isa. 51:3; 55:12-13). We shouldn't neglect the "sure word of prophecy," for it portrays with unerring certainty, the final triumph of truth over error, of right over wrong, of knowledge over ignorance, and superstition. (1 Pet. 1:19-21;

Isa. 55:8-13; 11:1-5; 33:5-6; 25:6, 7; Hab. 2:14; Jer. 31:34; Heb. 8:11).

In the graphic words of Eld. H. W. Bowman, now deceased, "Prophecy is the headlight of Christianity flashing its rays o'er the track of time. It is the light-house of Faith sending its warning beams of light o'er the billows of humanity. It is God's fire alarm announcing the conflagration of the world. It is God's political weather bureau forecasting a coming storm. It is God's alarm clock striking the hour of judgment. It is a danger signal for the Church of God to heed. It is the advance agent of restitutional glory. It is the herald note of the jubilee trumpet proclaiming liberty for the captives. It is the telescope of faith revealing the glories of the future world. It is the banqueting house of hope. It is the watchtower of love. It is the Mount Pisgah of faith. It is inspiration tonic for fainting hearts. It is a staff for weary pilgrims to lean upon as they journey toward the kingdom. It is a pillow of comfort for sorrowing souls. It is a sword of truth for the Christian soldier in his battle with infidelity. It is the X-ray of omniscience photographing history. It is the soul of inspiration. It is divine eye salve imparting sight to the blind. It is the handkerchief of consolation wiping away tears. It is the voice of God speaking through human history; for the voice of time is the voice of God. God always honors the man who honors his word. The man who is interested in God's plan of salvation is interested in its consummation. What the soldier is to his country, the watch dog to his master and the police to the city, that prophecy is to the church. It is a protector. What the light-house is to the storm-tossed mariner, the red signal light to the engineer and the alarm bell to the fireman, that prophecy is to the saint. It is a danger signal. What the lock is to the door, the fence to the field and the wall to the park, that prophecy is to the people of God. It is a defence. What the anchor is to the ship, the brake to the cars and the bridle to the horse, that prophecy is to true Christians. It is a check. It serves as a religious bridle. What the sun is to the day, the moon and stars to the night, and the electric lamp to the house, that prophecy is to Bible students. It is a light giver. What rain is to the parched ground, tonic to the sick and hope to the despairing, that prophecy is to the watching ones. It is a vitalizer. What the steam is to the engine, sails to the ship and the mainspring to the watch that prophecy is to gospel workers. What a foundation is to a house, capital to a business and facts to a proposition, that prophecy is to faith. It is a solid basis. What bread is to the hungry, water to the thirsty and shelter to the outcast, that prophecy is to hope. It is an absolute necessity. What beauty is to the lover, money to the miser and fame to the ambitious, that prophecy is to the genuine Adventist. It is an object of love. Prophecy stimulates ardor, fires zeal, kindles enthusiasm, and arouses activity. The upward gaze is the longest and largest in its scope of vision. Prophecy gives an upward and a forward look to humanity. The earthward look is limited. The horizon shuts out the view. What a sweep of vision when you turn your face upward."

Witnessing as we do, the rapid fulfillment of the premonitory signs of the "second" coming of Jesus, dear brethren, "Look

up and lift up your heads; for your redemption draweth nigh." (Lu. 21:25-28; Heb. 9:28; Matt. 24:36-39). Our minds should not dwell exclusively upon temporal things, but should include the unseen things of the future, which are eternal. (2 Cor. 4:18).

"Nevertheless we, according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness. Wherefore beloved, seeing that ye look for such things be diligent, that ye may be found of him in peace, without spot and blameless." (2 Pet. 3:13-14; Isa. 65:17-18; 66:22; Rev. 21:1-5).

"For lo! the days are hastening on
By prophet bards foretold,
When the ever-circling years
Come 'round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song,
Which now the angels sing. Amen."

ACQUAINTANCE WITH GOD

By Lyman Booth

DURING the years of Israel's existence, as a nation, there were seasons when they remembered and served God, and there were times when they rebelled and forgot him, and wandered away into sin; but every time they went astray he took them back into his favor, until he finally overthrew their kingdom, and pulled down the tabernacle and dispersed them among all nations. Even then his promise was given to regather them into their own land, as we have previously shown. Please read Isa. 60:1. He is shown God's ability to save and that he is willing to hear the plaintive cries of his people when they repent and confide in him. From the second to the fifteenth verse are given the reasons why the ears of the Lord were turned away from the people of Israel. He says, Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath spoken perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity (man) and speaketh lies; they conceive mischief, and bring forth iniquity. . . . their feet run to evil and they make haste to shed blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their going; they have made them crooked paths; whosoever goeth therein shall not know peace. Therefore is judgment far from us; neither does justice overtake us; we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night; we are in desolate places as dead men. We roar like bears and mourn sore like doves; we look for judgment but there is none: for salvation but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us, for our transgressions are with us, and as for our iniquities we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood, and judgment is turned away backward; and justice standeth afar off; for truth has fall-

en in the street, and equity can not enter. Yea truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it and it displeased him that there was no judgment.

After giving the above description of their sins, Isaiah turns the sad picture to the wall, and then paints a beautiful picture of Israel's future. Arise, shine, for thy light is come and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth; and gross darkness the people (in the last days) but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . Who are these that fly as a cloud and as doves to their windows? Does this refer to the Jews returning to their own land; surely the isles shall wait for me, and the ships of Tarsis's first, to bring their sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee; but in my favor I had mercy on thee, therefore thy gates shall be open continually; they shall not be shut day nor night; that men might bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted. The cry of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. Where is the place of his feet? Isa. 66:1 says, the earth is his footstool. According to this scripture he is going to make the earth glorious, and if so, will it not be a fit place for man's eternal abode?

I believe only a very few will deny that the above refers to the future, although a portion may be in process of fulfillment at this time. That portion which will introduce to the world, our Lord Jesus Christ, as the judge and king of heaven, who, when he comes will fulfill that which remains to be fulfilled before the eyes of the world. It will be then that men will fear the Lord from the west, and his glory from the rising of the sun will shine over a guilty world. Then 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. And the redeemer shall come to Zion, and unto them that turn from transgression, in Jacob, saith the Lord, as for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of my mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth (from the second coming of Christ) and forever. Isa. 50:20-21. What unbiased mind will deny that this refers to Israel? By this statement the prophet teaches that men will continue to propagate their species after the second coming of Christ. If this be true there must be terms of salvation offered to them also. As all men in this age are subject to trials and tests so must they be in the millennium, for it is not reasonable

to suppose that God will change, or suffer men to propagate otherwise. This will be confined to the mortal class only. Not the immortal ones, for Jesus has said, They neither marry nor are given in marriage; but are as the angels in heaven, their testing time having passed previous to Christ's second coming, and they are found worthy of receiving the divine nature as God's gift of reward for their faithful obedience.

In Isa. 50:20 the prophet says, The redeemer shall come to Zion. In verse 4 he speaks of Zion as if it were a living being. In this personification of Zion, it is told to arise, shine, for thy light is come; and the glory of the Lord is risen upon thee. This seems to me to be at or very shortly after Christ's coming. For he comes in his glory, and he is also called the Sun of righteousness. His glory is to be the light of the city of Zion, or Jerusalem, and shall nevermore be withdrawn. In the 2nd verse, The Lord shall arise upon thee, and the Gentile shall come to thy light and kings to the brightness of thy rising. In the 4th, he tells Zion to lift up thine eyes round about, and see; all they gather themselves together; they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Why shall all nations gather at Zion, or Jerusalem? Because it will be the metropolis and capital city of the earth. It will be the center of Christ's kingdom, the throne of his government, from whence all nations will eventually receive their laws. Who is it that comes from far, as sons? None other than the captive tribes of Israel.

That it will be the capital city and metropolis of the world is shown by the following: All the ships of the sea will direct their course to the city of Zion. This will make it the greatest commercial city of earth, compared with which mighty Babylon will sink into insignificance.

We hear much said about Zion being the church; that is, the church is God's Zion. Let us read the 6th verse and see what would happen to the church if that position be true. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of the Lord. What would the church look like after being trampled by camels and dromedaries? Evidently this refers to the Mountain of Zion and the city of Jerusalem, and does not take place until after the second coming of Christ with his saints to govern the world.

The question has been asked, since Israel will be regathered to his own land; the kingdom re-established, the tabernacle rebuilt, will not the typical sacrifices and offerings be re-instituted as of old? We believe not, for the reason, the sacrificial types all pointed forward to Christ. Christ is the anti-type of Joseph. Joseph humbled his brethren; Christ will do the same. Joseph's brethren shed bitter tears of repentance confessing their sin; Israel will do the same in the presence of their Messiah whom they slew and whom they thought to be dead. Joseph's brethren were admitted into the land of Egypt, over which Joseph had control, under Pharaoh and in which Joseph had stored food for the starving nations. Christ will admit returning captives of Israel into the Holy Land over which he will reign as king under God, and will supply the heavenly food for the hungering

and starving nations. Will it be less reasonable that Jesus will do something that will bring to their minds the sin of the nation in crucifying him? What more appropriate memorial could be instituted to represent his sacrifice than for them to sacrifice a lamb? That would be sufficient to recall his sacrifice and also their national sin. This would be memorial instead of typical. We eat the bread and drink the wine in memory of his sacrifice. It points back to his sufferings and death and also forward to his exaltation and glory. When the tabernacle shall be re-built, the sacrifice which was once a type will be a memorial and will bring to their minds the sin and blindness of their nation with regard to the Messiah.

In the 8th verse, the question is asked. Who are these that fly as a cloud and as doves to their windows? Surely a fit emblem of the returning Israelites from far, hastening to their own land, bringing with them their silver and their gold which they have gathered from the Gentiles while in captivity, or in their dispersed condition. The same as Israel of old when they borrowed the gold and silver, their ornaments and jewels and wares previous to their departure from Egypt. Israel of old used the gold to make a calf to worship; but Israel re-gathered will not use it to make a calf but will offer it unto the name of the Lord their God, and to the Holy One of Israel, because he hath glorified thee.

(To be continued)

What I Believe

I believe the Bible is the word of God and should be studied for the purpose of obedience and to learn to do the will of God; that the holy spirit was given to the apostles as a guide to the truth; that we accept Jesus as the Son of God and the Savior of the world; that he shall be king over all the earth and shall rule the world in righteousness; that we receive our reward at his second coming; that there is no way to be saved except through Christ; that there is one faith—the same that was delivered to the saints; that we earnestly contend for this same faith, one hope, built on the life and righteousness of Christ; one baptism, in a burial, Rom. 6:15 That we rise to walk in newness of life in the one body, the church of the living God; that we believe and obey from the heart the things concerning the kingdom of God and the name of Jesus; that Godly sorrow worketh repentance; that to repent is to turn from evil and become a new creature in Christ, who has called us unto peace and holiness, to watch and pray always; to reverence God at all times; to do all in our power to bring others to Christ; to do good to all, render no evil for evil, but wear the ornament of a meek and quiet spirit that we may stand as true witnesses indeed. Above all, let us speak the truth in love with true humility. Let all honor and praise be given to God. Blessed be the name of God who has given to us the gift of eternal life through his own beloved Son, and may we grow in grace and knowledge of his truth day by day. May we be found faithful in our duty to him. Pray for one another. I am a believer in prayer. Paul said, "Pray without ceasing."

Katie Davis.

Genius can never despise labor—Abel Stevens.

THE RESTITUTION HERALD

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Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Illinois, under the Act of March 3, 1879.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
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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

Bro. and Sr. S. J. Lindsay left Monday, Sept. 25, for Los Angeles, California, where they expect to spend the winter.

This issue begins the twelfth year for the Herald. Help us make it the best.

"Allah Be Praised."

The above is contained in the telegraphic messages from Asia, and published in this country, Sept. 11. The occasion is that of the victorious Turkish Army entering Smyrna, having routed the Greek forces from the city and from the interior.

News reports persist in asserting that the Greek invasion of Asiatic Turkey was encouraged and supported by England, while France urged the Turks in their struggle of resistance and victory.

Can it be possible that two of the principals of first importance in the League of Nations are, from behind the curtains, actively promoting warfare among well-nigh exhausted nations of lesser power? If so, what kind of foundation does the great League stand upon? And what is the timber of its heart structure?

But let us look beyond these facts to others. Those were Mohammedan lips that filled the air with the words of this caption: Mohammedans who have been anxious be-

cause of the persistant reverses that have accumulated against them and against the prestige of their religion.

Today three great religions are maneuvering for positions of advantage in the Holy Land and the Holy City,—Mohammedans, Jews and Christians. All worship and honor the same God, but no two recognize a common mediator. The Jew looks for a Messiah—of late contemplating that he shall arise from their own midst, a man of world wide influence and great strength; the Mohammedans look back to their founder; while the Christians look unto our Lord though comparatively few recognize the prophetic announcement of his return to the Holy City, with authority over the re-gathered nations of God's choice. Each of these religions are ardently anxious over their competition in matters pertaining to the present upbuilding of that land.

With England a Christian nation, ruling the majority of the world's Mohammedan population, and holding mandatory power over Palestine through which the Jew is receiving constantly increasing advancement and privilege, there is developing a triangular jealousy in the religious world that in no sense lessens the anxieties of statesmen.

There is reason to think that all is not conducive to quiet sleep in the inner councils of the nations.

But this is neither here nor there with Christians of scriptural vision. To them, there is but one outcome—the coming out of Him who is to be King of kings, and Lord of lords. Conditions everywhere indicate the near fulfillment of the preparations for that great event

Choosing Life's Profession

There is a large field from which the young man or young woman today may choose a working profession for life. Medical, legal, scientific, literary, agricultural and a host of others are listed from which to choose according to taste and ability. The choice having been made, years of preparatory study and large sums of money will be devoted to the acquiring of proficiency along the chosen line.

But young man, young woman, there is no other profession or activity, that in any way compares with Christianity. It takes not only years, but a life-time of study and preparation therefor; its foundation principles are not only those requisite to the best interests of this life, but they are the only principles workable in the age to come; its tutors are not those of finite and imperfect vision, but men who spoke as they were moved by the Spirit of God and in later days by God's Son; its ideals and accomplishments are with a view to the best for the present, for tomorrow and for eternity.

Young friend, in selecting life's vocation, first of all select Christianity; secondly, select any other activity that gives strength and power in Christian service, and refuse any and all lines that would oppose or retard Christian advancement.

If

"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 (mind) on things above, not on things on the earth." Col. 3:1

This injunction is given to a certain

class only,—the "ye" who are risen with Christ."

Christ was raised to a new kind of life—spiritual, as distinct from soual. His resurrection was possible only after death,—the death of the soual.

This text depends upon a statement of the previous chapter, 2:12; "Buried with him through the faith of the operation of God, who hath raised him from the dead. It is the same truth of 1 Cor. 15:46, "First that which is natural (soual); and afterward that which is spiritual," re-told and application made to a particular company of "ye."

"If" ye have undergone this change; "If" ye have been truly buried and are "risen" with Christ—the risen one;

"If" ye be thus risen,

"Seek those things which are above."

"Set your affections. not on things on the earth."

The things here to be sought for must be the things of Christ—spiritual things.

The things of earth not to be sought must be the things renounced in the burial,—the carnal, fleshly, soual things.

Paul is not here suggesting—he is instructing; he is not giving permission—he is giving direction. He is positive,—conditional upon one only condition, namely, "If ye be risen with Christ."

If "ye are risen with him," it is a sequel of having been "buried with him." If buried with him in baptism." Col. 2:12, then ye "were baptized into Jesus Christ." Rom. 6:3-5. If "any man be in Christ, he is a new creature," 1 Cor. 5:17. If a new creature, then he should seek the things of the new creature interests, even though they are contrary (and they are, Gal. 5:17) to the former old creature, manner of life.

"For ye are dead, and your life is hid with Christ in God."

Loyalty compels faithfulness to the aims, wishes and ideals of him with whom one is risen.

Thanks for those prompt renewals of subscription.

REMITTANCES

Mrs. Ed. Eaton, Leota Hanson, Jos. Williams, Artelia Hazlewood, Mrs. Lottie Graham, J. J. Snodgrass, Mrs. W. H. Upton, Mrs J. E. Adamson, F. R. Robinson.

EMERGENCY FUND

Leota Hanson, \$10.00

Notices

Annual Meeting

The 20th annual meeting of the Church of God will convene at the Restitution church near Casey, Ill., Oct. 7 to 22 inclusive. Brothers F. E. Siple, L. E. Conner and F. L. Austin will be the speakers.

Bro. Siple will be here during the entire meeting. Bro. Conner will be here Oct. 9-12 to assist him and Bro. Austin will come sometime during the second week and stay over the last Sunday. We invite as many of the brethren as can to make special effort to attend the meeting this year.

Lucy E. Lansbery, Sec.

The Restitution Herald \$2.00 per year.

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 materially 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.

Obituary

Elizabeth Levina Griffith Frazier

daughter of John A. and Mary A. Griffith, was born July 17, 1859, and departed this life, Aug. 15, 1922, age 63 years and 29 days. She was born one and one fourth miles south of Roll, Indiana. At the age of 12 years she moved with her parents to a farm one and one half miles north of Roll, where she resided the rest of her life. She was married in 1888 to John L. Cochran. To this union were born six children, three of whom died in infancy. She was married Nov. 10, 1900 to Robert A. Frazier. To this union were born two children, one that died in infancy and Glenn Oriz Frazier. She has been a member of the Roll

Church of God for the past 45 years.

Surviving are the aged mother, Mrs. Elias F. Vernon of Roll, the husband and four children: Everett M. Cochran of Canada, Mrs. Adda Harrold of Drumright, Okla., Mrs. Effie Dawson of Muncie, Ind., and Glenn O. Frazier at home; three grandchildren: Bryson, Aldian and Abner Harrold, also three step-children: Mrs. Edith Shockley of Swayzee, Ind., Floyd Frazier of Iowa City, Iowa, Harvey Frazier of Cleveland, Okla.

Sr. Frazier was a woman of quiet, modest disposition, true and faithful to God, the church and her loved ones. She bore her sufferings and sorrows with patience and without complaint. She fell asleep in Christ suddenly, but having followed, as best she could, in the footsteps of the Master to the end, she now sleeps well.

Funeral services were held in the church house at Roll, where she had worshipped with her family and loved ones for so many years, after which she was borne to the silent city of the dead to await the Redeemer's return.

L. E. Conner.

Reports

Financial Statement

Of Iowa Conference at Close of Conference, Aug. 27, 1922.

| | |
|---|------------------|
| Balance on hand, Aug. 26, 1921..... | \$429.96 |
| Rec'd. during year, Conf. dues..... | 120.00 |
| Rec'd. from Bedding Committee..... | 78.25 |
| Rec'd from sale of song books..... | 20.00 |
| Rec'd. from subscriptions, etc..... | 2250.43 |
| Total, | \$2898.64 |
| Paid out on orders and gave credits..... | \$2815.15 |
| Balance on hand, | 83.49 |
| Building fund:— | |
| Bal. on hand Aug. 26, 1921, | \$147.33 |
| Rec'd. on subscriptions, | 10.87 |
| Total, | \$158.20 |
| Paid out on orders, | 158.20 |
| Amount paid to India Mission,..... | \$81.00 |
| No. subscriptions to India paper, | 23 |
| Dining Hall Committee reported a balance of \$39.04 at close of Conference. | |

Mrs. T. J. Ellis, Rec. Sec.

Letters

Dear Bro. in Christ:

Please find enclosed \$1.00 money order to continue my subscription. We do all praise the Lord our God that his Son is near to come. Keep the good news on the wing. The world is full of gas ready to explode and God will find some that are praying from the heart and with knowledge. Oh Father, let thy kingdom come and thy will be done on earth as it is done in heaven. God's kingdom is in heaven over all, so Christ's will be on this earth over all nations and over Israel and his saints reigning with him. May it soon come.

S. E. Baird.

Galesburg, Mich.

Today is sometimes lost sight of between yesterday and tomorrow.

The Sunday School

By Alta King

THE MINISTRY OF JOHN THE BAPTIST

Lesson III.

Oct. 15, 1922.

Lesson Text:

Luke 3:1-18

Luke 3:1-6.

Golden Text:—Repent ye for the kingdom of heaven is at hand. Matt. 3:2.

Memory verses:—Luke 3:5-6.

For Study

Review: The birth of John the Baptist and of Jesus the Christ, the subjects of our last two lessons, are the definite, manifest beginning of God's perfect, complete revelation of himself to mankind. This group of lessons, the purpose of which is to show the development and unfolding of that revelation, will yield us most if we realize that we have launched into study, and if we keep that purpose before our minds. (Any study that is without definite purpose is largely wasted). Those who deem that they have already gained a fair conception of what God is, by contact with the life of Jesus, may nevertheless, gain much from study of those scriptures that bring man into contact with the life of Jesus. God's storehouse of knowledge concerning himself, which storehouse is Jesus the Christ, is inexhaustible, and continued visits to that storehouse does not mean a repetition of lessons, but in ever clearer consciousness of God. It is well to realize that this storehouse has not been opened to us in its fulness, since the works and teachings of Jesus among men are not yet finished, and that hence our present consciousness of God must fall short of his fulness. On the other hand it is well to realize that we can and should enter to the full into that portion of the storehouse that has been opened up by the few years of Jesus' life among men and its continuation in the lives of his apostles.

Today's lesson concerns John's ministry, or service, in God's ever widening revelation of himself.

John's preparation:—

1. The direct exercise of God's power. Lu. 1:15.

2. Training and environmental influences—solitude and meditation of wilderness life, simple sternness of that which would result in the health, fearlessness, endurance and character needful in his ministry. Lu. 1:80; Matt. 3:4. Should we deem it wrong for God to insure thus by direct and indirect exercise of his power, that John would choose and do willingly the work assigned to him before his birth, or should we feel devoutly thankful that God has thus exercised his saving power?

God's prediction of John's ministry:—

See Malachi 4:5-6; Matt. 17:10-13. What people did John come to serve?

John's ministry:—

1. Nature of preaching. Lev. 3:3; Mark 1:4.

2. The dominant ideas running through his preaching—find two. Lu. 3:3-4; Matt. 3:2-3; Mark 1:4. (Note that John preached repentance for, or unto remission and then pointed to the soon coming Messiah and his kingdom). Why was this? Did John grant remission or forgiveness? Is there any connection between the Messiah's kingdom and the Messiah's power to forgive?

3. God's purpose in John's ministry—name two. Mark 1:1-3; Luke 1:16, 17; 3:4-6; Jno. 1:29-34.

4. A sample of John's preaching. Luke 3:7-18.

To what particular group of people were verses 7-9 addressed? See Matt. 3:7-12. Why did he call them "vipers?" Upon what basis did these people calmly claim God as their God and expect his protection and help? What did John point out as such basis? Do you think God approved of John's attitude toward these people? Contrast his attitude toward this class with his attitude toward those people who were commonly regarded as sinners. In his advice to them he told what he meant by the "fruits" which he demanded of the other class. Note that in each case he required the application of the principle of brotherly love and loyal service to their ordinary daily life. May we conclude from verse 15 that John was successful in his appointed work of preparing a people for the Lord?

John's ministry represents the merging of God's law covenant dealings with man into his new covenant dealings with man. "The law and the prophets were until John, since that time the kingdom of heaven is preached." Luke 16:16. Law covenant dealings are distinct from new covenant dealings; nevertheless the former merges into the latter. God's exclusive purpose in his law covenant dealings is the world's consciousness of sin and guilt before God. God's exclusive purpose in his new covenant dealings is forgiveness, the consequent awakening of love and its saving influence. Between these two distinct phases of God's saving power is a gap that can be filled only by man's repentance. This state of mind in man is the effect produced by the combined influences of the two covenants. No repentance is possible without consciousness of sin and guilt; and still no repentance is possible without consciousness of God's love calling one to the higher life. John fearlessly brought the people face to face with their sins. Thus he pointed to God as he is manifested in the law covenant—the hater of sin. He pointed forward to Jesus the Christ and his kingdom. Thus he pointed to God as he is manifested in the new covenant—the lover of sinners. He made a definite, clarion call to repentance which finishes law covenant relationship to God and begins new covenant relationship to God.

Scripture Readings: Matt. 3; Mark 1:1-8; Luke 3:1-22; John 1:15-36.

The Children's Lesson: Help the children to recall the story of John's birth and boyhood and young manhood. Then go on with the story of how he came suddenly into Judea one day, telling the people of their sins and how their prophesied King was soon to appear and that they should repent and be ready to receive his blessings.

For Class

Read and discuss the thoughts and ideas found in the "review." Discuss John's preparation for his work and the manner in which it was assigned to him.

Discuss the nature of John's ministry, the dominant ideas in his preaching and God's purpose in it. Where may John's ministry be placed in regard to the law covenant? Read Luke's "sample" of John's preaching. Does it fit the needs of people?

The Restitution Herald \$2.00 per year.

National Bible Institution

GENERAL CONFERENCE AND N. B. I. HEADQUARTERS

To the members of the General Conference:—

The location of Headquarters and of site for Home are under earnest and prayerful consideration by the committee appointed therefor, and by numbers at Cedar Falls, Iowa, and Oregon, Illinois. In the very near future, D. V., the committee will have made final decision. Thus, by the time you are reading these lines the N. B. I. will most likely have definite plans and be ready and waiting to act—waiting for sufficient funds.

The plans for this fall include—

Good comfortable Home having capacity for 12 or more, for immediate use;

Immediate N. B. I. activity in the direction of church literature; (watch for announcement of Christmas interest to individuals, Sunday Schools and churches, and plan to patronize your own book room whenever possible).

Immediate encouragement and aid in Bible Study course to the greatest degree warranted by circumstances.

Recent investigations and studies by the committee on location confirms previous statements through these columns that to undertake the plan above outlined will require at least \$30,000 to purchase and furnish Home including 15 to 20 acres of good soil adjacent to city, and to furnish a small amount of working capital with which to take up the literature plans. This in addition to current operating expense until such time as the various departments become self maintaining;—perhaps \$2,000 or \$3,000 per year.

It is most desirable to raise all necessary money with the least possible of expense. Voluntary contribution will accomplish this. If it becomes necessary for different ones to travel and devote time in raising this money, there must follow both increase of expense and delayed action.

Therefore, will not every interested, earnest worker take this matter to self and, in the presence of God, act heartily and promptly in full accord with personal judgment and personal financial strength? Those whom the Lord has favored with little should not worry because they are unable to contribute much; and those who have been blessed more abundantly should feel it a privilege of service to do the full of their financial ability—even to the extent of a few thousand dollars each.

As a people, there is no doubt but that we are abundantly able to multiply this figure several times, in service to our Lord, if we only think so.

If cash is not available now, a careful pledge for future payment can be used to advantage.

Here is the last pledge received:—\$500, on condition that \$10,000 or more are raised; or \$1,000, on condition that \$20,000, or more are raised.

Certainly there are twenty families of the Church of God, each of whom could, without any strain upon personal finances, devote \$1,000 or more, to this effort. Then there are many others who could serve with lesser amounts.

Who'll be the first?
Send to National Bible Institution, Oregon, Illinois.

F. L. Austin, Sec.

P. S.

Since the close of General Conference, attendance at the Iowa and Nebraska Conferences, working with the committee on location, and now the task of disposing of property at Fonthill, and moving to Oregon, have kept me away from the office most of the time. It is hoped that in a few days from now the accumulated mail at Oregon can be answered and the work from there be again pressed forward with vigor. Then, also, information will be given as to how much the pledges for the work have been increased over the last report.

F. L. Austin, Sec.
Fonthill, Ont., Sept. 21.

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"

WAITING ON THE LORD

When clouds hang heavy o'er the way,
And darker grows the weary way,
And thou oppressed by anxious care,
Are almost tempted to despair,
Still wait upon the Lord.

When friends betray thy loving trust,
And thou art humbled in the dust,
When dearest joys from thee have fled,
And hope within thy heart lies dead,
Still wait upon the Lord.

Whate'er thy care, believe his word:
In joy or grief trust in the Lord;
Good courage he will give to thee,
And strong indeed thy heart shall be
By waiting on the Lord.

FAITH AND WORKS

James 2:17

(Continued from last week.)

Is faith without works dead? Even so, works without faith is more than dead. It is the combination of faith with works that our God of love demands. Faith so strong, so vigorous that it cannot lie still. A realization and appreciation of God's love and what it has accomplished for us that we must pass it on to our fellows in the way most needed by them. Not always by some great, heroic deed, perhaps merely a cup of cold water in his name, but it must be something. Our faith, must be alive enough to produce works. You remember what the Master said to his bewildered disciples when he was told that his mother and brethren were without and desired to see him. "My mother and my brethren are these which hear the word of God," and believe it? No, "and do it." And a like remark was again made by Jesus after he gave to his apostles his great example in humility by washing their feet. "If ye know these things, happy are ye if ye do them." All those desirous of entering the kingdom of God, whether they be rich or poor, black or white or yellow, educated or ignorant, king or subject, male or female, all, all shall be judged by one standard—the standard of faith and service, of conduct and character. It will be either, inasmuch as ye did it of

ye did it not unto one of these my brethren. Those who believed and through that belief served their fellow men honestly and generously in the name of Jesus Christ shall be accepted, while those who merely have satisfied themselves with belief without service or with faith without works, shall be cast into outer darkness, where there shall be the weeping and gnashing of teeth.

We know the apostle Paul as the champion of faith. His great proclamation is, "The just shall live by faith," and not works. This however is not inconsistent with our thought. With Paul both faith and works have different meanings. Faith does not mean simply intellectual belief or conformity to religious theories, neither does work always mean deeds of righteousness. To Paul, faith is a thing of the heart rather than of the intellect. It implies moral earnestness, the sense of sin and need, submissiveness and openness toward God, and the acceptance of God's plan of salvation, and is undistinguishable from the trust of which Jesus speaks. When he condemns works he refer to the stereotyped and worthless religious rituals and ceremonies, outward forms and formulas which still are a source of corruption in whatever churches they are practiced. We indorse Paul by saying that rituals and ceremonies, fasts and feasts will not bring salvation to any man, either today or tomorrow. Even Paul will agree with James that faith without works is barren and dead. His epistles end with exhortation not only to believe in the doctrines of the Christian faith, but also to live them. The epistle to the Galatians, which may be regarded the strongest for the doctrine of justification by faith closes with a plea to follow the fruit of the spirit, love, joy, peace, long suffering, kindness, goodness and self control. He urges his readers to become practical Christians by serving the needy and the weak, to bear one another's burdens. The letter closes, "So, then, as we have opportunity, let us work that which is good toward all men"

Religious truth, no matter how sublime and sacred, must become a reality in the daily routine of the individual life in order to save him.

Even a casual glance will reveal to us the specific nature of the works James is demanding of his readers. He simply is following his predecessors, even of the Old Testament. Listen to Isaiah as he starts the campaign of his ministry: "What unto me is the multitude of your sacrifice?" Saith Jehovah, "I have enough of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations; incense is an abomination unto me. . . . Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them." These may be good religious ceremonies and forms, but certainly they are not religious life. "Wash you, make you clean; put away the will of your doing from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." Centuries after, when the new dispensation was realized, the apostle made his definition of religion from Isaiah. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." In the fundamental facts of religion there is not much dif-

ference between the prophet and the apostle, or between the Old and the New Testament. They all aim at the promotion of the life of God in the heart of man and the heavenly atmosphere in the ultimate civilization of the world.

In the sayings of Jesus the problem of religious works—works of and by faith—becomes much clearer and simpler, "Seek ye first the kingdom of God and his righteousness." This is not a creed to be believed in; it is a task to be accomplished, a program to be fulfilled, an ideal to be followed daily. In the midst of the most solemn hour of Christian worship, if you remember any wrong transaction with another party, Jesus says, leave the service at the risk of causing a disturbance, and go find the person you have wronged and be reconciled to him. This is not a confession of faith; it is a divine commandment to be obeyed, a duty to be performed.

"Ye have heard that it was said to them of old time, 'Thou shalt not kill. . . . but I say unto you that every one who is angry with his brother without a cause is in danger of the judgment.'"

"Ye have heard that it was said, Thou shalt not commit adultery, but I say that every one that looketh at a woman to lust after her, hath committed adultery."

The same regarding foreswearing, human judgment, and loving and hating.

These are not articles of faith to be repeated in public assemblies or to be indorsed by those about to join the church. They are commandments and religious prescriptions to be applied to our activities hour by hour. Jesus calls those believers to him who feed the hungry, give drink to the thirsty, lodging to the stranger, and clothing to the naked, visit the sick and imprisoned, ministering to them in the name of God and his Christ. A Christian has faith in proportion as he delights in giving more than in receiving, in ministering to his fellowmen rather than being ministered unto, in becoming the last rather than the first, the chief sinner rather than the holiest saint.

(To be continued.)

SOMETIMES A PERSON KNOWS A LOT OF STUFF THAT ISN'T SO

We always are glad to receive letters. We receive them from all over and from all kinds of people. The following is taken from one recently received:

"Uncle Sam seems to be quietly recruiting his army. He must be expecting trouble. It looks very bad in the far East. England has much to worry about. They have cried peace, but there is no peace. It looks blacker than ever. Everything seems to conspire to try one's faith. Astronomy makes the universe so amazingly immense and this earth not a pin point in comparison. I saw a drawing or plan of the universe in 'Science and Invention,' which was startling. It gave my faith a wrench. I can not see why a Power who could create such a vast expanse of worlds and suns should be concerned about an infinitesimal atom as this earth; and call it his foot stool. Poor worms, we know so little."

DID YOU KNOW

That the shortest chapter in the Bible is the 117th Psalm?

That the word "Lord" occurs 7736 times in the Bible?

That in the Bible the word "God" occurs 4370 times?

That the word "boy" or "boys" is mentioned but 3 times in the Bible? Gen. 25:27; Joel 3:3; Zech. 8:5?

That the word "girl" or "girls" is mentioned but twice in the Bible? Gen. 25:27; Zech. 8:5?

That the name "God" is not mentioned in the book of Esther nor in the Songs of Solomon?

That the 19th chapter of 2 Kings and the 37th of Isaiah are alike?

DUTY TO OUR NEIGHBOR

"Do we go to the sinning neighbor, with the oil and wine of the gospel, and pour it freely on his wounds, take him home, and teach him and pay all outgoes until he is completely healed? But what cowards we are! We can go to a meeting and beseech sinners to come to Christ—providing there be any there—but to do parlor preaching, to bring up the subject of personal salvation with casual acquaintances on the car, in the street, anywhere we meet them: to bring home their eternal interests to our own dear kindred, is not easy. We fear the rebuff, the "mind your own business," exhortation, even though we know that it is our bounden duty to seek and save the lost."—S. R. W.

REMEMBER THY CREATOR

By Esther H. Sprinkle

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. Eccl. 12:1. So let us honor and love the Lord while we are young and when we are old, we "will not depart from it." Read 1 Cor. 2:9. "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." Isn't this promise enough to cause us to love him? "He is the chiefest among ten thousand and altogether lovely." We are so weak and unworthy, yet we have these blessed truths and promises before us all the time, if we will only trust our loving Savior.

"Whoso readeth, let him understand." Matt. 24:44. "For in such an hour as ye think not, the Son of man cometh." "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong." Isn't this coming to pass in our day? They are not looking unto the Holy One of Israel, neither are they seeking the Lord. "For as in the days of Noah, so shall it be in the days of the coming of the Son of man."

So, dear ones, let us not be likened unto the foolish virgins, but let us "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." 1 Pet. 3:16.

"Finally, my brethren, be strong in the Lord, and in the power of his might." Eph. 6:10. "Wherefore be ye not unwise, but understanding what the will of the Lord is." "Watch ye therefore: for ye know not when the Master of the house cometh, at even or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch."



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Tracts for the postage on the Abrogation of the Old Law Covenant and Sabbath, and clear Bible proof that the sabbaths and meat laws of the Mosaic law were all shadows that have ended in Christ. Address W. L. Crowe, 219 S. Wilson, Chanute, Kansas.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, October 10, 1922

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-Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

CHRISTMAS GIFTS FOR THE POOR

"Oh, sister, what have you been doing all morning? I haven't heard a sound from you," exclaimed Jack as he bounded into the dining room, where he found his little sister Betty and Uncle Dick busy working with something on the table.

"Just come and see," replied Betty.

Jack was surprised to see the neat little book she was making to give to some little girl for Christmas. She had got some green and gray paper at the printing office which she cut and made into leaves upon which she had pasted her Sunday School cards. She had also cut some pretty little colored dolls and flowers out of a catalogue and pasted them in the empty spaces.

"See the eyes of that funny little kewpie doll. I thought that would make her laugh, and here is a Jack and Jill scene. I cut out the hill and everything, for I have to laugh at them myself. See, here is where Jack falls. Doesn't he look just too funny? There is where his mother is doing his head in brown paper. The Bible cards are interesting, but they need some fun too. Shut-in people need all the laughs they can get. Here is a funny little clown tumbling again and again, and here is a big laughing Jack-in-the-box watching him. Oh, suppose some little cripple girl gets it that can't go to Sunday School and get such pretty cards that Aunt Anna gives us. I think a whole lot of my cards, but I don't want to be selfish, so I am going to give them away." So glad and excited was this dear little miss that she jumped from one thought to another, eagerly turning the pages 'till her brother interrupted her.

"What are those pages of dolls over there, all crumpled up?" he asked?

"Oh, those are the half dressed dolls. I won't put any of those in my book around these pretty Bible cards. I see enough of those on the street. We can't mix them up. They don't look well. Now you just give an account of yourself. Aren't you going to do something for the poor? Aunt Anna says it isn't one bit too early to begin our plans to give. If we wait 'till the last minute, we probably won't give anything, that's all," replied Betty giving her little curly head a knowing toss.

"Well," said Jack, "you know I'm a Be-rean and don't get those little baby cards any more, but I can do something just the same, and you can't guess what I've been doing all morning to get ready for my

Kindness

BEST be the tongue that speaks no ill,
Whose words are always true,
That keeps the law of kindness still
Whatever others do.
Blest be the hands that toil to aid
The great world's ceaseless need,
The hands that never are afraid
To do a kindly deed.

—Selected.

Christmas giving."

Jack was a great little hustler to make money and seemed to enjoy having his own money to give for church purposes, so Uncle Dick and Betty thought sure he had been out selling something. They guessed selling popcorn, watermelons and several other guesses, but each time he shook his head.

"No—sir—ee! I knew you couldn't guess; no, never: well, I have been up in the play room and in the old trunk. I got out all of my play things. They made quite a heap to lay around for mother to bother with at house cleaning time. I divided them into ten piles, and in the Lord's pile, or the pile which I first intended to give to the poor, I put my a-b-c blocks and those music boxes, and sleigh bell rattles, the oldest stuff that I was glad to get rid of, and I could almost hear Aunt Anna praise me for being such a generous boy. Then I looked at the next pile and there was nothing there that I wanted so I piled that in for the poor too. It was the same with all the other piles 'till I came to the last three. Well, I thought, no other boy will give so much to the Lord's work, but somehow I didn't feel very glad over it. In the next bunch was my baseball mit, almost as good as new. I didn't like to give that although I knew I could soon earn enough for another one, but I thought how John Brown would cry and laugh at the same time if old Santa was to bring it to him, and then, Uncle Dick, I really felt happy, felt that I was just beginning to give, because I was giving 'till it hurt. It wasn't any pleasure to give those old things I didn't want any way. So those last three piles were crammed in the big box quickly and I came away quickly for fear I might be tempted to pull them out again. The only giving that counts is to give 'till it hurts, and I sure feel happy to think I had them to give."

"The Lord loveth a cheerful giver," said Uncle Dick, "but I feel sure that you won't be forgotten this Christmas either."

"I hadn't thought of that," replied Jack, "but I am going to give the box to Aunt Anna for I don't want any one to be thanking me, for I had to fight myself to put the last three piles in. If she gives 'em, they won't know where they came from. I am going up now to put a cover on the box and nail it tight."

JEWISH NOTES

World Conference of Zionists Opened at Carlsbad.

THE following appearing in the American Hebrew, will be of interest to those who are following Jewish movements as related to their return to their promised land.

"The annual conference of Zionist organizations throughout the world opened at Carlsbad formally on Friday, Aug. 25. The conference dealt with the problems arising out of the ratification of the mandate for Palestine by the League of Nations. There was great difference of opinion as to the formation of the Jewish agency which, according to the mandate, will aid the Palestine Government in its task of the realization of the Balfour Declaration, of establishing a Jewish homeland in Palestine and will decide on the immediate steps to be taken for the work in Palestine and the methods to be pursued.

"That the immigration legislation enacted by the Palestine Government tends to exclude large numbers of desirable Jewish pioneers from Eastern Europe and retards the establishment of the Jewish home was charged by several delegates at the Zionist Conference.

"The Zionist leaders were attacked for acquiescing in these regulations, the critics demanding that the Zionist organization secure from the British Government greater facilities for immigration.

"The attack was led by Jacob Kaplan of Berlin, Director of the immigration activities of the "Young Zionist" League. He maintained that thousands of Jewish young men and women from Russia, the Ukraine, Poland and other countries who, after untold hardships, had managed to make their way to some European port, were being detained there pending the granting of the Zionist certificate and British consular visa, without which they may not proceed to Palestine.

"The majority of the delegates favored a Jewish World Congress, but many opposed it is an 'empty gesture' and indicated their skepticism as to the possibility of interesting the Jewish masses."

That there are great difficulties to be overcome by the Zionists before they can hope to again enjoy the land of their forefathers is emphasized not only in the above but also in the following editorial from the same Journal:—

Zionists at Carlsbad

"Among the practical suggestions that came before the Zionist Conference at Carlsbad this week, the most urgent was the plea from all directions that the Zionist Conference at Carlsbad united. Such a reunion, we believe, cannot be effected in the United States until the misleaders of spurious propaganda type step down and out of the present Zionist Organization, and sane counsellors take hold at the helm.

But even if the American Zionist factions be reconciled, the love feast that will follow will in no way help the upbuilding of Palestine. The necessary reconstruction work in the Holy Land can be promoted only with money. The Zionists can look only to America for the needed funds. The Zionist Organization of America is too small a group of American Jews to provide the vast sums required. Non-Zionists in America will not join the discounted, hopeless Zionist Organization. They will not contribute toward economic reconstruction in Palestine through Zionist sources. They have no confidence in Zionist leadership. They will not trust their offerings or investments to Zionist hands."

Letter From Jerusalem

April 16, 1922.

We are now in the middle of Passover and have passed through Nebi Musa. Nebi Musi, Easter and Pesach all come more or less together and this coincidence of the festivities of the three religions is almost always an occasion for an explosion. In the old days it was the Christians who had to fear. Now the anxiety is for the Jews and, quite naturally, we were looking forward with some apprehension to this Nebi Musa.—The East and West.

A congress of Arabs assembled across the Jordan received a report from the Arab delegation that was in England recently to lobby against the Palestine Mandate—American Hebrew.

The municipal government of Montreal, Canada, has recognized Yiddish as one of the official languages. Hereafter all city ordinances and announcements will be printed in Yiddish as well as in English and French.—American Hebrew.

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"

WORK

Work for the night is coming,
Work through the morning hours;
Work, while the dew is sparkling,
Work 'mid springing flowers;
Work when the day grows brighter,
Work in the glowing sun;
Work for the night is coming,
When man's work is done.

Work for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon.
Give every flying moment
Something to keep in store;
Work, for the night is coming,
When man works no more.

Work for the night is coming,
Under the sunset skies;
While their bright tints are glowing,
Work, for daylight flies.
Work till the last beam fadeth,
Fadeth to shine no more;
Work, while the night is dark'ning,
When man's work is o'er.

Work for the night is coming—
Soon must thy work be done,
Or 'twill be left unfinished,
All thou hast begun.
Work ere thy strength shall fail thee,
And thou canst work no more;

Work, for life's day is ending,
And soon will be o'er.

—A. J. Walker.

FAITH AND WORKS

(Continued from last week.)

It is without any doubt that as Christians we must have faith in God as Jehovah the creator, the builder, the preserver of the universe, that he is a prayer hearing and a prayer answering God as well as a rewarder of all those who come unto him. That Jesus is the Christ the Son of God, that he was given unto us by God, in love, to be "our wisdom, our righteousness, our sanctification and our redemption," and that it only is through Jesus we can be a part of the family of God to reign with his Christ in his kingdom to be established on this earth at the second coming of Christ, but we have nothing to do with the hundreds and thousands of rituals, forms, fasts, feasts and ceremonies with which some of the churches calling themselves Christian are still filled and corrupted. Throughout the entire New Testament the Christian is commanded to pay loving homage and obedience to the will of God the Father, and loving service to one another in the name of God the Father and in the spirit of Jesus Christ and that person who boasts of his faith without daily obedience to this commandment is heaping condemnation upon himself. I say this without any fear of contradiction, providing the Bible is taken as the guide.

For all that we must not understand that Christianity only is work done for one another. There is no practice without theory. There is no electricity without the science of electricity. There is no fruit without some tree to bear it. Neither can there be any adequate or useful Christian work without full Christian faith. If faith without works is dead, works without faith is barren. The plea of James is not for works without faith, nor yet for works instead of faith, but for faith plus works. They are inseparable. The branch yields the fruit but the tree sustains the branch. Faith is the sustaining power of the Christian. It is the sound faith in the promise of God as pertaining to his of salvation which is through Christ Jesus our Lord that inspires, feeds, and strengthens the Christian in his daily activities for Christ, and in return his daily activities help to illuminate and clarify his faith. Faith and works are reciprocal. They supplement each other. Only when apart they both fail. As the apostle hath declared, "For as the body apart from the spirit is dead, even so faith apart from words is dead also." "What, therefore, God hath joined together, let no man put asunder."

The chief source of inefficiency with most Christians is lack of adequate faith. They do not seem to understand the gospel of Jesus Christ. They have no conception of the Christian program inaugurated by Christ. They are too indolent to be "laborers together with him," (God.) Therefore most of their activities are wasted. They seem to be beating the air. The great majority still are mentally religious. They believe—yes they believe—but God help their unbelief. In some churches there is such an assortment of beliefs that hardly any two "think the same thing," and still we are instructed not only to think—have faith—alike but also to "speak the same things." The scripture says: "A house divided against itself will fall," and this is just as

true as truth can be. No progress can be made when one person is afraid to speak on a certain topic for fear his words will give offence to others. We must strive for purity of faith, as we read: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Purity comes before peace because purity is the foundation of peace. We never will have peace where purity of faith is not insisted upon. It is high time to 'purify the gospel of Jesus Christ as well as the Church of God from all foreign and adulterated teachings.

There also are a large number whose religion is at the end of their sharp and tireless tongues. Instead of works they have words: and most unfortunately, too many of them. But the true Christian is one, who taking the Bible as his guide, searches it for the golden grains of truth, and whatever he finds, believes, not trying to make the scriptures fit his ideas, but always fitting his ideas to the "Thus saith the Lord" of the Bible." Not letting his life be hid but always able, willing and anxious, in a quiet, unassuming manner, to pass on to some one else the knowledge, the belief, the faith, that he has received, holding out to them that glorious hope that only can come through a faith that is righteous and pure, and having the love of God and his Christ so firmly set in our hearts that our aim will be to serve God through the service—done in the name, and through the love of the Master—to our fellows. A true Christian thinks Christianity, talks Christianity, acts Christianity. He not only thinks soundly but speaks well, but DOES better for the salvation of his fellowmen to the glory, yea great glory of his heavenly Father.

To say well is good, but to do well is better.
Do well is the spirit, say well is the letter,
If do well and say well were fitted in one
frame,

All were won, all were done and got were
all the gain.

So our faith and our words, if they have
not works, are dead.

A THOUGHT FOR EACH DAY

Thou art worthy, I Lord, to receive glory.
Rev. 4:11.

Prepare ye the way of the Lord. Matt.
3:3.

He is kind to the unthankful and to the
evil. Luke 6:35.

He must increase but I must decrease.
John 3:30.

Counted worthy to suffer shame for his
name. Acts 5:41.

The doers of the law shall be justified.
Rom. 2:13.

Vengeance belongeth unto me; I will
recompense. Heb. 10:30.

ARE YOU A "JIM?"—A TRUE STORY

This morning there was a heavy fog and it brought to my memory, Jim. Perhaps you already have heard the story. I know I've told it before but it teaches such a good lesson that it is well worth repeating. So here it is.

One morning a year or more ago, there was one of those fogs that hang over our little city as a sheet, making all objects one hundred feet distant quite indistinct. I was on my way to business. As I neared the station there appeared in front of me, as

from nowhere, a man whose every mark denoted a son of toil, an Irish laborer. Down in the middle of the block was a wagon, the driver of which called, "Good morning, Jim," to the laborer. In that rich Irish brogue, so pleasant to hear, Jim replied: "Good morning." Then the driver said: "It's a rotten morning." To this Jim answered: "No, it's not a rotten morning, it's a fine morning. I've lived long enough to find out that things I neither can help nor hinder, not to find fault with."

Coming from the source it did, the remark struck me very forcibly. Did I hear it from some learned man on the lecture platform or in the pulpit, it might have gone over my head unnoticed, but here was a laborer, a person from whom we did not expect to hear such a pearl of wisdom and from that day to this, I never have found fault with the cold or heat, rain or snow or anything that is beyond my control.

Could we but adopt Jim's philosophy we all would be better Christians. It's God's sun, and it's God's rain; he uses them to his own purposes, to his own glory. When we find fault with them, we find fault with God. Perhaps we don't intend to, but we do. When we learn not to attempt to improve upon, or try to stop things over which we have no control, we have learned a lot and at the same time strengthened our faith in our God.

THOUGHTS FROM SEVEN OTHERS

"The truest self respect is never to think of self."

"We must learn that what we call character is, to a great extent, heredity and environment in combination, and heredity being only stored environment, our duty and our privilege is to make stored environment of the best quality."

"It's no use to grumble and complain.

It's just as cheerful to rejoice;

When God sorts the weather and sends rain,

Why, rain's my choice."

"Except the Lord build the house, they labor in vain that build it."

"One unconsciously grows into the likeness of his favorite specifications, and finally becomes the expression of his ruling thought."

"The only atheist is one

Who hears no voice in wind or sun."

"It is manly to love one's country; it is God-like to love the world."

EXCELSIOR, PLUS

The shades of night were falling fast,
As through this sin-cursed land there passed
A youth who bore in sight of all
A banner with this stirring call—
"Subscribe to the Restitution Herald!"

"Try not to pass," said this man rash,
"Until you send to us the cash,"
When rich and poor and low and high
Gave heed unto his battle cry—
"Subscribe to the Restitution Herald!"

The price is two dollars a year for fifty-one copies and a better investment could not be made. Send for it today.

COURTESY

Genuine courtesy frequently grows out of self denial in the giving up to another of one's own ease and convenience. It starts in the heart rather than in the head in preferring to give to others the little things that please them rather than refuse them

that which they know they have no right to claim. Very little things make more people happy than you can think, and it is not strange that the kindly and generous often are remembered even after they have forgotten the cause.

ACQUAINTANCE WITH GOD

By Lyman Booth

(Continued from last week.)

IN Numbers 35:30 and 2 Cor. 13:1, we learn that in the mouth of two or three witnesses shall every word be established. We have produced the necessary proof showing that the restoration of the kingdom to Israel, with Jesus as king and his saints as co-rulers is a fact beyond dispute, and have used only a very limited amount of the evidence that could be used.

Isaiah continues his description of what will transpire in Zion after the tabernacle is rebuilt. And strangers shall build up thy walls, and their kings shall minister unto thee for in my wrath I smote thee. If the church is Zion then the Lord must have smitten the church in his wrath. We find nothing of the kind in the record; but we do find that he smote the city of Zion and that very severely, because of the wickedness of its people. This agrees with Micah 3:12, therefore shall Zion for your sake be plowed as a field, (who ever heard of plowing the church?), and Jerusalem shall become beans, and the mountain of the house of the high places of the forest. The high places in the forests were the habitations of wild beasts and reptiles, and Jerusalem was for many centuries the home of bats and owls. In recent years the smiting power has been growing weaker and ere many more years roll round those who pass by shall see Jerusalem coming into new life and eventually will become the joy of the whole earth; so that all who pass by shall say, It is like the garden of Eden. See Ezek. 36:33-36. Thus saith the Lord: In that day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities and the waste places shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by, and they shall say, This land that was desolate is become like the garden of Eden: and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord built the ruined places, and plant that that was desolate: I the Lord hath spoken it and it will be done.

Then of a truth God's word will be fulfilled where it says, In my favor have I had mercy on thee. Therefore thy gates shall be open continually; and they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought, for the nation that will not serve thee shall perish; those nations shall be utterly wasted. In Ezekiel we read: And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. Ezek. 34:28. If they are to live in perfect safety why should Jerusalem have walled cities? Certainly not to protect them from harm. There must be other reasons. Order is one of heaven's first laws, and it will be throughout all of God's dealings with men, either mortal or immortal. I may illustrate my position as follows.

In many places such as R. R. depots where tickets are sold, a passage way is provided so that people cannot crowd round in confusion, but must pass the ticket seller in single file and regular order. Jerusalem will be a very busy place in that age as you will note by the following, from Ezek. 4:16: And it shall come to pass that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thee, Psa. 86:10. With the great multitudes coming from all parts of the earth, can we not see the necessity of means being provided to maintain perfect order? Then how necessary for certain places for people to enter the city and others to pass out on their return to their homeland. This wise provision will maintain order and peace. In Isa. 66:12 he says: Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her. That means constant, perpetual peace.

At this point I am aware I shall be accused by some of teaching probation after Jesus comes. I plead guilty to the charge and will try to prove my position. First, let me ask, what makes a man a probationer? Are not we, of today, on probation? Have we not been given the privilege and power to choose to do good and receive the reward with the good; or to do evil and suffer with the evil doers; which is in fact placing one on trial to prove him worthy or unworthy of a reward. Have not the above prophecies proven this true beyond all doubt? Will not people in the restitution age be given the same privilege, and act upon its principle as shown in Isa. 60:12? The nation and kingdom that will not serve thee shall perish: yea those nations shall be utterly wasted. They will be given the same privilege we have to choose to continue in sin or to repent and live righteously. This has been proclaimed by God's prophets and how nicely Jesus' words apply. O fools, and slow of heart to believe all that the prophets have spoken. Why are people so indifferent with respect to the prophecies which tell so much about the manifold wisdom and mercies of God which he will manifest when Christ shall execute judgment and justice in the earth?

Not only will the people of earth unite their efforts in service to the great king, but all nature will do likewise, for vegetation of all kinds will be very luxurious and abundant. The trees and forests will lend their beauty and loveliness in making nature smile, while the desert shall blossom as the rose, filling the air with pleasant and fragrant perfume. The prophet says, the glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together to beautify the place of my sanctuary, and I will make the place of my feet glorious, the sons also of them that afflicted thee, and all they that despised thee bow themselves down at the side of thy feet; and they shall call thee, the city of the Lord: the Zion of the holy one of Israel. Although the Lord is addressing Zion as if it were a person, still the fact remains, it is a literal city located on Mount Zion, the city of Jerusalem, the city of the Lord, because the kingdom is the Lord's and he is

(Continued on page 15.)

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50.
 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.

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Editorials and Church News

This is the time of year when special meetings appeal as opportune. Every church would do well to consider such labor and make prayerful preparation therefor. The Herald will be pleased to make weekly reference to these labors, and the results from same.

The Herald is glad to report most favorable and active work in the Niagara district by Bro. and Sr. G. E. Marsh. May God's blessings attend them and the congregations with which they so faithfully labor

The Ripley, Illinois, church is repairing and decorating their edifice, and looking forward to an earnest, ardent effort to ring forth the praises of salvation through a special meeting soon to be held. Nothing builds a house or people like work—good old fashioned work.

The Herald wishes its recent editor and his faithful companion, Bro. and Sr. S. J. Lindsay, a most prosperous and blessed season of labor in the California field. May this land of sunshine and roses, and the warmth of God's love, strengthen both and make efficient for the great gospel labors awaiting.

The Houston brethren are erecting a house for the home of Bro. E. O. Stewart and family who are to take up the gospel work in Texas about November 1st.

F. E. Siple is engaged in a series of evangelistic services at Casey and Marshall, Ill. So are both these congregations—we hope.

Mrs. M. A. Woodward is conducting a series of special services at Lanark, Illinois. Will all pray God to bless the effort.

This office is in receipt of a 48 page book entitled, "The Christian and War," which may be had for \$1.00 per copy by addressing the McCormick Print Shop, Georgetown, Ill.

Forgiven

What meaning to this word, "Forgiven!" By whom? By the one who has the power. By the one who has been wronged, even grievously wronged.

To whom? To the one who is powerless, who is wholly at the mercy of another. To the one who has injured, who has put self under obligation.

Forgiveness is a necessary provision. Without it the world must forever grope in wretchedness. Without it there can never, throughout all coming time, be, truly, "peace on earth." Forgiveness is as essential to the achievements of God's purposes as is resurrection.

Sin is the necessitating cause. As "all have sinned," therefore all stand in need of the revivification that results from forgiveness. Also, all need the benefits that accrue from the exercise of the power to forgive another.

Forgiveness is the key that unlocks the great door that opens the age of restitution. God through Jeremiah, (31:31-34), announces a new covenant unto "the house of Israel and the house of Judah." Under that new covenant "they shall all know me, from the least of them unto the greatest of them, saith the Lord." Why so? Because his "law is in their hearts? No. Hear him. "For I will forgive their iniquity and I will remember their sin no more." Read again of this largeness of God's mercy, Jer. 33:7-9. "And I will cause the captivity of Judah and the captivity of Israel to return, and I will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned and whereby they have transgressed against me." Surely all these sins and iniquities which they "have" sinned are not some which shall be committed when the new law is "in their heart." No. Jehovah will first cure them. "Behold, I will bring it, (v. 4), health and cure, and I will cure them and reveal unto them the abundance of peace and truth." (v. 6). "Cure them;" cause captivity... to return, build them; cleanse them; pardon iniquities: surely by such time, all from the least to greatest, should "know the Lord," and should receive his "law in their heart."

See the great work accomplished in the breadth of its results, once forgiveness becomes effective upon Israel. In no other way can Christ ever hope to "reign over the house of Jacob." It is unthinkable that he will reign forever over an unrighteous nation. They are powerless to right their own wrongs. But God avouches that "I will

cleanse;" "I will cure;" "I will pardon;" "I will forgive;" "I will remember their sin no more." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none; and the sins of Judah, and they shall not be found: (why?), for I will pardon them whom I receive." Jer. 50:20.

Not only will the great good of this fruitful forgiveness bring joy to the once rebellious, iniquitous race of Israel. Its brilliancy will radiate around the earth, and God's name will be greatly praised. "And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." Jer. 33:9. See also vs. 10-18. Little wonder that the voice of gladness shall proclaim, "Praise the Lord of hosts: for the Lord is good: for his mercy endureth forever."

But without Jehovah's word, "forgiven," no such fruitage could possibly result—to Israel or to nations.

And Jesus, the coming recipient of David's throne over Israel, proved himself in fullest accord with this the Father's purpose, when he, in his own stead, breathed forth that wonder prayer of the ages: "Father, forgive them, they know not what they do." Forgive whom? The few who executed the will of many of Judah; and the many who were represented by the few who wrought the rejection and crucifixion of Judah's promised Messiah.

This too, was a necessity to the coming establishment of God's kingdom. For how could God forgive and rule a nation in mercy through a king who in his own person refused or even refrained to forgive said people? Surely Christ's power and service of forgiveness was essential.

But was his prayer answered? Were they forgiven? Yes—from him the forgiveness was immediate, though for the moment, like a parent's love enveloping a wayward, heedless child, it fell upon hardened, impenetrable and unreceiving hearts. Forgiven by him but unreceived by them. But on the day of Pentecost about three thousand of them "were pricked in their hearts," and, first repenting, received the proffered, waiting gift.

Now God reveals a plan to include others with his Son in the forgiveness, restitution and reign of his kingdom subjects of the coming age. Those thus included to "reign with him" are now being made ready to be presented to him, "a glorious church without spot or wrinkle, or any such thing." Surely, for such perfect cleansing, the word "forgiven" must abide indelibly upon the memory of each one. By no other possible means could one of them be spotless, for all have sinned.

"Forgiveness," then, is a key also that opens the door to all who have "boldness to enter into the holiest, by the blood of Jesus," by a new and living way which he hath consecrated for us. None can enter there with sin, and none can be freed from sin without forgiveness. Nor is that "new way" for any who refuse from the heart to forgive every one his brother their trespasses.

The power to forgive is needed by every one who would reign with the King of kings to forgive, restore and reign.

Provision for all this has been completed

by our Savior.

Across the archway of heaven, awaiting reception by whosoever will accept, stands recorded one of the sweetest words for mortal lips, one of those dearest to mortal life,—“Forgiven.”

It is an essential as life itself. In fact, resurrection holds no assurance to you or to me, unless one word—forgiveness—has been accepted from the Giver of good gifts.

Would-be-Christian, taste off the sweetness of one word passed from your lips to the weak, yea weakest of erring souls; turn then, often to the heavens of God and with vision clear and bright discern the beautiful radiance of that same word passed on to you,—Forgiven.

This day truly, fully, pass it on to every one! This day accept it unto yourself from God and his Son.

'Tis the greatest comfort to the pillowed head at even, 'tis the gladdest light of the dawning morn.

“Forgiven.”

REMITTANCES

Mrs. S. A. Barton; Cloyd White; Mrs. Jas. Huffmon; Ferne Moore; Sadie Skeels; Mrs. John Oaks; Mrs. Ada Eldridge; Mrs. M. M. Ives; James L. Banning; Mrs. Harry L. Davis; Sarah Ward Goldsmith; S. T. Shirley; Elizabeth Ordnum; J. G. Haupt; Mrs. Carrie Hilsabeck.

EMERGENCY FUND

| | |
|------------------------|--------|
| Sarah Ward Goldsmith, | \$3 00 |
| J. G. Haupt, | 1.00 |
| Mrs. Carrie Hilsabeck, | 2.00 |

Notices

A Stenographer

The N. B. I. office needs at once a competent stenographer—book-keeper, some one heartily interested in the advancement of the work of the N. B. I. and interested in local church activity. If of musical ability so much the better. This office will be glad to receive applications. State age, experience, earliest possible date for taking up the work, and wages expected. Address, National Bible Institution, Oregon, Ill.

This is an excellent opportunity for one who wishes work in Christian activity.

To the brethren scattered abroad, greeting:

Most all are acquainted with the work accomplished by the Nebraska conference. For years we have kept an evangelist in the field continually and hundreds have been brought into the body of Christ. Brethren now live in nearly every state in the Union who were brought to a knowledge of the truth through our efforts and sacrifices. Now we appeal to these and all other brethren to aid us in an effort to further the cause of Christ. You are aware I suppose that halls are hard to get to hold meetings in for they are used nearly every night by the different lodges. Besides if they can be secured at all, it is only for a night or two each week, and then they are expensive. So we have purchased a tent and want to equip it, so we can overcome this obstacle or hinderance to the spread of the truth. Brethren, these times demand our best efforts. At conference we raised the money to buy the tent.

This in addition to paying our evangelist makes it pretty hard on us. We need about \$200.00 to start us off in good shape. If each will help just a little the burden will not be great. We will gladly receive much or little from those caring to help.

Send the money to Mrs. Harvey Krogh, Blair, Neb., and she will see that it is sent to the committee in charge of the thing.

Your sister in Christ,
Mrs. Harvey Krogh.

Reports

Report From the Blush Church

The Blush Church near Fredericktown, Mo., commenced their annual meeting, Sept. 9th and continued to the 17th, with large and attentive audiences throughout the entire meeting. Five were added to the Church of God by being baptized into the all saving name of our Master, the Lord Jesus Christ, in figure of his death, burial and resurrection. I have the pleasure of introducing to those of like precious faith Mrs. Lillie Matthews, Miss Carrie Rouse, Miss Rosie Rouse, Edward Room, husband of Sr. Room, and Mrs. Flora Sutterfield, wife of Bro. Elijah Sutterfield.

Bro. S. J. Lindsay conducted our meetings. He is a masterly workman that needs not to be ashamed, rightly dividing the word of truth. As to friends, he has many in our country, all outsiders calling him Bro. Lindsay. When he is here with us it is just like a good man at home. May his good work be prosperous with the brethren in California, where he is now.

We had Bible School at 10 a. m. and preaching at 7:30 each day.

Sunday, the 17th, was a very busy day. Baptism at 8:00 a. m., preaching, 11 a. m., dinner, 12:15. The children's program began at 1:30 p. m., which was surely a good one. Many little tots quoted from memory whole chapters from the Bible. Little Clayton Cooper whose picture you saw in the Oregon, Ill. Bible School Prospectus feeding his little lamb, together with his little cousin, Zelta Cooper, both 4 years old, were in a class together. Clayton quoted from memory the names of the books of the Old Testament and little Zelta quoted from memory the names of the books of the New Testament, which brought down a shower of applause.

“The Kid” Orchestra of the High School of Fredericktown, with their teacher who led with the organ—15 instruments being in the orchestra—played “The Old Story,” “Nearer My God To Thee,” “Standing on the Promises,” and many other good songs, with at least one hundred voices singing. It would make you feel it was good for you to be there.

The crowd was estimated at from three to four hundred. At 5:30 p. m. communion services were held and the right hand of fellowship given to the new members. At 6:30 p. m. preaching, and then with many voices, “God Be With You Till We Meet Again,” which ended one of the best meetings ever held at Blush.

Your brother,
P. J. Graham.

Report From Stanhope, Iowa

Since conference we have had five ser-

mons, besides the Lucas funeral sermon which was given to a large number. Four sermons by Bro. T. A. Drinkard, from Sept. 1st to 3rd, and one by Bro. J. W. Williams, Sept. 26th. These meetings were held at a school house where we had not held meetings before.

The good attendance and interest were encouraging.

Esther Sealine, Sec.

Report From Maurertown, Va.

Brother Geiselman was with the church at Maurertown, Va., over the 4th Sunday in September. While singing the closing song at the morning service, Mrs. Mabel Andrews, wife of Bro. John Andrews, came forward for baptism. On the following day Bro. Geiselman assisted her in putting on Christ by baptism. This unites husband and wife in the faith of the gospel of the kingdom. We now have the pleasure of introducing Sister Andrews to the household of faith.

Sister Geiselman accompanied her husband on this visit. The brethren were glad to meet her, and appreciate her visit.

J. E. Boyer.

Report of Work in Indiana for September

| | |
|-------------------------------------|---------|
| Sermons: Hillisburg, 3; Roll, 2. | |
| Received from Roll, | \$22.75 |
| Received from Bro. Snodgrass, | 63.19 |
| Total, | \$85.94 |
| Expense to Ro'l, | 2.61 |

Salary in full,

I wish to say to the brethren in Indiana that the second and third Sundays are open for meetings. Should any of the churches desire services over one of these Sundays, please let me know.

J. H. Anderson.

Church of God, Bosworth, Missouri

Bro. F. E. Siple has closed a series of meetings at this place, beginning September 14, and closing September 24. There was the best attendance and attention that has ever been before. We enjoy having Bro. Siple preach for us. He gave us a few sermons on prophecy which we enjoyed much. We also had the pleasure of having Sr. Lena Stout and Sr. Azalia Winfrey with us this time. Their business is such that they can't always be here.

We hope that it will be so he can preach for us again.

Thanking all, as before, for this privilege of hearing the gospel so preached.

Frances W. Williford.

Obituary

Henry M. Lucas

was born in Clay Co., Indiana, Aug. 21, 1840 and died at his home in Woonsocket, S. D., Sept. 23, 1922, at the age of 82 yrs., 1 mo. and 2 days. His parents were natives of Kentucky. With them he emigrated to Boone Co., Iowa in 1853.

At the age of 21 he took up the profession of teaching and taught over one hundred terms of school in Boone and Hamilton Counties.

Early in his teaching experience he became a member of the North Border Brigade, stationed at Spirit Lake, after the

Indian Massacre there. He and his family were residents near Stanhope for a number of years. From there, they went to Woonsocket, S. D. He was united in marriage to Miss Mary E. Hook, May 24, 1866. To this union five children were born: Mrs. G. A. Near of Boone, Mrs. Oscar Brewer, Alva, Guy and Hal Lucas of Woonsocket, S. D. He was a faithful member of the Church of God, an honored and respected citizen and neighbor for his uprightness of character. He leaves to mourn his death, his wife, children, one brother, four sisters, seven grandchildren and a large circle of friends. He was very patient through his long period of sickness of paralysis.

The funeral was held from the M. E. church at Stratford, Ia., with Bro. J. W. Williams of Belle Plaine, in charge. He was laid to rest in the Oakwood cemetery north of Stratford to await the resurrection.

Esther Sealine.

Mary L. Trousdail

was born in Jennings Co., Ind., Sept. 9, 1842. She was married to E. E. Thoms, Sept. 9, 1857. To this union were born eleven children, seven of whom are still living. There are forty grandchildren and fifty-two great grandchildren.

Bro. and Sr. Thoms came to Minnesota in 1868. They were charter members of the Church of God in Minnesota. Bro. Thoms was one of the first of our ministers to preach the gospel of the kingdom in this state. Sr. Thoms accompanied him a great deal in his work, especially in the later years of his ministry, they were inseparable.

Sr. Thoms had a beautiful voice and did a great deal of singing in the meetings that were held by Bros. Thoms and Matheny. It was often said that her singing did as much good as their preaching. One thing is sure, her voice was as clear and as sweet as a bell, of the sweetest tone, and she could reach the highest notes without a break in her voice. It has never been my lot to hear sweeter music than Sr. Thoms could make.

In recognition of her service as a song leader and exhorter, she held a minister's license from the Church of God for many years. However, in later years her voice began to fail and it was a cause of much regret on the part of every one that had ever heard her sing. We were reminded of the words of the wise man in Eccl. 12, when he said, All the daughters of music were brought low. After a short illness she died at her home in St. Cloud, Minn., June 12, 1922.

The writer was called to speak words of comfort to the bereaved family. The funeral was held from the Church of God in St. Cloud and she was laid to rest in the cemetery at Eden Lake to await the call of the Master whom she so nobly served.

Besides her immediate family, Sr. Thoms leaves to mourn her death a host of friends. Many drove for long distances to pay their last tribute of respect.

This obituary was not delayed out of any disrespect for Sr. Thoms, but because of circumstances beyond my control. No one of my acquaintance stood higher in my estimation than Sr. Thoms.

Jas. A. Patrick.

I will be merciful to their unrighteousness. Heb. 8:12.

The Sunday School

By Alta King

JESUS TEMPTED

Lesson IV.

Oct. 22, 1922.

Lesson Text:

Luke 4:1-13.

Luke 4:1-13.

Golden Text:—In that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2:18.

Memory verses:—Heb. 4:15-16.

For Study

Review:—John the Baptist was appointed by God to tell Israel of her sins, to point her to the Messiah who was soon to appear, to call her to repentance that she might be ready to meet the Messiah, and finally to introduce the Messiah to his nation. So much was considered in last week's lesson. The story of how the Messiah was made known to him is a step between last week's and this week's lesson which we should consider briefly. See John's account. Jno. 1:19-34.

The fact that John showed reluctance when it came to baptizing Jesus, saying, "I have need to be baptized of thee," shows that John knew Jesus as a friend, knew his character, felt his personality, and looked up to and loved him. But he did not know him to be the long prophesied Son of God the Messiah, until he saw the Holy Spirit resting upon him in the form of a dove. So far as we may know from the record given, this was also the first announcement to Jesus of his Messiahship. The fact that after the announcement he was immediately susceptible to doubts on this point bears out the idea that he had no definite revelation of his Messiahship up to this time. Man's greatest difficulty from Adam's time down to the present has been his reluctance to accept God at his word. Jesus, being human, was subject to the same difficulty, and out of this grew his temptation as soon as he was told that he was the Son of God.

Temptation:

Before studying the account of Jesus' temptation it would be well to learn from James what temptation is. See James 1:13-15. Note where the process of temptation takes place.

Jesus' temptation: Lu. 4:1-13; Matt. 4:1-11.

In the short time allowed for the lesson we need not try to decide whether or not there was a personal devil talking to Jesus and carrying him to the various places mentioned. It will be sufficient for our lesson if we realize that the attitude of Jesus' mind was what counted and made possible his temptation. If there had been no response in Jesus' mind reaching out toward the ideas set forth, the devil, even though a personal devil, could have had no power to tempt, to draw him away toward those ideas. Jesus' temptation, in harmony with James' explanation was the lusts of the flesh drawing his mind away to wrong uses of powers God had given him.

From the two accounts named above, find answers to the following:—What was Jesus' condition when he went into the wilderness? With what recent announcement must his mind have been filled? Considering his knowledge of the prophecies concerning the Messiah, what did this announcement mean to him? How long was he tempted? (See Luke's account). In the

light of James' explanation and of the wonderful announcement so recently made to him, what do you think was happening in the mind of Jesus during these forty days? (Were his people much in need of their Messiah at that time?)

At the close of forty days the conflict in his mind came to a climax in the most deceptive thought of all—the plausible and from the human point of view, the very justifiable desire for proof of what God had said—the age old unwillingness of man to take God at his word.

Note carefully the three times that Jesus stood face to face with this human tendency. Note the doubt expressed in each case. Note that in each case the doubt, the evil, was almost hidden by thoughts of doing something which the Messiah had every scriptural reason to expect to be able to do. (Do not tempting thoughts, drawing away thoughts, nearly always come in this manner?) Note that Jesus' power in each case, to check these thoughts before they should conceive and bring forth sin, lay in his definite understanding of God's word and his quick accurate application. Had he obtained this by human effort and study, or was it a part of his Messiahship? Isa. 11:2; Luke 4:1. Do you find in the three temptations the "all that is in the world" that John mentions in 1 John 2:16? Was Jesus' temptation completely ended when the devil left him?

Jesus' temptation and ours:

Knowledge of Jesus' temptation has but one possible value to us, and that value is the light such knowledge may shed upon our salvation.

In one brief statement in Heb. 4:15, Jesus' temptation is unseparably linked with the temptations of all mankind and at the same time separated from them as far as the east is from the west. He was tempted as we are—from the same source, in the same manner and just as hard—and yet without sin. Temptation in the life of Jesus never reached the point of conception and sin; temptation in the life of every human being has reached that point. "Let us therefore," says John, "come boldly unto the throne of grace that we may obtain mercy." Why the "therefore?" What is there in the temptation and the sinlessness of Jesus that is a drawing power, enabling us to come to God for mercy, without fear of refusal?

We know that Jesus met up with the full force of the drawing power of the flesh mind and that he came away without sin, "because" he was filled with the Holy Spirit without measure, "because" of his quick understanding and ready, accurate application of God's advice, because of the Holy Spirit that overshadowed his mother during his conception, thus assuring his Sonship relation to God. We know also that with all this, Jesus, when his temptation was ended, stood in need of the ministering services of angels, so strong does the flesh lust against the spirit. Knowing all this, we know that Jesus realizes how much of God's power is necessary to man to make sinlessness possible; we know that he realizes how weak the law is through the flesh. Being thus assured that Jesus understands man's nature and his needs, we are assured of his sympathy, his patience and his never failing mercy. Being assured of this concerning Jesus, we are assured of the same concerning God, for Jesus was

God manifest in the flesh. Everything in the life of Jesus contributed something toward a complete, perfect manifestation of God to man. The temptation of Jesus teaches us something about God. It teaches us that God knows the strength of our temptations and the weakness of the flesh and that he has sympathy, unending mercy, and help ready for us. Knowing that God thus knows us and our needs, we can come boldly to the throne of grace to obtain mercy, without fear of refusal. Otherwise we could not so approach him.

God has ever been as Jesus revealed him; but Jesus, the gift of God's power was necessary that man might come to know God as such a God, and come to him for the salvation of his mercy. The temptation of Jesus sheds wonderful light on God and Jesus, God's gift to sinners. It helps us to understand the bigness of God's gift and the depth of love expressed in that gift. It helps us to know God.

Scripture Readings: Luke 4:1-13; Matt. 4:1-11; James 1; Heb. 4:15-16.

The Children's Lesson: Help the children to understand the meaning of temptation by applying the term to problems of their own in which they are inclined to do something opposite to what they are told. Then tell the story of Jesus' temptation. Show that Jesus never did the wrong that came into his mind simply because he knew his Father's will so thoroughly and was able to apply his knowledge quickly. And that we will not do wrong just to the degree that we know God's will and are willing to apply it.

For Class

Discuss the meaning of temptation according to James.

Discuss the background to Jesus' temptation furnished by the account of his baptism.

Discuss the temptation of Jesus from the accounts given by Matthew and Luke and bring out the harmony between it and James' explanation.

Show the likeness and unlikeness between Jesus' temptation and ours and bring out the connection between it and our salvation.

Does the temptation and victory of Jesus exalt man's power over sin or does it serve only to make us know God better?

ACQUAINTANCE WITH GOD

(Continued from page 11.)

governor among the nations. Psa. 22:28.

The prophet next tells of some wonderful changes that will be made in the city. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many nations. This shows that after Jerusalem has been restored and made a praise in the earth, there must be mortals generating their species for many generations, during the age, but not beyond it.

In Isa. 60:16 it is shown that the city of Jerusalem will draw its sustenance from the nations and kings of earth the same as a child draws its from its mother's breast. Then both great and small will know that God the mighty one of Jacob, hath redeemed the place of his feet and removed its curse, and established his throne as a faithful witness that he will perform all he has promised. The prophet continues this imagery by contrasting it with its type, saying:

For brass I will bring gold; and for iron I will bring silver; and for wood, brass; and for stone, iron. For each thing of a weak nature, he brings something stronger and more durable. The officers then will never be accused of irregularities in office, for he says he will make thine officers peace, and thine exactors righteousness. Those officers will be Christ and his saints, and will rule and govern in the fear of the Lord, and will bring peace and good will on earth. Equity and justice will be their watchword. The poor and oppressed will not cry in vain for help, nor seen begging for something to eat. Violence shall no more be heard in the land, (in paradise restored), no wasting nor destruction in thy borders; but thou shalt call thy walls salvation, and thy gates praise.

John in Revelation gives a beautiful picture of this same, and of the city. He says: 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, and the nations of them that are saved shall walk in the light of it: and the kings of earth do bring their glory and honor into it.

The above scriptures are plain statements. Reader do you believe them? Do you regard God's word as being true? That all that has been told by his prophets will be literally fulfilled? If so, has it kindled within your breast a desire to avail yourself of the opportunity of joining the saints in the possession of the things he has promised? Think of Paradise restored with all its shrubbery, its foliage and flowers, its delightful shades and pleasant walks. No violence, nothing to harm or make afraid. Think of the joys and of the new Jerusalem; of the mighty host of the redeemed of all ages and climes, all clad in robes made white in the blood of the Lamb! Dear reader, would you be there, would you enjoy the scenery and the society of the just made perfect? Then acquaint thyself now with God and be at peace and good shall come unto thee.

REFUSING PROSPERITY

The government forecasts a 3,000,000,000 bushel corn crop, the largest with three exceptions, in the history of American farming. Supplementing this there is the prospect of 200,000,000 bushels of apples, a rye crop larger by one-fifth than last year, the second largest potato crop on record, about 190,000,000 more bushels of oats than a year ago, and so on through most of the list of farm products.

We need no government report to tell us that the supply of coal and iron, the most fundamental of our mineral resources, is unimpaired in availability for production. The supply of these basic products is hundreds of times greater than any possible requirement for many years to come.

That being the case, it would seem that nature has set the stage this year for one of the greatest eras of true prosperity this country has ever known. Abundant food and the essentials of industry are at hand. If in these circumstances our prosperity lapses and suffering comes it is clearly the fault of man. We are too greedy, or too stupid, or too selfish to obtain full enjoyment of the benefits lavished upon us.

It might be well for us while fighting for political preferment, for power to impose our theories upon our fellow men, for

ideals or for material or cultural advantages to remember this fact. Man is born to error. In the present case man-made error is threatening to destroy the fruits of natural abundance. That thought, if taken home, should so reduce the egotism of those who directly and indirectly are now driving the country toward economic catastrophe as to clear away the artificial obstacles which they have raised to the enjoyment of the natural advantages of this land.

We have little hope of such a regeneration, but occasionally we may be permitted to dream.—Editorial in Chicago Tribune.

DO WE?

Do we love God in such a way that though the sinner has no dealings with us, we can love and pity him enough to try to save him? Can we give God this sort of service? Do we?

The Pageant of Progress—Chicago's glory days—has attracted the co-operation and admiration of leading statesmen and citizens throughout the nation. "Progress" is its key-note.

"Trailing the long line in the Pageant of Progress yesterday, (July 29), were many 'No more war' enthusiasts. Rain and scowling clouds didn't dampen their pep as they carried their heavy banners imploring the war god to stay away from America's march of progress." This was the foot-note explaining a large column photograph of the paraders in one of Chicago's Sunday papers. Men and women, carrying numerous banners inscribed, "No More War," etc., were pictured.

Think of it!—The soul of humanity crying for "progress" to the point of "No More War."

Did it ever occur to you, kind reader, that if the so-called Christian church would solidly declare for "No More War," it would be impossible for any civilized nation to engage in war?

We got used to meatless days, wheatless days, sugarless days, eggless days, and moneyless days. We have observed prayerless and hopeless and thoughtless and thankless and friendless and useless days. How about these others for a week? How about a criticizeless day? Find fault less and virtue more. How about a meaningless day? Little habits of nagging, spite, gossip, cutting remarks, getting even and so forth. How about a fearless day? We are anticipating trouble. Our hearts are fearful of what may happen. How about a day in which from beginning to end we leave it all to the Heavenly Father and cast out all fear? How about a burdenless day? Everyone has some burden. Kick yours out of sight, wear a buttonhole bouquet and thank the Lord you don't have the trouble some folks have.—Charles M. Sheldon.

Without labor, there is neither ease nor rest.

Seek ye the Lord, all ye meek of the earth. Zeph. 2:3.

In this place will I give peace, saith the Lord. Hag. 2:9.

He did turn many from iniquity. Mal. 2:6.



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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, October 17, 1922

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 Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

GIVING OUR ALL

LITTLE Jack came down stairs with the hammer in one hand, and the saw in the other. His little face wore a happy look for he had just finished nailing the top on the box containing his precious mit and other Christmas gifts that he was planning to give to the poor.

He tossed his tools on the chair and exclaimed to Betty and Uncle Dick: "There now, that box is nailed up right, and I got a smooth job on the lid, too."

"The Lord loveth a cheerful giver," Jack, and it does me good to see you give so gladly," replied Uncle Dick, "but don't you think you better put your father's tools back where you found them, for if father can't find his hammer, some little boy about your size will get a scolding."

Jack quickly obeyed but was soon back again.

"I just guess that's giving some; I gave ten tenths. Ha! Ha! Betty, you can't beat that," he exclaimed with a merry laugh.

"Well no, I don't intend to try," retorted Betty. "I don't think the Lord requires us to be so generous as all that. I want some of my playthings here when my little friends come to my house. Jesus wants us to be happy."

"Why of course he does," responded Jack, "and that is why I gave them all; I just couldn't be happy in giving all the old things I didn't care for."

"Well," said she, you don't need to be so boastful, little freckle face, for I give more of my time than you do."

"I don't know about that, sis, that is just the way you look at it. You have the things you make to show for the time you give, while I don't make anything, don't have anything to show, except, perhaps, a poor example. That reminds me of Mrs. Brown's talk that she gave to the whole school last Sunday. You were sick, you remember, and didn't go. She said something about like this: 'Christ has gone away to be with God for a while, in heaven. We are to be his servants or workers in his stead while he is gone. Now a servant is supposed to give all his time to his master and do his work well. Christ gave all of his time and in the Bible he asks us if a servant is above his master. It seems if we are truly his, we ought to be glad to give all of our time too.'"

"Why Jack Burroughs, what do you mean? Just hear him, Uncle Dick, he ex-

Not Bobby Burns

ask no power the gift to give me,
To see myself as others see me;
Give me the power with spirit calm,
To see myself just as I am;
Nothing less, and nothing more.
But just as twenty is a score.
Doing right without a fear,
Regardless how it may appear,
Mankind seldom judge in love,
The righteous judge is Him above,
If faithfully I do Him serve,
And from His precepts never swerve,
Then foolish notions I'll have none;
And blunders, I will make not one.

—D. S. A.

pects us all to be ministers and give our whole time to preaching," said Betty.

"No, my dear sister, you can't get Uncle Dick on your side for he knows what I mean better than that. Every day whatever we do or wherever we are, we should show to others that we are trying to be like our great example, Jesus. I go to school like the other boys, but I don't need to swear like some of them do. I play a clarinet, but I don't need to play jazz music at the dances. When I get big I'm going to be a store keeper, but I don't need to cheat like some of them do. But say, Uncle Dick, I'm about talked out. You never can change these women anyway. Why can't you tell us some more about John the Baptist? What do you say, Betty?"

"Yes, please do," said Betty.

Their Uncle then told them a short story about John the Baptist.

"In the last story you learned about the two babies who came into the world as a part of God's great plan. These babies were John and Jesus. We think they must have both been very obedient to their parents for that is what makes wise, strong men. Little boys and girls that don't mind and respect their parents, always grow up to be bad men and women. John was about six months older than Jesus and perhaps these two boys had seen very little of each other. One lived in the north of Nazareth and the other in a desert, south of Judea.

"When John became a man, he left his home and went into a wilderness or lonely place to pray to God and prepare himself to preach to the people. It had been a long time, about four hundred years since God had sent a prophet to his people so you may imagine how anxious the people were to hear him. He was a strange looking man, dressed in a coarse garment of camel's hair and living on locusts and wild honey. This was his message: 'Turn from sin to doing right, for the kingdom of heaven is at hand and the King is soon to come.' The people came to hear him and when they asked him, 'What shall we do?' John said to them: 'He that hath two coats, let him give to him that has none; and he that has food more than he needs, let him give to him that is hungry.'

"The men who gathered taxes and were called publicans, asked of John, 'Master, what shall we do?' and John answered them, 'Do not cheat the people nor rob them, nor take more money than the law tells you to take from them.'

"To the soldiers he said: 'Do not harm any one nor bring false charges against any; and be contented with the wages that are paid to you.' Those who would feel and own their sins, were willing to give their all, and to go down into the water and obey by being baptized."

PALESTINE

(Prepared by the National Geographic Society, Washington, D. C.)

Palestine, home of Christianity, the British mandate for which has just been formally approved by the council of the League of Nations, has probably never been better described than by the late Viscount Bryce, former British ambassador to the United States. In a communication to the National Geographic Society, he wrote of the Holy Land as follows:

Palestine is a tiny little country. Though the traveler's handbooks prepare him to find it small, it surprises him by being smaller than he expected. Taking it as the region between the Mediterranean on the west and the Jordan and Dead Sea on the east, from the spurs of Lebanon and Hermon on the north to the desert at Beersheba on the south, it is only 110 miles long and from 50 to 60 broad—that is to say, it is smaller than New Jersey, whose area is 7,500 square miles.

Of this region large parts did not really belong to ancient Israel. Their hold on the southern and northern districts was but slight, while in the southwest a wide, rich plain along the Mediterranean was occupied by the warlike Philistines, who were sometimes more than a match for the Hebrew armies. Israel had, in fact, little more than the hill country, which lay between the Jordan on the east and the maritime plain on the west. King David, in the days of his power, looked down from the hill cities of Benjamin, just north of Jerusalem, upon Philistine enemies only 25 miles off, on the one side and looked across the Jordan to Moabite enemies about as far off on the other.

Nearly all the events in the history of Israel that are recorded in the Old Testament happened within a territory no bigger than the state of Connecticut, whose area is 4,800 square miles; and into hardly any other country has there been crowded from the days of Abraham till our own so much history—that is to say, so many events that have been recorded and deserve to be recorded in the annals of mankind.

Its Smallness Is Visible

Nor is it only that Palestine is really a small country. The traveler constantly feels as he moves about that it is a small country. From the heights a few miles north of Jerusalem he sees, looking northward, a far-off summit carrying snow for eight months in the year. It is Hermon, nearly 10,000 feet high—Hermon, whose fountains feed the rivers of Damascus. But Hermon is outside the territory of Israel altogether, standing in the land of the Syrians; so, too, it is of Lebanon. We are apt to think of that mountain mass as within the country, because it also is frequently mentioned in the Psalms and the Prophets, but the two ranges of Lebanon also rise beyond the frontiers of Israel, lying between the Syrians of Damascus and the Phoenicians of the West.

Palestine is a country poor in any natural resources. There are practically no minerals, no coal, no iron, no copper, no silver, though re-

cently some oil has been discovered in the Jordan Valley. Neither are there any large forests and though the land may have been better wooded in the days of Joshua than it is now, there is little reason to think that the woods were of trees sufficiently large to constitute a source of wealth. A comparatively small area is fit for tillage.

To an Arab tribe that had wandered through a barren wilderness for 40 weary years, Canaan may well have seemed a delightful possession; but many a county in Iowa, many a department in France, could raise more grain or wine than all the Holy Land.

There is one stretch of fertile, level land 20 miles long and from 3 to 6 miles wide—the Plain of Esdraelon. But with this exception it is only in the bottoms and on the lower slopes of a few valleys, chiefly in the territory of Ephraim from Bethel northward and along the shores of the Bay of Acre, that one sees cornfields and olive yards and orchards. Little wine is now grown.

Such wealth as the country has consists in its pastures, and the expression "a land flowing with milk and honey" appropriately describes the best it has to offer, for sheep and goats can thrive on the thin herbage that covers the hills, and the numerous aromatic plants furnish plenty of excellent food for the bees; but it is nearly all thin pasture, for the land is dry and the soil mostly shallow. The sheep and goats vastly outnumber the oxen. Woody Bashan, on the east side of Jordan, is still the region where one must look for the strong bulls.

Palestine is not a beautiful country. The classical scholar finds charms everywhere in Greece, a land consecrated to him by the genius of poets and philosophers, although a great part of Greece is painfully dry and bare. So too, the traveler who brings a mind suffused by reverence and piety to spots hallowed by religious association sees the landscapes of the Holy Land through a golden haze that makes them lovely. But the scenery of the Holy Land, taken as a whole, is inferior, both in form and in color, to that of northern and middle Italy, to that of Norway and Scotland, to that of the coasts of Asia Minor, to that of many parts of California and Washington.

The hills are flat-topped ridges, with a monotonous sky line, very few of them showing any distinctive shape. Not a peak anywhere, and Tabor the only summit recognizable by its form. They are all composed of gray or red-gray limestone, bare of wood, and often too stony for tillage. Between the stones or piles of rock there are low shrubs and in the few weeks of spring masses of brilliant flowers give rich hues to the landscape; but for the rest of the year all is gray or brown. The grass is withered away or is scorched brown and scarcely any foliage is seen on the tops or upper slopes of the rolling hills. It is only in some of the valleys that one finds villages nestling among olive groves and orchards where plums and peach and almond blossoms make spring lovely.

Few Wells and Springs

Arid indeed is the land. The traveler says with the psalmist: "My soul longs in a dry, parched land, wherein no water is." Wells are few, springs still fewer, and of brooks there are practically none, for the stony channels at the bottom of the glens have no water except after a winter rainstorm. There may probably have been a more copious rainfall 20 or 30 centuries ago, when more woods clothed the hillsides, and the country would then have been more pleasing to Northern eyes, to which mountains are dear because rills make music and green boughs wave in the wind.

To this general description there are certain exceptions which must not be forgotten. The high ridge of Mount Carmel rises grandly from the sea, and on its land side breaks down in bold declivities and deep glens upon the valley through which the Kishon, an almost perennial stream, finds its way to the Bay of Acre. Here, upon the slopes of a long ridge, on the other side of the Kishon, there is a wildering forest of ancient holm oaks, all the more beautiful because it is the one natural stretch of natural wood in the whole country west of Jordan.

If Palestine is not a land of natural wealth nor a land of natural beauty, what is it? What are the impressions which the traveler who tries to see it exactly as it is carries away with him? Roughly summed up, they are these: Stones,

caves, tombs, ruins, battlefields, sites hallowed by traditions—all bathed in an atmosphere of legend and marvel.

Never was there a country, not being an absolute desert, so stony. The hillsides seem one mass of loose rocks, larger or smaller. The olive yards and vineyards are full of stones. Even the cornfields (except in the alluvial soil of the plain of Esdraelon and along the sandy coast) seem to have more pebbles than earth, so that one wonders how crops so good as one sometimes sees can spring up. Caves are everywhere, for limestone is the prevailing rock, and it is the rock in which the percolation of rain makes clefts and hollows and caverns most frequent.—Selected by S. J. Wilson.

GOD, THE CREATOR, NOT A TRINITY

A Letter To a Friend, Made Public

(The reader may not agree in all points with the writer of this article. The author brings scripture to clearly show that there is no such thing as a triune God. He is so logical and so kind of spirit that all should profit by this study with Bro. Judd.)

Wicklow, Ontario,
Sept. 24, 1922.

Dear Bro.,

Yours of the 22nd of August duly received. Really, friend, your letter fairly puzzles me. You say,—"Your basis is mine; (1). The Bible is a reasonable Book; (2). None of its teachings contradict any known fact." Then you say you agree with me that there is but **One** God. But, (and here is the puzzle), the whole subject of your letter is to endeavor to prove that Jesus Christ is God, and that the Holy Spirit is God, and that they are each separate personal Beings. That being so, your doctrine teaches three Gods, not one God, viz:—God the Father, God the Son, and God the Holy Spirit; and yet you say you believe there is but one God. In order to overcome the difficulty, you suggest that "God" is not the name of a Being, but "a word that indicates an office," as for instance the word "Caesar," which was the title of the Roman monarchs, and you give as an illustration the occasion when Maximus, Bablinus and Gordian were emperors together at one and the same time. Before examining your illustration, let us first consider your suggestion relative to the word "God." In passages in Isaiah quoted by you, God distinctly asserts—"I am God." (Isa. 43:12). Clearly then it is more than the name of an office; it is the title of a Being. But, mark this, while it is true the word itself is used to designate others that are "called Gods" (for circumstances of fallen human nature make it necessary), it is an indisputable fact that God himself claims the title as in reality belonging to himself alone. He distinctly says: "Beside me there is no God." (Isa. 45:5). Hence, since there is but one God, the word cannot properly be used of any other being or thing—the title in its primary sense, becomes exclusive, when rightly understood. Now as to the illustration you mention of the three men reigning as emperors at one and the same time. Not one of these three men could with truth say, "I am Caesar, and there is none else, there is no emperor beside me."

Did the word "God" stand for the office instead of the Being, there still would be no gain from your point of view, for God claims that he alone has always filled it, and none other ever shall. (Isa. 43:10). "Before me there was no God formed, neither shall there be after me." Again, neither of the three emperors could in an official ca-

capacity, rightly use the personal pronoun, "I," for they held the office conjointly, and hence would of necessity be obliged to use the plural word "we." Now right here is a remarkable fact, God never once makes use of the term "we," it is invariably, "I." "I, even I, am he (singular) that blotteth out thy transgressions, for mine own sake, and will not remember thy sins." If one wished to express the first person singular, and to emphasize the contrast between one and others (be they many or few) will you tell me how it could be more forcibly done than it is in this verse? When this is supported by the additional statement—"beside me, (singular), there is no God; I know not any," (Isa. 44:8), given in answer to the very question, "Is there a God beside me?" the evidence seems conclusive, and to endeavor to explain away such direct language seems to me, (I cannot speak for others), like making God a liar. I think I am not mistaken in saying that the Bible evidence you accepted when you became a Conditionalist in your views as to the nature of man, were not any more explicit than these passages which I have quoted regarding the fact that "God is one." Jesus Christ himself called his Father "the ONLY God." (Jno. 5:44. R. V.). Does not such language completely shut out the idea of a trinity? If not, how else could it be done?

You say the Holy Spirit is called "God" in Acts 5:3-4. When you find repeated definite statements such as that in Isa. 44:8, which cannot legitimately, and I might add possibly, carry more than one sense, (for the statements are positive, not inferential), you are bound, if you wish to rightly divide the word of truth, to give an interpretation to all other passages which will in no way weaken the force of the former. If this is not done then the positive statements referred to, lose just that proportion of truth. You must admit, your assertion that the Holy Spirit is in these verses "called God" is inferential, not positive. The passage does not necessitate the interpretation you put upon it even from an "orthodox" understanding, and an "orthodox" believer could very properly deny any such inference.

Re your remarks as to "he" and "him," personal pronouns used in chapters 14-16 of John's Gospel, I quote the following notes from my Bible: "The Greek for Comforter is masculine—the pronoun agrees with the noun. The Greek word for Spirit is neuter, therefore in 1 Pet. 1:11, the pronoun used is "it." Had Jesus Christ used the word "spirit" instead of "Comforter" the pronoun "it" would have governed the translation. Rev. G. P. Burns B. A. says the idea of personality does not attach to the original, and for that reason alone the Revisers have done wisely in substituting the word "Spirit" for "Ghost." It is the Spirit of God, not the Ghost of God.

As to the spirit speaking—How did the Spirit of God "speak" in days gone by? Was it not by the mouth of his (God's) servants the prophets? See 2 Pet. 1:21 and Acts 1:16.

Then with reference to "showing things to come," I believe I do not mistake when I assert that you will agree that reliable knowledge of things to come can only be had through the Old and New Testaments which were given through holy men of old who spake as they were moved by the Holy Spirit, both before and after the time of Christ. You state the Holy Spirit is spok-

en of as being a "witness" and quote Acts 5:32 as proof. I would call your attention to the marginal reading—"And God hath given the Holy Spirit to them that obey him." Does not that harmonize with the promise? One does not need to be a very deep student of the Word to be acquainted with the fact that the Holy Spirit was "given" to and "received" by different individuals in varying "measure." But is a witness necessarily a personality? Certainly not. For example see Gen. 21:30; 31:44-45, 52. But to examine the passage quoted by you, viz: Acts 5:32, will yield yet another interesting fact. What are the apostles witnesses of? "These sayings." (See margin). How have they witnessed, and how has the Holy Spirit witnessed? See again Acts 1:16 and 2 Peter 1:21.

Had the spirit been a personality, and not merely personified, there would not have occurred in scripture, passages that are by common consent admitted to be absolutely incompatible with personality. If the Spirit is a personality, and granting such passages do occur, the instance is so far as I am aware, without parallel in literature, either sacred or secular.

No, dear friend, I do not deserve your flattery that these things are "all child's play" to me, and that I am "familiar with all that can be said," for I am always looking for, and always finding something fresh in God's word. There is one thing, however, that I have found to be of considerable help in these topical studies of the Bible, and that is to lay hold of some one indisputable FACT in the case. A fact can not be controverted, and will agree with God's Book of nature as well as with God's written Word. Holding to such a fact, I have a firm foundation that cannot be moved, and can then patiently wait for light upon passages that appear for the time being to be difficult or ambiguous. The doctrine of the Trinity is a case in point. I came to realize that God has given to us an infallible science in the science of numbers and the laws which govern it in the realm of nature, govern it also in his Word. Having an interleaved Bible, I am able to enter bit by bit, here a little and there a little, valuable information from reliable sources, and thus I have ready for instant use, an answer for him that asketh of me. What other book could stand such searching? Sometimes I have spent days in the study of four or five words in a single sentence. The first chapter of the Bible has always had a fascination for me, and I have never yet exhausted its first sentence.

R. H. Judd.

ACQUAINTANCE WITH GOD

By Lyman Booth

(Continued from last week.)

IN the study of prophecy we meet with some passages which, at first, may appear to conflict with others. It is only with constant devotion of time and talent that we may gain a clear understanding of them and even then we may be wrong in some points. The knowledge of God is perfect and infinite, while ours is finite and very imperfect, and all we can know of him and his will is by searching that portion which he has seen fit to reveal to us. This we find in his word as made known by his prophets, his Son and his apostles.

In the third chapter of 2 Peter we find him using language, which, to many, may

appear out of harmony with other portions of scripture. We have been using the prophet Isaiah and others to prove the restoration of and the perpetuity of the earth, and the eternal existence of men and women thereon; and now comes Peter and says, The day of the Lord will come as a thief in the night; in the which the heaven shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation, and godliness, looking for and hastening unto the coming of the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise look for a new heaven and a new earth wherein dwelleth righteousness. 2 Peter 3:12-13.

Here Peter has referred to the great conflagration in which the present earth and heavens pass away and the melting of the elements, and the burning of the works therein. Then he says, Nevertheless, we look for a new heaven and a new earth. That is, we who believe God's word, look for these things because he has promised them I have previously referred to this scripture and shown that Peter had in mind the present order of things as they exist. In this same chapter Peter refers to the age or world before the flood and says, Whereby the world that then was, being overflowed perished. While every thing on the earth at the time of the flood, except those in the ark, perished, the earth itself was not destroyed. Then Peter continues and compares the world that then was with the world that now is. That which existed and was called the world, was like that which exists now and is called the world. As it was men and their works that were destroyed by water, so it is men and their works which will be destroyed, for they by the same word of God are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. This day of judgment will occupy one thousand years as we count time but one day as God counts it. At which time this order of things will have passed entirely away. It will close by those nations which forget God being turned into sheol and perdition of ungodly men. Thus will end this present order of things, for Christ will then have put down all rule and authority and power that is in opposition to his will. And the last enemy also, death, will have been destroyed. The millennium will have passed and the new order of things under Christ will be completed which will be the new heaven and the new earth.

We believe this view harmonizes with that of the prophets, when they refer to the day of burning. John in Rev. 20 closes the scene by saying death and hell (sheol, the grave) were cast into the lake of fire. This is the second death, second judgment, the second time evil was rooted out of the earth, and executed with fire. The flood was the first judgment of the world, and was executed with water.

One who believes in the burning of the earth wants to know how the grave can be destroyed by fire unless the earth is burned, seeing that the grave is in the earth. Well, that is not so difficult. It is a known fact that if we destroy the cause which pro-

duces an effect, both the cause and the effect will cease to exist. We know that the grave is made necessary by death, and death as an effect, is caused by sin, and when sin is driven out of the earth by the destruction of the sinner, death and the grave which are the effects of sin, are also destroyed, and that by fire, and the earth suffers no more loss or harm than in the flood.

Some have taught that when Jesus returns that the wicked will be destroyed and the earth burned in a very short time. This idea, however, is very different to the manner of God's working. In all his works which we may observe about us we find a gradual and even development. The germination of a seed, its development and growth, its flower and fruitage are all gradual. Each stage following in regular and even order. The sun rises gradually, dispelling darkness with its advancing twilight, which grows brighter with each passing moment until its radiant beams are spread over all nature. It continues in its steady and even course across the heavens until the day is done and then gradually sinks from view.

The same even course will be observed in the millennium. It will not all be done in one year, nor in a hundred; but it will require the full thousand years to complete the work for which Christ will establish his kingdom. I believe some preparatory work will be done before he comes to set up his throne. Much of the material will be assembled there before he comes. Even at this very moment many Jews are gathering there with a desire to become a nation again.

They seem to be rising from their political graves in which they have been buried for so many centuries, and many of them flocking to the Holy Land, so that when Jesus returns and they behold him and his retinue of saints with him and they see the wounds in his hands, then they will see their mistake of nineteen centuries ago, and they will readily accept him as their long expected Messiah, and though they will weep bitterly, yet they will not refrain from crying, Blessed is he that cometh in the name of the Lord—Lo this is our God and we have waited for him. With this sentiment prevailing it will require but a short time to restore Jerusalem to Edenic beauty, and the establishment of the kingdom. From this nucleus the kingdom will grow gradually till it will fill the whole earth. It is fittingly represented by the stone cut out of the mountain which strikes the image of earthly governments upon the feet. It is also called the mustard seed kingdom, Matt. 13:31.

(To be continued.)

A THOUGHT FOR EACH DAY

Wait on the Lord and he shall save thee. Prov. 20:22.

Whosoever will be chief, let him be your servant. Matt. 20:27.

Ye are Christ's and Christ is God's. 1 Cor. 3:23.

God is the strength of my heart, and my portion. Psalms. 73:26.

The Lord will perfect that which concerneth me. Psalms. 138:8.

Only fear the Lord and serve him in truth. 1 Sam. 12:24.

Conceive how great things he hath done for you. 1 Sam. 12:24.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

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Editorials and Church News

You will wish to read the report from Bro. Siple in this issue. It is not only concise and brief (which is desirable) but it shows that the gospel is still the power of God unto salvation. It also gives evidence that the Salem church is up and doing during the intervals between the dates for preaching service.

Can not the church throughout the land unite to make this year the greatest of all years in our history for the gathering of those who would be saved through our Lord Jesus Christ?

What is the strength of your local church? Has it gained or lost in the number of its membership during the year?

Let us unite to carry the Master's work forward effectively.

God

Every subject of man's study is a subject that pertains to God, who created all things. Therefore to understand any subject in its proper light the same must be studied from God's point of view. Such study and resultant understanding can be obtained only from the Bible which reveals God's purposes to man.

Man often studies life's themes as prompted by man's ambitions and desires, with many consequent erroneous and im-

possible conclusions. Witness the varied national ambitions in different corners of the earth. It has been often asserted that it is only because of long standing, oft encouraged, national jealousies, that the intolerable conditions continue to exist in Armenia and adjacent districts.

For instance, ever since Peter the Great, Russia has had an ambition to possess or control the water ways leading from the Black Sea to the Mediterranean Sea and the oceans. England has had just as earnest ambition that neither Russia nor any other competing nation should come to possess that gate-way. Germany sought it in the beginning of the present century; France has of late been making diplomatic and other moves with reference to this same strategic point. The reason may possibly be found in the more or less common thought as expressed by Napoleon and later by Disraeli that the first class power of Europe that possesses that waterway is destined to be the coming world power. Thus, on this account, jealous eyes of different European capitals have been carefully watching every move that pertains to Constantinople and its straits.

It is an open secret that it is because of the long standing jealousies of the greater European powers with reference to this particular strategic point that the long series of racial quarrels have been permitted in the Balkan states as well as the continued horrifying massacres of Asia Minor. That is to say, national-profiteering in political matters that give promise of increase in national greatness, has so beclouded the sense of international justice as to blind the eyes, harden the hearts and neutralize the Christian principles of different first class nations, that they rather stand by and witness the agonizing and ceaseless racial, political and religious quarrelings among certain lesser peoples than to earnestly contribute to a just and unselfish settlement of the basic causes thereof. And this condition continues century after century with the common knowledge that any one or more of several of these first class nations could quickly put an end to this continued human torture by dropping selfish national ambitions and proceeding to adjust the disputed questions upon the principle of human rights. But such settlement would probably necessitate that one or more nations should cease to covet the great God-built stronghold between Europe and Asia.

The world is today looking upon another international whirlwind in the regions of Constantinople. In studying the many contributing causes provocative of this tempest the world seems to see only man, his finite ideals and ambitions, as the principal interests to be considered.

But is not this whole question one that pertains first and foremost to God? Is it not his purpose, his infinite design and intent for the race, that should be man's principal study in the analysis of this and all other questions? When "the Most High divided to the nations their inheritance.... he set the bounds of the people according to the number of the children of Israel." He "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations." Surely, if God has "determined the times" and "the bounds" of all the nations, then the study of this present world com-

motion, the permanent settlement of which requires the setting of "bounds"—both as to "time" and geography—of one or more of the nations, must, to be properly understood, be studied from God's view point.

Therefore, let the Christian look upon this as upon all matters, not with the selfish impulse of the carnal life, but through God's great instruction book, the Bible, to the end that the facts and final outcome may be discerned. And with a faith that knows no wavering may the Christian cling closely to the hand and heart of him who purposes to fill the whole earth with the glory of the LORD.

Thy Salvation

Not that God is to be saved. Rather he has provided a salvation for others. The accomplishment of that provision, that salvation, is to be through one person, the Savior. And Simeon, having been permitted to look upon that provided salvation, was made to rejoice greatly.

It was Isaiah who was given bright vision of the future, and, moved by the Holy Spirit, foretold of some of the wonders to be wrought by that salvation. In chapter 49, speaking of things which be not as though they were, he writes of Jesus, "Thou art my servant, O Israel (Prince of God), in whom I will be glorified." "The manner in which Jehovah is to be glorified in that servant is mentioned in verse 6. "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth."

Not only is he to be the salvation of Israel, as a nation, back to her kingdom status, and individuals of Israel to a place with the immortal Servant, he is also given "for a light to the Gentiles," and also to be God's "salvation unto the ends of the earth."

Whatever God has designed by way of salvation,—the earth from her abiding curse; the desert from her bareness; Israel from her bondage; Gentiles from their alienation; the church from her mortality; whatever phase of the work may be referred to, it has been placed upon, and entrusted to the One whom Simeon's eyes saw. In the largest and greatest, as also in the smallest and humblest, Jesus IS GOD'S SALVATION UNTO THE ENDS OF THE EARTH. His clear pure vision saw the labor in all its glory; his great heart accepted the task, to do God's will; and "for the joy that was set before him he endured the cross, despised the shame, and is set down at the right hand of God." Soon "he will appear the second time without sin unto salvation." Then shall the ends of the earth see God's salvation.

REMITTANCES

Milton Long; May Todd; Mrs. Ethel Johnson; Thos. Watts; Mrs. Martha Taylor; W. H. Holland; John Railton; L. S. Haney; Chas. Anderson; M. E. Bray; J. T. Knife; T. F. Presley; G. P. Allard, Roscoe Dunbar; F. R. Robinson; Mrs. Rena Endsley; Mrs. Minerva Payne; C. C. Maple; N. Goodreau; John Hayenga; Lawrence Howell; Mrs. C. H. Simpson; Weldon McCoy; G. O. Driskill; J. J. Polm; J. Nagel; W. I. Hunt; J. E. Pounds; W. S. Cooper; O. A. Decker; F. C. Smith.

EMERGENCY FUND

| | |
|--------------|--------|
| Milton Long. | \$3.00 |
| L. S. Haney. | 2.00 |
| M. E. Bray. | 1.00 |

Notices

Eldorado Notice

We are planning to hold a series of meetings with the brethren near Eldorado, Ill., beginning on Tuesday night, Nov. 7, and closing the 19th. Let all who can take part please make their plans accordingly.

Frank E. Siple.

Church Year Book

Only one reply has been received to date in answer to the request for information from which to compile a Year Book for the Church of God. This book has been repeatedly asked for by many. The N. B. I. is now ready to put out such information for the benefit of one and all.

See notice under above caption on page 391, issue of Sept. 12, and respond promptly. There is so very much work for the next two months that it will be necessary for each one to act promptly and heartily if the whole is to be accomplished.

Reports

Salem Church Meeting

Our week of meetings at the Salem church near Martinsville and Marshall, Ill., came to an end Oct. 6. A beautiful week in every way had been enjoyed together, and the attendance and interest were splendid. Bible studies were held in the afternoon, and preaching services at night. During the meeting we were privileged to assist nine persons in putting on the saving name of Christ in baptism. We are glad to introduce to the household of faith, Mr. and Mrs. C. V. Hutchings, Clarence Goekler, Lucile Claypool, Anna Hendricks, Thelma Newman, Homer Hendricks, Osby Claypool, Ruby Claypool. The last six named are single young folks, and help to make up one of the finest classes of young people that is often found; some are in school yet, and some, teaching. Bro. Goekler is the father of Elmer Goekler, who will be remembered by the Illinois Bible School students of 1921. Bro. and Sr. C. V. Hutchings are the son and daughter-in-law of Bro. and Sr. John Hutchings, who were also at Oregon in 1921.

This is a splendid group of people and the Salem brethren have a right to feel greatly encouraged. Their faithfulness in the past is now being rewarded in this growth of the family. These new brothers and sisters may all be addressed at Marshall, Ill. Rfd. 2.

This leaves us engaged in the meeting with the Moriah church, near Casey, Ill.

Frank E. Siple.

Report of National Berean Relief Work

In addition to the yearly report of the National Berean Relief work given in the Restitution Herald of Sept. 26, I wish to thank all who have helped in the past year by sending their donations for this work. You have helped to make many a heart glad and the universal prayer from these

worthy brothers and sisters is that they will meet you in the Kingdom of God.

One brother that we gave assistance to has fallen asleep in death and his sufferings are over, and I am sure you will be gratified to know that you helped him the latter part of his life while in sickness and distress.

In a letter received from a sister, a faithful daughter, are the words, "Mother died the day your letter came with money order enclosed. We thank the dear brothers and sisters for this help." That letter with your financial help in it took the place of a personal, sympathetic call at the right time, that you were unable to make.

From an aged brother and sister who have no support, I get the word, "We can have a little nourishing food now." A portion of your money sent me goes into this home every month, and although I am not privileged to visit there, from information received I am sure of their careful way of living.

A brother writes me, "Do not send us any more assistance. You have helped us through the greater part of our trouble and we will try and get along now," and words of this kind from many others.

In this coming year I am asking all who are interested in this work, God's work, to help, so that we will be able to give assistance to every worthy call.

Have pity on them for their life is full of grief and care,

You do not know one-half the woes,

The very poor must bear;

You do not see the silent tears

By many a mother shed.

As childhood offers up the prayer,

Give us our daily bread.

Mrs. Orpha Sanford,
Chairman of the National Berean Relief Work.

Report of the Ladies' Auxiliary of the Church of God

which convened at Holbrook, Nebraska, Aug. 26 to Sept. 3, inclusive.

Officers elected as follows: Pres., Sister Scott; Vice Pres., Sister Adams; Sec. and Treas., Sister Stowe; Cor. Sec., Sister Crouch.

Financial report:—

| | |
|---------------------------------|----------|
| Money on hand, Aug. 26, 1922. | \$101.72 |
| Money taken in from table. | 126.80 |
| Money taken in from Conf. dues. | 63.00 |
| Money donated. | 7.00 |

| | |
|---|----------|
| Total, | \$298.52 |
| Money paid out for table. | \$79.75 |
| Money paid for rent on hall, labor and other expense. | 98.41 |

| | |
|------------------|----------|
| Total, | \$178.16 |
| Balance on hand, | \$120.36 |

Your sister in hope,

Mrs. C. A. Stowe.

Dear Bro. Austin:

I am sending you a few lines for your valuable paper. On Friday, Sept. 30, Elder Geiselman and wife met with the brethren at Cool Spring in the manor. He gave us able sermons on Friday and Saturday evenings. On Sunday we had an all day meeting with dinner at the meeting house. Brethren came from Maurertown and from the Fort; one brother from Woodstock. Bro. Geiselman is able to rightly divide the word and make it plain and interesting to all who are interested in the

truth. Some expressed themselves as having enjoyed every moment they were there.

The day was ideal; all that any one could wish. The meetings closed on Sunday evening after a short sermon. All enjoyed the meetings and expressed the wish that more such meetings might be held in the near future.

Good music was enjoyed throughout the meeting, Sr. Reggie Boyer presiding at the organ, Bro. Willie Boyer playing the violin, while the others sang.

We expect to have Bro. Geiselman with us over the fifth Sunday in October, if the Lord wills.

Your sister,

Mary F. Cook.

National Bible Institution

In answer to the number of anxious inquiries as the final selection of location for our Headquarters it must be said that the committee appointed for this work has not yet given any decision. While this delay is very regrettable, yet it must be remembered that the personnel of this committee live at places widely separated, that they are all very busy men, and they have found it difficult to get together the second time for this decision. At this writing, it is hoped that a meeting may be held in the near future, when not only the committee, but also the Executive Board may meet and at once take action to launch the actual labors as soon as the committee shall have located Headquarters.

This delay is causing corresponding delay in the workings of this office. It is hoped that the whole matter may be put into active operation at the earliest possible moment.

The first piece of literature to be put out by the N. B. I., a tract entitled, "A Study of the Word 'Soul,'" will be found in another column of this paper. This is put up in a standard envelope size, of four pages, and priced at five cents a dozen; twenty-five cents a hundred.

The aim has been to provide in a form handy for ready reference, a complete study of this word as found in the Bible in the original languages. Thus the student may pursue the study without bias of any kind.

The price has been based upon a basis to cover all costs of production and distribution.

As it is planned to put up other studies in like manner and size from time to time, the frank and full criticisms and suggestions relative to this piece are earnestly solicited by this office.

Secure a supply to hand out or to inclose in letters to those correspondents who may be interested in such studies.

Owing to the emergency of circumstances this office is far behind in its work. There are numerous remittances to the office that have been received and booked, but which have not been acknowledged. Also, other correspondence remains unanswered. It is now confidently expected that additional help will be in the office soon, when the first work will be to acknowledge with appreciations, the interest and cooperation of those who are thus "lifting."

These circumstances are also holding back much of the new work that has been planned for this fall. God willing, all plans will be enforced as rapidly as time and strength shall permit.

Payments on pledges are coming in nicely. But greatly increased amounts over what have been pledged will soon be needed. It is hoped that as soon as the location shall be definitely announced the interest in the pledges will again have full swing. Those who are deciding and doing their part regardless of the locality chosen are showing a spirit toward the work that all might well emulate.

Thank you, one and all, for your words of encouragement. Pray God to guide that all may be done with one only spirit—a spirit to serve Him for His honor and His glory.

F. L. Austin, Executive Sec.

Letters

The Restitution Herald,
Oregon, Illinois:

Please find enclosed a check for four dollars, two to renew my subscription and two for the emergency fund.

I could not do without the Restitution Herald. You that have the privilege of attending conference and church do not know how we feel that do not hear a gospel sermon for months and months. You do not know how rich you are or how poor we are. May the Restitution Herald continue to do the good it has been doing, under its new editor, as it has, is my wish.

Mrs. Carrie E. Hilsabeck,
Green Mountain, Iowa.

Dear Bro. Austin:

Enclosed find five dollars, two dollars to continue my subscription to the Restitution Herald which runs out next February and three dollars for the emergency fund.

There are two verses in the Bible which make good thoughts for these days of perilous times and wars and rumors of wars. Prov. 16:7: When a man's ways please the Lord, he maketh his enemies to be at peace with him. And the words of the apostle, Paul: And whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him.

And I might add another—the words of our Lord: If ye love me, keep my commandments.

Yours in his service,

Milton Long,
Beachville, Ontario.

The Sunday School

By Alta King

JESUS THE ANOINTED

Lesson V. October 29, 1922.

Lesson Text: Isaiah 61.

Isaiah 61:1-6.

Golden Text:—So the Lord will cause righteousness and praise to spring forth before all nations. Isa. 61:11.

Memory verses:—Isa. 61:1-2.

For Study

Review:—Last week we studied an event in the life of Jesus which helps us to grasp something of God's mercy—understanding and father love for sinful man. What was the event? How did it prove that God does have such understanding and love for man? How does such knowledge concerning God affect man's attitude toward him?

Today's lesson:—Isaiah 61 is a bird's eye view of the wondrous work assigned by God to Jesus. Knowing and appreciating this mission of Jesus is of fundamental importance, if we desire and are working toward a clear conception of God. For proof that this prophecy applies to Jesus, see Luke 4:17-21.

Verses 1-2:—Bring out the meaning of the following terms as they are used in these verses; anointed, meek, to bind up, the broken hearted, liberty to captives, opening of the prison to them that are bound, proclaim the acceptable year of the Lord, (another version renders this last, "to proclaim the acceptable year of Jehovah's favor.") "Year" is not literal, but means the inauguration of a new era, in which God's love shall have full and free expression in manifold blessings and unbounded joy.—Peloubet's Notes.

What year or age did Jesus proclaim? Mark 1:14-15. In what sense was the day "at hand" when Jesus preached? Why should "the day of vengeance of our God" be spoken of in such close connection with the "year of Jehovah's favor"—is the time of Jehovah's favor also a time of Jehovah's vengeance and judgment? 2 Tim. 4:1; 2 Thess. 2:8. Can you show that Jehovah's vengeance and judgment is fundamentally favor and mercy to man?

As you study the first part of vs. 1-2, try to give them a concrete meaning by thinking of people and conditions as they are in the world today of which these verses are descriptive. Do not read into them the idea of "good people who are suffering." Remember Paul's summary of the mission of Jesus (see 1 Tim. 1:15), and realize that these verses must be descriptive of the people mentioned there. The ideas in verses 1-2 are expressed (in different language) in Rom. 8:19-24.

Verses 3-9:—To what particular people do these verses pertain? Why is the high favor, mentioned in the first part of v. 3, to be shown to Zion? (See last part of the verse). From vs. 4-9 get a good vision of Zion's predicted future. Why will Gentiles finally acknowledge the people of Israel as the seed which the Lord hath blessed—what blessing from God will be so manifestly resting upon them that people will acknowledge them as highly favored by God? (Recall the new covenant to be enacted in Israel's favor). As such highly favored people, what will be their mission in the world?

Verses 10-11:—These verses express the anointed one's own personal joy and the cause of it. If we stop with v. 10, the cause of his joy is personal salvation; but v. 11 goes deeper. The anointed one rejoices because he knows that he has been clothed with salvation and righteousness that, through him, righteousness and praise might spring forth from all people as abundantly as vegetation springs forth from the earth. Read in connection Heb. 12:2. Does v. 11 give you joy?

General Questions

Why did Jesus quote only vs. 1-2 of this prophecy when he applied it to himself? (Note the last part of verse 21). Is Jesus' mission among men finished? Why is a definite understanding of Jesus' mission of particular importance to those who have been called to be co-workers with Jesus? Are such called ones supposed to wait until the next age before shouldering any part of this "cross"—has Jesus waited? What should the phrase, "Jesus the Christ," or "Jesus the anointed" make us think of?

Read Isa. 61 with the thought in mind that acceptance of Jesus as personal Savior means also definite acceptance of his mission as our mission. Does the mission of Jesus help to reveal God's character?

Scripture Readings:—Isa. 61; Lu. 4:17-21.

The Children's Lesson:—By going back to the old ceremony of anointing prophets, priests and kings, with oil, thus indicating that they were set aside to a certain work, you can help the children to understand the meaning of "Jesus the Christ." Then tell the story of Isaiah 61, and help the children to make a definite connection between the word Christ and the work outlined in the chapter. Kingship does not express the full meaning of Christ. "Christ" stands for a definite prescribed work and we should be taught to think of that work when we hear the word.

For Class

Give the leading thoughts of last week's lesson. Define the word Christ and picture in words what it stands for by reading and discussing Isa. 61. Does Jesus' mission as outlined in Isa. 61 refer directly or indirectly to forgiveness of sins? What does it mean to believe on "Jesus the Christ"?

WORD STUDY

Soul

For the benefit of any who are desirous of giving careful study of particular words found in the Bible, it is purposed to print from time to time such studies as the following. The word "soul" is first presented, not because this word is particularly more important than all others, but because it is a word that many are interested in studying, and for those who have not some of the many helps that are obtainable to aid in this kind of research this study will provide research for some time.

It is aimed to give every Bible reference of the original Hebrew and Greek words, and every English word into which these original words have been translated. This provides the student with every occurrence of the word as used by the inspired writers, and this without any bias or prejudice upon the part of translators.

"Faith comes by hearing, and hearing by the word of God." It is hoped that this and other studies will enlarge the faith by providing more accurate "hearing" of God's words.

The English word "soul" is translated from the Greek word "psuche," or the Hebrew word "Nephesh." These Greek and Hebrew words are also translated into other English words. The whole, as found in the Bible, is given below with definitions.

"Psuche," one of the manifestations of "zoe" (life), viz. that which is manifested in animals, animal life; hence, breath, (not breath as mere air, but as the sign of life.) Once applied to vegetable life, Isa. 10:18.

In Old Testament everywhere lxx. (septuagint) for "nephesh," and is said to be possessed by all the lower creatures, Gen. 1:20, 21, 24, 30; 2:7, 19; 9:10, 12, 15.

16; Lev. 11:10, 46; Num. 31:28; Prov. 7:23; 12:10; Ezek. 47:9. *So also*, Rev. 8:9; 16:3.

It denotes the vital principle in animal bodies, 2 Ch. 1:11; 1 Sam. 22:23; 1 Kings 1:12; 2 Chron. 1:11; Est. 7:3; Prov. 1:19; 6:26; 12:10; Lam. 2:19. *Also*, Matt. 16:25, 26; 20:28; Luke 12:19-23; 1 John 3:16.

It is used of the person as possessed of such life, Gen. 12:5; 14:21; 17:14; 19:17, 19, 20; 46:18; Ex. 12:15; Lev. 4:2; 5:15; 7:27; Est. 9:31; Is. 47:14, (cf. Rev. 6:9.) *Also* of a dead person, (with the adj.) Lev. 21:11. *And* of those raised, Rev. 20:4, *as contrasted with those yet unraised*, Rev. 20:5.

It can die or be killed, Lev. 24:17, 18; Judg. 16:30; Num. 23:10; 31:19; Deut. 19:6; 22:26; 27:25; Prov. 7:23; Ecc. 3:19. *So of* persons, Josh. 10:28, 30, 39; Lev. 23:30. *Also*, Matt. 10:28; Mark 3:4; Luke 9:54-56; Rev. 16:3.

It goes to the grave, Job 33:22, and can be hazarded by danger, Acts 15:26; Rom. 11:3.

It is identified with the blood, (*as the Spirit never is*) Gen. 9:4, 5; Lev. 17:11, 14; Ps. 72:14; 94:21; Prov. 28:17.

The Greek "Psyche" is identified with Hebrew "Nephesh," by comparing Acts 2:27 with Ps. 16:10; Rom. 11:3 with 1 Kings 19:10; 1 Cor. 15:45 with Gen. 2:7; Matt. 20:28 with Is. 53:10.

"My soul" is the same as "me," or "myself," Num. 23:10; Judg. 16:30; 1 Kings 20:32; Ps. 59:3; 35:13; 131:2; Jer. 18:20, (cf. 38:6.)

"His soul" is the same as "him" or "himself," Gen. 37:21; Job 18:4; Ps. 20:29; 105:17, 18.

The Hebrew word "nephesh" occurs 752 times, and is translated in 44 different ways, which may be thus grouped in four great classes.

I

"CREATURE," (9) Gen. 1:21, 24; 2:19; 9:10, 12, 15, 16; Lev. 11:46.

"Beast," (2) Lev. 24:18.

"Thing," (2) Lev. 11:10; Ezek. 47:9.

"Fish," (1) Is. 19:10.

II

"PERSON," (30) Gen. 14:21; 36:6; Ex. 16:16; Lev. 27:2; Num. 5:6; 19:18; 31:19, 35, 40, 46; 35:11, 15, 30; Deut. 10:22; 27:25; Josh. 20:3, 9; 1 Sam. 22:22; 2 Sam. 14:14; Prov. 28:17; Jer. 43:6; 52:29, 30; Ezek. 16:5; 17:17; 27:13; 33:6.

"Man," (4) Ex. 12:16; Lev. 24:17; 2 Kings 12:4; Is. 49:7.

"Men," (1) 1 Ch. 5:21.

"Him," (4) Gen. 37:21; Deut. 19:6; 22:26; Prov. 6:16.

"Me," (3) Num. 23:10; Judg. 16:30; 1 Kings 20:32.

"Yourselves," (6) Lev. 11:43, 44; Deut. 4:15; Josh. 23:11; Jer. 17:21; 37:9.

"Himself," (8) 1 Kings 19:4; Job 18:4; 32:2; Jer. 51:14; Amos 2:14, 15; 6:8; Jonah 4:8.

"We," (1) Ps. 35:25.

"He," (2) Ps. 105:18; Prov. 16:26.

"Myself," (1) Ps. 131:2.

"Her," (1) Jer. 2:24.

"Thee," (2) Jer. 40:14, 15.

"Herself," (2) Isa. 5:14; Jer. 3:11.

"Thyself," (1) Est. 4:13.

"Themselves," (3) Est. 9:31; Is. 46:2; 47:14.

"Dead," (5) Lev. 19:28; 21:1; 22:4; Num. 5:2; 6:11.

"Body," (7) Lev. 21:11; Num. 6:6; 9:6, 7, 10; 19:13; Hag. 2:13.

"One," (1) Lev. 4:27.

"Any," (3) Lev. 2:1; Num. 19:11; Deut. 24:7.

"They," (1) Job 36:14.

"Own," (1) Prov. 14:10.

"Fellow," (1) Judg. 18:25.

"Deadly," (1) Ps. 17:9.

"Mortally," (1) Deut. 19:11.

"Tablets," (1) Is. 3:20.

"Soul," (475 times—everywhere except Job 30:15, where it is "nedibah," which equals "nobility," and Is. 57:16, where it is "neshamah," which equals "breath.")

III

"LIFE" and "LIVES," (120) Gen. 1:20, 30; 9:4, 5; 19:17, 19; 32:30; 44:30; Ex. 4:19; 21:23, 30; Lev. 17:11, 14; Num. 35:31; Deut. 12:23; 19:21; 24:6; Josh. 2:13, 14; 9:24; Judg. 5:18; 9:17; 12:3; 18:25; Ruth 4:15; 1 Sam. 19:5, 11; 20:1; 22:23; 23:15; 26:24; 28:9, 21; 2 Sam. 1:9; 4:8; 14:7; 16:11; 18:13; 19:5; 23:17; 1 Kings 1:12; 2:23; 3:11; 19:2, 3, 4, 10, 14; 20:31, 39, 42; 2 Kings 1:13, 14; 7:7; 10:24; 1 Ch. 11:19; 2 Ch. 1:11; Est. 7:3, 7; 8:11; 9:16; Job. 2:4, 6; 6:11; 13:14; 31:39; Ps. 31:13; 38:12; Prov. 1:18, 19; 6:26; 7:23; 12:10; 13:3, 8; Is. 15:4; 43:4; Jer. 4:30; 11:21; 19:7, 9; 21:7, 9; 22:25; 34:20, 21; 38:2, 16; 39:18; 44:30; 45:5; 46:26; 48:6; 49:37; Lam. 2:19; 5:9; Ezek. 32:10; Jonah 1:14; 4:3.

"Ghost," (2) Job 11:20; Jer. 15:9.

"Breath," (1) Job 41:21.

IV

"DESIRE," (5) Ecc. 6:9; Jer. 22:27; 44:14; Micah 7:3; Hab. 2:5.

"Mind," (15) Gen. 23:8; Deut. 18:6; 28:65; 1 Sam. 2:35; 2 Sam. 17:8; 2 Kings 9:15; 1 Ch. 28:9; Jer. 15:1; Ezek. 23:17, 18, 22, 28; 24:25; 36:5.

"Heart," (15) Ex. 23:9; Lev. 26:16; Deut. 24:15; 1 Sam. 2:23; 2 Sam. 3:21; Ps. 10:3; Prov. 23:7; 28:25; 31:6; Jer. 42:20; Lam. 3:51; Ezek. 25:

6, 15; 27:31; Hos. 4:8.

"Lust," (2) Ex. 15:9; Ps. 78:18.

"She will," (1) Deut. 21:14.

"Pleasure," (3) Deut. 23:24; Ps. 105:22; Jer. 34:16.

"Discontented," (1) 1 Sam. 22:2.

"Will," (3) Ps. 27:12; 41:2; Ezek. 16:27.

"Greedy," (1) Is. 55:11.

"Heart," (1) Prov. 27:9.

"Appetite," (2) Prov. 23:2; Ecc. 6:7.

In the N. T. "psyche" (the equivalent of the Hebrew "nephesh") occurs 105 times, and is translated as follows:

"Soul," (58) Matt. 10:28, 28; 11:29; 12:18; 16:26, 26; 22:37; 26:38; Mk. 8:36, 37; 12:30, 33; 14:34; Lk. 1:46; 2:35; 10:27; 12:19, 19, 20; 21:19; Jno. 12:27; Acts 2:27, 31, 41, 43; 3:23; 4:32; 7:14; 14:22; 15:24; 27:37; Ro. 2:9; 13:1; 1 Cor. 15:45; 2 Cor. 1:23; 1 Thes. 2:8; 5:23; Heb. 4:12; 6:19; 10:38, 39; 13:17; Jas. 1:21; 5:20; 1 Pet. 1:9, 22; 2:11, 25; 3:20; 4:19; 2 Pet. 2:8, 14; 3 Jno. 2; Rev. 6:9; 16:3; 18:13, 14; 20:4.

"Life" and "Lives," (40) Matt. 2:20; 6:25, 25; 10:39, 39; 16:25, 25; 20:28; Mk. 3:4; 8:35, 35; 10:45; Lu. 6:9; 9:24, 24, 56; 12:22, 23; 14:26; 17:33, 33; Jno. 10:11, 15, 17; 12:25, 25 (1st & 2nd); 13:37, 38; 15:13; Acts 15:26; 20:10, 24; 27:10, 22; Ro. 11:3; 16:4; Phil. 2:30; 1 Jno. 3:16, 16; Rev. 8:9; 12:11.

"Mind," (3) Acts 14:2; Phil. 1:27; Heb. 12:3.

"You," (1) 2 Cor. 12:15 (1st).

"Heart," (1) Eph. 6:6.

"Us," (1) Jno. 10:24 (1st, and see "doubt").

"Heartily," (1) Col. 3:23.

(The above study of the word "soul" is taken almost verbatim from "A Critical Lexicon and Concordance of the English and Greek New Testament," by E. W. Bullinger. Much of it has also been compared with "Young's Analytical Concordance.")

It may be had of the NATIONAL BIBLE INSTITUTION, Oregon, Ill., in tract form, envelope size, for Five Cents a dozen; Twenty-five Cents a hundred.)

Young People's Page

Edited by

Alexander D. Donaldson

CALLING DADDY

Dedicated to William Richters Jr.
Soon after dawn, through the hall I hear
Two little feet and a voice sweet and clear—
Calling Daddy.

Then in the door pretty soon I see
Two little arms that are reaching to be—
Round their Daddy.

Oh, the day would be long, but you sweeten the morn.

You bring gladness to all in full measure;
Every act of your youth and its innocent truth
In my memory I've stored and will treasure;
The dark days are few, and I owe it to you,
You're all that I hoped for, dear laddie,
But it's so hard to know that to manhood you'll
grow,

And I'll not hear your voice—
Calling Daddy.

CALLING DADDY

The Lord's model prayer starts with the sentence, "Our Father which art in heaven," and when that prayer, or any other prayer, is uttered, there comes to those who in truth are the children of God that everlasting feeling of security that is felt by the little child when he in his father's arms is being pressed to his bosom.

In John 4:8 we read, "He that loveth not, knoweth not God; for God is love."

This text is, so to speak, a definition of God. Atheism is "no god;" pantheism is "all god;" Christianity is one God and he is a God of love. These words give us in concrete form, so far as human language can, a statement concerning the character of God—God is love, and love only. He is nothing else but love, and every act ever performed by him, to nations or individuals, were acts of love.

"Like as a father pitieth his children, so the Lord pitieth them that fear (revere) him." This text found in Psalms 103:13, is

known to every reader of the Word of God, and still, even with our close acquaintance with it, we do not, at times, put that full trust in our Heavenly Father that we should. We fret. We allow ourselves to be troubled; we worry, and all because we lack faith. The child has absolute faith in his "daddy," believing him to be the greatest being living, and yet, we doubt the power of God to rescue us from our troubles. In 1 Peter is a passage which reads: "Humble yourselves under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you." If this passage did not mean exactly what it says, do you think it would have a place in God's work? In the first place we must place ourselves in the child's position, that of inferiority to "daddy." "Daddy" is "mighty," and the child is "humble" before him. It always is humbleness to acknowledge our dependence toward God if we desire to please him, and this being our attitude, what is the result? Let David answer: "Offer unto God thanksgiving, and pay thy vows unto the most High: and call upon him in the day of trouble: he will deliver you, and thou shalt glorify him." As Junior, with arms extended, runs through the hall calling "Daddy," so must we, also with arms extended, run toward the protection desired, calling "Father," and long before we call, God heareth us, and just as our need and faith shall be, will we find that the "Lord will be a refuge for the oppressed, a refuge in time of trouble." David trusted in God. His was a faith beyond any dispute. He knew in whom he believed and his is a glorious testimony regarding God's helpfulness when he remarks, "Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer." "I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety."

The true Christian constantly is calling "daddy." As our Father is love, so was it the greatest act of that love to send unto us a Savior in the person of Jesus, who is the Christ the Son of God. Having this Savior we must love him, and serve him, and in his name acknowledge our Heavenly Father as the giver of every good and perfect gift, bestowing thanksgiving upon him for his loving kindness and tender mercy, and then we will realize that God is our refuge and strength, a very present help in trouble." Through mutual love, Junior's presence and dependence maketh his "daddy's" heart glad, and the same with us and our Heavenly Father. His love for us and our love for him maketh us one. As Jesus in his prayer said, "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." Jesus is the link that unites us to God. Through our faith in Jesus God becomes our "Daddy" and we his children. And as his children we know that "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

Then, knowing this, let us at all times, in all places, and under all circumstances never neglect in "calling daddy."

Gracious words proceeded out of his mouth. Luke 4:22.



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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, October 24, 1922

Number 4.

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 FIRST DRAUGHT OF FISHES

JESUS had been living up in the hills of Galilee for some time, most likely in his mother's house at Nazareth. John the Baptist had been put to death, and it was said that the rulers in Jerusalem who had charge of the Golden Temple intended to take Jesus and put him in prison. He had chosen twelve of his companions to be his disciples who were to help him in teaching the people, but they had all gone away to their own homes. It was then winter time of the year, when the streams were so deep, that it was dangerous to try to wade across them, and there were no bridges. His disciples were mostly young fishermen. They fished in the large fresh water lake of Gennesaret. There were many towns round its shores, and a great many fishing boats sailed to and fro upon it.

The boats were about the size of our fishing boats and sharp at both ends, with one mast, and a single high sail. They fished with nets, let down into the water like our herring nets, and the men had plenty of work to do, for the people in the towns round the lake liked fish, and dried them on the rocks in the sun and stored them up for winter.

But the boats on the lake were sometimes put to a very different use. We read that the people on opposite sides of the water went to war and launched their boats out on to the quiet lake and fought with each other like tigers. We never know what people will do when they begin fighting, but all little children will agree that the fishermen would have been much better employed in killing fish to feed their families, than in trying to kill each other.

The five fisherman companions of Jesus who had gone back to their boats and their nets, had been so busy at work again, going out in the evening when the sun was setting over the green hills of Galilee, and returning in the morning when the rosy dawn was creeping over the water, that they were not thinking much of Jesus or of his work. But when the spring returned Jesus came down from the hills and they gathered round him once more in the little town of Capernaum and he began teaching the people openly in the villages round the lake and in the fields, and on the shore covered with white shells. And often while he was teaching, some of his young companions were out fishing on the blue water, getting food for themselves and their

A Child's Song

GOD gave me a little light
To carry as I go;
Bade me keep it clean and bright,
Shining high and low,
Bear it steadfast without fear,
Shed its radiance far and near,
Make the path before me clear
With its friendly glow.

God gave me a little song
To sing upon my way,
Rough may be thy road, and long,
Dark may be the day,
Yet a little bird can wing,
Yet a little flower can spring,
Yet a little child can sing,
And make the whole world gay.

God gave me a little heart
To love whate'er he made;
Gave me strength to bear my part
Glad and unafraid.
Through thy world so fair, so bright,
Father, guide my steps aright!
Thou my song and thou my light—
So my trust is stayed.

—Selected.

families.

Now it happened one morning that he was speaking to a crowd of people on the shore, when two boats were rowed in and run up on the beach, and the young fishermen threw the brown nets over the side and began washing them in the water. Jesus went into the boat belonging to his disciple Peter, and asked him to push out a little from the white shore. Sitting down in the stern, he taught the people who had come crowding to hear him as they stood in the sunshine, in their cloaks of different colors.

Men have often preached to crowds of people on the grass on a summer day, but no man ever spoke as Jesus did, lifting up his hands to the birds as they flew over his head, or pointing to the ploughman in the brown field on the hillside, for he told the people stories and pointed to things while he spoke. He told these stories, sometimes to make his lessons plainer to them, and at other times he told them to confuse them or puzzle the multitude. Now why do you suppose he would want to puzzle them? Why it seems he wanted those who though enough of him and of what he said, to come to him after sermon was over and have him explain to them.

That showed they were really in earnest. So it is with us, dear children, we find many texts in the Bible which at first puzzle us but if we "search the scriptures," as Jesus tells us in John 5:39, we usually find an answer to our question. When he stopped speaking, he used to send the people away, but sometimes they would wait to hear more. But this morning he sent them away to their homes and turning to Peter, he told them to push the boat out into

(Continued on page 7.)

OREGON SELECTED

Committee Selects Location and Site for Headquarters

THE Committee appointed at the General Conference to select location and site for the permanent establishment of the Headquarters of the Church of God and National Bible Institution met for the second time at Cedar Falls, Iowa, on Saturday, Oct. 14. The Committee consisted of F. V. Blakely, Chairman, J. E. Cross, G. P. Allard, L. E. Conner and F. L. Austin, all of whom were present.

The Cedar Falls Commercial Club received the members of the Committee as its guests and did every thing in its power to give the Committee the very best comprehension of the local conditions and advantages of their city. And this in a most frank and open manner.

After carefully considering their subject from every known angle the Committee decided unanimously that for the success of the undertaking and the rendering of the best service to our Master, Oregon, Ill., was, in their judgment, the better place in which to undertake the work. Accordingly, each and every member laid aside every personal wish in the matter and unanimously selected Oregon to be the locality for Headquarters.

The Iowa State Conference and the local members of the church manifested a most commendable interest in the solution of this question. They showed their anxiety to do all in their Christian power to give strength and support to the effort.

The Oregon Church and the Illinois Conference also stood behind the work because of principle, and assured the Committee that their support would be true regardless of the chosen location. And the Commercial Club of Oregon also did all in its power to stand behind the work if located at Oregon.

Never was a Committee treated more helpfully by all the interests concerned in the results, and then by all interests, without exception, left, to its own unbiased judgment, than has been this Committee. The heartiest thanks are therefore extended to all these interests for their cordial, earnest cooperation and kindness of spirit.

F. L. Austin, Sec. of Committee.

EXECUTIVE BOARD TAKES ACTION

Immediately following the decisions of the Committee, as per above, the Executive Board, a meeting for which had been previously called by the president, was called to order by L. E. Conner, first vice-president. All were present with the exception of Bro. Patrick.

At once the Board took action as to the establishment of Headquarters. The report of Committee on sites was accepted, and

committees were appointed to at once negotiate for the properties selected, and to arrange for such improvements, etc., as had been promised. It was further planned that immediate effort must be put forth to bring the Headquarters matters as a whole clearly before the membership of the church.

F. L. Austin, Ex. Sec.

PERMANENT HEADQUARTERS AT OREGON, ILLINOIS

It is with much satisfaction that announcement is made of final selection of location for Headquarters of National Bible Institution. The labors may now be pursued along definite lines, one and all will feel settled in mind and the whole church can put heart and zest into the work.

Too much cannot be said in appreciation of the kind, Christian and unselfish spirit that has been so widely manifested in connection with bringing these labors forward thus far. This has not only lightened the work, but it has made possible much more than otherwise could have been expected, and has created a oneness of purpose and heart with which to now move forward.

The keen competition which has been so enthusiastically conducted by the two cities especially desirous of securing the location of this Institution only emphasizes the possibilities which they see to be ahead of us, and the probable benefits which the civic life expect will result from these efforts.

The home feature—where brothers and sisters of all ages who are largely alone in life, and who have limited means, may find home comfort and abode in cooperation with other similar circumstances, and where their needs will be provided for in health and in sickness,—appeals to many. Throughout the length and breadth of the land there are numbers of our church fellowship to whom just such an opportunity will be a God-send. Some need the opportunity as a means of securing proper attention in times of sickness; others need it in order to aid them in the assurance that their meagre funds will serve them to life's end. All will be benefited by the Christian fellowship furnished, and, in turn, will benefit others to the extent of their personal influence in life, and in the amount left over to the Institution by them at death, for the benefit of others.

While the Home feature appeals strongly, yet the great service of proclaiming the Gospel stands out as the one Christian duty to others. Enlarging our literature and careful, persistent distribution of same is one of the principal means open for such proclamation.

Personal evangelization is another means. But to increase evangelistic activity needs that biblical instruction be placed within reach of those who aspire to the ministry, and who will put forth earnest, personal effort in that direction.

To provide the foregoing benefits by the church requires the establishment of each department with sufficient capacity and power to take up the work.

It is this establishment that is now sought. These efforts are not being blindly put forth. Superintendents of similar successfully operated institutions have been consulted with a view to obtaining full information and data. It is upon the

advice and counsel of such that the estimates for this effort are based.

This Board feels confident that the heart of the church is behind this effort. It therefore feels confident that the required funds to finance the undertaking will be forthcoming. Not only has the committee chosen location and site, but the Board has taken options on properties selected. These properties chosen are four in number which will provide Home building, lots for cottages, and acreage to cultivate for the Home. The options on these properties—without furnishings, stock or tools—call for a total of approximately \$24,000. Furnishings, tools, etc., will increase this amount to a total above \$30,000. We now have—in pledges and cash about \$8,000.

The City of Oregon is furnishing good streets, walks, sewer, water and lights to and along side of the Home site, and to the acreage. The Oregon Commercial Club has contributed ten vacant lots to the N. B. I. This might be called the business men's gift.

The local church is already making plans to improve its property and its regular services in an effort to do all possible to aid in giving the greatest possible efficiency to the work.

Brethren, one and all:—This is an opportunity for all. In united strength directed by true Christian spirit we can surely be of large service to our fellows.

The Executive Board feels that it must have at least \$25,000 in pledges and cash before it is justified in closing the deals for the properties, that is, \$17,000 more than we now have. That this amount will be forthcoming there is little doubt. But if it becomes necessary to go to large expense in the work of soliciting these funds, then the total must needs be increased by an equal amount.

Therefore, to economize in money, to save time and to hasten the hour when all energy may be devoted to the work itself, will you not, one and all, contribute promptly and freely to this work?

It will need that several contribute a thousand or more; others will need to pay in several hundred dollars each; while some will be able to pay small amounts. The sums can be paid in cash; or can be pledged to be paid at a later date; or by the month.

Will you be one to do a part, according to your ability, to realize the following amounts for this work? Viz:

5 persons to contribute \$1000 each, total, \$5,000.

10 persons to contribute \$500 each, total \$5,000.

25 persons to contribute \$200 each, total \$5,000.

50 persons to contribute \$100 each, total \$5,000.

100 persons to contribute \$25 each, total \$2,500.

100 persons to contribute \$10 each, total \$1,000.

Total, \$23,500.

YOU WILL—WON'T YOU?

THANK YOU.

F. L. Austin, Executive Secretary.

Be simple, unaffected; be honest in your speaking and writing. Never use a long word where a short one will do as well. . . . The only true way to shine is to be modest and unassuming.—William Cullen Bryant.

ACQUAINTANCE WITH GOD

By Lyman Booth

(Continued from last week.)

THERE was one heaven and earth before the flood. There is one heaven and earth for this age. There are two heavens but one earth. Two more heavens are still due. One for the millennium and beyond it, but the same earth, only in a purified condition.

In Isaiah we read, For behold I create a new heaven and a new earth; and the former shall not be remembered, nor come into mind. (Margin, come upon the heart). I do not think that an immortal being will ever think of this present order. I do not believe that such was intended. But I do believe that after passing through this present vale of tears in which there is so much trouble, disappointment, sickness and sorrow, and after entering the joys and pleasures of the new world, one could fail to notice the transition. The new will be so much better that the old will be remembered only as an unwelcome thought. We would not yearn for it, nor wish to go back to it as did Israel after wandering in the wilderness after their deliverance from Egyptian bondage. We think the lesson is, that we shall not look back with wistful eyes to the past, for the reason that the new will so far excel the old, that it will captivate the mind that a thrill of joy will fill every fiber of our being and will banish from the mind every thought of the past or old world.

When Jerusalem will be restored at the time of our Lord's coming, it will cease to be trodden down by the iron heel of oppression, and it will be a joy to all people, and a source of perpetual comfort to all who shall share in its righteous government. Even though the work of making the earth new at the setting up of David's throne, yet withal there will be generations born, grow to full stature and some of them die. They will not die for or on account of Adam's sin in their youth, for the Prophet said, There shall be no more thence an infant of days, (that is from the restoration of Jerusalem) nor an old man that hath not filled his days (of testing or probation) for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. That is to say, he shall be judged unworthy of eternal life, and he shall go down in death, because of his own sins, never more to live. If a man shall live an hundred years in sin under such favorable conditions as will then prevail he will be deemed unworthy of living any longer.

The question has been asked, When will the tree of life be restored, at the beginning or at the close of the millennium? It is quite evident that it will be restored at the beginning of the age, and will be one of the beautiful trees of Eden. It once stood in Eden and bore fruit. When Paradise is restored it will be there, or else Paradise will not be complete. John in Rev. 22:2 says, It will yield twelve manner of fruits, and will yield its fruit every month, and the leaves of the tree shall be for the healing of the nations. It must be there during that glorious age for its fruits are for meat and its leaves for healing of the nations. All the nations will be mortal at the beginning of the reign of Christ but none thereafter.

This tree of life will supplant our medical doctors, and no anxious mothers need worry about the health of their children, for God will provide the means for the preservation of health. In fact no one need die under an hundred years, except he disregard the way of holiness.

It will be useless for one to try to deceive the King of that realm, for he will not judge (condemn) by looking on the heart; neither reprove after the sight of his eye. The prophet continues by saying, And they shall build houses and inhabit them; 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 (does he mean the tree of life?) 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 (unruly children) for trouble, for they are the seed of the Lord, and their offspring with them.

In speaking of his elect people, Israel, God says, And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear: the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They (the wolf and the lion) shall not hurt nor destroy (the life or happiness of men) in all my holy mountain (kingdom), saith the Lord. I do not believe that any person who reads and compares the above scriptures carefully will fail to see that they refer to the times of restitution, and taking place under the reign of Christ.

In Isaiah 66:8 we read, Who hath heard such a thing, who hath seen such things; shall the earth be made to bring forth (by a resurrection of all of the first born of the spirit from death) in one day, or shall a nation be born (of the spirit from the grave) at once? For as soon as Zion travailed, she brought forth her children (to immortal life). The subject matter of this text is the resurrection of the dead and the birth of the spirit. In verse 7 we think the prophet refers to the resurrection of Christ. Before she travailed she brought forth; before her pain came, she was delivered of a man child. He was raised from the dead by the power of God. Paul in Rom. 8:11 says, But if the spirit (power) of him that raised up Jesus dwell in you, he that raised up Christ from the dead will also quicken (or make alive) your mortal bodies. Jesus said to his Father in his prayer, Thou hast given him (Jesus) power over all flesh, that he (Jesus) should give eternal life to as many as thou hast given him. Jno. 17:2. This shows that the Father has delegated to his Son the power to raise whomsoever he will from the dead. Jesus used the word power to show how the dead would be raised, and Paul used the word spirit in connection with the resurrection of Christ, showing that the spirit that raised up Christ is the same as the power that will raise the righteous to eternal life. Jesus was the first one born from the dead by the spirit to immortality, who thereby became a pledge or surety of God of victory over death to all who obey him, and continue faithful through life; he will call them forth from the grave, for he has given them this promise, I will raise him up again at the last day. God has given a seal of that promise in the resurrection of Jesus from the dead.

Since Christ is the head of the church,

and since he has been born of the spirit, and lives forevermore, it is a guarantee that his church (or body) will also be raised from the dead (born of the spirit the same as the head) to life everlasting. Surely the body must be of the same nature as the head. Since Christ (the head) has already been born it follows that in due time God's power or spirit will cause the womb of earth to cast out her dead. The last verse of Isa. 66 contemplates the joy that follows the birth of the new born, immortal saints in Jerusalem, filled with joy and gladness. They will be considered as children, and Jerusalem, in its glorified state as their mother to nurse them with the milk of consolation, drawn from her breasts of excellent glory, which will be most abundant as shown in the 11th verse. The 12th verse says, For thus saith the Lord, Behold, I will extend peace to her (Jerusalem) like a river (continually flowing). Then shall ye suck (partake of her delights to the full). Ye shall be borne upon her sides and dandled upon her knees, as one whom his mother comforteth, so will I comfort you. (my children), and you shall be comforted in Jerusalem. And when you see this, your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies, for behold, the Lord will come with fire and with chariots (thousands of angels) like a whirlwind, to render his anger with fury and his rebuke (of sin) with flames of fire, for by fire and by the sword will the Lord plead with all flesh, and the slain of the Lord shall be many.

To deny that this refers to a future day of judgment when Jesus shall return to reward every man as his works shall be is apparent ignorance. The prophet continues by saying, And I will set a sign among them, and I will send those that escape of them (in the great slaughter of the battle of God Almighty) unto the nations: to Tarshish, Pul and Lud: to Tubal, to Javan, to the Isles afar off, that have not known my fame (in Jerusalem) nor seen my glory (in Mt. Zion) and they shall declare my fame (in Jerusalem) nor seen my glory (in Mt. Zion) and they shall declare my glory (which they have seen in Zion) among the Gentiles; and they (the Gentiles) shall bring all your brethren (Israel) for an offering unto the Lord Jesus Christ, the King of kings—the Lord of all nations. Why should the Gentiles take the Jews to Jerusalem for an offering to the Lord if it is not for the purpose of making peace with the king who will have established his kingdom, and sits as King of the Jews as well as King of kings? When this time arrives the Gentiles will understand that Jesus is actually King of the Jews and they will immediately begin to play for favors, so that ten of them out of all nations will take hold of the skirts of him that is a Jew, saying, We will go with you, for we have heard that God is with you. In this manner the Gentiles will aid in bringing Israel from his last captivity. From where will the Gentiles bring them? Out of all nations. To what place will they go? To the holy mountain (kingdom) in Jerusalem, saith the Lord. How will the Gentiles convey the Jews back? Upon horses and in chariots (perhaps railway cars) and in litters (maroon sava coaches) and upon mules, and upon swift beasts. How will they present them to their king? As the

children of Israel bring an offering in a clean vessel into the house of the Lord, and I will also take of them for priests and Levites, saith the Lord. It appears from this verse that those priests and Levites will be selected from the mortal Jews who will return to Zion. The prophet has not definitely described their work under Christ's rule; but the 22nd verse seems to teach us that they will have an important work to perform in helping our Lord to make the new heaven and the new earth, of which I have made mention before. It reads, For as the new heaven and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

Permit me now to repeat this verse again and insert parenthetical words, and perhaps the readers may get a clearer understanding of what I believe it teaches. For as the new heaven and the new earth (that I have now begun by restoring Jerusalem and paradise) which I will make (complete and perfect, at the ending of my judgments and the end of the thousand years, when the earth shall have been purified and redeemed from the curse) shall remain before me, saith the Lord, so shall your seed (the seed of Abraham) and your name (the name of Israel) remain. This will be the work of our King and his co-rulers. It will begin when Christ sets up his kingdom in Jerusalem, and will not be completed until the thousand years are finished. The making of all things new begins when Christ takes his throne, and will continue until he will have subdued all things and he becomes subject unto him that put all things under him, that God may be all in all.

(To be continued.)

Notes and Queries

Of course in the event of real war with the Turks, patriotism would forbid our use of the Turkish cigarette. Well, if such patriotism would just continue, in a few years the profit and loss account of such a war would overbalance on the profit side.

Now for a "holy war." That sounds like "good whiskey," "honor among thieves," "bad friends," "I can never forgive,"—from Christian lips, and a host of similar incongruities.

"If God be for us, who can be against us?"

If God be against us who can be for us? Better right about face.

If the Kingdom of God and the Church of God are two distinct groups of God's work, why read kingdom passages and apply them to church conditions? That is "dividing the word of truth" alright, but is it done "rightly?"

Some religious phrases hard to locate in the Bible are: spiritual Israel; immortal soul; Christening the children; then shall the church be likened unto ten virgins.

The evil of sin is not so much in the overt act. An act is a lifeless, innocent thing, the fruitage of productive thought. The evil is in the thinker, the creator of the act.

"Rightly dividing the word of truth," is worthy of man's most serious effort.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50.
 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

We hear that the Morse Mills, Mo., people have recently had a very beneficial meeting, conducted by Bro. L. E. Conner. Four immersions resulted.

Bro. J. M. Morgan of Bristow, Okla., reports commencing evangelistic work in Oklahoma, Sept. 23. Two weeks' work was followed by the baptism of two persons. From there, took up work at Waveland, Ark., where the prospects at the time of report were very bright.

Work For Yourself

It is anxiously desired to make The Restitution Herald to be a religious paper of the greatest value in the homes where it enters. Every effort on same costs money. Heretofore, a few persons have been making up all deficits that the Herald might continue its visits. But with the earnest cooperation of all there need be no lack of funds.

Here is the way to cooperate.

The printing plant is equipped for doing all kinds of ordinary printing. Help is employed constantly. Now, if all interested will send in their job work, stationery, personal cards, wedding announcements, etc., the plant machinery can be utilized to its fullest efficiency. And this will not only

make up for deficits, it will give a surplus with which to better the Herald, or put out other gospel work.

Let's have your work.

"I Will Dwell in Them"

The above words, quoted by Paul in 2 Cor. 6:16, and applied to the church, were taken from God's words to Moses as given to Israel. See Ex. 29:45. There were certain requisites that Israel must conform to in order for God to dwell with them. One of these is given in Ex. 25:8-9, thus: "Let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle,.....even so shall ye make it." Thus the tabernacle was the sanctuary of, and for God. Till this should be made there was no place for God to "dwell among them."

"Sanctuary" is translated from the Hebrew word "kodesh." It is the same word as that from which the word "holy" is translated in Ex. 3:5. where the word "kodesh" is first found in the Bible.

The meaning of this Hebrew word "kodesh" and of the corresponding Greek word "hagios," according to Young, Rotherham, Bullinger and others, is "separate, set apart for a special purpose" "Separated, or set apart (for God).....Kodesh must have been one identical meaning (as above) in all passages."—Companion Bible.

Thus the tabernacle was the place built and "set apart" for God to dwell in "among them. It was a "Sanctuary"—a "set apart" place. Likewise Aaron and his sons were "sanctified," "set apart," to minister to God in the priest's office, in the tabernacle—the sanctuary, God's dwelling place in Israel.

In like manner has God instructed those who would become elements in his temple of today, his church. This latter temple is also for "the indwelling of God." It, too, must be a "Sanctuary"—a place set apart. Only thus can it be that "I will dwell in them." "Wherefore come out from among them and be ye separate—set apart—saith the Lord, and touch not the unclean, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

REMITTANCES

Sylvan Richey; Albert Siple; Glenn Allison; Mrs. P. W. Ogan; J. Manning Case; Ruth Bauserman; Frank Mosen; Lillian King; J. P. Eastman; Mrs. Fred Comstock; Mrs. Flora E. Taylor; F. R. Robinson; Martha Argent; Mrs. Simon Jacobs; Hugh Huffer; C. B. Compton; G. P. Allard; Landers & Son; Sadie Skeels; Mrs. Laura Howell; G. G. Landry; Mrs. Plato Holbert; Mrs. M. V. Brantley.

Reports

Report of Missouri Conference

The Missouri Conference of the Church of God convened at Morse Mill, Sept. 27th to Oct. 2nd, inclusive.

During the time Bro. L. E. Conner delivered eight splendid sermons. At the close of the Sunday evening service, four were baptized into Christ, namely, Blanch Hinson, J. L. Bechler, John Chestnut and Horace Buxton.

Bro. Stewart Cooper and family of Fred-

ericktown, and Sr. Leota Hanson of St. Louis, were in attendance.

God grant that this meeting has been an inspiration to the few who gathered together in his name. May we be ever mindful that we are admonished to "keep the faith," and "walk in the straight and narrow way" that leads to life eternal.

May Williams, Sec.

Report of Nebraska Conference

The annual conference of the churches of God in Christ Jesus convened at Holbrook, Nebraska, Aug. 29 to Sept. 3, 1922.

Brothers Allard and Stewart were with us for the entire time. Bro. Austin came on Tuesday but because of General Conference work, was obliged to leave on Friday night.

The classes were all combined in one and presided over by Bro. Austin during his stay and Bro. Stewart finished out the work after Bro. Austin's leave.

Bro. Allard had charge of the singing and also conducted some very interesting Bible lessons.

During the week seven young people became obedient to the gospel and were baptized on Sunday afternoon by Bro. Allard. Those baptized were Mr. and Mrs. Ralph Cowles, Inez Lang, Clyde Lang and Harry Gordon of Holbrook, Helen Johnson of Hendley, Neb., and Hugh Harlan of Hastings, Neb.

In business meeting the following officers were elected: Pres., J. E. Cowles, Stratton, Col., Vice Pres., W. H. Whorton, Freedom, Nebr., Treas., John Stedman, Moorefield, Neb., Rec. Sec., Zoe Adams, Holbrook, Neb., Cor. Sec., Ila Hornaday, Trenton, Neb.

The conference passed a motion to ratify the spirit and aim of the General Conference.

Zoe Adams, Rec. Sec.

Report of Illinois Work

As I am working in Illinois for a few weeks for Bro. Siple, while he is in other parts of this and other states, I thought the brethren would like to know where I was. I spoke in Dixon over the first Sunday in October and expect to meet with them again the first Sunday in November. I had a very pleasant time with the brethren there, meeting several I had never seen before. On Monday evening a nice company gathered at Sr. Rossiter's for Bible School. On Tuesday morning I started for Lanark, reaching Sr. Mary Renner's about noon. The sisters were having electric lights put in the church and not yet completed, so we had Bible School at Sr. Renner's Tuesday evening and every member of the church that was in town was present. Wednesday evening we started in at the church and again every member of the church was present. No one but church members attended until Friday evening, when two women came in and on Saturday evening three women came. I never spoke to a more attentive crowd of people and friends, it was not hard to count them all. We had been having a sermon every evening with all the members present, and that meant just four women, not one male member in the church, and these women with three others, when they are in town, make up the church roll, and still they meet every Sunday for Sunday School. After that they take up the Berean lesson.

and on every first Sunday in the month they have the Lord's supper. Five women, each of them have seen their husbands fall asleep in Jesus, and they are struggling along, determined to keep the light of truth burning. They are all so in earnest, it is an inspiration to speak for them. On Sunday at 2:30 P. M., we closed our meeting with fifteen present and went to the Renner church and spoke in the evening to a good audience. We were there until the next Sunday evening and closed with about 45 present. Many expressed regret that the meetings should close, asking if we could not come again after the fall work was done, which I promised to do myself or have Bro. Siple come. This is a very promising field of labor, where for several years they have had very little preaching. Some said, "I did not know these things you have been telling us were in the Bible." Others said, "Mrs. Woodward, you have cleared up some knotty questions for me, and I do hope you can come back soon."

To-night, Oct. 17, I begin again in Lanark, hoping for better results.

Yours in the work,

M. A. Woodward.

Notices

Eldorado Notice

We are planning to hold a series of meetings with the brethren near Eldorado, Ill., beginning on Tuesday night, Nov. 7, and closing the 19th. Let all who can take part please make their plans accordingly.

Frank E. Siple.

The Sunday School

By Alta King

JESUS THE GREAT PHYSICIAN

Lesson VI. November 5, 1922.

Lesson Text: Luke 4:31 to 5:32.

Luke 4:31-37.

Golden Text:—Himself took our infirmities and bare our diseases. Matt. 8:17.

Memory verses:—Luke 5:31-32.

For Study

Review:—Last week we took a bird's eye view of the mission God assigned to Jesus, as it is represented to us in the word "Christ" or "anointed" when that word is applied to Jesus. Give briefly the chief items in his mission according to this presentation of it in Isaiah 61.

This week's lesson:—In this lesson we have one phase, the big phase, of Jesus' mission presented to us by the term "physician." Jesus' mission as pictured in the law, his mission as predicted in the prophecies, his mission as told in his own life and works, is identically the same. The fundamentals and basic idea in that mission is forgiveness of sins and salvation of sinners. All this thought, energy and power in the time he was here, in the present time, and in the future is directed toward the accomplishment of this one purpose. But the scriptures present that mission to us from various viewpoints. Because of this, man is able to get a deeper appreciation of his mission. Let us, this week, think of Jesus as a physician and appreciate his service to man from this viewpoint.

Luke 4:31 to 5:32 is one long account of

healing. It is a tale more wonderful than any tale of human invention. Read it through considering the questions given below. Then read it through again and again. You cannot study it better than just to read it, if your reading is something more than mere scanning of words to glean bare facts. The bare words give us a bare, lifeless picture of Jesus in his work. This account of Jesus' work will draw us no nearer to Jesus and his Father if we do not get the pictures and feelings back of the words. To do this we must read between the lines as it were. We must sense the wonder and joy of the people. We must sense their needs, their eagerness to reach Jesus and his love and freedom in healing. And we must realize that the exact counterpart of those conditions exist in the world today. We must picture Jesus returned and doing the same work. We must picture the classes of people he would visit. (Would the "good" sick, the self respecting needy who had shown they were trying to help themselves, be the only class?) If you read this account with the express purpose of getting its meaning to this fullest possible extent, you will have gained something far more precious than knowledge of facts—you will have gained a closer touch and sympathy with Jesus and his work.

General Questions

In Luke 4:32, a contrast between the teachings of Jesus and the usual teachings heard in the synagogue, is hinted at. Get the full meaning. Note the Bible interpretation of unclean spirits. Lu. 8:27-35. What evidence do you find in Luke 4 that such people sensed, far more surely and really than did others, that Jesus was the Christ the Son of God who had unlimited power against evil. Why did Jesus leave the people, (v. 42)? Do you think that crowds will seek Jesus as eagerly when he returns and again takes up the work he performed then? Was it not wrong for Jesus to draw people by serving their physical needs; should he not have waited aloof until they should come to him from a higher motive, for the spiritual help contained in his teachings; or would the supplying of these physical needs engender the higher motive? If so, how? Did Jesus lack for crowds prompted by the higher motive? (See Lu. 5:1). Luke 5:2-11 gives an incident that was not exactly the work of a physician, and yet it was, for it was a physician selecting a corps of needed helpers. Do you think, from the account, that the fishermen had known Jesus before? What brought from Peter the confession he made in v. 8—a sudden realization of a sin he had committed, or a sudden and increased realization of God's power? Does increasing realization of God's power always result in increasing realization of our own weakness, sinfulness, fleshness? What word describes this state of mind? Why was v. 16 thrown into the account? vs. 17-32 contain the climax of the account. It brings things to a head between Jesus and the opposing physicians (?) and makes definite connection between Jesus' work of healing people's diseases and his mission of saving sinners. Does v. 17 mean that God's power was present to heal the Pharisees and doctors of law? If so, did they realize it? Who did realize that God's healing power was present? Account for the difference. vs. 20-25 present a nice little trap which Jesus laid

for these wise, critical men. They were there to prove false a man who was doing the work in which they, above all men, should have been heartily in sympathy with. They could not deny the work he was doing, and yet they would not accept the doer as true and sent of God. They were in a quandry and Jesus deliberately gave them a harder nut to crack. Instead of telling the palsied man that he was healed, as he had been telling the sick, he said, "Thy sins are forgiven thee." The learned men fell into the trap. They brought their knowledge of God's word and sanctimonious loyalty to it, to bear on the case. In cold reasoning they said, "Who can forgive sins but God alone?" Then Jesus put a question to them—a question whose answer was based on reasoning from facts and not from theory. "Which is easier to say, 'Thy sins be forgiven thee,' or 'Rise up and walk?'" Evidently the first is easier. Man can say it and make it effective from man's plane of forgiveness. But to say, "Rise up and walk," and make it effective is beyond man's power, for such is speaking God's forgiveness. Man could not say it without revealing his falsity for he could not make it effective in and of himself. Jesus had been saying and making effective the latter saying in numberless cases they had witnessed. How, then, could they question his right and power to say the first, even from God's plane of forgiveness. God's forgiveness was no harder than the latter task, in fact God's forgiveness was the same as the latter, as shown in v. 24. Did the power manifested cure the Pharisees of their ailment? Did these healing works of Jesus help the people to see and realize God? To what weak protest and criticism were the learned men driven? (See vs. 27-32). Did Jesus give a good reason for associating with publicans and sinners? Is it a good reason for us to be "caught" with such people?

Scripture Reading:—Isa. 61; Lu. 4:31 to 5:32.

The Children's Lesson:—Read with the children the many short stories that reveal to us Jesus, the physician.

For Class

How was Jesus' mission presented to us in last week's lesson? Why should the word "Christ" as applied to Jesus always call to mind his mission as a whole? From what viewpoint is his mission presented in this week's lesson? What is the fundamental basic idea in Jesus' healing of diseases? Read the account of Jesus the physician getting its full meaning. See Lesson text.

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.

RESURRECTION

WE through Adam's sin have the death penalty over us, and if Christ had not died for us we would have no hope of life beyond the grave, but Paul says in 1 Cor. 15, that Christ died for our sins and that he was buried and rose from the dead and became the firstfruits of them that slept,

for since by man came death, by man came also the resurrection of the dead, for as in Adam all die, so in Christ shall all be made alive.

Jesus says, I am the resurrection and the life; he that believeth on me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

May we be found acceptable when he comes to resurrect the dead and change the living, is my prayer.

Mrs. Clarence Doll.
Dayton, Ohio.

TRUST IN THE LORD

What does it mean to trust? Is it not that the one who trusts another has the utmost confidence in that person? We know without a doubt that whatever the trusted person has been given to keep or do for another that it will be accomplished. For instance we have heard it said: "I would trust him with a most valuable treasure." This truly would show the confidence or trust one had in another. Can we find many of this example in these last days?

But there is one above all in whom we can trust without the thought of a doubt. He is the Creator of all. "Taste and see that the Lord is good; blessed is the man that trusteth in him." Psa. 34:8.

God knows those who trust in him. They are few in comparison to those who do not trust. Yea, and there are some who will not trust in him. O if we could only persuade them to taste and see that the Lord is good.

Anna Lehman.

THE KINGDOM OF GOD

When Christ Reigns on Earth

A kingdom is composed of several different elements, such as a king, subordinate rulers, subjects, territory, capital and laws. In taking up the kingdom of God, we have these same elements.

Christ is king. Paul speaking concerning Jesus Christ in 1 Tim. 6:15, Which in his times he shall shew, (who is) the blessed and only Potentate, the King of kings and Lord of lords.

A Psalm of David. 24:10. Who is this King of glory? The Lord of hosts, he is the King of glory.

Other scriptures proving Christ's kingship are Matt. 2:2 and Zech. 14:16-17.

Subordinate Rulers. Twelve apostles and church or body of Christ. Jesus said to the apostles in Matt. 19:28: 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 Luke 22:30, Jesus again tells the apostles they are to sit on twelve thrones judging the twelve tribes of Israel. Here we have two scripture proofs that the twelve apostles will judge Israel.

Paul an apostle of Jesus Christ speaking to the church or those in Christ, says in Eph. 2:19-20: Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.

Jesus speaking to Peter in Matt. 16:18: And I say unto thee, Thou art Peter, and

upon this rock will I build my church; and the gates of hell shall not prevail against it. Here we have good proof that Christ is the chief corner stone of the foundation, the apostles the foundation, and the church the builders.

Paul an apostle, in speaking to the church at Corinth in 1 Cor. 3:9, says: For we are labourers together with God; ye are God's husbandry, ye are God's building.

Since Jesus Christ is the chief corner stone, the apostles the foundation and the church the builders or building, and the apostles and church are labouring under Christ, if the twelve apostles are to judge Israel, the church necessarily would help in the judging of Israel.

Christ is head of the church. (Eph. 5:23).

Subjects—Israel and other nations.

Daniel prophesying concerning his people Israel in Dan. 7:27 says: And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

The word of Isaiah concerning Judah and Jerusalem, Isa. 2:3: And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Territory—Given to God's people Israel.

In Gen. 13:14-17, God promised to Abram and his seed the earth for an everlasting possession and that his seed should be very numerous and in his seed shall all the nations of the earth be blessed. Gen. 22:18.

Jacob, named Israel, was of the seed of Abraham. Abraham died in faith not having received the promise, but saw it afar off. Heb. 11:13.

Daniel prophesying concerning his people, Israel, in Dan. 7:27 says that they should receive the kingdom and dominion, and the greatness of the kingdom under the whole heaven and that it shall be everlasting.

Isaiah prophesying concerning Judah and Jerusalem in Isa. 2:2-3, says that the Lord's house should be established in the top of the mountains and be exalted above the hills.

Capital—Jerusalem.

Matt. 5:35. Jerusalem is the city of the great king. Jeremiah prophesying concerning Judah (Jer. 3:17), says: 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.

Laws—Isaiah prophesying concerning Judah and Jerusalem in Isa. 2:3. For the law shall go forth out of Zion, and the word of the Lord from Jerusalem. This law shall be righteous. Isaiah prophesies concerning Christ's reign on earth in Isa. 11:2-5. He shall judge with righteousness; he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

In Isa. 60:11-12, we have the penalty for the nations which shall not serve Israel.

Therefore thy gates shall be open contin-

ually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

Hazel Logan.

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: Acts 7:48

GOD DWELLETH NOT IN TEMPLES BUILT BY HAND

Men built a house for God of barren stone,
And carved His altar from their own design,
And where, like angels thronging 'round the throne,

Through incense clouds the pallid candles shine,
I knelt to pray and watched them blink and flare,

And spoke to Him, yet did not find Him there.

I saw the stately, white-robed priests perform
Their austere offices; I heard their speech
Arouse in harmony the organ's storm;
I felt its tide, like breakers on a beach,
Roll over me. I dared my eyes to raise,
And met a marble saint's unseeing gaze.

Men built a house for God. I sought for Him
And, seeking, left the gleaming chancel bars
To find the hemlock aisles with twilight dim,
And fireflies soaring up to light the stare.
The treetops stood, unstirred, against the sky—
Perhaps it was the wind that passed me by.

No censer spread its incense, but the smell
Of balsam floated on the evening air;
No choir hailed Him, but the vesper bell
A wood thrush tolled to call the world to prayer.
And in His hilltops, altar-clothed with mist,
The sunlight dreamed, a golden Eucharist.

KNOWING THE FATHER

Jesus uses as his favorite figure for the relationship between ourselves and God the relationship of father and son, but even between earthly parents and their children there are wide varieties and degrees of understanding. Those of you who have children six months of age, know how such a child regards you. As he lies in his cradle and drops his ball on the floor, he cries and you come and pick it up for him. You do for the child things which he cannot do for himself: to him you are largely a doer of miracles. Those of you who have boys of six and seven, know to a large extent how these boys look upon you. If they want anything, or money to buy anything, they understand you enough to know that by using the proper kind of persuasion they can get anything they want. They are not bothering themselves as to the mode you use in earning your money so you can buy these things, how you manipulate the affairs of the world to give them the things they cry for. Then there is the boy twelve to fifteen. To him, his father is a hero and usually a pugilistic giant. What boy of fourteen has not told every other boy of his acquaintance that his father could lick their father? The father is to the boy at this stage a man of strength and power. You find people in all these stages of relationship to the Heavenly Father. There are those who sel-

dom pray to him except when they ask him to do some miracle for them, to overturn the natural laws of the world, to make it rain because they happen to need rain, or to take away the inevitable results of some sin committed. To them, God is merely the doer of miracles, the one who can accomplish for them the things they cannot do for themselves. Then there are others for whom God merely is a juggler of the world's affairs. They are not particularly concerned as to how he runs the world, or what he wants us to do in the world. To them it is sufficient that somehow, if they ask in sufficient faith, he will so order the affairs of the universe that they may get what they wish. Also history gives us many illustrations of nations and individuals who have thought of God as their pugilistic giant. Israel calling upon the God of battles to chastise all nations of the world so that she might be supreme! The Kaiser with his "Gott mit uns!" These thought of God merely as a personal adjunct, valuable only as he might fight their battles and aid them.

But there is a far higher conception of God into which we should grow, the conception that Jesus brought to us. Let me take my illustration for this from the history of Israel. At the time when Antiochus Epiphanes had control over Palestine and attempted to dissolve the worship of Jehovah and substitute his Hellenistic cult, there rose in protest against him, the old priest Matthaias. He went apart into the hills and drew unto him a group of those who sympathized with him, and waged a mighty war against the one who had brought in the abomination of abominations. We are told that the first to rally to him were his sons. In our imagination we easily can picture the scene. There are the sons headed by Judas Maccabeus, coming to the old father and saying, "Father, we see what you are about. We realize the fight you want to make, and we want to help you—use us as you see fit, we are ready to die for the things you believe in."

In our relationship to our Heavenly Father, we have not grown into the most real knowledge of him until we come in our prayers, not asking him to do miracles for our own private convenience; not asking him to juggle the affairs of the world that we might be happier, or that rain may fall on our crops; not asking him even especially to fight our battles for us. But when we come in prayer saying, "Father we see the plan you have for the world, we too, want your kingdom to be established upon this earth so that justice, righteousness and peace may prevail. Give us a place in your work. Use us as you will. If necessary, may we suffer even as our Savior, the Lord Jesus suffered." Until our prayer and the desire of our life is only that, we may be co-workers with God in his work, through Christ Jesus, for the world, and not that we may aggrandize our ourselves, we have not grown into the highest type of our knowledge of God. Before us there still is much of the road to his ideals to be traveled. Since the earliest days of the church, men have been convinced that Jesus is not dead. We worship a living Christ and through the indwelling of his life in us we are able to partake of his love, his strength, his power. But this comes not when we call upon God to help us in our way, or in the satisfactions of our life, but when we enter into the mind of the Fa-

ther, and so conform our lives to his great purpose, and glorify our lives by having within us the same purpose.

The ultimate sin is to know God and his purposes and then refuse to labor in the service of God, to refuse to grow into a full child of God. We cannot have a full Christian character until we guide our life to do the will of God. A Christian character comes into being only as life, specially planned, grows into a knowledge of God, of his mind and his purposes, the flame that lights the world and shows, beyond our reach at present, yet nearer and nearer, "the new heaven and the new earth wherein dwelleth righteousness."

A THOUGHT FOR EACH DAY

God was with me in the way which I went. Gen. 35:3.

A governor that shall rule my people. Matt. 2:6.

Hold that fast which thou hast. Rev. 3:11.

That no man take thy crown. Rev. 3:11.

Their sins will I remember no more. Heb. 8:12.

Pray for them that despitefully use you. Luke 6:28.

A man is not justified by the works of the law. Gal. 2:16.

TAKE MY YOKE UPON YOU

Today, many people are seeking rest and peace and freedom from pain, and this is the reason for so many rest sanitariums and cults that deny the existence of pain. But it is not from such sources that we can expect that peace that is promised by the Son of the Most High.

There are some people who expect rest in freedom from toil, but Jesus promises rest in toil, for he asks us to put his yoke on us and work with him. The world can bring fatigue, but the world neither can give nor take away rest and peace. Wealth cannot give them nor can poverty take them away.

Jesus said, "Take my yoke upon you and learn of me." Surrender to me. Some people have trouble in coming to a decision. They seem to think they are assuming another burden when they put the yoke of Jesus upon them. But to labor with Jesus is not burdensome. When we take up the yoke of Jesus we are yoked with him. All are to take this yoke, for we each have a work to do, and whatever work we have to do should be worthy of Christ. It should be a happy day in our life when we are able to say we are working with Christ Jesus in the service of God.

Coming to Jesus is having Jesus come to us. He says, "Henceforth, I call ye not servants but friends." Jesus was full of humility. If we are the friends of Christ we too will have humility; and when you have the humility of Jesus you will have rest and peace. "Peace I leave with you. My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

SELF CONTROL

There are men whose temper, whose appetites, whose impure thoughts gradually gain control of them, until they no longer are the masters of their own lives. One of the necessities of life is that we always have a surplus of self control, for we know not for what emergency it may be demanded. And the test of character comes in the

emergencies of temptation. David practicing with his sling in the field while watching his sheep did not know the demand God would make upon the trained control of his muscles. When the emergency came, it was that fine control of eye and muscle that saved the nation. The one who would be ready for service never is satisfied with the self control he possesses. Satisfaction and competency are the death knell of progress. Progress is a response to dissatisfaction. If we are satisfied with our control over our temper, appetites and thoughts, there is no progress toward that abundant life which Jesus promised to all those who would ask for it in his name. It is more than fitting; it is absolutely necessary that we should ask ourselves whether we are growing in these things. It was Milton who said: "He who reigns within himself and rules passions, desires, and fears, is more than king." God wants us to grow into a royal life."

THE FIRST DRAUGHT OF FISHES

(Continued from page 1.)

the deep water and fish, for they had no fish, having caught nothing all the night before. But Peter objected. He was hungry and tired and probably wished to go home and sleep, and he told Jesus that they had been out all night toiling and had caught nothing. Having said this, Peter began to think and changed his mind and told Jesus that he would row out because he had asked him.

Although he told the young fishermen to push out the oars and row into the deep water, Peter did not expect to catch anything.

Jesus sat in silence in the stern of the boat looking at the water, while the young men tugged at the creaking oars, and Peter held the tiller, steering the boat slowly out into the middle of the blue lake. When they reached the right place, Peter let out the nets gradually over the side, while the young men rowed the boat slowly round in a wide ring and Jesus sat quietly watching what they were doing.

Suddenly Peter's manner changed. They were catching fish. He knew it from the weight of the nets as he held the ropes in his hands. The weight grew greater until Peter thought the very nets would break with fish. Then he called to the men in the other boat on the beach, to come quickly and help them for they were all partners in the fishing. James and John knew the shout and leaping into their boat, thrust out the oars, and soon they were rowing out to Peter with long strokes, making as much speed as they could, for a good catch of fish meant a lot of money.

When they arrived they helped to haul in the nets carefully and shook the silvery fish into the boats until they were laden down to the very water's edge and were likely to sink and then they rowed them very quietly to the shore.

When Peter saw the great draught of fishes, he felt wicked and miserable and kneeling down at Jesus' feet, he asked him to go away and leave him for he was a sinful man.

But Jesus knew Peter better than he knew himself. He knew that although Peter had a strong will and a quick temper, he had a good kind heart, and he spoke cheerfully to the man who felt so miserable and repentant. He told him to have no fear, for he would yet catch men for his sake.



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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, October 31, 1922

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 Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

WHAT IS SWEETER THAN HONEY?

THE first part of my story today, children, is about a little girl named Frances. Pretty name isn't it? Although Frances is only a little miss of nine summers, she can do lots of the house work for mother. She can clean and dust and sew, does some very pretty embroidery work. I just wish all of you little girls could take a peep into her dolly's trunk. Some of the cutest dolly dresses made out of old scraps of cloth with bits of laces and ribbons. Mother taught her how to make paper patterns. She cuts out her goods for the dresses by these patterns just like big people's dresses are cut, and makes them just like big people's dresses are made. You ought to see the little hats too. She makes the frames out of wire and covers them with lace and ribbon and trims with a tiny feather.

One day Frances had a little guest for supper. Mother was busy sewing so Frances got the supper and washed the dishes, her little friend drying them for her.

Now when Frances grows to be a big lady, she won't have to hire some one to cook for her, clean her house or do her sewing. Her work then will be so easy that it will seem like play to her as it is now. Perhaps though she will be a milliner and make hats for ladies, then surely she has a good start toward learning that trade. The reason why I am telling you this is to encourage more little girls to help their mothers and also more mothers to help their daughters in making their dolly clothes and learning to cook and do other duties that will help both in years to come.

Now I will tell you a little story.

Little Frances and her friends had just seated themselves in the car. They were going for a picnic dinner in the woods and were getting impatient to get started.

"Why doesn't papa hurry? He always has so much work to do before we can go. I'll tell you what let's do; let's tell riddles," exclaimed Frances, "and I'll tell the first one: 'Upon the hill there is a green house; inside the green house there is a white house; inside the white house there is a red house; inside the red house there are a lot of little black niggers.'" Frances' big brown eyes sparkled while she waited.

No one could guess.

"Give up?" asked Frances. "Why, it's a watermelon. Now it's my turn again. Let me think." Frances brushed her hand across her high, well rounded forehead and

Two Went to Pray



WO went to pray? O, rather say,
One went to brag, the other to pray;

One stands up close and treads on high,
Where the other dares not lend his eye;

One nearer to God's altar trod,
The other to the altar's God.

—Richard Crashaw.

that reminds me to tell you that Frances doesn't wear bangs. We know if her dear old grandfather could see her he would be very glad for he used to say in his drawl but fatherly, kind way, "I just don't like bangs, I think they make children look half-witted."

"Oh," continued Francis, "'Upon the hill there is a mill; by the mill there is a walk; under the walk there is a key.'"

"Milwaukee," shouted James. "That's an old one, but here comes Aunt Mabel. Oh auntie, you give us a riddle, please do."

"Very well; but will you complain if mine is an old one too?"

"No ma'am, I won't, for that seems to be the only kind I can guess," and James gave a little chuckle and settled back in his seat.

"Did you know there were riddles in the Bible?" inquired Aunt Mabel.

"No not exactly," spoke up Verona. "I know there are many puzzling things but we don't speak of them as riddles."

"Well there is a riddle, given by a man named Samson," continued their aunt. "He made it up himself. Now if you will sit quiet, I will hurry and tell it to you."

"Long, long ago even before Jesus came to live among men, there lived in the little town of Zorah a man named Manoah and his wife and their son Samson. They were Israelites. This was at the time when Samuel was a little boy growing up in the temple. The Philistines, a bad warlike people ruled the country and caused many of the Israelites to worship idols. The history of the children of Israel is much like the history of many other children who have been brought up to serve and love God. They disobeyed him and would have their own way. They were led astray by many temptations, but mostly by the bad example of those around them, so you see it does harm to be in the company of those who do not love God.

"We read that Samson grew and God blessed him, but he seemed to like to be in the company of those who worshipped idols, although he did not believe in their gods of wood and stone. He was the strongest man of whom the Bible tells us.

"When Samson was a young man he went down to Timnath in the land of the Philistines. There he saw a young woman that he wished to marry. His father and mother were not pleased that he should marry among the enemies of his people and bring

a wife who worshipped idols, but Samson would have his own way and persuaded his parents to go with him, as the people did of that country and arrange the marriage.

"As they were going along, what do you think happened? A hungry young lion came out of the mountain, growling and roaring. Samson seized the lion and tore him in pieces as easily as another man would have killed a little kid of the goats and then went his way. He made his visit and came home but said nothing to any one about the lion.

"After a time Samson went again to Timnath for his marriage with the Philistine woman. On his way he stopped to look at the dead lion and in its body he found a swarm of bees and a lot of honey. He ate a part of the honey and gave some to his parents, but he did not tell them where he had found it.

"At the wedding feast which lasted several days there were thirty young men, and they amused each other with questions and riddles.

"'I will give you a riddle,' said Samson 'If you answer it during the evening, I will give you thirty suits of clothing, and if you cannot answer it, you must give me thirty suits of clothing.'

"'Let us hear the riddle,' they said. This was the riddle that he gave them: 'Out of the eater came forth meat, and out of the strong came forth sweetness.'

"You know a lion is a great eater and very strong. Meat is a word used in the Bible to mean food.

"They could find no answer and at last they came to Samson's wife and begged her to find out the meaning of the riddle and tell it to them. They even told her that they would burn her and her brother's house with fire, if she did not do this, for they did not want to give Samson thirty changes of clothing.

"So Samson's wife cried and pleaded with him and said, 'If you really love me, you would not keep this secret from me.'

"At last Samson yielded and told his wife how he had killed the lion and afterward found the honey in its body. Before the end of the feast they came to Samson with the answer. They said: 'What is sweeter than honey? And what is stronger than a lion?' Samson knew right away that they must have coaxed his wife to tell, for he said: 'If you had not plowed with my heifer you had not found out my riddle.' By his heifer which is a young cow—of course Samson meant his wife.

"So Samson had to give them thirty suits of clothing. He went out among the Philistines and killed the first thirty men whom he found, took off their clothes and gave them to the guests at the feast. All this made Samson very angry and he left his wife and went back to his father's home."

The children liked the riddle story but Frances objected to one thing. "I never heard of asking a riddle about something

nobody else knew about but yourself. I don't call that fair. No wonder those men couldn't answer it."

"Neither was it fair in the people to try and find out the answer in the way they did," replied Aunt Mabel. "It doesn't seem that they tried very hard to think of it themselves."

"Well, I wouldn't call Samson a good man any way. Just look at all the trouble he got into by being in strange, bad company," said Verona.

"But," replied Aunt Mabel, "he became good before he died. It would have been better if he had been good always, but he made up for it in the end. Perhaps next week we can tell you more about Samson."

AN OPEN LETTER TO THE CHINA INLAND MISSION

Wicklow, Ontario, Canada,
October 8, 1922.

Dear sirs:

In the Canadian Edition of "China's Millions" for October 1922 appear one or two articles relative to the educational aspect of the China Inland Mission's responsibility toward the Chinese converts.

As one who has always been deeply interested in the China Inland Mission, not only because I am the eldest son of one of its most active and esteemed pioneer workers, and am related by ties of kinship to some who are even now members in the Mission, but because of the love and esteem I bear towards the mission as a whole, and to some of its noble workers in particular, do I now venture to address my remarks concerning these important matters.

Mr. Hoste, the present Director of the China Inland Mission, is with others rightly exercised as to what teaching the converts of the Mission shall receive. It is becoming widely recognized that even among the missionary bodies there has developed a grave turning away from some of the fundamental doctrines of the gospel of Jesus Christ, and it is clear from the articles referred to in the October issue of "China's Millions," that these last mentioned facts are the basic cause of a desire on the part of the Mission to consider more seriously the educational aspect of its Christian teaching. The Mission expresses in these articles its apprehension of very serious consequences accruing "if during coming years greater progress is not made." It fears that "the prospect of building up strong intelligent churches, at once sound in doctrine and vigorous in Christian life will be a moral impossibility." The question is rightly asked, "What purpose would be served in forging ahead in evangelistic effort, while leaving ungrounded in the faith newly converted believers or the children of Christians who are to be China's future evangelists?" It is a real pleasure to read these earnest remarks, and see manifested a genuine desire that "sound doctrine" may once more be given that due prominence which the word of God requires; for during past years there has been a marked tendency on the part of many to belittle this aspect of the gospel. The late D. M. Stearns and Pastor Philip Brooks each gave utterance to this fact in no unmistakable language.

Having come to this point, is it not now incumbent on the Mission to consider

whether they are or are not about to disseminate doctrine that is after all, in part at least, another gospel to that which Paul preached, and a different faith to that "which was once for all delivered to the saints?" See Jude, R. V. There were to be no subtractions from that faith, nor were there to be any additions for it was once for all delivered. The institutions referred to by the China Inland Mission's appeal, are perhaps most guilty of taking from the word of God, but is not the Mission also guilty of adding to the gospel, and so making it a different gospel? 2 Cor. 11:4. R. V.

The doctrinal basis of the China Inland Mission, Article 7 reads:—

7. "The eternal life of the saved, and the eternal punishment of the lost."

Taken as it stands such an article is admirable. It is scriptural, it is logical and it is concise. Any unbiased mind would deduct from such language that only the saved will be granted the gift of eternal life, and that those who are not saved will be lost—they will NOT have life. But such is not the meaning of the term, eternal punishment, as interpreted by the directors and members of the China Inland Mission. Their interpretation is that the lost suffer unending conscious existence (which by the way must necessarily be unending life) in a hell of interminable and unspeakable torment. The majority of the Mission accept that—some do not—but according to the Rev. Dr. H. W. Frost, Director for North America, it is the supposed basis of acceptance into the membership of the Mission. Hence, if the Mission is considering an earnest forward movement in doctrinal education, this serious subject cannot be overlooked, and the glaring fact remains that over one thousand members of the China Inland Mission are practically pledged to preach a doctrine that Paul or Jude NEVER preached, and concerning which the solemn words of Paul in Gal. 1:8, are penned. The Bible tells us that the "dark places of the earth are full of the habitations of cruelty," and perhaps no body of people have had better actual proof of that fact than have the members of the China Inland Mission; yet they stand ready to charge God with a form of cruelty that has no parallel in heathen lands, and which if attributed to them they would not hesitate to vehemently disown. Have they forgotten that God says he "delighteth in mercy," and that "he retaineth not his anger for ever?" See Psa. 103:9; Micah 7:18; Isa. 57:16, etc. Have they forgotten that God said that he will make an utter end of sin—that the wicked shall perish? Jno. 3:16; Psa. 37:20. Do they not remember that Jesus Christ said, "The chaff will be burn up with unquenchable fire," and, "except ye repent ye shall all likewise perish?" Surely there is a wide difference, an impassable gulf, between these words of the Divine Record and the teaching of the China Inland Mission on this momentous subject. Does it not call forth occasion to "examine yourselves whether ye be in the faith"—"the faith once for all delivered?" If Paul or Jude NEVER preached that doctrine, that terrible doctrine of unending life in misery,—if such a doctrine never fell from the lips of the Lord Jesus, then as a humble servant of the living God, as one who is linked to the Mission by ties of blood and friendship, I beseech you in love, and in the name of Jesus the Christ that you "cease to do evil" by casting a slander on the

name of Him who "gave his only begotten Son that whosoever believeth on him, should not PERISH but have EVERLASTING LIFE."

Yours sincerely,

R. H. Judd.

A LETTER AND REPLY

By R. A. Curtis

THE following spicy letter was received from a popular minister to whom I had given the tract on Spiritualism. The tract can be had from The Restitution Publishing Co., by forwarding postage for the same. For personal reasons, the name, date and place are omitted. Although my reply has been mailed for a considerable length of time, no answer seems to be forthcoming.

Mr. Rufus Curtis,
Scottsburg, Ind.

Sir,—

As a usual thing I pay very little attention to such tracts as you handed me in the bank, but I took time to read it, and as you are so close at hand will make a few words of comment.

In the first place I am unable to see what it is you are driving at. Your subject would indicate a vindication of the doctrine of Spiritualism, but as far as you touch the subject it would lead one to assume you are opposed to it. You make a blank statement or two in regard to "the immortality of the soul and future punishment." But you present no premise, no argument and draw no conclusions, and there is nothing convincing or informational about it.

You have gathered an enormous amount of scriptural quotations in a seeming most haphazard way but you have failed to use them to any definite use.

If I were going to write a tract to oppose the doctrine of Spiritualism, I would first define the doctrine, then give their scripture on their position, and after that, set to the task of showing the error of their interpretation.

I am not a spiritualist, but I do believe in the immortality of the soul, a second coming of Christ, and future punishment of the unrighteous and in the plan of redemption as given in the New Testament, which involves a new birth. These are not unscriptural, they are scriptural verities.

I am convinced that you have been led astray by the very sort of false prophet that you refer to. You have been robbed of the prize. You, like folks over at Athens, seem in all things to be religious, but your altar is to an unknown God. What you need is faith in Jesus Christ, a prayerful investigation of the New Testament to find the truth as it is in Christ, then a full and unreserved obedience to the gospel commands that you may have the remission of sins and the gift of the Holy Spirit. I am sure this procedure would give you the consciousness of that good conscience and as you study the Word it would unfold in its glorious saving power and the things that you have been so erroneously trying to prove and believe will appear to be veritable falsehoods and you will rejoice in the life which is of Christ.

I am writing in the kindest spirit. But I am hoping that you will make due preparation to escape future punishment rather than try to prove there is none. May

God help you to see the light.
Sincerely yours,

Reply

Dear sir:—

Yours of recent date is at hand and in reply will state that I am surprised that you could not see what I was driving at.—whether for or against Spiritualism, and had to assume that I was opposed to it, when in the first sentence in the tract I state, without any equivocation, that Spiritualism is based upon the erroneous doctrine of the immortality of the soul. The whole tap-root of Spiritualism is belief in the immortality of the soul; and until that erroneous (Platonic) doctrine is dissociated from the Bible doctrine of immortality, bestowed as a need for "well doing," upon those accounted worthy to obtain that age, and the resurrection from the dead, it is useless to attempt a refutation of their belief. Rom. 2:6-7; 20:35-36; 2 Tim. 1:10; 1 Cor. 15:51-55. If our deceased friends are alive and conscious, how reasonable that they should communicate with us. Your letter charges me with making a blank statement or two in regard to the immortality of the soul and future punishment with nothing convincing about it. Now I will make a few statements and fill in the blanks with Bible testimony. I ask no one to take my in-sedixit statements in a matter so vital to our present and future welfare. Isa. 8:9, 20; 1 Thess. 5:21. If souls are immortal and immaterial, they could not be utterly destroyed with the edge of the sword. Josh. 10:28, 30, 32, 35, 37, 39; 11:11. If immortal, they could not surely be put to death, or cut off. Exodus 31:14-15. The theory of inherent immortality is calculated to strengthen the hands of the wicked, "that he should not return from his wicked way by promising him life." Ezek. 13:22.

The Bible speaks of souls being born, (Ex. 12:19), of souls dying, (Psa. 89:48), of souls having blood, (Jer. 2:34), of souls eating and drinking, (Lev. 7:20; Isa. 32:6), of souls breathing, (Josh. 11:11), of souls having lips and swearing, (Lev. 5:4), and beasts being souls, (Num. 31:28), how is it possible, nay, is it not preposterous, to talk about souls as immortal and immaterial?

Is there not presumptive evidence, (Heb. 2:14-15), inferential evidence, (1 Tim. 6:16), negative evidence, (Eccl. 9:5-10), affirmative evidence, (Job 4:17), natural evidence, (Gen. 2:7), comparative evidence, (Psa. 103:3, 5; 39:5; Isa. 64:6), antithetical evidence, (Psa. 8:3-4; Job 14:7-10), logical evidence, (Rom. 6:23), historical evidence, (Eccl. 1:4; Lu. 24:6; 1 Cor. 15:20), doctrinal evidence, (Titus 2:11-14), practical evidence, (Rev. 21:4), demonstrative evidence, (1 Cor. 15:44-45), and every other kind of inspired evidence that the Bible is against Plato and all the world whose hope of future life is in the immortality of dead men. (Isa. 26:19). God has, in his infinite wisdom, taken ample precautions that no one in open rebellion to his authority, should live forever. Gen. 3:22-24. It suits not the eternal laws of good that evil be immortal.

The serpent's head will yet be effectually bruised by the seed of the woman, which is Christ. Gen. 3:15; Gal. 4:4; Heb. 2:14. So far from trying to prove there is to be no future punishment, I am a firm believer

in the everlasting punishment the Bible reveals, but it is not eternal misery, but everlasting destruction of all those unworthy of everlasting life. 1 Thess. 1:7-10; Acts 13:46. It is only the righteous that will go into life eternal; the wicked will be forever deprived of immortal life; they will go into the "aionian kolasin," or eternal cutting off from life. Matt. 25:46; 1 Jno. 5:11-12. "To whom the mist of darkness is reserved forever," in the silence of the second death. 2 Pet. 2:12; Job 21:28-32; Rev. 20:6; 21:8. This will be the final end of all those who obey not the gospel of God. 1 Pet. 4:17. As worthless stubble and chaff, the fires of Gehenna shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch. Mal. 4:1, 3; Matt. 3:12. Having thus perished, they will have disappeared effectually as the fat of lambs upon the sacrificial altar and from that time on they shall be as though they had not been, and every living creature will render ascriptions of praise to God, who through the agency of his dear Son, has destroyed the last enemy, subdued all things unto himself and from that blissful time onward, God shall be all in all. Psa. 37:20; Oba. 16; Rev. 5:13; 1 Cor. 15:26-28; Num. 14:21; Psa. 72:11, 17-19; Isa. 11:9. God has decreed that sorrow and pain shall be no more for only righteous people shall inherit the land forever, and share in the bliss of immortality, miraculously bestowed by a resurrection from the dreamless sleep of death. Psa. 13:3; Rev. 21:4; Isa. 60:21; 1 Cor. 15:51-54. All this twaddle about immortal ghosts soaring to worlds on high at death, if good, or being dropped to a hell of endless torment, if bad, with fire proof devils as companions, is as foreign to the Bible as the ancient myth of the river Styx and Charon, the ferryman, with his little boat, rowing the ghosts over one by one to the infernal regions. I prefer Paul to Plato: Bible facts to tradition. For the upright shall dwell in the land and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted (or plucked up) out of it. Prov. 2:21-22; 10:30; 11:31; Psa. 37:9, 11, 22, 28, 29, 34, 38. The facts of redemption will verify the statements of the Bible, that God is love. 1 Jno. 4:8; Deut. 32:4; Micah 7:18. The wondrous plan of redemption is epitomized in the following comprehensive words of inspiration: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him might not perish, but have eternal life. 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. Jno. 3:14-16; 15:1-6; 1 Jno. 5:11, 12. Any one who will wilfully neglect so great salvation and refuse to sow to the spirit that they may ultimately of the spirit reap life everlasting, will have to reap the wages of sin, which is death, of which it may truthfully be said, they are worthy. Heb. 2:3; Gal. 6:7-8; Rom. 6:21-23; 1:32. The God who will bring into being millions of human creatures and endow them with immortal natures, as you teach, and foresee before they are created that to the vast majority of them, this endless duration of life, will prove an endless curse, instead of a blessing, is indeed an unknown God, both to the Bible, and to those who believe the Bible. Acts 17:2-3, 23. I could fear such a God, but I could not love him. I love the God the Bi-

ble reveals, but not the one some modern theologians portray. We love him because he first loved us. 1 Jno. 4:16-19. Not until language ceases to be the vehicle of thought can I be led to believe that eternal life is a natural endowment of his time, of sin, suffering and death, instead of the world to come, as Jesus plainly teaches. Matt. 19:27-29; Mark 10:28-30; Rom. 6:23.

The love of Christ constraineth me to speak plainly for I firmly believe that there is no veritable falsehood in the things I not only am trying to prove as you state, but have proven, as I think conclusively, without fear of successful contradiction. It is Godlike to reason together but childish to ignore facts. Isa. 1:18; 1 Cor. 13:11. I am led to make the above statement after reading the last fifteen lines of your letter. To be courteous is a distinguishing trait of Christian character. 1 Pet. 3:8.

Yours for a Bible faith that can be expressed in Bible language.

QUESTION BOX

"I have a few questions I would like to ask:—

"1. Acts 13:48 speaks of those 'who believed they were ordained to eternal life.' Why so, if eternal life and immortality differ?

"2. To whom did Jesus refer in Matthew 11:11 as the least in the kingdom that would be greater than John?

"3. In Luke 4:1-13, do you think this was a mental reasoning over the things of this world being desired above the things God had promised him and the plan of salvation? For instance, such as Eve had in desiring to eat of the forbidden fruit, only Christ did not yield.—R. D"

1. The word "eternal" in Acts 13:48 is the same word as found in Philemon 15, which reads, "For perhaps he therefore departed for a season that thou shouldest receive him forever." In this verse the words "for ever" are from the same Greek word, aionios. The definition of the word as given by Lexicons is, indeterminate as to duration, eternal, everlasting. It is an adjective of the Greek noun, aion, which is translated variously by age, world, forever, eternal, etc. It is also used in the plural number in such texts as Ephesians 3:21, and it is doubled in such texts as Gal. 1:5; Phil. 4:20 and eighteen other occurrences. Now, if "eternal" or "age" refer to a period condition without end, then it could not be made plural nor double.

The word "immortal" means,—not subject or liable to death. It forever carries with it the thought of endless life.

Thus "immortality" must of necessity be eternal in the fullest meaning of "eternal," but "eternal" things or conditions, which are susceptible of being made plural, are not necessarily immortal.

It is most probable that eternal life frequently refers to immortality, though from the definition of the words this may not always be the case.

2. The Companion Bible notes that "least" in Matthew 11:11 refers to the younger, and that Jesus refers to himself as being thus less than John; that though he be less in age than John, yet he himself will be the greatest in the kingdom of heaven.

3. From the language it would seem that the agency suggesting thoughts to Christ in Matthew 4:1-13 is very like the agency suggesting similar thoughts to Eve in Genesis 3.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

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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

The many Herald friends of Bro. and Sr. A. J. Eychaner will be glad to read in another column of their Golden Wedding Anniversary on Oct. 22, 1922.

What joy, comfort and strength comes from such prolonged companionship. And then to know that these years have been mostly spent in zealous service of our Lord and Savior.

Bro. and Sr. Eychaner:—Your record of service has been published from shore to shore; your earnest loyalty to your God and your Savior, according to honest convictions resulting from your study and research, are everywhere mentioned.

This service and loyalty has endeared you to the hearts of many. The Herald prays God's blessings to attend you to life's end. In the day of the great "shout and voice of the archangel" may you be called to ascend to meet your Lord.

Bro. James A. Patrick writes that he baptized eighteen during the closing weeks of his ministry in Minnesota.

About the first of September, Bro. Patrick, with his family, moved from Eden Valley, Minn., to Dayton, O. The trip was made by auto. Of this trip he writes: "We certainly were well taken care of."

This family has moved to Ohio that they

may enter into the Lord's work there. Brush Creek, Lawrenceville and Delta churches will be recipients of his labors.

Address him, Dayton, Ohio, Rt. 10. Telegraphic address,—Trotwood, O. Care of telephone.

The members of the Herald family are invited to send in for the Thanksgiving number short articles expressive of praise and thanksgiving to God, and reasons therefor. Will the children and young people take part in this? Do it now. Don't delay. Let us fill that number of the Herald with prayers of gratitude.

Temptation

Without going into the detailed study of the temptation of Jesus in the wilderness, it is instructive to note that God arranged for the coming King of the world to be tried out in every particular before He should be vitalized with that added strength necessary in order to execute the great responsibilities to be entrusted to Him. Not until after He was tempted in all points like as we are, yet without sin, was He exalted and given a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; not until He was made perfect (complete) did the Father endow Him with power "far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that world which is to come;" placing all things under His feet, and giving Him to be the head over all things to the church. That is to say, like as the first Adam was tested in the beginning but found wanting, so the second Adam was tested, as to His use of the measure of life's forces committed unto Him. The difference was that the second Adam proved trustworthy, not only in the wilderness, but to the last painful moment of life. This trustworthiness, this evidence of a love for righteousness to flow forth from His life, of a hatred of iniquity as a fruitage of His career, this evidence, I say, being complete to the last, was fully indicative that any further measure of the forces of life that the Father might commit unto Him would be just as fully and completely used for the carrying out of Jehovah's purposes to the end. Therefore the Father crowned Him with glory above His fellows. But was not temptation a requisite means to this high end? In like manner is it not wholly essential that every individual, who, because of the call of the gospel, aspires to joint heirship with Jesus Christ shall be likewise tested and tried in the use of life's forces, time and abilities? This not only for the increase of one's own power, but for proof to self and to Jehovah that the power of the individual, whether great or small, whether increasing or decreasing, is at all times dedicated and devoted to the service of the labor of the Lord.

Had our Savior in His experiences used His powers of life for His own personal and momentary aggrandizement, luxury, comfort, unnecessary rest or recreation, could the Father have then entrusted to His care and service the great labors of restoring Israel, Gentile nations, the earth from her curse and the preparatory work of perfecting for immortality a body of people

for joint-heirship with Himself? So, likewise, may it not be that temptations of the Christian of today give evidence of the true inner faith of life, whether dedication and devotion is unto self-comfort and leisure, or unto Him who bought us with a price?

The beautiful narration (or narrations, according to some who understand that Matthew and Luke each give account of different temptations) of the temptation of Jesus in the wilderness quite possibly is a lesson personally applicable to each and every follower of Jesus. If so, how urgently it behooves such that they too shall at all times resist the tempter and command his departure,—this in evidence that each such life is wholly dedicated to the service of Him whom to know is life itself.

It is instructive to note that the word "of" of Luke 4:2, in the clause, "tempted of the devil," is the same Greek word, "hupo," as is found in Matthew 1:22 in the clause, "mocked of the wise men;" in Luke 14:8 in the clauses, "hidden of any man" and "bidden of him." The Companion Bible says that the Greek preposition, "hupo," governs two cases, genitive and accusative. "With the genitive, hupo is used to mark the efficient or instrumental agent, from under whose hand or power the action of the verb proceeds."

A news item says that food parcels to the value of six and one-half million dollars have been dispatched from America to the Ukraine.

Information is asked of this office as to whether the walls of certain portions in Jerusalem are now being devastated. Who can answer?

The American Bond Distribution Committee plans to build about two thousand houses for Jews in Eastern Galicia.

It is reported that the chief of police of Villna has decided upon immediate deportation of all Russian refugees.

REMITTANCES

Mrs. E. L. Cronk; J. A. Railton; Mrs. E. Moran; Mrs. Mae Mick; C. H. Munch; Mrs. Wm. Hanson; F. R. Robinson; Mrs. Martha Sutterfield; Mrs. Anna Fales; Mrs. H. J. Warner; Mrs. Isaac Fish; Mrs. H. A. Wright; Romain Daniels; Mrs. Allen Claypool; Peter Overholser.

EMERGENCY FUND

Mrs. E. L. Cronk \$1.00

Notices

An Appeal

I am asking for help for a dear old sister of the faith, who is trying to help support herself. One year ago she fell and broke both wrist bones. Since then one arm has become partially paralyzed; yet she washes and does odd jobs to help provide the necessities of life. With your help this committee would like to purchase a knitting machine for her, if satisfactory arrangements can be made to dispose of the work she is able to do on this machine. If not, we

hope to provide some other way to help her.

This sister did not let her wants be known until she was forced to do so. So let us do what we can for her and do it now.

Mrs. Orpha Sanford, Chairman of the National Berean Relief Work.

193 Spruce St., Aurora, Illinois.

THE HERALD FOR CHRISTMAS

What could make a better gift to one or more of your friends than a year's subscription to the Herald? The Herald will notify with a card of Christmas greetings the ones thus remembered, and will commence their subscription with the special Christmas number and continue to Jan. 1, 1924.

Reports

Report of Moriah Meeting

The annual meeting with the brethren of Moriah church near Casey, Ill., came to a close Oct. 22nd with an overflowing house. Two weeks of labor and study with the brethren there had been enjoyed. The writer was present for the entire time, and Bro. Conner was there for four days near the first, and Bro. Austin came for the last four days. Attendance and interest during the meeting were good, although one circumstance was very much to be regretted. Bro. Lewis Weaver, who has been a staunch pillar of the church there for years, and on whose farm the church stands, was lying very seriously ill.

The brethren at this place have been very faithful, and although results did not show up at this meeting as might be desired, yet one cannot always judge from appearances what is being accomplished.

They are doing their best to sow the seed and we feel sure it will grow in proper time.

Frank E. Siple.

Veteran Minister of Church of God and His Wife Observe Their Fiftieth Wedding Anniversary

A reception of neighbors and freinds at the home of Mr. and Mrs. Andrew James Eychaner at Cedar Heights this evening (Oct. 22) will honor the fiftieth anniversary of the host and hostess. Their children, relatives and friends expected from a distance will help them celebrate the occasion Sunday.

Mr. Eychaner is a veteran in the ministry of the Church of God, having given about 50 years of active service. The Gladbrook parish was his last regular charge, some 14 years ago, but he still conducts worship for his denomination frequently.

Anna K. Beck became the bride of Mr. Eychaner at Buchanan, Mich., Oct. 22, 1872. Dr. F. H. Berrick, pastor of the Church of God performed the service. The building where they took their vows is still standing on Church street and is prized as an historical landmark.

Mr. Eychaner was born in New York 80 years ago and Mrs. Eychaner in Indiana 10 years later. They came to Marshall county, Ia., from their home at Oregon, Ill., in

1874. For 14 years they have lived at Cedar Heights.

The first deed recorded for a lot in Cedar Heights went to Mr. and Mrs. Eychaner, the treasurer of Black Hawk county has told them.

Linwood, their home, is one of the best specimens of natural beauty in Cedar Heights. Every tree and shrub and even the turf has been preserved as nearly as possible in its original condition. The place received its name for the quartet of linwood trees that stand on the front lawn.

Mr. and Mrs. Eychaner are lovers of nature and take pride in the beauty of their home, to the care of which they have given a great deal of time. In all things, they have treid to follow the plan of the plot as it existed in the woodland, and never have employed any form of landscape gardening to improve upon the artistic scheme of nature.

Mrs. James Mark Prime, their only daughter, is here from Omaha, Neb., with her little girl, Ann Patrice. Their son, Dr. Karl Kinyon Eychaner, Tampa, Fla., is expected for Sunday. Mrs. Prime is the wife of Dr. James Mark Prime, dentist and lecturer, who will address the general meeting of Waterloo Woman's club next month.—Cedar Heights paper.

THE YEARS BETWEEN

By Hester V. Berry, Gladbrook, Iowa

(Written on the occasion of Bro. and Sr Eychaner's 50th wedding anniversary, Oct. 22, '22).

Dear friends, we hail with gladness this bright and happy day,

And view again in fancy the scenes so far away; The days of youth—life's springtime, when hearts were fond and true;

When green fields were the greenest, and skies the bluest blue.

When every joy was freighted with double happiness,

And being shared together, it could not help but bless;

And work and hardy trials were welcomed as a joke,

And though some tasks were strenuous, you did not mind the yoke—

But climbed the hills together,—life looked brighter at the top.

Shared the burdens, light or heavy, and you never let them drop;

Through sickness and through sorrow, the same faith brightly shone:

The strongest hope that kept you was the thought—I'm not alone.

The added years have polished the edges sharp and rough,

Making them not unwelcome, these duties that were tough.

And mayhap, too, have mellowed the disappointments keen.,

And have made life worth the living, these years that lie between.

These fair days of the present and those you knew of old,

Though the morning sun is brighter, evening's sun is no less gold;

And though old age has caught you, and now crowns each silvered head,

Pleasant memories still linger, like the fragrance flowers shed;

And above, the western sunbeams shine still brighter at the last,

And the years are just as blessed, as the ones that you have passed.

Births

Jack Eastman was born to Mr. and Mrs. D. W. Brown, LaSalle, N. Y., Sept. 25, 1922.

Mr. and Mrs. R. E. Powell, Blanchard, Mich., announce the birth of Richard L., Sept. 27, 1922.

On Oct. 6, 1922, Robert Lynn was born to

Mr. and Mrs. L. F. Slocum of Grand Rapids, Mich.

May the Father guide these parents all in the faithful performance of their increased responsibilities, that His name may be honored by each above new life.—Ed.

The Sunday School

By Alta King

JESUS, THE GREAT TEACHER

Lesson VII. November 12, 1922.

Lesson Text: Luke 6:13-49.

Luke 6:27-38

Golden Text:—As ye would that men should do to you, do ye also to them likewise. Luke 6:31.

For Study

Review:—What phase, or from what viewpoint, was the mission of Jesus presented to us in last week's lesson? Show that this phase is, in its final analysis, forgiveness. Were the cases of healings considered effective toward the revelation of God to man?

This week's lesson:—This week let us look at Jesus as the Great Teacher. A very large part of Jesus' work while he was here, was teaching. There is a strong tendency in modern thought to place Jesus among the great teachers of the world. He is usually placed at the head of the list, but nevertheless, classified with them, doing his share with them in saving the world.

Notwithstanding the fact that ethical and moral truths were voiced by men before Jesus came into the world, Jesus is not one of many teachers; he is The Great Teacher, separate and distinct from all others. Why? One reason is found in Matt. 7:28. Be sure you grasp the meaning of this difference between the teaching of Jesus and the teaching of the learned men of Israel. Note the difference between, "Ye have heard that it hath been said," etc., and, "But I say unto you." See Matt. 5:38-39. Mark 1:22 will also help to a clearer understanding of what is meant when it is said that Jesus spoke with authority.

A second reason is found in such scriptures as John 5:19-20; 3:30-35. Jesus' full fellowship with the God of the universe makes his teachings complete, and sure. It gives him the power to teach with all authority and sureness, who and what God is.

A third reason is found in the fact that he was able to live, in every detail in his own life, every ethical and moral truth he ever uttered. Develop this thought further. Is demonstration a necessary part of good teaching?

A fourth reason is found in Matt. 28:18-20; Heb. 7:21-28 Jesus the Teacher is alive forever more with full and unlimited power to make effective every teaching he ever uttered, whether that teaching concerns the physical universe or the spiritual, sinless life of human beings. All other teachers have, for the main part, been unable to make effective, either in their own lives or the lives of others, the partial truths they have uttered. The little they were able to do has been cut off by death, and their printed words carry no power to do. They merely give knowledge.

With all regard and honor due to such a Teacher as, God in his mercy, has sent in-

to the world, let us study a portion of the teachings he has given us. The portion selected is Luke's version of the sermon on the Mount.

Luke 6:13-23. To whom, primarily, was this sermon addressed? What other people were near and why were they there? Read Mark 5:30 in connection with verse 19. Note that the healing power was free to all. There was no discriminating test of doctrinal belief nor yet of works. Faith sufficient to cause an ignorant sinner to touch the hem of Jesus' garment, with no higher motive than desire to be cured of physical ills, was all that was necessary. No verbal confession, nor proof of worthiness, was required. The first step in the pathway of faith put the person, whoever he was, in contact with Jesus' saving power. From this concrete picture of kingdom work, furnished by the throng of needy ones, Jesus turned to the men chosen to be his helpers, and began to teach them. What three ways to blessedness (happiness) does he point out to them? In verse 20 Jesus presents to his disciples the kingdom of God. This gift carries with it the privilege of doing kingdom work, a goodly sample of which they had just witnessed. Show wherein this is "blessedness" or happiness.

"The way of poverty—often poverty in this world's goods, lowliness of spirit; not the men who crawl but the men conscious and mindful of their spiritual necessities." —Brown.

"The way of hunger—often literal hunger, always spiritual hunger for the best things"

"The way of tears—they who mourn and have the balm of God's comfort poured on their souls, they are blessed."

"The way of persecution—if we suffer with Christ we shall also reign with him." —Pe'oubet's Notes.

Verses 24-26. Do riches, fullness, laughter and a good reputation in and of themselves lead to unhappiness? What class of people was Jesus designating by these terms? What was the great sin of this class that was leading them to woe and unhappiness—that was keeping them out of the kingdom and the joy of its work?

Verses 27-38. These verses contain instructions concerning daily living among people. To whom were these instructions addressed? Did Jesus mean that the disciples were really to follow these instructions in the details of daily living? Read the instructions carefully. The big meaning of verses 29-30, 35, is missed unless the thought of verse 29 is kept in mind. Love of (service to) enemies is the thought back of verses 27-38. It is being held up in contrast to the prevailing idea of hatred of enemies. In verse 29, the spirit of "hitting back," the spirit of ill will and revenge, are denounced, and the spirit of willingness to do all in one's power to serve the welfare of an enemy is urged; and if an enemy shows lack of appreciation by not returning the favor or goods, the favor or goods are not to be demanded. Much the same idea is in verse 35—love your enemies—and lend. To whom? To enemies. Such lending would of necessity be without hope of return, for the person, so long as he remained an enemy, would not return. Be careful that you do not see in this lending, the lending of material things only. Verses 27-28 will stand many readings.

Verses 39-49. Here we find a number of

short parables given for the benefit of Jesus' disciples. When we read these verses, our first thought usually is that Jesus is denouncing the Scribes and Pharisees, and we enter into the spirit of denouncement with him, including ourselves, and whatever denouncing he does, is done for their and our own benefit. The wrong kind of teachers and leaders, the blind leading the blind, are held up to view, that the disciples might avoid being such, themselves. Note in verses 46-47, how specifically these teachings are addressed to the disciples. Jesus deemed that his closest companions were in need of such teachings, and it is just possible that we need them also. Read them carefully and see "self" in their light.

We usually apply verse 49 to the worldly man who is not shaping his life by the teachings of Jesus. This is a permissible application but it is evidently not the one Jesus had in mind, first of all. He was thinking of the man who comes to him to learn, hears his teachings, and then fails to build those teachings deep into his life, so that they become part and parcel of himself, and unshakable under the heaviest trials and adversities. Such a person is making but a foolish show of following him.

Scripture Readings:—Lu. 6; Matt. 5, 6, 7.

The Children's Lesson:—Read such verses in the lesson as verses 27-38 and help the children to simple applications in their own lives.

For Class

What phase or viewpoint of Jesus' work was taken up last week? What is Jesus' mission in the wide complete sense?

Contrast Jesus as a teacher with other teachers who stood for great truths even before Jesus came into the world. Can you show that Jesus the teacher is not merely one among others?

Discuss a sample of Jesus' teaching. Lu. 6:13-49.

1. Luke 6:13-26. To whom was the talk given? What had Jesus been doing just before he began to teach? What connection between this work of the kingdom and the gift of the kingdom and the blessedness spoken of in verse 20? What two classes of people are being held up in contrast in these verses? Discuss the sources of blessedness and woe mentioned here.

2. Luke 6:27-38. For whom were these instructions intended primarily? Does this mean that they are not for the world at large, or only that their application was to begin among the disciples and spread from them throughout the world? Read and discuss the meaning of these verses. Be sure that the main idea running through all the verses is kept in mind.

3. Luke 6:39-49. Read and apply these verses.

MONEY

Like the contributions from the pen or from the pulpit, so also are the contributions from the pocket, namely, they are a measure of brain and heart service to the cause and its Creator. And just as the God asks and expects the best and greatest measure of service from each individual whom He gifts for service in these other vocations, so also, does God ask and expect the best and greatest measure of service from those whom He gifts for service financially.

God is no respecter of persons.

National Bible Institution

The pledges to the work of the N. B. I. amount to \$9,752.50, and the total cash balance on hand is \$3,356.36, making a sum total of \$13,208.86.

It will require no less than \$30,000.00 to start the work. The Board feels that this amount should be reliably pledged or paid, before the Board is justified in making purchase.

There is no doubt but what the amount will be raised. Confidence as to this is unwavering.

The highest single pledge thus far is one of \$1,500 on condition that \$30,000 or more is raised, made last week. Another pledge of \$1,000 was received last week.

This office is hurrying to circularize the whole mailing list, with a view to place the work clearly before all. The only regret in all this is the added expense and delay.

Brethren, many of you expect to get back of this work. If you will do so AT ONCE—with pledges, to be paid on dates convenient to you—it will cut short a lot of unnecessary expense. Please respond at once.

In stating above that \$1,500 is the largest pledge to date, I am not overlooking a \$3,000 pledge from a Sister. But for this last (\$300 of which has been paid) our Sister wishes a home for life. Therefore this must be held in trust for her during life, and is not included in above figures.

Will not one and all take hold of this work AT ONCE? Let each do a part ACCORDING AS GOD HAS PROSPERED.

DO IT NOW! PLEASE!

F. L. Austin, Executive Secretary.

P. S.—I wish to thank those who have pledged monthly payments for the very prompt remittances being received.

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: Zech. 8:16, 17

PSALM NINETY-NINE

The Lord reigneth; let the people tremble;
He sitteth between the cherubims;
Let the earth be moved.
The Lord is great in Zion;
And he is high above all the people.
Let them praise thy great and terrible name:
For it is holy.
The king's strength also loveth judgment;
Thou dost establish equity.
Thou executest judgment and righteousness in Jacob.
Exalt ye the Lord our God,
And worship at his footstool;
For he is holy.
Moses and Aaron among his priests,
And Samuel among them that call upon his name:
They called upon the Lord and he answered them;
He spoke unto them in the cloudy pillar:
They kept his testimonies,
And the ordinances that he gave them.
He answered them, O Lord our God:
Thou wast a God that forgavest them,

Thou that took vengeance of their inventions,
Exalt the Lord our God,
And worship at his holy hill;
For the Lord our God is holy.

BEING DIFFERENT

A Dialogue Between a Mother and Daughter

"Mother, I wish you would say 'Yes,' to what I am going to ask you but I'm afraid you won't."

"Tell me anyway," said mother cheerfully.

"Can I have a vanity case?"

"What does that mean, a box of face powder, or what?"

"It's a case that has powder in it and a puff and rouge and a pencil or two."

"Why, child, you don't mean to tell me you want to paint your face and darken your eyebrows and all that?"

"Just a little. All the girls do and I hate to be different."

"Well, I'd hate to see you looking as some other girls I see do. Their faces look like unhealthy flesh, purplish, leaden, ash and roses—all life burnt out of them. My, they are ugly."

"Of course some of the girls over do it, but a little doesn't do any harm."

"That's a question. I'm sure it doesn't do any good. Young girls have no need to paint their faces, because nature has given them the most beautiful colors they ever can hope to have on their skins. Painted faces is a sign that one fears the mark of time. Youth need have no such fears, why suggest it? Why wear the badge of age?"

"Oh, mother, talk sensible. Of course, everybody, young and old, has a vanity case and uses it, and I want to do what every one else does, that's all. It's stupid to be different."

"Put me down as one of the old ones who hasn't a vanity case, and, as for it being stupid to be different, why it takes a lot of initiative and courage and imagination and faith in one's self to be different. It means that one is a leader. Now there must have been some woman who led the others in painting their faces. She painted herself to be different and at first they were all shocked and called her horrible names and said she was queer, (and to this day I think she was). Then they did as she did and now the face of every foolish woman in the world is painted."

"I imagine that first woman smiled to herself and said, 'Now I'll stop painting my face and do something different. They'll be following, goose fashion, and not notice what I'm doing and all of a sudden, they'll discover they're behind the times and I'm the leader again.' I think there must be some such woman somewhere. Some woman that is different and so is a leader."

"Yes, but—say, it would be great to set the style, mother. I'm going to sit by myself and think up something that will make all take notice. I can do it, I know. I'd rather be a leader than a follower any day. What shall I pick out?"

"Something will come to you. Think over something in morals or social manners and perhaps you will find something that ought to be changed for the better. I think something that resulted in a campaign for clean faces would be great. For I'm sure that also would result in cleaner morals."

"I'll find a way," called back the daugh-

ter. "It must have a touch of imagination, though. I have to think it over, but I'm going to lead."

THE FLAPPER, THE FLIPPER, THE SAINT OF GOD

Different people have different ideas and for myself I cannot picture a saint of God with bobbed hair, powdered nose and chin, rouged cheeks, colored lips, a beauty star under one eye, eyebrows penciled, two inch ear rings, short skirts showing the dimple in the knee, low necked waists, showing the bosom, a little hat cocked to one side hiding the ear, and then said saint chewing gum. This is a description of the modern flapper of the genus female. But boys, don't laugh; you know we have among us the flipper, the same as the above—as far as brain power goes—only of the species, male, and I am not sure but that of the two, the female is the least harmful.

As a contrast to the above let us see what the apostle Peter (3:2-4) has to say regarding the sort of women that are pleasing to God. "...behold your chaste conversation coupled with fear: whose adorning let it not be that outward adorning of plaiting of the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also, who trusted in God, adorned themselves."

And in the same chapter the following advice is given to the men. "He that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil and do good; let him speak peace and ensue it.... Sanctify the Lord God in your hearts 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."

THINK BEFORE YOU SPEAK

The careless word, the idle jest,
How oft brings bitter pain,
To the truest heart that loves us best,
And leaves its stain.

The cruel jest comes back to us
Often in after years,
How many times have we paid the debt
In scalding tears?

A THOUGHT FOR EACH DAY

The Lord shall guide thee continually.
Isa. 58:11.

Let us love one another, for love is of God. 1 Jno. 4:7.

The Lord will perfect that which concerneth me. Psa. 138:8.

Do all things without murmurings and disputings. Phil. 2:14.

Thou anointest my head....my cup runneth over. Psa. 23:5.

One is your Master...and all ye are brethren. Matt. 23:8.

The desire of our soul is to thy name. Isa. 26:8.

PURE RELIGION AND UNDEFILED

The reason that religion does not grow and prosper in some localities more than it does is because some people look upon religion as simply a matter of wearing better clothing and attending church services.

Don't let us make this mistake. Let us show to our neighbors and friends that re-

ligion to us means Christ-likeness; Christianity; love to God, faith in Jesus, and in their name, service to our fellows.

WHAT ARE THE TRUE MARKS OF A FRIEND?

To warn you in danger.

To cheer you in well doing.

To encourage you to do better,

To point out to you your mistakes,

To assist you with useful information,

To give you the benefit of their own experiences,

To show you the way to God more clearly, pointing out to you what he has gone through for your betterment and salvation through Jesus Christ our Lord.

What a happy world this would be if we all were eager to help each other on, bearing one another's burdens, thus fulfilling the law of Christ.

A CONTRAST

When you pay for your ticket to some place of amusement, you get a few minutes or at most, a couple of hours of entertainment in return: when you accept Christ as your "wisdom and righteousness and sanctification and redemption," you insure for yourself happiness, joy and peace in this present world, a blissful and eternal life in the presence of God the Father in the age that is to come.

Is it worth it? Think it over.

DOERS OF THE WORD AND NOT HEARERS ONLY

The people whom we like most are people of action, people who not only see what is to be done and the best way to do it, but at once set about the doing of it.

Those who fix plans and never stick to them and wobble about for fear they will make a mistake, never accomplish anything and are of so use to themselves or anybody else.

The man who makes decisions with a fixed purpose of carrying them out is, humanly speaking, unconquerable.

In every church and Sunday School you will meet both kinds, but we are sorry to say, the "wobblers" far outnumber the "doers." And this is the same in all organizations, you always will find a host of willing advisers to one willing worker. Let us resolve to be workers. A man with true, fixed faith and a realization of what the love of God has accomplished for him never will be able to sit idle when something is needed to be done.

This brings to mind a sign that once hung in front of a Brooklyn paint shop.

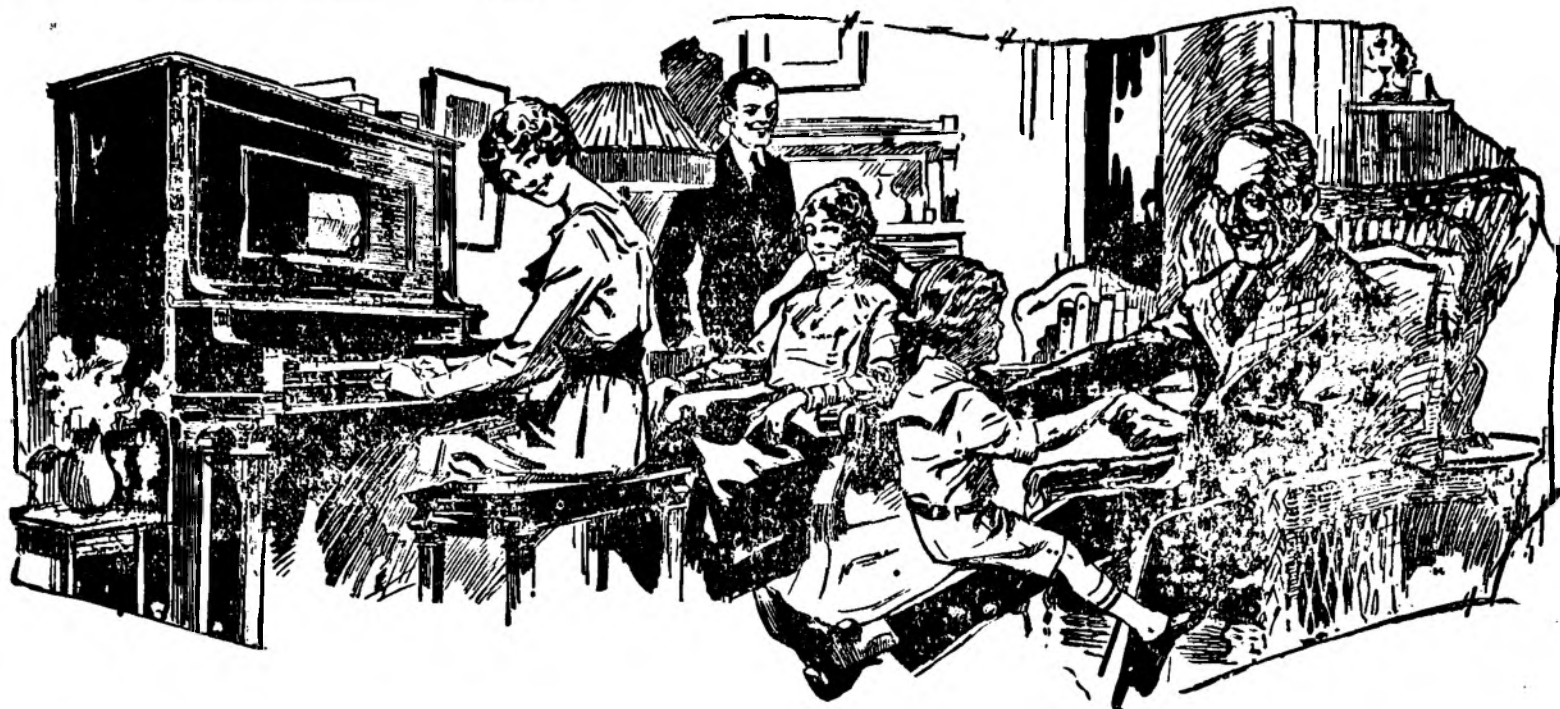
"I'm not a has been, nor a will be; I'm an iser, that's what I am."

Let us be "Isers" in the Master's service.

GOD'S LOVE

God always is willing to abide with man. The trouble is with man. He is not willing that God abide with him. God is filled with "loving kindness and tender mercy." Man is selfish and conceited. Let us throw selfishness to one side and accept the love of God which we see exemplified in the person of Jesus Christ our Lord, who said, "Come unto me....and I will give you rest."

Making melody in your heart to the Lord. Eph. 5:19.



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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, November 7, 1922

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 Daisy Nokes
309 Peoria Avenue
Dixon, Illinois

THE STRONG MAN WITH A WEAK WILL

THE children had been playing in the playground at Lowell Park. Although it was only about three o'clock, they came running to Aunt Mabel and wanted something to eat.

"We're so empty," they said, "isn't it almost lunch time? There must be something in this air that makes people so hungry."

They sat down on the grass beside the river and auntie began to unpack the basket.

"Here are some sandwiches and a bottle of milk," said she. "We just must leave something for supper or what will your hungry father say when he comes?"

They ate their meal in silence, watching the scenery across the river. A herd of Holstein cows had come down to the river for a drink.

"Isn't that one pretty picture?" said Verna.

"Yes, and the green grass looks just like a heavy velvet carpet," said Frances.

"And those birds," exclaimed James as a gay bluebird flew past. "God surely is good to make us so many pretty things."

"God might just as well have made the leaves red; don't you think that that would have been a prettier color?" asked Aunt Mabel.

"No, I do not," replied Frances in her quick, decided way. "It would be just awful to look at all the time, so much red."

"Well, I guess if God had wanted the grass red and all the trees and vines red," spoke confident little James, "he would have fixed our eyes so that the red color wouldn't hurt any more than the green does now."

"Oh," said Frances, "I like the green a whole lot better anyway; green's my style. I never even dress my dollies in red, why I don't like a red dress myself. You can see 'em a mile down the street, can't you Verna? They are too showy. I think a darker dress is heaps better. O, maybe some times I put on a red bow or red plume on their hats to brighten them, you know."

"Oh yes, you girls will have your own way, and I guess we better change the subject before we have a scrap, and say, speaking of scraps," replied James, "I came near having the hardest fist fight of my life, this morning. 'Tough Jim' has been coaxing me to smoke cigarettes and this morning

Different Minds

SOME murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How Love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

—Richard C. Trench.

he got a gang of his pals around me and treid to force me, he didn't come it though, Aunt Mabel. I sure wished for Samson's strength then. The bell rang just in time to call them off. O, but he was mad. Say, why do you suppose God doesn't give some of us that great strength now?"

"God isn't doing miracles today. That isn't his plan for our time," replied Aunt Mabel. "Samson really did miracles through the strength that God gave him. Maybe Samson wouldn't have had the strong will that you had today, for he allowed the bad young people to influence him. Let me tell you more about this man, the strongest man of whom the Bible tells us.

"Samson was a Nazarite, a person under a promise to the Lord. An angel came to his mother one day and told her that she must raise her son very carefully as he was to begin to save Israel out of the hands of the Philistines.

"In those days when a child was given especially to God, or when a man gave himself to do some work for God, he was told never to drink wine nor strong drink as long as he lived and his hair must be left to grow long. So Samson was under a promise to God. God gave him great strength as long as he obeyed, but when he disobeyed, God took away his great strength.

"Last week I told you that he was so angry with his young wife that he left her and went back to his father's house. After a while his anger cooled and he went back to see his wife, but her father said, 'You went away angry and I supposed that you cared nothing for her. She is now married to another man.'

"He again went away angry. He caught some wild jackals. They are animals something like the fox. He tied them in pairs by their tails, and between each pair he tied to their tails, a piece of dry wood which he set on fire. He turned them loose in the dry standing grain of the Philistines which was just ready for reaping. All their grain, even that which was already cut was burned. The trees and grape vines were also hurt.

"When the idol worshippers saw this, they said, 'Who has done this?' The people said, 'Samson did this because his wife was given by her father to another man.'

"The Philistines thought Samson's father-in-law the cause of all their trouble and loss. They came and set his house on fire and burned the man and his daughter whom Samson had married.

"Samson came down once more and alone fought a company of Philistines and killed them all as a punishment for burning his wife.

"After this he went back to his own country and made his home on the top of a rocky hill.

"The Philistines got together a great army and marched to the men of Judah.

"'What do you want from us?' asked the men of Judah.

"'We have come to bind Samson and to kill him,' said they.

"The men of Judah said to Samson, 'The Philistines are ruling over us, why do you make them angry with our people by killing their men and playing such tricks upon them? Now we must bind you and give you to the Philistines or they will ruin us all.'

"Samson consented on their promise not to do them any harm themselves. They tied him fast with new ropes.

"The Philistines shouted for joy as they saw their enemy brought to them, but just as soon as Samson came among them, he broke the cords that bound him. Then seeing the jaw bone of a donkey which was lying near him, he killed almost a thousand by striking right and left with it as with a sword.

"Samson went often to the Philistine city of Gaza and there he fell into bad company. You see Samson had great strength of body but a very weak will or he would not have been so easily led. It is always best to stay away from bad company."

Aunt Mabel stopped to look at her watch, and exclaimed, "My, it is almost supper time. I must hurry for they will want to go home right away; if it isn't all spread out they won't want to wait. To-morrow, perhaps we can find time to tell you what became of this wonderfully strong man with the weak will."

After all, isn't the greatest miracle of this miracle-filled universe, as far as our limited knowledge goes, that lives change suddenly, that evil hearts are cleansed and filled with righteousness, metamorphosed spiritually as truly as in physical life, the worm turns to a butterfly?

One thing I cannot understand, and that is, if evolution has one iota of fact as a foundation, if God in creating man did not create him in the same image and likeness in which we see him today, how is it that after a lapse of 1900 years the man Christ Jesus has not been improved upon?

I wonder.

GOD

PREFACE

"He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."

That the existence of God is the necessarily fundamental fact of all religion is tacitly acknowledged by the whole human race, however much they may vary in their understanding of his nature.

The truly thoughtful mind cannot but acknowledge that a right conception of God is of paramount importance in any presentation of him, and the professing Christian must surely readily admit that the view we take of the nature of man and the truth regarding God, will make all the difference to the proper understanding of the Book, for it must be clear to anyone that the character of a message from one to another must be in relation to the nature of the parties concerned.

It will be our object to obtain from the Bible itself what it reveals to us regarding God. It is a comparatively easy matter to point out glaringly erroneous conceptions that are to be found in the teachings of "Christian Science," "Spiritualism," and other cults that engross the attention of those who have neither the ability nor the ambition to think for themselves. Our purpose is not to be destructive,—necessary and good as that may sometimes be, and perhaps to a certain extent unavoidable in a work of this kind,—but constructive, progressively pointing out step by step the teaching of the Bible on this most important of all subjects, and thus displace error by revealed truth.

Theology is correctly reckoned among the sciences, and by any right thinking man, it must unquestionably be regarded as the foremost, having its foundations in FACT, and its tenets based on EVIDENTIAL and CONCLUSIVE PROOF.

Let us then approach this great subject with the reverence which it demands. Let us give it at least the same careful attention and consideration that a business man desires to give to the problems of his profession, and we shall not reap a less satisfactory reward. We shall find that true theology, the theology of the Bible appeals to every part of our God-given nature that is in harmony with FACT and TRUTH.

Yours faithfully,

R. H. Judd.

Article I

THE Bible opens with the statement, "In the beginning (or of old in former duration) God created the heavens and the earth." There is contained in this brief sentence when duly considered, such a wealth of information as to astound the thoughtful mind, and more than sufficient in it when rightly comprehended, to shatter to atoms any shreds of infidelity that may lurk in our being. True, the language used is human language, else its teachings could not come within the scope of the human mind, but has any uninspired writer ever succeeded in making it the vehicle of such unfathomable revelation so inimitably expressed? There is no need to answer that question, it is already answered, for all the world knows that the Bible is not only the world's "best seller," but that right down through the history of mankind, it has stood (in part and in whole) majestically immune from imitation and competition, and an unanswerable argument, even if there were no other, of its divine inspiration.

People in general have rightly recognized that there is between them and the lower races of animal life an immeasurable gulf. What it is that is the basic cause of that difference has been variously considered by differing authors. But, if there is one which mankind possesses which the animate creation do not possess in any de-

gree whatever, then it must be reasonable to suppose that that is the underlying principle which constitutes the difference between them. Mankind alone possesses the capacity and desire for worshipful recognition of an all-powerful and all-wise Creator and it is to this sense that God in his unerring wisdom makes appeal in the opening clauses of his wondrous revelation.

"In the beginning God." That God is, is the one great fact, the outstanding feature that lies in the very forefront of the divine message. That, all must recognize as did St. Paul, is the first requisite, the very foundation stone upon which all worship must be based—"He that cometh to God must believe that he IS." If that is not the first established all else must fail, and the most auspicious trait in man's nature has nothing to which it may respond.

But more than God's present existence is affirmed in that wonderful verse. The ilimitable past is there also in immeasurable contrast to the years that are yet untold and of which there shall be no end. The Hebrew word translated "beginning" (Reshith) is indefinite, and in the original is without the definite article. Thus Moses says: "In Reshith" (not in the Reshith). A professor of Hebrew at King's College, London (A. McCaul D. D.) is authority for this, and says, "Of old—in former duration—God created the heavens and the earth," is a more correct rendering. Psalm 102:25 would seem to confirm this, and numerous other testimonies both sacred and secular can be quoted in support, but the foregoing is sufficient to make it clear that the words of our text give a portrayal of God that is unlimited by human conception. The human mind cannot grasp the ages that are past any more than it is able to grasp those that are to come. (See Isa. 57:15).

The wording substituted by Professor McCaul is exceedingly suggestive; it calls to mind something which appeals to our reason but which we cannot define, and all sense of time as humanity understands it is eliminated. Thus the constant cavil of so-called "scientific" men as to the when of creation is satisfactorily answered.

The next word in the text, viz., "created," compels consideration for though our subject is primarily concerning God, and not creation, there is a peculiarity about the word which we cannot overlook. "BARA" is the Hebrew word of which "created" is the translation. There are three words used in the Old Testament in reference to the production of the world.

"Bara," he created; "Yatzar," he formed; "Asah," he made—between which there is this difference, that the two last may be, and are, used of men. The first word "Bara," is never predicated of any created being, angel or man, but exclusively appropriated to God, and God alone is called "Bore," Creator. Creation is therefore, according to the Hebrew, a divine act—something which can be performed by God alone. The word is commonly supposed to indicate the creation of something out of nothing. This, however, is not necessarily the case, but it always has reference to the divine production of something new, something which did not exist before, (see Num. 16:30; Jer. 31: 22), and is more frequently used in that sense. It is true that the how of creation, the link between the divine will and the realization is not made known. Perhaps to finite minds it is incomprehensible. But

notwithstanding, the word "creation" is more than a name for our ignorance of the mode of production. It teaches that neither the world, nor the matter of which it is composed, is eternal or self-existent—that the universe is not a pantheistic emanation but a work of the divine will and power, and this Mosaic doctrine of an over-ruling, personal God, in accordance with all sound reason, has not been shaken by any discoveries or theories of science. The reader will see the importance of reference to this word, "Bara," for if "never used of any created being, angel or man," it is in itself a silent witness to the existence of God. The proof may be indirect, but it is conclusive nevertheless, and embodied in the same argument is irrefutable evidence of inspiration.

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: Ecclesiastes 9:10

HOW DO YOU TACKLE YOUR WORK?

How do you tackle your work each day?
Are you scared of the job you find?
Do you grapple the tasks that come your way
With a confident, easy mind?
Do you stand right up to the work ahead
Or fearfully pause to view it?
Do you start to toil with a sense of dread,
Or feel that you're going to do it?

You can do as much as you think you can,
But you'll never accomplish more;
If you're afraid of yourself, young man,
There's little for you in store.
For failures comes from the inside first,
It's there if we only knew it,
And you can win, though you face the worst,
If you feel that you're going to do it.

Success! It's found in the soul of you,
And not in the realm of luck!
The world will furnish the work to do,
But you must provide the pluck.
You can do whatever you think you can,
It's all in the way you view it;
It's all in the start that you make, young man:
You must feel that you're going to do it.

How do you tackle your work each day?
With confidence clear, or dread?
What to yourself do you stop and say
When a new task lies ahead?
What is the thought that is in your mind?
Is fear ever running through it?
If so, just tackle the next you find
By thinking you're going to do it.

Edgar A. Guest.

In issue of next week we will print an answer to the above, telling how at times we feel when we see so much work to do and knowing our limitations, both as to time and ability.

THOU ART THE MAN

Have you ever read the 12th chapter of 2 Samuel and therein noted the story of David's great sin, God's denouncement through his messenger Nathan, David's confession and God's forgiveness? The story is dramatic. The penalty just. The mercy shown God-like. Read it, it is better than any modern book published.

In this great sin David marred all but a perfect life. In his foul deeds he utterly belied his true character. Though a great

soldier David was wondrously sweet and gracious in his disposition and gentle as a woman. Nathan's parable takes the king on the most susceptible side of his character, namely, his swift sympathy and his true sense of justice. As soon as David heard the story of the brutal rich miser taking the one little ewe lamb of his poor neighbor, his indignation flashed up in his quick sentence, "As the Lord liveth the man that hath done this thing shall surely die, and he shall restore the lamb four fold, because he did this thing, and because he had no pity." The prophet quickly turns the verdict against the king, exclaiming, "Thou art the man," and proceeds to draw the portrait of the king and the terrible parallel which made the conduct of David much meaner and more worthy of death than the conduct of the scoundrel in the prophet's parable.

To my mind this story points out two strange things in human nature. First, how blind we are to our own faults. If our sins are held up to us a little disguised we are quick to condemn them and say, "How mean that was." One of the most effective means of convincing a man is to so set the matter before him as if some one else had sinned. Then when we turn to him and say, "Thou art the man; thou hast out of thine own mouth condemned thyself," the sinner is left speechless and convinced. The second thing this story points out, is how quick we are to condemn sin when we find it in others. But remember this, we never condemn others without condemning ourselves, for "we all have sinned and come short of the glory of God." Our sin may not be the same as the other person's sin. We may be blind to our own faults, and feel that the penalty we suffer to be unjust; but when the veil of shame and fear and prejudice which hides our sin from our own view is removed, we pronounce a righteous sentence upon ourselves without hesitation. God's chief purpose in our life is to make us see our own sin. He sends unto us a Nathan so we will see the need of a personal Savior. Our sin is made clear to us so we will see the need of a sin bearer. Even the perfect Son of God. The pardon of our sins is prompt upon our confession. Jesus has atoned for our sin with his death. The penalty already is paid. The only condition is our confession of sin and acknowledgement of the necessity of Jesus as our atonement accepting him as our wisdom and righteousness and sanctification and redemption.

OPPORTUNITY NEVER LACKING

In talking with people we sometimes hear "that times are different today; we haven't the same opportunities; in fact the day of opportunity is past." Our trouble is that we do not seek opportunity. We wait for opportunity to come to us and that is the greatest mistake we can make. When writing to a friend can we not make place for a line or two showing the Father's love or the sacrifice and long suffering of Jesus Christ? If not, can we not quote a part of scripture at the beginning, or the end or somewhere in between? When in conversation with friends, can we not, in some way or other, witness for the Master? You need not make yourself a nuisance; just act natural, saying what you wish, but remember this, when you thus speak you must act accordingly. To speak one way

and act another makes of yourselves hypocrites, and there is nothing more reprehensible than a hypocrite. Speak Christian, act Christian and you always will be respected. Suppose you think this over.

THE FOUR GOSPELS

In Matthew, Mark, Luke and John, we have a picture of Jesus Christ taken from four different angles. This four fold portrait of Christ is the only legacy our Lord has left us, apart from his peace. It is sufficient for all our needs. The four gospels arose from the four principal regions of the earth at that time. In Palestine, Matthew proclaimed Jesus as the one who had put the finishing touch to all the prophecies of the Old Testament scripture. In Italy, Mark presented Christ as the one who founded his divine right to possess the world on his display of divine power. Among the Greeks and Grecian races, Luke described Jesus as the heaven sent philanthropist, commissioner to carry out his work of grace which embraced the worst of sinners. And in Asia-Minor, that ancient cradle of theosophy, John pictured Christ as the word-made-flesh, the eternal Light, the Life and Logos, who had descended into the world of time.

Note how each writer brings into prominence that aspect of Christ that most appealed to him and which fitted in most nearly with the needs and ideals of his hearers. Matthew gives the profile picture in the light of the Jewish past. Mark gives the steel engraving in view of the needs of the present. Luke gives the halftone portrait, a blending of the humanity and the Divinity. As for John, he gives the life size picture in the fullness of his person and work. Matthew's gospel is the gospel for the Jews; Mark's gospel is for the Romans; Luke's gospel is for the Greeks, and that of John is for the whole world. Each presents Christ from his own view point. Matthew saw him as the King of Israel; Mark as the man who ascends the divine throne of power; Luke saw his relation to mercy and John his relation to God. Matthew makes all law and prophecy prepare for Christ; Mark introduces him as the wonder-working Christ; Luke makes man wait for him; while John shows the Father sending him as the Savior who is both human and divine. So that, as the late Principal Fairbairn, once said: "Jesus Christ is a name that represents the most wonderful story and the profoundest problem in the field of history."

A BENEFACTOR

The man, whether in public or private life, who sees justice and honesty and truth and purity and righteousness; the man who sees the great eternal and immutable principles as founded and established by Jehovah and applied and exemplified by Jesus Christ, that man, if he lives what he knows and sees, giving God the glory through faith in his Son, is the man who helps others to see and who makes the greatest contribution to the common weal.

VALUE OF SMALL THINGS

It takes quite a large flame to boil water, but when once boiling a comparatively small flame will keep it so. And the same with friendship. It will take some great

slight to sever the associations of friends, but it only will need small, insignificant meannesses to keep them apart. In the beginning it might have been some great deed of heroism that drew you to some one else, but once that friendly relations are established, small attentions will bring you closer and closer together till you feel that your own life would be nothing without the society of the other. Think of this when you try to place a value on small things. It is the minor things of life that count.

DWIGHT L. MOODY

In the year 1854, Dwight L. Moody, then a lad of 17, was a shoe clerk in a Boston store. He was like all healthy boys, full of fun, and far too active in mind and body to be called well behaved. He recently had lost his father and was trying to earn his living in the best way he knew.

When he was about 18, he attended a religious meeting that made a deep impression on his mind and heart. From being the ordinary careless and irresponsible boy that he was, he became an intensely eager evangelist. Three years later he was preaching on the streets of Chicago urging his hearers to accept the peace and joy that only comes from being a child of God. When he was 38, he was joined by Ira S. Sanbay of Brooklyn, a singer. Together they toured this country and England. We have heard them more than once and still remember his powerful, earnest preaching. Moody was big, austere, dominating; always, driving ahead; still was gentle and humble. He despised a smirking, canting sort of man. The country is better on account of his living.

JESUS CHRIST ALL SUFFICIENT

Looking fairly into our own hearts do we not see our own resemblance to disappointed Peter? Under provocation, he who had first proclaimed Jesus the Christ, became a coward, false to his friend as liar. Then one look into that sublime face—he saw difference between his boasted faith and courage. So frail they left him at the first pressure, and absolute unfailing goodness and he went out and wept bitterly. After this it was Peter who said: "There is none other name under heaven given among men by which we must be saved." None other name.

When we try to worship God without according absolute supremacy to Jesus Christ it seems that God begins to dim and get far away. Then material good works supplants worship. Without Christ, not any of us have advanced beyond the frailties of Peter or the self righteousness of Paul, who was blameless in the law, yet filled with hatred till he met a vision of Jesus, and then his righteousness became as filthy rags and Jesus Christ and him crucified, the only fundamental. Can we do better than accept the all sufficiency?

Little children, keep yourselves from idols. 1 Jno. 5:21.

Fear thou not, for I am with thee. Isa. 41:10.

All things are possible to him that believeth. Mark 9:23.

Saved with an everlasting salvation. Isa. 45:17.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
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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

The Church

Inasmuch as God "made of one blood all nations of men," and determined their times and their habitations, Acts 17:26, it is evident that he had a purpose in view. This is further emphasized by the fact that the Most High divided to the nations their inheritance, Deut. 32:8, and by a further fact that he avouched to "make Israel high above all nations which he hath made," Deut. 26:18-19.

In like manner did God have design and purpose in the creation and establishment of his church. And as God assigned to Israel, the nation of his choosing, a special position and inheritance, so has he assigned to the church position and inheritance peculiarly her own.

To the Church of God at Corinth, Paul writes, 3:16-17: "Know ye not that ye are the temple of God?" And to the saints at Ephesus, he adds, Eph. 2:19-22: "In whom (the Lord) ye also are builded together for an habitation of God through the spirit."

For this purpose and to this end, the members of the church are "bought with a price." Therefore, "ye are not your own." "Therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19-20. For, "If any man defile, (margin,

destroy), the temple of God, him will God destroy; for the temple of God is holy, which (temple) ye are."

Thus just as Israel, the nation, was, by God made "holy"—set aside for a special purpose—so has he declared the church to be "holy." And like as he gave laws to Israel for the maintenance of their holiness, so has he given instruction for the like preservation of the church as a whole and for the holiness of the individual members which God hath set in the body. 1 Cor. 12:18. In order that the individual shall in no sense "destroy the temple," it is important that one and all shall diligently study these instructions.

By comparing Acts 20:17 with 20:28, it is affirmed by Paul that the elders of the church at Ephesus were the "overseers" "of the flock." This word "overseers" is, in the Greek, the same word, (episkopos), as is elsewhere translated "bishop." (See Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25), the meaning of which is given by Bagster, Young, Bullinger, as "guardian; superintendent; overseer." And the Apostles Peter and John both class themselves among the elders. 1 Pet. 5:1; 2 Jno. 1; 3 Jno. 1. Because of the responsibility of such oversight—1 Pet. 5:2; Acts 20:28—of the church which God hath specially created and made holy, it is necessary that God-wisdom point out the qualifications requisite in those who are thus to "feed" and strengthen.

Such qualifications are carefully designated in 1 Tim. 3:1-7, Titus 1:6-9, 1 Pet. 5:1-3, etc.

Should any local congregation ignore these instructions and undertake to conduct church activity under the directions of leaders of different character and conduct, would not such be acting just as contrary to God, as was Israel when they demanded ungodly, idolatrous kings to govern them?

Brethren, let us study well and earnestly God's way for his church.

The Lester Prairie, Minn., congregation is about to make improvements and repairs on their house of worship that will put it into first class condition. Fine! Such improvements not only cheer the hearts of the brethren, they also attract the attention of the community and draw some in to listen to the spoken word. Thus the pastor or evangelist reaches more hearers. These things all count.

Bro. Thomas Savage of Waite Park, Minn. was proclaiming the gospel to the Mora congregation over Sunday, Oct. 29.

REMITTANCES

G. P. Allard; Mittie Chandler; Mrs. Wm. Lansbery; Mrs. Henry Partlow; Mrs. Bertha Partlow; Mrs. E. C. Lakin; Lottie Cronbaugh; Mary A. Williams; E. L. McDaniel; F. C. Montross; Chas. Carter; S. O. Jewell; J. E. Hatch; Thos. Watters; S. G. Elton; Anna Drew; Mrs. Geo. Briggs; Jno. E. Cross; Flora H. Prior; Geo. Jones; Osby Claypool; Mrs. Emma Lenz; R. L. Funk; Ella Hanson; G. E. Marsh; Eugene Howard; Mrs. W. L. Kuhns; J. C. Nixon; Mrs. Ellen Hindman.

EMERGENCY FUND

John E. Cross, \$25.00
 Flora H. Prior, 50.00
 Mrs. Bertha Partlow, 5.00

Mary A. Williams, 3.00
 F. C. Montross, 6.00
 S. G. Elton, 1.00

Notices

Berean Notice

Senior Berean Booklets may now be obtained from the Cor. Sec., Idona Romine, 630 Smith St., South Bend, Ind.

Junior Booklets may be had from Lulu Stilson, 411 E. South St., South Bend, Ind.

Isolated members and societies desiring additional outlines, please take notice. Do not fail to have each member of your class supplied. Outlines are fifteen cents each.

Idona Romine, Cor. Sec.

Reports

Report From Lanark, Ill.

Oct. 17. At Lanark again, services on time, with the faithful four present and the addition of Sr. Simon Renner. She has been visiting her father who is very sick. Several strangers were present. Each evening through the week, the congregation grew in numbers and interest, with good attention.

This is the third protracted meeting held by different churches in Lanark this fall, and the people are really tired out, which, we think, accounts for small numbers at our meetings. However the attendance this week was much better. The church gained strength by the preaching of the gospel and all seemed glad the meetings had been held.

We closed here Sunday afternoon and Monday morning I went to Oregon where Bro. Austin and family are now located. From here on Friday, Oct. 27, I go (D. V.) to Williamsport, West Lebanon, Pleasant View and Pence, to meet the beloved brethren of former years, where Elder Woodward and I have held many meetings, and where we always received a royal welcome.

The first Sunday in November I go to Dixon, Ill., the second Sunday to Adeline.

Yours in the work,

M. A. Woodward.

Report From Brumfield, Ky.

We, the little band of believers at Brumfield, Ky., have been made glad by having the blessed truths of the gospel brought fresh to our minds once more, by our able brother, J. H. Anderson of Indiana. He gave us eight powerful discourses. The accomplished result of the word spoken was that four were baptized. The are: Sister Amanda Bottom, Sister Chessie Carpenter, Brother Alpha Carpenter, and Brother Eldred Carpenter. Our prayer is that they may walk so as to glorify the holy name which they have taken upon themselves; the only name whereby we can be saved. May they become so firmly rooted and grounded in the faith, as to stand against the wiles of the devil. How sweet it is in these perilous times to find shelter in the shadow of God's wing.

Besides the regular discourses, Bro. Anderson gave a special, instructive rehearsal of the plan and terms of salvation at the riverside before baptism, and also before the communion service, he gave another

er instructive lesson, showing the hope in and the purpose of the memorial supper, which was very good for all present. The attendance at the meetings was good from the beginning, and increasing to the last. I never saw better attention from an audience. Bro. Anderson did his work faithfully, not shunning to declare God's word as it is in the inspired old Bible. We are hoping for his service again at some near future time.

Your sister in the faith of the gospel,
Sadie Skeels.

National Bible Institution

Pledges and cash for the work are now about \$14,000. This leaves \$16,000 to be pledged. These pledges and all cash convenient, are needed at once.

Option has been taken on 18 to 20 acres of land. Contrast has been made for the Home.

Among the pledges lately received are one for \$500; one for \$1,000; and one for \$1,500.

Isn't there some one of our number who will willingly contribute \$10,000 or \$20,000 to this labor?

Others do this—and many times more.

Already delays have been too many and too long. Delays add to expenses. Kindly send your pledges at once—cash if convenient.

Remember that management is vested in a board of five, and these have to submit all new matters to the Advisory Board of 14.

Now is the time to act.

F. L. Austin, Exec. Sec'y.

Obituary

Inger Mary Morgensen

was born in Denmark, July 21, 1848; died of pneumonia at Waterloo, Ia., Oct. 24, 1922.

Early in life she became a member of the Lutheran church. With her husband, she studied the Bible and found that an immersion in water was practiced by Christ and his disciples; and she was then baptised and joined the Baptist church. Some years after this, she learned not only that baptism was necessary, but also faith in the gospel of Christ and the things of the kingdom, was necessary to salvation.

Having earnestly studied the terms of salvation, she became convinced of the duty of faith in, and a hearty acceptance of the terms, she was baptized again with faith in the Christ and his kingdom.

Her life has been an active one in good works, as well as a struggle for the things necessary for this life. Not many have passed through the trials that she has endured for her faith. Her trials are ended. She sleeps and rests in the hope of awakening in the first resurrection.

A short statement was made of the faith of this remarkable Christian, by the speaker at her funeral, and using three texts from the Bible to confirm all believers in the physical resurrection of the dead: as follows: Ezek. 37:1-14; Lu. 20:35-38; Rev. 20:12-13. Also by repeating three offered

rewards to inspire obedience to the terms of salvation. The things promised as rewards are—

1. A home eternal on the earth.
2. An official position with Christ in his kingdom, and
3. Immortality insuring to us eternal life at the return of Christ.

A. J. Eychaner.

The Sunday School By Alta King

JESUS, THE FRIEND OF SINNERS

Lesson VIII. November 19, 1922.

Lesson Text: Luke 7:1-50.

Luke 7:36-43

Golden Text:—Faithful is the saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners. 1 Tim. 1:15.

Memory Verses:—Luke 7:41-42.

For Study

Review:—Last week we looked at the Savior as the teacher—the only teacher of his kind the world has ever known. Give reason for this distinction. What was the primary aim of all the lessons he taught? Jno. 17:2-3.

This week's lesson:—From whatever viewpoint we may consider the work of Jesus, we are always made conscious of the fact that he came to save men from sin and its consequences. Is he the king of Israel? He is the king of Israel for that purpose. Is he the founder and head of the church, calling out and especially teaching a comparative few from the world of sinners? It is all for the purpose of saving sinners, of widening and ever widening his field of service to mankind. This week's lesson contains an account of an incident that illustrates his loyalty to that mission, and the extent to which his saving power reaches, not only to the respectable, law-abiding sinners, but also to the outcasts and socially shunned sinners.

The first part of Luke 7 contains two stories illustrating Jesus' service to the more respectable, higher class people. The person served in the first story was a Gentile, holding an authoritative position and deemed worthy by his associates. The person served in the second story was a mother, held in such high esteem that "much people" were with her mourning for her only son who was being carried to his burial. Read the stories. They will do you good. They are one of our chief means of knowing Jesus. The outstanding lesson of the first story is the Gentile's intelligent conception of Jesus' power and his faith in that power. The outstanding lesson in the second story is found in verse 13. Jesus was not doing miracles as abstract proofs of his Messiahship. His works came from the depths of a warm, compassionate heart. They were proofs of his Messiahship because they were the works prophesied of the Messiah. Note the effect of these works upon the people at large.

Verses 18-35 do not bear directly upon the lesson. They are a lesson in themselves so skip over them down to verse 36.

Verses 36-50 contain the main story of our lesson. It shows the other side of Jesus' service to sinners in contrast to his service to such people as were served in the first

two stories. It is the story of an unusual incident in the life of Jesus. A Pharisee, a representative of the educated, better class of people, a man who prided himself on his knowledge of the law and prophecies and his loyalty to them, risked public opinion enough to invite Jesus, the street preacher, the fanatic, the man who associated with all classes, even the very poorest and the most ignorant, to dine with him. Verse 39 shows that the invitation was prompted, partly at least, by a desire to watch and test this man who was making such a stir among the Jews. Jesus accepted the invitation and came. He had no sooner sat down to meat than one of the "unworthy" ones, a street woman, whom Jesus had served either directly or indirectly, and with whom society, especially the church, feared contact, slipped quietly and quickly into the room, stood at the foot of Jesus' couch and with her tears and fragrant ointment, began to wash his feet and dry them with her hair. The watchful eyes of the host were the first to see her. Immediately his inborn Phariseeism began to work: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." Jesus read his thoughts and, dealing with the case from his host's viewpoint, he justified the woman's action and his acceptance of it. The Pharisee saw people in two classes, the worthy and the unworthy. Jesus accepted this classification, and from it drew a lesson much needed by the Pharisee. He pictured the "unworthy" class as being indebted to God, so far as actual sins are concerned, just twice as much as the "worthy;" but both equally forgiven. But here the equality ceased. Love, based on gratefulness was the result, but "greater" love from the one who owed the larger debt. This admission he drew from the reluctant lips of the Pharisee. Then Jesus pointed to the woman as the representative of that greater love, and contrasted her with his host as the representative of the lesser love. Jesus spoke plainly and directly to the proud Pharisee, but kindly, trying to fan into a flame that spark of true Godliness he had shown by his inviting Jesus, and by his apparent willingness to learn when he said, "Master, say on." Fearlessly Jesus states that the woman had been forgiven much and points to her great love as proof that she had been forgiven. Just as fearlessly, he tells the Pharisee that the cause of his small love was small forgiveness, and, from a former lesson, we know that the Pharisee's small forgiveness was due to his small realization of his sinfulness, to his strong conviction that he was righteous and needed no physician. Kindly, Jesus sends the woman away with fresh assurance of forgiveness and the Pharisees go on with their small criticisms.

We should not conclude from this story that Jesus encourages extreme sinfulness that much forgiveness might be given. Neither does he disapprove of the "worthy, self-respecting, better class" of people. His best friends were from this class and he associated with them as well as with publicans and sinners. The one thing that he denounces in this class of people is the pride and lack of sympathy for the "unworthy." This was the great sin of this class, and Paul deemed that it made him a worse sinner than the immoral people of the "unworthy" class.



Beginning with this issue the Day Dawn and The Restitution Herald are combined into one paper.

In making this decision, with the consent of the managements of both papers, the National Bible Institution hopes to strengthen the work in every way, to the advantage of all concerned.

All unexpired portions of subscriptions for Day Dawn will be filled by The Restitution Herald. Where the same person is a subscriber to both papers, the subscription for The Restitution Herald will be set forward sufficiently to give full credit for balance due on Day Dawn.

All overdue subscriptions for Day Dawn are now owing to the National Bible Institution of Oregon, Illinois. The prompt payment (or a statement when payment can be made) of these is asked.

Care has been taken in computing these balances, and yet it is expected that mistakes will be found. Please notify the National Bible Institution of such errors.

A personal letter is being mailed to each Day Dawn subscriber showing the date, etc., of expiration of subscription.

The hearty cooperation of all is earnestly solicited to aid in making these combined papers of greatest possible service to the Church and to others.

Kindly renew your subscriptions promptly—\$2.00 per year.

National Bible Institution,

F. L. Austin, Executive Secretary.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota R. Hanson, Editor,

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

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Dear Bereans:

Below we are giving you the names and addresses of our National Social Correspondence Committee. God has a people for each line of work and he has permitted these to be selected as the ones to reach out and get in touch with those of our faith who are isolated, newly baptized, bereaved, invalids, shut-ins, etc., and to bring all together through correspondence as one great family of God and to know somebody cares for their salvation.

We will endeavor to make this a banner year in the service of our Lord. For aught we know, it may be our last year in which to work. Not necessarily the writing of a larger number of letters but a consecration and deeper and broader study of God's word so that our minds and pen can penetrate and reach the wants of our people and sight them to a gospel hope.

Miss Hanna Barber, 1203 Lake Ave., Pueblo, Colorado.

Mrs. Emma Garard, 714 So. Broadway, Dayton, Ohio.

Mrs. Anna L. Perrine, 106 E. Boyd St., Dixon, Ill.

Mrs. Fannie LeCrone, Helena, Oklahoma.

Miss Lottie E. Young, 1924 46th Ave.,

Seattle, Wash.

Mr. M. W. Perrine, 106 E. Boyd St., Dixon, Ill.

Mrs. Almeda Glotfelty, Lanark, Ill. Bx. 264.
Mrs. Lillian Railton, Fonthill, Ontario; Canada.

Anyone wishing biblical correspondence can write to us and we will gladly reply.

In the Master's service,

Mrs. May Moore,

Bartley, Neb. Box 214.

Tracts for distribution, or for those who wish them for their own use, may be obtained, free of charge, by notifying,

Margaret Hatch,
159th St. and Western Ave., Harvey, Ill.

WHAT A PANSY BED CAN TELL

"Oh, why is life so dreary?" I heard a young man say.

"It seems as if there's sunshine hardly a bit each day.

I've had most every hardship and wearied all the time;

Not looked for sun, but took what came in life's monotonous climb."

Just then, the pansy bed he saw; they lifting high their heads,

The face was turned toward the sun of pansies in that bed.

"I'll see," he said, "I'll turn my head directly to the light."

He found the light in a little church needed to help him on;

But soon life's wickedness came in, then was the poor man gone.

The pansy bed again he saw while drifting far away;

Saw it at morn, again at noon, and then at end of day.

As the sun moved around the globe, the pansies turned their faces.

"I see," he said, "we must see light to the end of the race."

And then he became an old, stooped and shaky homely man.

"I remember when I was tall and thought I appeared grand."

Again the pansies told their tale as they seemed wan to do.

He saw them withered, bending down, and ugly looking too;

But as he looked very closely, the seeds he then did see.

"We've done our work," they seemed to say, "look at the seeds from me."

A soft wind slowly blew them off, that root each one might take;

And soon a pansy beautiful each seed then tried to make.

"We must raise lots," each seemed to say, "to make a large bouquet;

You must work hard and tell the truth to people every day;

For though one person can do good, yet not just like a crowd;

It is much better to present a whole bouquet to God.

There's just a few more lessons," said the pansies to the man.

"For you must wait quite patiently and then each hardship stand.

We bear the wind, rain, auto dust, the scorching sun and weeds;

We must stand to the very end to make these tiny seeds."

"Ah yes," the old man cried, "I must leave good deeds behind;

If I want my life to useful be as pansies of springtime."

—Selected by a Berean.

THE TWO ADAMS AND TWO EVES

1 Cor. 15:45

By M. A. Drinkard

THE first Adam was natural, the second Adam is spiritual. 1 Cor. 15:45.

The first Adam did not exist while his body was dust, but after he was created a

human being.

The second Adam did not exist while Jesus' body was on the earth (human) but after he was created a new spirit being; and at his resurrection he became the second Adam, and is now the second Adam.

The first Adam was created in the possession of the human race with a right to life.

The second Adam (which is the Lord from heaven) was created in possession of the human race (by the ransom) with a right to life.

The first Adam was powerless to generate the human race which was in his possession without a helpmate.

The second Adam is powerless to regenerate the human race now in his possession by the ransom without a helpmate. He is powerless because it is contrary to the Father's will and plan.

The first Adam was given a helpmate, and she received her life and nature from Adam of God.

The second Adam is to receive a helpmate and she is to receive her life and nature from Christ of God.

The first Adam while asleep had a rib taken from his side from which his helpmate was created. The twain were one and God called their (plural) name Adam. Gen. 5:2.

The second Adam was put to sleep in death by having blood and water taken from his side, from which his helpmate is being created. The twain are one and God calls their (plural) name Christ. Gal. 3:16, 29; 1 Cor. 12:12-27.

"Except ye eat of the flesh of the Son of man and drink his blood ye have no life in you." Jno. 6:53. We eat his flesh in the sense of appropriating to ourselves perfection through faith in his righteousness which covers our imperfection, which makes us perfect, pure and holy, flesh of his flesh, and bone of his bone, (Eph. 5:30), acceptable unto God as a sacrifice. Rom. 12:1.

We drink his cup by sacrificing this righteous perfect flesh with our restitution rights, even unto death with our Lord. If we suffer with him the sacrificial death in the flesh, we shall be born members of a spiritual woman (composed of 144,000 members). Rev. 14:1-5; Rev. 19:7-9; Rev. 22:17. The twain-Jesus and his bride are one. Jno. 17:23-24.

Adam and Eve who being in twain, one jointly owned the race and each was dependent upon the other for its generation. Christ and the church, who being in twain one, will jointly own the race and each will be dependent upon the other for its generation.

The head cannot say to the body, I have no need of thee. 1 Cor. 12:21-24; Rom. 8:17.

Adam's helpmate was part of him and shared with him his glory before the fall, and his sufferings, sorrow and death after the fall. Christ's helpmate is part of him, taken out of him and shares with him his sacrificial sin-atoning death now, and will share with him immortality, glory and honor hereafter.

As the people's life rights were lost by the disobedience of one man and shared in by his wife's in generating them in sin and death, even so shall the lost life rights be restored by the obedience of one man and shared in by his wife in regenerating them out of sin and death.

While Adam held the life of the race in his power, he could not produce it without the cooperation of his helpmate, nor could his helpmate have produced the race without the cooperation of Adam in supplying life. While Christ holds the life of the dead race by the ransom, he cannot reproduce or regenerate it without the cooperation of his helpmate, nor can his helpmate reproduce the dead race without the cooperation of Christ in supplying the ransom. 1 Cor. 12: 21-24. Therefore the regeneration blessings of the new covenant are yet future, waiting for the completion of the bride, who is being created as was our Lord through his sacrificial death, a death not for her own sins, for she being members of God's holy one has no sins, but for the sins of others, the people; thereby making her (the bride) a sharer with him (Jesus) in the sin sacrifice.

We are now living in the time of the completion of the bride. Rev. 10:7.

ACQUAINTANCE WITH GOD

By Lyman Booth

DURING his peaceful reign another prophecy will be fulfilled, viz: And it shall come to pass from one new moon to another, and from one sabbath to another, shall all (mortal men) flesh come (up to Jerusalem) to worship before me (in Jerusalem), saith the Lord. In Zech. 14:16 we read more about people going up to Jerusalem to worship. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. Please read the whole chapter, and you will observe in the first part the description of a most terrible battle, which is mentioned in other scriptures as the battle of God Almighty, also Armageddon. In this chapter you will notice the prophet speaks of the coming of the Lord with all his saints: then of certain changes in the land and its restoration to its former fertility and beauty. Next he mentions the safe and happy condition of Jerusalem shortly after the great battle; then tells about the left of those nations which fought in that battle against Jerusalem, going up from year to year, to keep the feast of tabernacles, and to worship the king, the Lord of hosts. Then he describes the plagues that will be inflicted upon those who will refuse to go to Jerusalem to worship. Then follows a description of a general state of holiness that will prevail to such an extent that even upon the bells of the horses will be written, "Holiness unto the Lord."

Under such a condition can it be said that Judah shall be saved and Israel shall dwell safely. This under the supreme and universal rule of Jesus of Nazareth, their glorious king, together with the subordinate rule of the twelve apostles, to rule over the twelve tribes of the children of Israel, as Jesus has long ago promised them. Then indeed will the whole world be the Lord's and he will be the governor among the nations, and will direct them in their worship, even as Moses did in his day. As Moses gave the law and directed Israel in their devotions, so Christ the great anti-type and fulfillment of all previous types, will issue his laws from Jerusalem and his words will go forth from Zion to the remotest parts of the earth. To some who

may dwell near Jerusalem he may direct them to appear more frequently than those dwelling afar off.

In contemplating this glorious prospective scene the eye of faith can behold much that is calculated to excite to extreme faithfulness and action every servant of Christ; for he is able and willing to perform, not only a part, but all his promises, even to the very last words of his spirit, which he hath spoken through the prophet Isaiah, who in speaking of the mortal worshippers as they leave the King's presence to return to their homes, says, And they shall go forth (from Jerusalem homeward) and look upon (a most horrifying scene) the carcasses of the men that have transgressed against me (and for this transgression they will be cursed with death at an hundred years of sin) for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all (mortal) flesh. With this terrifying specter before their eyes, it will present to them a real, sensitive view of the results of sin committed in that age of millennial glory. To them it will be an abhorring and will present a warning to them of the terrible doom of all that ends a life of an hundred years spent in sin. With such scenes before them, how could a thinking, rational being continue in sin without their very bones quaking?

In this Gentile dispensation, obedience to Jesus' commands is demanded upon that degree and strength of faith that prompts one to earnest action, to work. In the Millennium the results that will follow obedience or disobedience will be manifest to all, as time passes, as it will be the age of the literal execution of God's judgments. It will be the day (of one thousand years) that God has appointed in which he will rule the world by the man Christ Jesus, whom he raised from the dead.

The scenes foretold in these last words of Isaiah's prophecy were alluded to by our Savior when he said: If thy right hand, foot or eye offend thee, cut off or pluck out the offending member, for it is profitable and better to enter (eternal) life into the kingdom of God maimed than having all these members, and thy whole body cast into gehenna where their worm dieth not (but feeds upon corruption while the carcass or a part of it remains) and the fire (that shall devour them) is not quenched; for if the worm should die, it would not devour them, and if the fire should be quenched, they would not be consumed, and how shall they utterly perish if not devoured? How shall they be burned up root and branch and be as though they had not been, or as ashes under the feet of the righteous, if they are to continue to live in endless torture and misery? Mal. 4. Or how shall they be punished with everlasting destruction from the presence of the Lord and the glory of his power, and not be as though they had never existed? Everlasting destruction in this connection is used to convey the idea that a thing once destroyed remains so eternally, and not that it is being in a process of destruction and never destroyed. To any who may think that the wicked shall continue in eternal torture I wish to ask a question or two.

First, it will be admitted by all that Adam was made a living soul. Also that the soul is what he lost by sin, and the soul is the loser by sin. Now tell me how can the

soul lose itself and at the same time retain conscious existence, or for that matter any existence at all? The reader need not look to the worldly wise, to skepticism or to the higher critics for an answer; but to the pages of Holy Writ, to which I have frequently referred. I trust that will suffice on this point and trust the reader, after careful consideration will choose the path of obedience that leads to life everlasting, and escape the wages of sin which is death, and not a life in eternal wretchedness and misery.

The word flesh in the last of Isaiah's prophecy is used in contradistinction to the word spirit; for he refers to men in the mortal state, who have not been exalted to the possession of the divine nature, the same as the immortal saints who are, properly speaking, spirits; because having been begotten by the spirit, through the word, they are next born of the spirit by a resurrection from the dead, and are equal unto the angels. The immortal ones are called spirits, not that they do not possess flesh and bones, but because the spirit of God operating through his Son, who is the resurrection and the life, has made their flesh and bones immortal and incorruptible.

The hope of such complete and final deliverance from the bondage of sin and corruption, into the glorious liberty of God no more to hunger, no more to thirst, no more to be despised by the proud and haughty, is enough to make the welkin ring with the glad hallelujahs of the redeemed. All who desire this deliverance should obey the truth, embrace the gospel message as proclaimed by Christ and his apostles and be reconciled to God. Remember they have done all for our good. All the forces of darkness and sin are working for our destruction. Which will prevail over us? Soon the Judge will appear. Will he find us without God and without hope? The thought of such an important moment and of being unprepared should impress upon our conscience the remorseful words; I knew my duty and did it not; or will we be found of him ready and watching for our Lord from heaven and hear him say, Well done? The choice is ours. Which shall it be? Now is the time to decide.

(To be continued.)

The Zionist Convention

The Zionist Convention held in Philadelphia June 25-27 was a great gathering. There was less of the bickering and contentions of the past. The Jews say of themselves. The most critical year in American Zionism has just come to an end. The organization has weathered evening all right Saturday afternoon; and the Christians the morning, Sunday morning.—Prophetic Age.

Up to April 1, 1922, the Jews of this country had donated \$4,400,000 for the rebuilding of Palestine. By the time the people in general awake to a knowledge of what the Jews are doing, the land will be a delightful land.

The Zionist Jews now control 28,000 acres of land in Palestine, and during the last four years have spent \$10,000,000 in the Holy Land. Ten millions of dollars is some money to gather as free gifts.

The crown of life...to them that love him. James 1:12.



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A PROUD ELECT

By Sydney E. Magaw

IT is to my denomination, the Church of God, that I write this; to a people I love as a family of brothers and sisters, subjected to the Father. You, my brothers and sisters, admit me, for which I am glad. But our Father admits only the worthy. He may not know me as his son. You may enroll me as a member of this family in our denomination, but he may reject me as a member of this family in his church. My membership into Christ's family is conditional, resting upon my life. I must then make my life useful, and worthy of acceptance.

So it is that I write, namely, that there might be some good accomplished.

It is with regret that I feel this need of warning, but with pleasure that I show you the danger. How shameful it is that in a company of Christians working for so great an end as we, the Church of God, are, should ever enter pride. But friends, here lies the danger. This danger is evident, is before us, and yet we see it not. You even ask for proof of such a remark. And so we shall consider.

Israel were God's first chosen people. We find, however, that at the time of Amos they were given over to ease, vice, and luxury. They knew they were God's chosen

people, and because of this they did not feel the need of obedience. They seemed to feel as if they were the elect, the chosen, the honored, and in virtue of that election they would not be held in subjection to God's commandments. They became proud of their election in so far as to believe God to be only their God. Feeling little obligation to God, they gave way to lust and entered into many forms of vice. Sin and luxury abounded, and yet they felt that their God would still remain their God. Then it was that Amos spoke: "You only have I known of all the families on earth: therefore I will punish you for all your iniquities."

Now we see what happened. Because they were the chosen they were to work as a worthy chosen. Instead they became proud of their election. And "When pride, cometh, then cometh shame." We saw this was the case, for they fell to such mean standards as drunkenness, slavery, oppression of the poor, and even fornication and whoredom. How plainly now do the words of God bear meaning: "The wicked in his pride doth persecute the poor." Read the charge of Amos against Israel. "In the mouth of the foolish is a rod of pride." "Pride of life is not of the Father." and again, "The pride of thine heart hath deceived thee."

I ask, what was it that deceived Israel?

Would you refuse the given answer, "The pride of thine heart hath deceived thee?" But when we read, "The Lord will destroy the house of the proud," what more do we wish in evidence that pride is sin, is a menace?

Pride of election proved a disaster to the first elected, and, friends, there is a danger of a like disaster to the second elected. The disaster might not be in the form of slavery, luxury or fornication followed with punishment from God, but it would be a disaster of shame followed with condemnation from God.

Truly we are in charge of spreading the truth—do you realize this? We, now, are the chosen, the elect. But let us be careful lest our pride of election should dictate to our will. We must not glory in our work, but rather, work in glory. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe, is unto me if I preach not the gospel!"

In our limited knowledge we are apt to say, "It cannot be done." Utterly forgetting that we are living in an age when the things we consider so necessary for our comfort and advancement were not only unknown, but were looked upon as impossible fifty years ago. Never limit the power of God, for "with God all things are possible."

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, November 14, 1922

Number 7.

TURKEY IN PROPHECY

IN these days of rapid changes among the Turkish people it is interesting to the Bible student, especially to those who are looking into prophecy for coming events, to study as to the position Turkey occupies in the revelation of God. Editors and students of events are quite unanimous in expressing that the present important changes in the nationalities of Asia Minor are destined to have important results upon civilization, not only upon that particular section, but upon the world itself.

The recent action of the Angora Government in declaring the Sultan virtually dethroned, and establishing a new State of Turkey to take the place of the empire of centuries, is regarded by many as one of the hardest blows against this long time "sick man" of Europe. Nor is it regarded that the political effect is all. Rather, the religious effect, as it has to do with two hundred million Mussulmans, many of whom are residing under the British and other governments, is expected to exert, if anything, a wider influence upon the world and upon the Turkish State, than will the political. This after twelve centuries of Ottoman control over the Holy Land and City.

A careful reading of Bible prophecy and history reveals the fact that God deals with other nations than Israel, according as their activities are related to those of God's chosen nation. When the prophets spoke of Babylon, it was because of Babylon's active relationship for or against Israel. The Bible does not give a history of Egypt excepting at such times as Egyptian influence affected Palestine. Likewise of the other Gentile powers recorded in Scripture.

When Daniel interpreted Nebuchadnezzar's dream of Daniel 2, it appears that he mentioned nations into whose powers Jehovah purposed to place his chosen nation. No where in this second chapter, or elsewhere in Daniel, does it affirm four universal empires. Nor does it assert that the vision pertained only to four powers. 'Tis true that the fourth kingdom is mentioned in verse 40. But that does not assert that four is the whole number of kingdoms in the vision.

A second perusal of the chapter will suggest that Daniel's image prefigured five kingdoms rather than four. For instance, verses 32 and 33, describing the image, mention the image's head, his breast and arms, his belly and thighs, his legs, his feet,—five distinct divisions. Verse 35 enumerates the iron, the clay, the brass, the silver and the gold,—five distinct elements. Verse 45 mentions the same, but in different order, thus: "It shall break in pieces the iron, the brass, the clay, the silver and the gold." Surely, if the iron and clay mixture of the feet were to be classified as legs, it would

Just Being Happy

JUST being happy is a fine thing to do;
Looking on the bright side rather than
on the blue;
Sad or sunny musing
Is largely in the choosing;
And just being happy is brave work and
true.

Just being happy helps other souls along;
Their burdens may be heavy and they not
strong;

And your own sky will lighten,
If other skies you brighten
By just being happy with a heart full of
song.

Ripley D. Saunders.

seem as though the order of mention would have been different.

Referring now to history, it was Babylon into whose power Jerusalem was first given by God, fulfilling Jeremiah's prophecy in 27:9 and 12; Medo-Persia followed in exercising control over God's land and people; then Macedonia; afterward Rome.

But why have we allowed ourselves to suppose that Rome's authority in some way continues on until the time when God shall set up a kingdom not to be destroyed? Rome has not controlled that land since the beginnings of the seventh century. It was then, in 636, that the Mohammedan power overturned the Roman power in Palestine. And from that day until this Turkey, not Rome, is the Gentile power that has filled the position over the land of Palestine that Babylon, the head of gold, filled.

Beginning with Babylon until now, five and only five Gentile governments have ruled Jerusalem. And in this, our day, the Turkish power over that country is being broken as certainly and definitely as have the powers of the four preceding governments.

The prophet declared that it was the feet that should be smitten with the stone, and it would seem that, if the stone has not already smote the image on the feet, rapid preparation is being made therefor. The head is in the past. Likewise the breast of silver, the brass, the iron. All have their records in history.

All unite in affirming that at present the world is in that period of the feet. The next change is one unto permanency—a kingdom that shall never be destroyed. It, therefore, must be the kingdom of God's Son over Israel. Israel, therefore, must soon be re-established in her own land. From the four corners of the earth all wind currents indicate Israel's return. At the same time the fifth and last Gentile sovereignty over Israel is rapidly crumbling.

Surely, these circumstances ought to indicate to every trustful student of Scripture and of God that momentous changes are just beyond.

JESUS IS COMING

NO brighter event awaits the expectations of hopeful man than that of the coming of the Lord a second time, without sin, unto salvation. It was with the hope born of this prospect that our Savior offered comfort and strength to his apostles as he was about to undergo crucifixion, when he declared unto them, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself."

It was with this same hope that two white clad messengers endeavored to comfort the surprised and disappointed apostles, as they watched the Savior disappearing in the clouds of heaven, when they said, "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." With this hope rooted firmly in the hearts and lives of the apostles, they went forth into all the world, proclaiming the gospel of the kingdom of God, declaring ever and anon that the Savior should be the ruler of the earth, and that the prophetic utterances of ancient days would yet be fulfilled in visible reality. It was because of this deeply rooted hope and the great works that should attend his return that the apostles endured their lives of hardship, their deaths of martyrdom.

To the Thessalonian church, Paul declares, "They themselves show of us what matter of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven." With what force must the apostles have presented and taught the great fact that Jesus is coming, to have caused those idol worshippers and Gentile strangers to Judah to have turned from their idolatry to serve an absent Savior, for whose return they must wait, even beyond the portals of death, in order to obtain the salvation promised.

Assurances that he would come again were oft declared to the apostles by the Savior himself. Matthew records in 16:27 the Savior speaking thus, "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." Later, 25:31, Matthew repeats the Savior's words, "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." Mark repeats from the Savior in 13:26, "Then shall they see the Son of man coming in the clouds with power and glory," words also given by Luke in 21:28.

(Continued on page 255.)

ACQUAINTANCE WITH GOD

By Lyman Booth

DEAR reader, it was not my intention when I began writing to have extended at such length, but I find so much, which is of interest to me, that it is difficult to find a place at which to close. Notwithstanding all that I have written, much more might be added with profit. However I shall leave the subject with you for your careful consideration, after I shall present a few thoughts found in Revelation.

I wish to direct your attention to Revelation 19, where you will find a partial description of the battle to which I have referred. I will state that I believe that the nations are unwittingly fitting for this dreadful affray.

Immediately after the description of the battle and its awful results John was shown another scene. It was Christ represented in his glory and majesty as he begins the successful accomplishment of his mission to the nations of earth, during the thousand years, which will begin as soon as he returns. First he sets up his throne and kingdom. Next the overthrow of the devil's empire. He begins the suppression of Satan's power by binding him in chains and casting him into the bottomless pit where he will remain until the close of the thousand years, after which he is loosed for a little season. The promise which Christ gave his apostles before he ascended will be fulfilled in that age; for each will be given a throne, and they will rule the twelve tribes of Israel. They will judge as did the ancient judges of Israel, except that their judgment will be perfect and righteous.

I just mentioned that Satan would be loosed for a little season at the close of that age. This is for a specific purpose, which will permit him to gather together his servants in one vast army, to be finally and completely destroyed. He is to go out among the nations of earth to deceive them. That has always been his favorite calling; for he was from the beginning, and still is, a liar, and the father of lies. How do you suppose he can deceive people after having been in chains nearly a thousand years? After the world has witnessed the wonderful works, under the peaceful reign of Christ? It may not be so difficult a matter to understand when we remember that he is a very subtle agent, and that mortals then as now will be susceptible of yielding to and believing smooth stories. Remember also that he is going out among mortal beings, mortal nations away down at the closing scenes of the thousand years. Remember also that none die under a hundred years of age, and that there will be many, no doubt, who will not be one hundred years old. There may be many at that time who will be much less than one hundred years old, and if permitted to live, would survive beyond the end of the millennium by several years, which could not be permitted if God's word is to be fulfilled, where it says, that Christ is to reign till he hath put all enemies under his feet, and the last enemy to be destroyed is death.

Some may object and say that his deceiving of the nations will be in a little season beyond the end of the thousand years. How can that be when the Revelator tells us that he saw thrones and he saw people on

the thrones, and they lived and reigned with Christ a thousand years, and he is to subdue all things unto himself, and destroy death and him that hath the power of death during that time, how can any sinner live beyond that period? Again, what would become of those sinners who had not lived out their allotted hundred years?

At this time Satan gets in his mightiest stroke of power. He goes out among the nations of earth with his emissaries and begins his work of deception. He will make known the fact that he has been in chains for nearly one thousand years, but that he is no longer a prisoner in chains. He has at last succeeded in gaining his freedom. He has defeated the King's plans and if they will join forces with him he will lead them up to Jerusalem and take the city, and overthrow the government. No doubt there may be many who will not take kindly to Jesus' rule, who will believe Satan's lies, join his army to engage in this unholy warfare against the saints. But I am asked, Where will he find such a host as we read that he will lead against Jerusalem? In reply, I ask, Will there not be some even down at the close of the millennium who will hesitate to heed the King's command; and beside those where are the angels which kept not their first estate, but left their own habitation? He hath reserved in everlasting chains under darkness unto the judgment of the great day. Jude, v. 6. Jude, v. 7 says, The cities of Sodom and Gomorrah were examples of the destruction which awaits Satan and those angels. Jude fixes the day of their destruction, which is the judgment of the great day; not after the millennium. Satan will have the power to marshal all that mighty host. When he proves to them that he 'one-handed' could escape from his chains, it will be an easy matter to deceive all who have not proven themselves loyal to Christ. Their next move would be to attack the city, make war with the King, and before they will be permitted to mar the beauty of the King's palace, or any portion of the Holy City, Satan and his host will meet their final doom. Thus we see that neither Satan nor his angels can escape, including all those sinners who have not lived out their hundred years of probation.

An objector may say, I notice that during the thousand years there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. This gives all a probationary period of one hundred years free from death, and now it appears they are to be destroyed at the end of the thousand years even if they have not completed their allotted time. How can that be done without God violating his own law? I reply, it is true that God could not execute death upon them unless they did not first disregard his mercy, which they do by joining Satan's army. Further, please remember that there is to be no more death beyond the thousand years. That being true, a way must be provided to cleanse the world thoroughly before the time expires. Therefore there will be no more mortal probation beyond Christ's reign. Satan makes provision for this very thing while attempting to overthrow Christ's kingdom. Through his power of deception many will turn traitor to Christ's government and with Satan rise up

in rebellion against Christ. In all countries and under all governments treason and rebellion are punishable with death, regardless of age or sex. When a sinner, at that time, turns traitor and rebels against Christ he forfeits all his rights to citizenship and life, and therefore God can inflict the death penalty without violating the law or justice. This is the penalty, as described by John: They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them. The meaning of devour is to eat up, so the literal fire will literally devour them.

At this point all things that offend and that do iniquity will have been gathered and destroyed. Satan and his wicked designers are also destroyed, and the thousand years past. All things are made new. John continues and gives a glowing account of the excellency and beauty of the heavens and earth, and says, There was no more curse, no night there, no evil of any kind; but the tabernacle of God adorns the sacred place, the Holy City, the New Jerusalem, with all its golden streets and pearly gates, enrich, adorn and beautify the restored Paradise of God. Then he speaks of the river of life, clear as crystal that proceeds from the throne, and in the midst of the street, and on either side of the river, was the tree of life, which bears twelve manner of fruits and yields her fruit every month; and the leaves of the tree were (during the thousand years) for the healing of the nations. But an objector rises to tell me not to twist this text or to change its meaning; not to add to or to take away, by saying that they were for the healing of the nations during the millennium. I reply that there will be no need of the trees for the healing of the nations after the millennium for there will be none as nations; no bond men, neither male or female, for all will be one in Christ Jesus. Remember that we will be beyond all sickness, sores and disease. All will be immortal and surely no immortal will need healing. While this is true, it is also true that the trees will of necessity have to be there for they were in Eden before man sinned, and must stand in the eternal Paradise of God.

I wish to review one thought. When Jesus comes with his myriad of saints, as Jude has said, he will begin his work of restoring all things spoken of by God through his prophets, since the world began. Among other things he will restore the tree of life, the leaves of which will act as a healing balm, and an unfailing panacea, preventing sickness. Men will not die then because of Adam's sin. If they die it will be because of their own transgressions, as I have previously shown.

In further proof of the above I wish to refer to Jer. 31:27-30. In this you will find Judah and the house of Israel, embracing the twelve tribes, are finally returned to their own land and restored to their nationality. They will come from their last and long captivity. Jehovah has been watching over them to build and to plant, that in those days they shall say no more, The fathers have eaten sour grapes and the children's teeth are set on edge; but every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.

Where is there one, with any knowledge of history, who will claim that this prophecy has ever been fulfilled? If it has not, then it is certain that in some future time it must receive its fulfillment.

(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"

HOW I TACKLE MY WORK

I tackle my job each day
With a fear that is well defined;
And I grapple the task that comes my way,
With no confidence in my mind.
I try to evade the work ahead,
As I fearfully pause to view it,
And I start to toil with a sense of dread
And doubt that I'm going to do it.

I can't do as much as I think I can,
And I never accomplish more,
I am scared to death of myself, old man,
As I may have observed before.
I've read the proverbs of Charley Schwab,
Carnegie, and Marvin Hughitt;
But whenever I tackle a difficult job,
O my! how I hate to do it.

I try to believe I'm a vaunted sage,
With that confident kind of thing.
But somebody tells me the Young People's Page
Is nothing but rusted tin.
And I take up my impotent pen that night
And idly and sadly chew it:
As I try to do something merry and bright,
And I know that I shall not do it.

And that's how I tackle my work each day—
With terror and fear and dread—
And all I can see is a long array
Of empty pages ahead.
And those are the thoughts that are in my mind
And that's about all there's to it.
As long as it's work, of whatever kind,
I'm certain I can not do it.
(Answering a question printed in rhyme in
this same position last week).

PERSONAL TROUBLES

Did you ever have the gout? No? Well I hope you never will. I've been temporarily laid up with it. At no time is idleness pleasure but when accompanied by incessant pain, it is well nigh unendurable. What a glorious time it will be when Jesus comes and removes sin and all things caused by sin. Our prayer is, "Come Lord Jesus."

SUCCESS

It is not extraordinary circumstances, or rich friends, or large capital that creates the golden opportunities of life, that we call success.

It is something in the person that thinks and gets an idea and seizes the first possible moment to do what he can in the developing of it. He may not at once reach the goal he wishes, but he must persevere and harden at his work, prove his honesty and ability, and keep steadily on till he accomplishes that which he set out to do.

BY THEIR WORKS YE SHALL KNOW THEM

Some time since the editor and publisher of a certain weekly religious paper (shall we give you his name?) met an old subscriber who was greatly in arrears for his subscription, and in the course of their conversation, the following dialogue took

place.

Subscriber.—How is it you never asked me to pay you that money I owe for the paper?

Editor.—I never ask a Christian for money.

Sub.—Indeed! Then how do you meet expenses if he does not pay?

Ed.—Well if he does not pay within a reasonable time I conclude he is not a Christian, and then I ask him.

Needless to say, the editor did not ask for the money due, still the subscriber paid on the spot.

In regard to the above we have two questions to ask you.

How much money do you owe for the paper furnished you?

Are you a Christian?

BOOKS

Books are teachers whose instructions are unaccompanied by blows or harsh words, and who demand neither food nor wages. You visit them, and they are alert; if you want them, they do not secrete themselves; nor do they ridicule your ignorance, be it ever so gross. Good books always are desirable.

THE YEARLY CALENDAR

The teachers of a certain Bible school met in conference and among other things evolved the following set of monthly rules as a guide for themselves during the year. Thinking the rules contain many good thoughts we give them publicity so a greater number can profit thereby.

January:—Believing that the second coming of Christ is near at hand and the establishment of his kingdom on this earth will be an assured fact when he comes, and that these are the biggest things that can be in the world, they then should occupy the biggest place in the thought of the world. I hereby pledge to make them the biggest in my life; and as such, it shall have the biggest place in my thinking.

February:—I will study the word of God, knowing that it is from that source only that I can find what is the will of God and that I will teach whatever truths I find therein, remembering that I really am living only so long as I love God, having faith in Jesus Christ, serving my fellows in his name.

March:—I will seek new and better ways of education, believing that as my mind is trained to see and grasp things more clearly, I will be better able to impart what knowledge I have to others.

April:—I will share the good things that I gain with my fellows, realizing that I have achieved the most when I have shared my success with the largest number of those about me.

May:—As a teacher I will try to live the truth that comes only from a close association with my Lord so that those I teach will sense the justice and feel the joy of the larger life.

June:—I will do my share to make the work of Bible teaching a true profession as well as a profession of truth, knowing that it can be such only so far as each worker is willing to make some sacrifice of time and money and make generous contributions of good will.

July:—I will not only teach the doctrinal truths that lead to salvation, but also will put into life's contracts the Good

Mornings, the Good Nights, the Pleases and the Thank Yous, thus trying to reduce life's friction with the oil of courtesy and gladness.

August:—I will give every boy and girl I teach a fair chance and more; my greatest joy will be when I have placed in the mind and heart of a child the true spiritual light of life only in Christ; love for and obedience to God the Father, looking for the return of Jesus to this earth—giving light for darkness.

September:—I will be forgiving of human frailty, knowing that I am not perfect, I will not look for perfection in others. My desire will be to keep the weaker one from falling rather than to help them up after they are down.

October:—I honestly will try to see the good in others and in things about me and I will try to make the good dominant by commending it wherever I find it. I also will be forgiving to those who in any way harm me, thus by example teaching the boys and girls, placed in my care, the Golden Rule which is the law of Christ.

November:—I will try to do the little things and sometimes the bigger things that constitute the drudgery of life as they should be done, without unduly complaining. I also will remember that the teaching of my Master is to serve, not expecting to be ministered unto but to minister.

December:—I will by living in the sunshine myself, try to radiate to those about me that social sunshine that makes for spiritual health, knowing that where real health prevails, the world will be better therefor. I also, by living in the sunshine of God's love, will try and radiate the light of the love, which is Christ Jesus our Lord, so that they who are about me will experience a true spiritual health of faith, hope, peace, joy and long suffering, knowing that where the real spiritual health of love prevails this world will be better therefor and those who have such health will be pleasing to God the Father. All in the name of Jesus Christ, amen.

God helping me, I shall endeavor to keep the pledges I hereby have made.

THE BEAUTY OF JEHOVAH

A characterful human is the pledge of a character-filling God. Does he not give beauty for ashes? He will beautify the meek with the perfection of beauty. Therefore there are two prayers that Christians should pray every day of their lives. One is that antique prayer for individual beauty: "One thing have I desired of the Lord that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." The other is that ancient petition which reveals the secret of all social beauty: "Let thy work appear unto thy servants and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; Yea, the work of our hands establish thou it." By making these our daily prayers we shall ever be more purposefully playing into the tender, shaping hands of the Infinite Artist, God the Father, who finds chaos and creates harmony, who finds tears and creates joy, who finds sin and creates holiness, who finds desolation and creates "an eternal excellency." O that we will put ourselves in the hands of our God and let him shape us as he will.

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50.
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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

The Restitution Herald is deeply interested in every fulfillment of prophecy. All such are so many steps forward in the great work of restitution of all things spoken of by the mouth of holy prophets. Thus the world is marching toward a new day. Vision of the dawn of that day is that for which the

DAY DAWN

has been faithfully standing for years past. Thus the two papers have been one in purpose of character.

With the combination of the two papers an effort will be made to maintain the common purpose for which both have stood. People generally are interested in the surprising changes taking place in the world. The Golden Day is a dream with many,--a day to be lighted by the golden brightness presumed to glow from the efforts of man toward improvement and righteousness. Scripture, however, portrays differently the result of man's day.

Not only prophetic topics, but those pertaining to the proclamation of the gospel, and "walking in newness of life," will be given prominence in the Herald columns.

Short, well written articles on such subjects as will tend to strengthen Christian service, enlarge the vision of the coming day, induce repentance, will be welcome from Day Dawn contributors as well as from others.

May the united strength of all result in constant improvement of the paper.

Thanksgiving Number

Letters have commenced coming to the Herald for the Thanksgiving Number. We are anxious that we may have as large a number of spiritual, edifying letters for that number as possible. It will be necessary for all such to reach here at the earliest possible time if they are to find a place in that issue. May we not hear from many on this subject?

Day Dawn Subscribers

This is the second issue of the Herald having been mailed to Day Dawn subscribers. The entire Day Dawn list is being continued for one month, and those who are paid in advance will be continued according to credit due them from Day Dawn.

Day Dawn subscribers have also been mailed a letter giving the standing of their several accounts according to records turned over to the N. B. I. Care has been taken to avoid mistakes, but we solicit notification of any error which anyone may discover, or feel to exist.

It is hoped to retain all names on the Herald list. Some may not have funds to use in this manner at once. The names of all such will be gladly continued on the Herald list providing notice is promptly given to that effect, together with a statement as to when payment will be made. Please attend to this at once, that records may be perfected and that no names shall be pulled out of the list on December first, contrary to the wishes of the subscriber.

Some Changes

There are numerous lines of study which the families of the church should pursue. Some should be for the children, others for young people, or for beginners in biblical research, while other articles should be for those who wish to study more deeply into the matters of Scripture. That these various lines of study and reading may be presented more proportionately in the columns of the Herald, it has been deemed best to make a few changes in the make-up of the paper.

Not quite so much space will hereafter be given to the children, young people, etc., combined, in order that more space may be had for other phases of the work. Accordingly, in order to make this change at this time, the Children's Page is omitted from this issue, and in the following issue the Young People's Page will be omitted. Final arrangements for these and various departments will, by that time be announced.

Under the heading, "Among the Churches," will be found brief items of personal interest, reports, announcements, etc. For this column the Herald will welcome brief, concise statements of church progress and activity from all quarters. Pastors, evangelists, secretaries and others are invited to make mention of those things that may be of general interest and benefit.

In this connection it is suggested that reports of meetings, etc., be generally restricted to concise statements of the religious phase of the work. Few are interested in the color of the horse used to meet the evangelist at the depot, or

whether some good sister provided pancakes or doughnuts to speed him on his way. But many are interested in learning of the spiritual fervor with which the Master's work is regarded.

Just too late for place in last week's issue word was received of the death, on Nov. 1st, of Bro. Lewis Weaver, of Casey, Illinois.

Bro. Weaver had been in failing health for several months. While his death had for some days been expected, yet the fact of death brings sadness and sorrow to numerous friends.

The cause at large and his home church in particular have thus lost the cooperation of an ardent worker for the Master.

May the bereaved ones sorrow not as those who have no hope, and may the Father's blessings attend, comfort and strengthen.

The Head of Gold

It is a fundamental law that in erecting a structure of any kind, the base should have weight and solidity with which to support the superstructure.

In comparison with this, how weak and top-heavy was the image of Nebuchadnezzar's vision. Gold, the metal of the head, has a specific gravity of 19.3, the heaviest part of his image, while the specific gravity of silver is 10.51; that of brass is 8.5; iron, 7.6; while clay, the weakest and lightest of all, is 1.9. It is an image of Gentile dominion. The heaviest, most valuable, most desirable was first and topmost, while that that was seen in the feet was least tenacious, least in strength, least in desirability. Certainly a succession of dominion that would tend in this direction must be recognized as destined to extinction. Such also is its destiny as interpreted by Daniel.

In contrast with the foregoing, the God of heaven is to set up a kingdom, in the place and stead of former one, that shall never be destroyed nor turned over to other people.

Among
the Churches

NOTICES

Year Book

A few reports from churches, evangelists and teachers for the Year Book have been sent in. Many others should take interest in this.

Cleveland Church

Mrs. M. A. Woodward has been engaged to serve the church at Cleveland, Ohio, during the absence of its pastor, L. E. Conner. She will begin services there Sunday, D. V, Nov. 26.

Evangelist Wanted

The Nebraska conference is desirous of hiring an evangelist for immediate work, and would like to correspond with any of the preaching brethren who are in a position to take charge of the work.

Write J. E. Cowles,
Bethune, Colorado.

The Restitution Herald \$2.00 per year.

A Request

The Berean Junior Social Correspondence Committee requests those who report baptisms of young folks in the Herald to please include the post office address of each one, whenever this is possible. Letters have been returned because they were sent to the name of the church rather than that of the post office.

This will make much easier our work of welcoming new members into the body of Christ.

Card of Thanks

We wish to express our sincere thanks, and appreciation to our friends, through The Restitution Herald, for their congratulations, good wishes, and true friendship manifested by booklets, letters and cards received on the occasion of our Fiftieth Wedding Anniversary, from the states of New York, Michigan, Indiana, Iowa, Minnesota, South Dakota, Nebraska, North Carolina, Kansas and California.

Such expressions of good will confirm friendship, and strengthen the ties of affection, and cheer on in the journey of life.

A. J. and Anna B. Eychaner.

An Evangelistic Trip

Bro. L. E. Conner of 10407 Westchester Ave., Cleveland, Ohio, has arranged his work that he may spend a short time evangelizing among the churches. This by request of the National Bible Institution. He wishes to spend three or four days with each of several churches, heralding the gospel of the kingdom to public audiences and meeting with the people of the church to talk over with them the National Bible Institution, its work and its prospects. Will one and all of those who desire his services in this connection write him at once as per above, that he may arrange his itinerary. He will be able to leave, D. V., about Nov. 20. Please correspond at once.

REPORTS

Report From Blanchard, Mich.

The quarterly conference of the Church of God met at Blanchard, Mich., Nov. 27, 1922, and continued over the following Sunday. In the absence of the President, Bro. Siple took charge of the meeting. A short song service and prayer was held after which Bro. Siple spoke from Acts 1:11.

Saturday a. m., Bro. Blakely being present, he opened the service, and by the request of the people a Bible study was held by Bro. Siple using John 15th chapter as a subject. A very profitable time was had together.

Saturday p. m. was set aside for a business session. In the absence of the secretary, Bro. Blakely appointed Sr. Briggs to act as secretary in her place. As there was no business to look after, it was suggested we have another Bible study. This was also enjoyed by all present, Bro. Blakely acting as teacher and using Rom. 8th chapter. He also gave us a short talk on the new home we are all so much interested in.

In the evening Bro. Siple spoke from Matt. 4.

Sunday a. m., Sunday School, after which

Bro. Blakely gave a more extended talk on the N. B. I. work and a report of the committee upon which he had been acting, in regard to the new home. We were very much pleased with the report. Bro. Siple was then called upon and gave a sermon from Matt. 24. At the close of the service we met in the basement of the church for a picnic dinner.

The afternoon service was conducted by Bro. Blakely who spoke to us in regard to the Lord's Supper, and after taking the emblems, we went to our homes. In the evening a social meeting was held. We do enjoy the social time together and many were ready and willing to testify of God's goodness and mercy to them. Bro. Siple gave us a splendid sermon and thus closed another conference meeting. I am sure we have all received much help and encouragement from this meeting together. A number from away were present, Coats Grove, Alma, Grand Rapids and Oregon, Ill., being represented. This together with the Christian spirit manifested by all was what draws us closer together and nearer to God. May we each prove faithful to his service.

Laura Briggs, Sec. Pro. Tem.

P. S.—In a letter from Sr. Briggs, she expresses her feelings concerning the conference and Bro. Siple's meetings, in these words: "Sr. Woodward I wish I could express my feelings in words—it is impossible—but God was with us; we could feel his very presence at each session. We praise and thank him for all things.

M. A. Woodward.

Report from Indiana

I am sitting in the C. & N. W. depot today enroute for Dixon, Ill., thinking of the pleasant week I have just had with friends of former years in different places in Indiana; first in Williamsport, where Bro. and Sr. Evans live, and at their home was Sr. Cyrus Evans' widowed mother, Sr. Smith. In the same town lives Sr. Harry Evans. Both of these homes have been visited by the enemy death; from one was taken the only child, a bright, intelligent boy of thirteen years; from the other, the head of the family, leaving the wife and daughter, both battling bravely with their grief. We can only pray that strength and divine comfort may be given these grief stricken ones from him who suffered death himself. But thank God, he rose again, victorious over death, and promises the faithful believer a part in that wonderful life everlasting.

On Sunday afternoon it was my privilege to speak to over fifty people in Bro. A. Byers' spacious parlor. This is near where the Pleasant View church stood which was all destroyed by the cyclone last March.

Several came to me after the service and said, "You do not know how good it seems to hear a soul sleeper sermon again."

Very peculiar and hard conditions exist here, which God alone can remedy. But I found this, that with all the adverse conditions, they were still in love with the doctrine Christ gave to the world, and I believe nothing can change their love for the gospel of the kingdom of God. I also gave a sermon in Attica at Sr. Chas. Day's request, to a class of fifteen Bible students. They asked me to stay and talk to them again, also their pastor invited

me to speak in his pulpit Sunday morning, which proves that there is power in the blessed gospel when people hear it. What a welcome I received from all. How good the words: "Here is Aunt Mary again," sounded to me. It seemed I had only just left them, but it had been sixteen years. I hope it will not be as long again. Several families signed for the Herald.

Yours in the work,

M. A. Woodward.

Report of Iowa Conference

On Sept. 10, 1922, the President, A. M. Jones, called a meeting of the Iowa Board of the Churches of God in Christ Jesus, at Bro. Starbuck's home in Cedar Falls, Ia. The matter of submitting a proposition to the committee on locating the N. B. I. was thoroughly discussed and it was decided to call a special conference of the churches in Iowa, to be held at Waterloo Sept. 24, 1922. Therefore the Cor. Sec. gave notice to the brethren of such a meeting and on Sept. 24, 1922, the conference was held in Willard Hall, Waterloo, Ia., with 75 in attendance. It was decided that the Iowa Conference purchase the 15 acre tract of land at Cedar Falls, known as the Watson property, price to be paid was \$15,000.00, and that we give this to the N. B. I., if they should see fit to locate there, as our Iowa gift. The General Conference was notified and later visited Cedar Falls where the city met and entertained them and offered them many financial advantages.

But it was decided that Oregon, Ill., was a better place for the N. B. I. and we of Iowa hope to prove our Christian spirit by doing all we can for its location in Oregon.

Your secretary has purposely held back this report until the matter was permanently settled, but to inform those of our state who were not present at said meeting and to conform with the rules of our State conference, I submit the above with love and best wishes.

Mrs. T. J. Ellis.

The Restitution Herald \$2.00 per year.

Dear Bro. Austin:

I ask for a small space in the dear paper, The Herald. The brethren at Cool Springs had another good meeting over the fifth Sunday in Oct. Bro. Geiselman came on Saturday to the manor from Maurertown and held three meetings. The audience gave good attention. On Sunday night he spoke from the sixth chapter of Revelation, on the opening of the seals. Many expressed how ably he handled the subject. We have not been blessed with many meetings this summer and the brethren were glad for the opportunity to be assembled together, as we are commanded, and the more as we see the day approaching.

May all of the household be not weary in well doing. Bro. Geiselman said he would come again this fall if he could before he goes to his home in Florida.

Your sister in the one faith,

Mary F. Cook.

Bentonville, Va.

"Forget yesterday;

Work today;

Build for tomorrow."

Report for October

| | |
|--|-----------------|
| Sermons: Hillisburg, 2; Kokomo, 2; Roll, 2; Brumfield, Ky., 7. | |
| Bible Lesson: Roll, 1. | |
| Baptisms: 4. | |
| Money Received: | |
| Roll, | \$23.50 |
| Expenses, | 2.48 |
| | <hr/> |
| Applied on Salary, | \$21.02 |
| | J. H. Anderson. |

REMITTANCES

Frank Stickler; Eunice Lewis; Mrs. Jessie Upton; Bert Bottom; Wm. Hill; Mrs. Geo. Cleek; J. H. Willey; Mrs. Nettie Daharsh; Mrs. Frank Shepherd; G. E. Coats; Mrs. C. B. Everett; G. P. Allard; John Fyfe; Spahn & Rose; Mrs. Julia Ordnung; Mrs. Louise McRoberts; F. R. Robinson; L. E. Conner; F. V. Blakely; Melville Lyon; Mrs. R. Lake; Mrs. Katie Davis; W. I. Barber; Mattie Benjamin; Mrs. Mary Gross; A. J. Chaplin; Rufus Griffin; Enos Elton; Nelson Morton; Frank Beck; A. E. Renneker; Mrs. Rynearson; Eva H. M. Fletcher; Mrs. John Cochran.

EMERGENCY FUND

| | |
|-----------------------|---------|
| Eunice Lewis, | \$ 2.00 |
| Wm. Hill, | 1.00 |
| Mrs. Julia Ordnung, | 1.00 |
| L. E. Conner, | 25.00 |
| G. E. Coats, | 20.00 |
| F. V. Blakely, | 19.00 |
| A Brother and Sister, | 3.00 |
| Eva H. M. Fletcher, | 3.00 |

OBITUARY

Lewis Weaver

son of John and Margaret Weaver, was born in Clay county, Ind., May 8, 1843. He removed to Illinois in 1878 and in 1879 he was united in marriage with Adiline Smith, to which marriage were born six children, two daughters and four sons, viz: Mrs. Jennie Forrester; Mrs. Belle Foster; John; Grover; Jesse and Allen.

With the exception of a few months residence in Kansas the entire forty-three years of the married life of Bro. and Sr. Weaver they resided in Clark county, Ill., where their family was reared and where they labored together in harmony and sweet communion.

On April 13, 1902 he was baptized into Christ and during the remaining twenty years of his life he has been a faithful member of the Church of God of the Abrahamic Faith, giving generously of his time and means for the cause of truth and righteousness which he loved so well.

He fell asleep in Christ Nov. 1, 1922, aged 79 years, 5 months and 23 days, leaving surviving, of his immediate family, his wife, four sons and two daughters, above named, thirteen grandchildren to mourn the loss of one whose faithfulness and devotion to their best interests was unsurpassed, and whose place in their affections cannot be filled in this life. He fell asleep, full of years of success, honesty, faith and hope.

He sleeps well, for he lived well.

Bro. Weaver was an outstanding character in the community in which he lived. He was a peculiar man zealous of good works. Some twenty years ago he set aside a plot of land, conveniently situated for church

and cemetery purposes, and, with the assistance of others in the neighborhood, built the commodious church house known as the "Restitution Church," and the weeds have not been allowed to grow up to nor shade its doors. The lamp of truth and spirituality has been kept trimmed and burning in his home and in his church house in which he took delight, his faithful wife being no less zealous than himself in the cause of truth, their hospitable home always being open and a cordial invitation extended to all lovers of truth to enter and enjoy its comforts.

He was a successful man in business but was never so busy that he could not use whatever time necessary to care for the Lord's work, to which his life had been dedicated, and every enterprise which he believed to be worthy and intended to promote truth and righteousness and the welfare of his community received his hearty support. The esteem in which he was held by those who knew him was given silent but conclusive evidence by the large assembly that came to pay their tribute of respect to their friend and neighbor, the commodious church house being sufficient to accommodate only a portion of the multitude. Nor were they there from curiosity or idle purpose but rather on account of their respect for the man that death had taken. Seldom does one see men of mature years and gray hair shedding tears as was observed there, and let us hope that the influence of a man's faithfulness to the principles of what he believed to be right, and which can break up the springs of men's hearts and make them for a time tender and sympathetic, may not cease.

For many weeks Bro. Weaver suffered from what the physicians said was creeping paralysis, which, despite all that could be done by the faithful wife and family and skilled physician, claimed its victim; but only for awhile, for soon the Prince of Life will come to restore our loved ones to life and wipe our tears away.

L. E. Conner.

Helen Page Loudenslager

was born at Le Mars, Iowa, April 21, 1900. Died at the home of her parents, Mr. and Mrs. G. H. Loudenslager (nee Miss Etta Appleyard), Washington, D. C., on Sept. 7, 1922. Funeral services were conducted at Calvary Baptist church in Washington, D. C., and burial was at Odebolt, Iowa, by the side of her grandparents, the late Bro. and Sr. J. W. Appleyard.

Helen Page, an only child, was a graduate of the Washington, D. C., High Schools and had entered Mt. Holyoke College at South Hadley, Mass., where she was finishing her second year of school, when her health failed and she was compelled to return to her home, where she was an invalid for three and one-half years.

Skilled physicians could not restore her health and her devoted parents ministered to her needs and comforts those long, sad years.

She was of unusual true Christian character. In health her special mission was to carry sunshine and smiles to all and to give comfort to those about her. She was quiet and bore her sufferings with patience and without complaint.

She was baptized at the age of fourteen and died firm in the faith believing her Master would soon come and that she would again meet her dear ones. She

sleeps in the silent city of the dead to await the Redeemer's return.

Lovingly submitted by her aunt,
Mrs. T. J. Ellis.

Dorcas Wyckliffe Kincheloe

child of James U. and Virginia Ritenour Kincheloe, was born March 23, 1921—died Oct. 26, 1922. Age 1 year, 7 mos., and 3 days.

Bronchial pneumonia smothered out the life of this dear little baby girl in less than two days after it had fastened its grip upon her respiratory organs. She leaves the mother, father, grandfather and two older sisters with aching hearts to long for her happy smiles and innocent pleading. She was an exceptionally good baby, angelic and lovable in a way peculiarly different from other children.

Brief services were held in the home and her lifeless form laid to rest in the cemetery at Fairfax, Virginia. An effort was made to get in touch with Bro. N. H. Geiselman, but the message miscarried. Only scriptures selected by the mother were read, as follows: the 15th chapter of 1 Cor., Jeremiah 31:15-17, Mark 10:13-16 and Rev. 21:1-4.

Surely Jesus, who loved and blessed little children, will have need in his kingdom for little Dorcas, and by means of his great resurrection power will bring her again from the land of the enemy, when God shall wipe away all tears and there shall be no more death. Even so, come Lord Jesus.

Seraphine R. Cleek.

National Bible Institution

The Home

As time speeds on and winter approaches the inquiries as to the advancement of the Home and Bible study preparations increase in urgency. This not by large numbers, though by increasing numbers.

There are a few persons of our number who are hoping to become residents of this new Home, who, financially, are self supporting (in moderation), but who are more or less dependent upon some one outside of their own homes for physical assistance to aid them to maintain health and comfort when winter shall have arrived. Here, we are doing all we know to do in order to prepare to make this aid opportune. As soon as reliable pledges, or money, to the amount of \$30,000 shall have been received, this Home can be opened within two weeks time. Of this whole amount almost \$15,000 is taken care of.

Thanksgiving is almost here. May there not be a shower of Thanksgiving pledges, or remittances, sufficient to perfect this phase of the work? We urge that one and all, to whose judgment this effort appeals as righteous, will each do a part, and do it now.

Bible Study

A few are anxiously awaiting the day when work may begin in the Bible Study Course. This, too, will be taken up at the earliest possible moment.

The question arrives, Why not start that now, without waiting for the establishment of the Home, etc.? The answer is, Because we are fully two weeks behind the

work now instead of ahead of it as we ought to be. The necessity of using the least possible of money for development, that the most possible may be preserved for permanent operation requires that the work shall be done with the least of help. This condition must needs prevail, under existing circumstances for some months: Therefore the impossibility of giving thought and energy to any added line at the present.

However, if present indications carry, this work can be commenced soon, though with less advantage than it is hoped will eventually prevail.

Work as a Whole

The whole work is Moving Forward very encouragingly. The one feature that would just now aid so much is—If those who favor the effort would one and all abandon their "Watchful Waiting" attitude (waiting till it is proven successful) and would launch into the cause with heart and sinew commensurate with their ability, the cause would not only become at once a FACT, but it would conserve much time, strength and money.

So, again, we plead that those who approve the effort will one and all, old and young, contribute to the effort according to individual strength.

More than all—Pray God to guide us each aright.

F. L. Austin, Sec'y.

The Restitution Herald \$2.00 per year.



THE HERALD FOR CHRISTMAS

What could make a better gift to one or more of your friends than a year's subscription to the Herald? The Herald will notify with a card of Christmas greetings the ones thus remembered, and will commence their subscription with the special Christmas number and continue to Jan. 1, 1924.



"Self is the only prison
That can ever bind the soul;
Love is the only angel
That can bid the gates unroll;
And whenever Jesus calls thee,
Arise and follow fast,
His way may lie through darkness,
But it leads to light at last."

"Some of your hurts you have cured,
And the sharpest you have still survived:
But what torments of grief you endured,
From evils that never arrived!"

"This above all: To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

"He is a man who thinks for himself, says what he thinks, and does what he says."

"And lo, I am with you always even unto the end of the world."

"A diligent man always can find leisure but a lazy man never."

The Sunday School

By Alta King

JESUS THE GREAT MISSIONARY

Lesson IX. November 26, 1922.

Lesson Text: Luke 8.

Luke 8:4-9

For Study

Golden Text:—The Son of man came to seek and to save that which was lost. Luke 19:10.

Review:—Last week the lesson presented Jesus to us as the friend of sinners. Relate the incident which Luke so wisely chose, to bring out this phase of Jesus' mission.

This week's lesson:—Missionary means one sent. Jesus was a missionary for he was sent to sinners. Sinners are world wide, therefore Jesus is a world wide missionary. Emphasizing, as we do, that Jesus, during this age is taking a people for his name, has rather bedimmed our conception of Jesus as a world wide missionary. To this fact is due our lack of world wide missionary spirit. Jesus had the world wide missionary spirit, even though his missionary labors, while he was here, were confined to his nation. No where in his life or teachings does he intimate that his mission is limited to any particular class of sinners, (for instance, the spiritually and mentally "fit"). Jesus had the world wide missionary spirit; he worked continually, faithfully and cheerfully in harmony with that spirit; even though he knew as his parable in this lesson shows, that during this age, progress would be slow and difficult. He kept ever before his mind the final goal, the earth filled with the knowledge of God, and worked ever faithfully toward it from the small beginning of twelve men in Israel.

Jesus the missionary. Luke 8:1-4. Note that as a world wide missionary Jesus tackled and did thoroughly the work he found at hand. How did he receive material support? What was the fundamental work which Jesus performed as a missionary? v. 1. How could he show the glad tidings of the kingdom? Was this the same as making manifest God's love and mercy?

In verses 5-10 Jesus gave the people who came to hear him a parable picture of themselves as a whole. Did even the disciples grasp the meaning of the picture? Why did Jesus give the people a picture of themselves which was beyond their comprehension? Get this parable picture in mind,—a sower sowing his seed broadcast, paying no attention to the places where the seed fell. The sowing was a generous broadcasting; some of the seed fell on the hard packed soil of the roadside; some on rocky soil, some on rich productive soil, but grown up to thorns; some on good, well prepared soil. Not very good farming we would say, but Jesus was not teaching good farming. He had a truth he wanted to get before his disciples. The truth back of the parable is made manifest in the interpretation in vs. 11-15.

Verses 11-15. What were the antitypes of the four kinds of soil? In which two cases was the very nature of the soil itself the fundamental cause of unproductivity? How can people be compared to these two kinds of soils? Identify the four kinds of soil among the people of today. Why did Jesus interpret the parable for the disciples? What mystery of the kingdom is revealed

by the interpretation? (The disciples were among those who thought the kingdom would be set up at once). Can you show that this little parable would be a source of comfort and encouragement to the disciples in later years after they had taken up Jesus' missionary labors and had experienced the slow progress and discouraging results of their labors?

Verses 16-18. In these verses Jesus called upon the disciples to make immediate practical application of the parable to themselves. The parable was a picture of the people but Jesus brought the application close home to those listening to him. To what did Jesus compare the men corresponding to the good soil? By whom and how had the candle been lighted? Why had it been lighted? How does Jesus call upon the disciples to examine themselves and determine whether or not they were of the good soil? (verse 18). Did the poor soil lose what it seemed to have—that is, the good seed scattered over the surface?

The rest of Luke 8 is interesting to read. It is an account of Jesus' missionary labors. Knowing that the large majority of the people among whom he worked were of the unproductive type of soil, or soil poorly prepared to nourish the seed he kept steadily and cheerfully at work. Nothing interfered with his labors, not even family ties. What incident shows that a part of Jesus' missionary labors is the remedying of defective soils (minds of people), so that they may be receptive of the seed and productive of spiritual fruits.

Scripture Reading. Luke 7, 8.

The Children's Lesson: Tell the parable of the lesson and help the children to retell it. Then teach them the meaning that will apply in their own lives.

For Class

Show that Jesus was and is a world wide missionary. Comment upon the extent of his missionary labors while he lived among men, during the present and during the future.

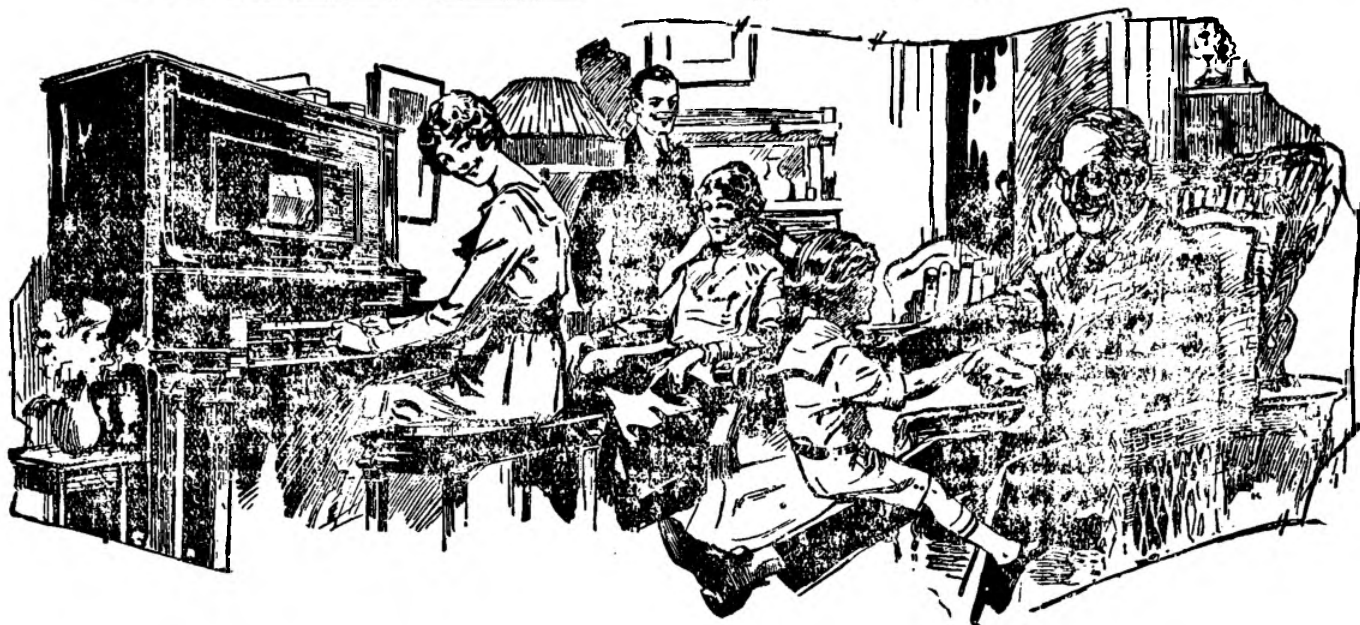
How does the parable of the sower connect with Jesus' missionary labors? What connection between it and the "mysteries of the kingdom"? Discuss the four kinds of soils and their antitypes among people of today. How did Jesus make application of the parable to his disciples? Does the parable give you strength to keep on in God's work regardless of slow progress and seeming failures?

JESUS IS COMING

(Continued from first page.)

Whatever may have been the thoughts of the people in Christ's day relative to his future abiding among them, it was certainly from Christ's own words to his followers that the grand hope of his second coming emanated. It was he, himself, both by example and by precept, who urged and encouraged them to believe that his second appearance upon earth among men was more than sufficient reward to his faithful ones for whatsoever of suffering or persecution or hardship they might need to endure because of building lives upon such hopes.

It is too true that this teaching has been denied both in the days of our Savior and in every day from then till now. Within the church and without there have been those declaring Christ's second advent to be a false hope. But with all the



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events transpiring in these years now passing, events which prophets of Old and New Testaments have declared to be forerunners of Christ's coming in majesty and power to rule, it is more difficult to disbelieve and deny the soon return of Jesus than it is to accept, affirm and build thereon.

For nineteen centuries the prophetic utterances, referring to Judah and Israel, have been in continuous process of fulfillment. They have been scattered among all nations; they have been oppressed, buffeted and despised. No other race of people in the world has ever endured such continued hardships and oppressions, and yet preserved their own racial existence to such extent as have the people of God's choice, the Jews.

And now after so long a scattered, world-wide sojourn amidst all nations, and after their beloved city, Jerusalem, has been continuously trodden down by Gentile power and authority, this same Jewish people, like violets in spring time, are springing up from every nook and cranny of the corners of the world, and turning faces and hearts toward the home land of their ancient patriarchal fathers. At the same moment the world's leading nations are removing the hindrances from the land of Palestine; are using Gentile money,

brains and earnestness to cooperate with the like of Judah to rebuild the old wastes of the Holy City, and to replant the vine of God's ancient planting, his chosen people, in the land covenanted to them by Jehovah.

But all this is in direct fulfillment of the prophecy, see Jeremiah 31:27,—“Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.” And in this same connection Ezekiel predicts in 37:21, 22,—“I will take the children of Israel from among the heathen whither they be 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.” He further stated, 21:25, that, following Zedekiah, the kingdom “shall be no more, until he come whose right it is, and I (Jehovah) will give it him.” To this the angel added by announcing to Mary,

“Thou shalt bring forth a Son and shall call his name Jesus, . . . and the Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob (Israel) forever; and of his kingdom there shall be no end.”

These Scriptures with many others teach conclusively that the Israelites shall be regathered into their own land for future permanency in kingdom establishment. They also teach that their next king, given by God, is none other than Jesus our Lord. And Jesus taught that he would not occupy that throne until he shall come again in his glory.

It was for this greatest of all grand hopes to Israel that the people of Christ's day regarded his declaration of second coming as an event to be ardently awaited. Now that the events prophetically leading up to his second advent are developing with great rapidity on every side, how much more convincing to the person of faith is this scriptural announcement,—“This same Jesus which is taken up . . . shall so come, in like manner.” May the faithful of all regions not only acclaim the day and the event, but consecrate and cleanse self, through Jesus Christ, in preparation for the glories of that day, which shall be measured out upon the faithful waiting ones.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, November 21, 1922

Number 8.

LET BROTHERLY LOVE CONTINUE

LET brotherly love continue! Why should it not? Our affection is no mere maudlin sentiment provoked by the intoxicating excitement of a conviction which, though strong enough at first, has no power to keep it in life and vigour. Nay: we know and are sure that God has loved us; aye, and still loves us; therefore if it were once right to love one another because God has loved us, it is always right. Let us not forget love, its warmth, its intensity, its purity, and forbearance. Let brotherly love continue!

Let brotherly love continue, though we do not see everything alike. It is when the Lord brings again Zion that Israel shall see eye to eye; it is when that which is perfect is come that we shall see face to face, and shall know even as we are known. Meanwhile when we, through the weakness as well as the diversity of our minds do differ in our prospect of things which we see through the glass—obscurely, we are not free to set at nought or despise our brother, and he has no right to despise us. We are but learners, scholars, disciples, all imperfect; and some of us stand on this side the tutor, and some on that: shall we quarrel for difference of opinion; shall we fight for the power of ignorance—mere word-force; shall we curse that weak brother in our heart because he cannot walk as fast or as far as we can? Shall we envy that strong man who scorns our petty jabberings? No: they both have greater hearts than we: they are ready to accord with us, and the counsel they heartily give is, **Let brotherly love continue!**

Let brotherly love continue! Some whom we have loved have proved unfaithful and kind. Why should this dispirit us? Where had we been had God dealt with us according to our deservings. Like as a father shows compassion on his children, even so the Lord has had pity on us: and if those children are sometimes pettish, sometimes angry, sometimes ungrateful, so have we been; but the mercy of the Lord is from everlasting to everlasting toward those that fear Him and trust in His mercy. If any brother walk disorderly, and not according to the apostolic word, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother. **Let brotherly love continue.**

Let brotherly love continue! If the fire is allowed to go out, we shall all be chilled. Should we cause ourselves to suffer because another who has come in will not do as much good as we? To spite him shall we punish ourselves? This suicidal conduct blesses nobody: that unthankful churl of a brother is made more churlish, and we shiver with the cold we have ourselves induced. We have rather need to do more—to heap on more fuel, to keep up the fire of love in our own hearts, that it may prevent us being affected by this freezing

A Melody of David

TO my words give ear, O Yahweh, Understand thou my softly murmured prayer:
Attend to the voice of my cry my King and my God,
For unto thee do I pray.
O Yahweh! In the morning shalt thou hear my voice,
In the morning will I set in order unto thee and keep watch;
For not a God finding pleasure in lawlessness are thou,
And wrong can be no guest of thine:
Boasters shall not station themselves before thine eyes,
Thou hatest all workers of iniquity:
Thou wilt destroy them who speak falsehood.—
The man of bloodshed and deceit Yahweh abhorreth.
But I in the abounding of thy lovingkindness will enter thy house,
I will bow down towards thy holy temple in reverence of thee.—Psa. 5:1-8.

guest, and also that we should thaw him. There is no reason why the coldness or the indifference of others should overpower us—be not overcome of evil, but overcome evil with good: **Let brotherly love continue!**

Let brotherly love continue! If it was the first of virtues, it is also the last; for he who adds to his faith courage, knowledge, temperance, patience and godliness, must needs fill up the perfect measure with brotherly kindness and love. When we, having put away all malice and envy and hate and the filthy attire of unrighteousness, reclothe ourselves with peace and joy and long-suffering, the uppermost garment is love, even the love of the brethren—for if any man love not his brother whom he hath seen, how can he love God whom he hath not seen? How can he? The sweet fragrance of this affection is pleasant to the God and Father of our Lord Jesus Christ. Behold how good and how pleasant it is for brethren to live together in unity! It is like the precious ointment poured on the head of Aaron, which flowed over his beard, and to the skirts of his garment; like the dew of Hermon, or that distilling on the hill of Zion, where God commands the blessing—even life for evermore; therefore **Let brotherly love continue!**

Let brotherly love continue! God has called us to it. When we owe all to Him, it is a pleasant way to pay our debts in loving one another. Our Lord taught that it is a little matter to love them who loved us; we should be able to love our enemies. Yet all that is herein, demanded of us is to love those who are our dearest friends. Paul has told us to owe no man anything but love one to another. If this be in us, and live and abound, we shall be blessed; for he who does the will of God is blessed in the deed and his commandment is not grievous. For this reason also we ought to love one another. Therefore **Let brotherly love continue!**—Selected from the writings of George Dowie.

PEACE

THESE are the days when people of all the world are rejoicing because of days of peace, the anniversary of the declaration of which we are just passing. How many noble, earnest efforts, statesmen and diplomats have been putting forth with a view to making permanent these conditions which enrapture the hearts and lives of humanity. For, how distressing and painful have proven to be days of war—whether such war be national or civil, social or domestic. But in spite of all earnest effort to perpetuate peace, war, and the war-spirit, are tugging at the heart strings of various nations.

A mayor of one of our cities recently published that war never did and never could right a wrong, nor establish justice. In spite of this truth, so frequently affirmed, man is ever rushing forward into war, endeavoring to accomplish this, the impossible, and always praying for peace and the fruits thereof.

Relying upon the scriptures, we discover a day of peace that shall be permanent. Here are some of the scriptural provisions therefor. First, "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—." Here we find Jehovah has provided in His purposes a Prince of Peace; that the government resulting from this ruler shall have no end; that it shall be established in justice and in righteousness.

For has God ever appointed any other to bring in such a kingdom.

To furnish helpers to this Prince of Peace in the domain of His rule, God is searching the nations of the world with a magnet to draw unto Himself and unto His Son those individuals who can be removed from the world by this attractive power. His magnet is the Gospel of the Kingdom of God. The people thus called and drawn are by the Father being prepared for positions in His church, that they may be given to Christ for His use in His great work of subjugating the world unto conditions of peace.

But there is a second condition that must prevail before Christ and His church are to take their seat of government. Israel, God's nation of choice, must be repanted into the land of their God-given inheritance—a people redeemed from its iniquity and made ready to submit to its Messiah.

Peace necessarily springs from within. Its outward fruitage is impossible except as prompted by deep seated, inner motive. This is true not only of the individual, but of the nation. And before the world can enjoy the peace she craves, it must be necessary that the nations shall voluntarily choose to go up to the mountain of the

Lord, to the House of the God of Jacob, and learn of the ways of Him who sitteth upon the throne of David over the House of Israel.

It is to this peace from within that the Church of God is now being prepared; and that Israel must come to before the nucleus of earthly peace can be planted in the Holy Land, from which place to throw its illuminating light, attracting earth's nations to its glory, its grandeur and its permanency.

Without stooping into pessimism, but with a view to recognizing conditions as they are, let it be recalled that the last days of Israel's present dispensation will be days of tribulation such as have not been seen since the beginning of the world to this time. It is through this tribulation that Israel will be purged to occupy her position in Palestine as head over the nations.

Until that condition shall have been developed, though we may continually praise and extol peace in all her ways, yet, let none be disappointed as the days of trial and testing by national warfare press heavily upon the world.

The Children's Page

Edited by Sister Datsy Nokes
309 Peoria Avenue
Dixon, Illinois

WHAT BECAME OF SAMSON

IT was a dreary, rainy afternoon. The children and Aunt Mabel had planned another trip to the woods. They felt so disappointed that their mother and aunt had tried to make them forget the weather outside by making all the sunshine they could inside.

They had popcorn and apples and while mother was making them some candy, they had seated themselves before the big fireplace, for today auntie was to tell them what became of the big, strong man.

Won't you all come and listen? There is plenty of room and I am sure the children will be glad to have you. They will give you some of their goodies. Wouldn't we all have a great time? Plenty of sunshine, then don't you think? Well, maybe some day we can be, if we only will love and obey our Savior now. God says that we could never imagine the wonderful things that he has prepared for those that love him.

"We are all ready for the story, auntie," said Frances, and she gave her dolly, Rebecca Ann, a big hug, and whispered in her ear, "Now you must just imagine that you are out in the woods."

"Children, I have a surprise to tell you. I'm not going to tell you the story. I have found some one who can tell it better than I," said their aunt.

"Auntie, you are joking," cried they.

"No I am not. James and Uncle Dick have had their heads together for several days. It seems they have tried to find out all the things about Samson that I didn't tell you of. James thought that he never could write stories, so this shows what a child can do when he tries. I know that some of you little folks will listen to James' story and will want to write one too. Why don't you try and then send it

for the Berean column? Now James will read his story."

"Once upon a time there lived a man named Manoah and his wife. They were of the tribe of Dan.

"One day an angel came to Manoah's wife and told her that she should have a son. He told her never to drink strong drink, nor eat any unclean thing. I suppose little boys in those days were just like we are; they copy a great deal after their fathers and mothers, so the angel wanted Samson to have a good mother. Good mothers usually have good sons. Samson also never must drink strong drink nor have his hair cut off. God promised him his help as long as he obeyed what the angel said.

"At that time the Philistines ruled their country. It was not safe to go along the roads either by day or night, for fear of being robbed or killed. The travelers walked through byways.

"Samson seemed to be different in one way, than other Israelitish children. He was a witty child. He always saw the funny side of life. No matter how much trouble his people or his nation were in, he saw the funny side. He made lots of fun of the Philistines.

"Their principal god was 'Dagon.' Dagon had the body of a fish with the head and hands of a man. How Samson must have laughed at them bowing down before such a queer looking image!

"One time Samson was in the city of Gaza. The men said, 'Now we can get Samson.' Around the city was a high wall.

"We will lock the gate with the big bar and hide near and in the morning when he comes to get out, we will kill him,' said they.

"They kept very quiet. But they couldn't get ahead of Samson that way. About midnight the big man came walking along. They probably heard the sound of his heavy footsteps and were glad that the big gate was locked. But Samson didn't care about that gate. He pulled the posts right out of the ground and swung the gate, posts and big bars over his back and walked away with it about twenty miles, and lay it down on top of a hill. It must have been quite a sight and I would like to have seen him. I wonder if the Philistines didn't think Hallowe'en had come.

"One of Samson's make-believe friends was a beautiful, but deceitful woman, named Delilah. The chiefs of the Philistines came to her and said, 'We will each give you eleven hundred pieces of silver if you will find out what makes him so strong and how we may bind him, so we can harm him.'

"She asked him, and the first time he said, 'If you will bind me with seven new cords of undried flax fiber, I shall be weak.'

"She bound him with them. The Philistines hid where she could call them. She said, 'Samson, the Philistines be upon thee.'

"He broke the cords and the Philistines who were ready to seize him were disappointed.

"The next time Samson told her, that he could be held by new ropes of twisted hemp. She bound him with new ropes, but when she again said, 'The Philistines be upon thee,' he broke the ropes as though they were sewing threads.

"The third time he told her to weave

his hair into the loom at which she worked. Delilah did this and fastened it best she could. Then at her cry, 'The Philistines are upon thee,' Samson awoke from the sleep into which he had fallen and carried away not only the cloth into which his hair had been woven, but heavy parts of the loom itself.

"Delilah gave him no peace. She wanted the reward money. She told him he had mocked her three times, and kept on worrying him until at last he told her the truth. He said, 'I am a Nazarite under a vow to the Lord not to drink wine or allow my hair to be cut. If I should let my hair be cut short, then the Lord would forsake me and my strength would go from me and I would be like other men.'

"She sent then for the rulers of the Philistines, saying, 'Come up this once and you shall have your enemy for I am sure now.'

"Then while the Philistines were watching outside and Samson was sound asleep they took a razor and shaved off all his hair. Then she called out as at other times, 'Rise up, the Philistines are upon thee,' but he was now as weak as other men, and helpless in the hands of his enemies. It was too bad, he had trusted his secret to one whom he thought was his friend. Maybe we can learn a lesson from this: never to put our trust in those who don't love God. Delilah acted as though she was helping him in telling him about the Philistines coming, but she was his worst enemy. She acted a lie and that is just as bad as telling one.

"Well, they put out his eyes and made him grind corn in the prison. I expect that gave him plenty of time to think of his faults. His hair began to grow and his strength returned.

"They believed that their God Dagon was stronger than Samson's God and held a feast in honor of their fish god. The temple was full of people, even the roof was crowded. They sent for Samson to come and make some fun for them. A little boy led him. He told the boy to lead him to the pillars or posts which held up the temple. While he stood between two of them, he prayed to God for strength. Then he took hold of the pillars and crying out, 'Let me die with the Philistines,' bowed himself with all his might. The pillars gave way, the roof fell in, and the lords and all the people below were crushed to death. Samson killed more at his death than he had during his life. The men of Samson's tribe came down and found his dead body and buried it in their own land. It was years before the Philistines again bothered the Israelites.

"I think Samson should have stayed at home and made friends and companions of his own people. He had faults but in the end he must have been sorry for he asked God's help and found it, and God used Samson to begin to set his people free."

ACQUAINTANCE WITH GOD

By Lyman Booth

(Continued from last week.)

AS I have stated before, we walk in this age by faith; but in the millennium, mortals will walk by sense, and can avail themselves of the privilege of partaking of its fruit and continue to live, perfectly free from all disease and pain. When Adam transgressed he was thereafter excluded

from this remedy, and being like the rest of animal creatures, of the dust, there was no remedy to prevent him from returning to dust. If Jesus had not died to abolish death and to destroy him that hath the power of death, which is satan, then the grave would be a dismal place indeed.

Dear reader, I have endeavored to present some of the most prominent portions of the glorious truths as they stand out so conspicuously in the scriptures. Facts concerning Christ's mission; the coming kingdom of God, and the gift of eternal life, and an abiding place in the restored paradise of God, after that Jesus shall have restored the first dominion, lost by the first Adam; when with his saints he judges the world a thousand years, and finally, when death itself shall be destroyed and he hath put down all power of every description that is opposed to God, then all things will have been made new. The earth and all therein will be restored to perfect order and fidelity to the Father. Then Jesus as the Son of the living God will yield himself subject to the Father's supreme rule; but will henceforth and forever reign in the throne of David over all the earth. He becomes subject to the Father as his viceroy, and although God is the supreme ruler of the universe, Jesus, His only begotten Son, will rule this earth redeemed and purified, as one province of God's universal empire. Since he died to recover it from its polluted condition it seems but right, just, and proper, that he, as the righteous seed of Abraham, should have and hold it as his everlasting inheritance.

We can see the beauties of the new heaven and earth but dimly through the eye of faith, as Paul says, 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. 13:12. What will our joy be when, with immortal vision we behold the fair City of God, the temple not made with hands, standing on the sun-lit plains of paradise, with its portals of golden light, whiter than the snows of Lebanon, and the beautiful landscape around flecked with perennial flowers that give to the gentle breeze their sweet perfume, where we may see white robed bands bringing wreathes more beautiful than the rose of Sharon, gathered from the wooded hill sides and verdant plains, and enter into the city, all the while singing their praise and thanksgiving as they enter through the gates into the city of the great King, to the banquet feast of love, where the glorious form of the Son of God welcomes the happy throng to endless joys? His face outshining the sevenfold brightness of the sun, and his crown gleaming like burnished gold.

No storm cloud will darken the blue above the place where the temple stands. There will be no mourners going through the streets; no hearse to bear away the loved ones, for there will be no pain, no sorrow, no scalding tears; no death. There, love will be pure and sweet; their worship will be most reverent. There the saved will be forever blessed and enjoy endless pleasures. There the bloom of paradise will yield its fragrance, and angel melodies make glad the city of our God, and the hill and vale will shout the glad refrain, Hosannah to the King.

What a wonderfully beautiful place this earth will be when the thorn shall give way to the fir tree; the briar to the myr-

tle; the savage and wild beast to the tame and gentle; where joy and gladness shall be universal; where immortal love shall fill every soul; where the song of Moses and the Lamb will never be forgotten. There sin can never enter, nor the unclean thing ever defile the fair city and temple of God. There we shall behold him who is our sun from whom we receive our light; the great King from whom we receive our royalty; the great High Priest who gives us our priesthood; the Lamb who purchased our salvation.

We pause to look upon the beautiful scene and to listen to the song of the redeemed, and the more we look and listen, the stronger grows our love, and our longing hearts cry out: Oh, haste thee along, thou age of glory.

Dear reader, let me ask, Are you seeking a country such as I have described? Do you desire the society of its people? Are you striving to enter into the kingdom and enjoy its blessings? If not, why not? Now is the day of preparation. Believe, repent and be baptized; put on Christ. Learn to walk in his footsteps, in meekness, in patience, in suffering, for his name's sake, that when he comes to take his throne to reign, you may be accorded an abundant entrance therein. This do and you shall know how blessed it will be to be found without spot or blemish. Now is the time to make your acquaintance with God, and be at peace, thereby good shall come unto thee.

I now leave the subject for your faithful consideration and sober reflection. If you believe the thoughts herein expressed are in harmony with the scriptures, please do not treat them lightly or carelessly; but remember, we shall be held accountable for all negligence of duty, for it is by his word that our destiny will be determined. Remember that the very utmost that we can do for him is deserving of little else than silence; but what he has done for us is worthy of everlasting praise, and the homage of his humble creatures; for his holy name is greatly to be praised.

To The Readers Of The Herald

In this issue of The Herald I conclude the series of articles upon the subject, Acquaintance With God, not that it is exhausted by any means, for more might be added, yet I feel that enough has been presented to inspire in the minds of my readers a desire to learn more of our Father's purpose and plan in his dealings with man. I have received through the paper, as well as by letter, kindly expressions of appreciation from several readers of the Herald, to whom I very kindly say, "Thank you one and all;" but I wish to admonish all not to consider what I have written as entirely original with myself, for much of it is very old, and yet ever new; because it begins with God's dealings with men, with a little added here and there through the succeeding generations, down to John's time on Patmos. It spans the time from Eden to the closing scene when Christ shall have completed his work of restoration, and surrenders the Kingdom to the Father that God may be all and in all.

I have borrowed from each and all or nearly all the ancient Bible writers, and have endeavored to rightly divide their words, which were given them through the Holy Spirit, and to present the thought in an instructive and edifying style. If I have failed the fault is mine. If I have succeeded in rendering to any of the readers of these articles, any aid, or in giving them any light, then I shall feel more than repaid for the effort; but the praise and the honor belong to Him whose acquaintance all should covet, that everlasting good, peace and joy may come to them in the sweet bye and bye.

Lyman Booth.

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.

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At our annual meeting in August many of our old officers resigned and new ones have taken their places—please note the changes and when you desire any information, don't hesitate to write the chairman of that department.

Illinois Bereans and those affiliated with Illinois please send your October self-denial money to their president, Anna E. Drew, 629 N. Galena Ave., Dixon, Ill. She has a place for it and will report same if you so desire.

National Bereans, please send your dues to J. L. Banning, So. Side Sta., Rt. 5, Omaha, Neb. Our treasury is getting low and we need funds to do our work successfully. Thank you.

MARYS OF THE N. T. SCRIPTURES

THERE are six Marys mentioned in the N. T. scriptures:—

Mary, mother of Jesus.

Mary Magdalene.

Mary, sister of Lazarus.

Mary, wife of Cleophas. St. John 19:12.

Mary, mother of James, Jude, Joseph, Simon and Salome.

Mary, mother of Mark. Acts 12:12.

I wish to give you a few thoughts on the three most spoken of, something of whom they were and things which they did.

I believe we will all agree, Mary, mother of Jesus has the highest honor. We find her spoken of in Acts 1:14. We find in Psa. 132:11: The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne. St. Luke 1:27 tells us Mary, mother of Jesus was of the house of David. The angel's message to her was, "Hail, thou art highly favored; the Lord is with thee; blessed art thou among women." Mary's reply to the angel, St. Luke 1:38: Behold the handmaid of the Lord, be it unto me

(Continued on page 63.)

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50.
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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

Grant us vision, O God, to see thy marvelous provisions for the children of men; and grant us confidence in Thee to reach forth earnest hearts and hands to receive Thy fulfillment thereof to us.

"The man who 'short-times' his employer ought to think what he would do if his grocer 'short-weighted' him."

But the man who "short-serves" his Master ought to think of the fullness with which God has measured all blessings to man.

The Golden Rule

"Whatsoever ye would that men should do to you, do ye also unto them."

Wherein would it be wrong to apply the above in our service to the Author of every good and perfect gift, and do, with a wholeness of heart, unto Him, as we pray Him to do for us?

Let's keep the Golden Rule with God as well as with man.

Destroying Confidence

Destructiveness is a phrenological "bump" more or less prominent in every cranium. The "bump" itself is not so bad, in fact, it, like all God-made "bumps" of mental activity, is one of many useful and necessary provisions for man's good. With

it man clears away the noxious, the injurious, the poisonous environment—both mental and material.

Confidence is a mental process of an opposite action. It too is one of the necessary processes for man's best good. By its activity the human family is more firmly bound together; with it man is bound to God.

But here comes the man who is so lacking in self control that he uses his "can't-help-it," "born-in-him," bump of destructiveness on everything in his pathway:—his rifle ball pierces the window of the empty house; his footstep tracks geometric figures upon the cleaned floor; his pencil traces hideously over the new page; his knife carves the furniture. What a hindrance to the progress of others is this man's mischievous destructiveness.

Like him, but with action that leaves its imprint not upon inanimate materials, is the destroyer who goes about promiscuously destroying his neighbor's confidences in life, in man, yes in God, only to leave such neighbors drifting upon life's sea with no confidence in their trusty "needles," or in the great port beyond.

What a position! What distress! Life's aim destroyed! Life's purpose bewildered! Surely such should send the "S. O. S." to God! But they can't. Their confidence is broken!

And yet that is just what is often wrought by thoughtless, unintentioned conduct that destroys a neighbor's confidence in God, in God's Word, or in their own honest effort of devotion to His service. How cruel to use life's powers thus, against those who with honest, earnest effort are pressing forward in active service to their Lord. Or, if unable to break the confidence prompting special efforts, then to connive to destroy the confidence of co-workers, that thus the special service may be thwarted, and the name and cause of God dishonored by the failure of His servants.

Would that man could see with vision clear to destroy the evil impulses from life's pathway, then turn to uphold and strengthen the impulses toward righteousness and faith, even to the guiding of such impulses more and more from erroneous paths unto Him whose ways are "the way, the truth, and the Life."

You can hardly afford to deceive other people, and you surely cannot afford to deceive yourself.

Our Trip to Ohio

Before telling of our trip I wish to mention a few things in connection with the closing up of the work at Eden Valley, Minnesota.

On Sunday, July 9th, we had an all day, out door meeting at Eden Valley. We had four services that resulted in seven making the good confession. The speaking was done by Brethren Raymond Abbott, Clyde Randall, M. L. Peters and your humble servant. We had intended to have Brethren Thos. Savage and Fred Daubanton to help, but a storm that morning stopped them from coming. Had they been in attendance we would have had double headers in the forenoon, afternoon and evening. There were about three hundred people in attendance. There would have been a much larger crowd had it not rained

during the early morning.

On Monday morning following the meeting I started for Ohio and Virginia to hold some meetings. I had intended staying a few days in Ohio and then going on to Virginia, but the R. R. strike threatened to tie up transportation so that I stayed in Ohio, waiting to see if the R. R. situation would not clear up. Instead of clearing up it looked more and more cloudy so I decided to return home. In the mean time the Ohio brethren had got their heads together and decided that they wanted me to move to Ohio and take up the work at Brush Creek, Lawrenceville and Delta. Having decided to accept this call I started home to get ready to move. I would have visited the Virginia brethren, also, had it not been for the R. R. situation. However, my going home as I did seemed to be of the Lord. I had decided to leave for home on Monday morning. Sunday, Bro. Benn brought me a telegram saying: "Cecil has quinsy." This would not mean much to those not knowing the condition of Cecil's throat. Well, I knew so I went to Dayton after the Sunday evening services with Bro. Garard and took the train that night for home. When I got home I found that Mrs. Patrick had sat by Cecil's bedside three nights to keep him from choking to death. We had two more nights of watching him after I got home.

As soon as possible after arriving home I began to make preparations to move. In the mean time the preaching services were kept up at Eden Valley. During the month of August I had the pleasure of assisting eighteen dear souls in putting on Christ in baptism.

This closed up nearly twenty-five years of work with the Minnesota Conference about half of which were spent with the Eden Valley church. You may be sure that it was like pulling teeth (and most of you know what pulling teeth is like) to pull up and move after twenty-five years of very pleasant association. But it seemed to be the will of the Lord, and we did it.

We had our sale Aug. 24th, and left Eden Valley, Aug. 31st, for Blackduck, where we visited a few days with Mrs. Patrick's brother and sister. Then we went to Howard Lake where we visited with my mother, and then the real trip to Ohio began.

On Thursday, Sep. 14th, quite early in the morning we started south. We spent the first night with Bro. and Sr. "Wallie" Allard near Spring Valley, in southern Minnesota. We received a very warm welcome at Bro. Allard's and enjoyed the stay very much. The next morning we left there about ten o'clock and drove into Waterloo, Iowa, quite early in the evening and put up at the home of Sr. Moore. Here, again, the welcome was royal and every thing done to make our stay pleasant. Very early the next morning I drove out to Cedar Falls and got Bro. Eychaner and we went and looked over the ground that was then under consideration as location for National Headquarters. This was a very beautiful place, and had every thing else been favorable, would have made a very fine location for Headquarters. However, I feel that the judgment of the Committee in selecting Oregon, Ill., as Headquarters was the best under the circumstances. And now I am wondering if our people fully realize how many hard, anxious days our

Committee put in in looking over the different sites that were under consideration. I worked with them enough to know that they realized the great responsibility that rested upon them of spending from \$20,000 to \$30,000 of the people's money and doing it in a way that would tell the most in the years to come. Never have I seen more unselfish devotion to a cause than was manifested by this Committee.

Well, I am getting away from my story. On Saturday morning we left Waterloo and followed the Red Ball route to Cedar Rapids and thence to Clinton, Iowa. At Clinton we looked up Bro. Moran's home. We found only Sr. Moran at home as Bro. Moran was out on his regular "run." Here, again, we had the hospitality of a beautiful Christian home extended to us and we were made to feel perfectly at home. We were sorry not to see Bro. Moran, but felt that we must push on. Sunday morning we left Clinton and arrived in Oregon, Ill., just as Sr. Woodward began the morning service. Sr. Woodward was filling Bro. Austin's place while he was at Fonthill making preparations to move. We enjoyed the service and at its close Sr. Woodward asked if I would speak in the evening, which I consented to do.

While in Oregon we made our home with Bro. and Sr. Cross, and we were made to feel perfectly at home. How much such hospitality lightened the burden of the long journey. We had such a good rest at the home of Bro. and Sr. Cross because we stayed with them from Sunday noon till Monday morning. There is much said about fraternalism of secret orders, but there is nothing so sweet, restful and up-building as to fraternize with those of the household of faith. At one time I belonged to three different lodges and know whereof I speak.

From Oregon on we stopped at hotels. We had intended to make it so as to spend only one more night on the road, but shortly after we left Richmond, Ind., ka-bang, and we had a blow out. By the time we got this fixed it had started to rain and was getting quite dark, so we pulled into Eaton, Ind., as quickly as possible and put up for the night. The next morning we pulled in at the home of Bro. and Sr. Peter Benn, 108 Rockwood, Dayton, O., about ten o'clock. Here the welcome was as hearty and royal as at any of the other places and we were taken in and made to feel at home for nearly two weeks and the supply of hospitality didn't seem to be running a bit low. We also found a hearty welcome in the home of Bro. and Sr. Clyde Pearson of the Brush Creek neighborhood where we spent a good deal of our time while waiting for our goods to come. In fact, the only fault we found with the people here along this line was that there were so many homes open to us that we were unable to accept all the invitations.

Well, we are settled now, at least, so we can live quite comfortably. A few evenings after we had moved into our new home a crowd of our folks walked in carrying bundles, and bags and a big ice cream freezer full of ice cream. We spent a very delightful evening visiting and getting better acquainted and when the people departed they left behind such material evidences of their interest in and devotion to our common cause that we felt that our lot had been cast in very pleasant

places. But this was not the last of the matter. The evening of the surprise was quite stormy so that a number were not able to get out. So we have had a continual surprise ever since. One family we visited loaded us with canned fruit, pears and cabbages. Another gave us sweet potatoes, onions and about thirty pounds of lard. A short time ago when we went out to the car after attending Berean meeting we found the back part of it pretty well filled with chickens and sweet potatoes.

How do we feel about it? Well, just this way. We have learned to know the dear people well enough in the short time we have been here to know that they are doing what they do as unto the Lord. We accept it in the spirit in which it is given. If we thought it was given in any other spirit, we would not want it.

And now, such loving consideration for our welfare because we are devoting our time to the service of the Lord gives us more courage and makes us more determined to give all that we have and are in the service of our blessed Master.

Brethren, pray for us that we may have wisdom and strength to carry this work to a successful issue.

J. A. Patrick.

P. S.—I notice that there is something I have left out, and although this is much longer than I had intended to make it and I fear Bro. Austin will feel like throwing it in the waste basket, I will venture to add that just before leaving Eden Valley, the brethren and sisters there gave us a very pretty set of dishes as a token by which to remember them. We sincerely thank them for the gift. However we don't need any thing to help keep the Minnesota people in mind.

And now to introduce the new Brethren and Sisters to the household of faith. Esther and Gracia Bennett, Miles Tritt-abough, Mrs. Page Mills, Mr. and Mrs. Joseph Gasper, Florence Orrin and Noma Hoskins, Bernice Pinch, Garden Welliver, Dorothy Coulter, all of Eden Valley; Chas. Drive, Richmond, Minn., Geo. and Arvilla Drover, Paynesville, Minn., Ben Magadan, Foley, Minn., Jas. Olmstead, Darwin, Minn., and Violet Green, Brainerd, Minn.

And now shake hands with these dear folk by sending them a card and telling them how glad you are to welcome them.

The Restitution Herald \$2.00 per year.

The Sunday School

By Alta King

JESUS SENDING OUT MISSIONARIES

Lesson X. December 3, 1922.

Lesson Text: Luke 9:1 to 10:24.

Luke 9:1-6; 10:1-3

Golden Text: The harvest indeed is plentiful, but the laborers are few; pray ye therefore the Lord of harvest, that he send forth laborers into his harvest.— Luke 10:2.

Memory Verses: Luke 10:1, 2.

For Study

Review: Jesus the missionary was our last study. Show that Jesus is a world-wide missionary. What parable shows that Jesus knew the condition of the field into which he was sent, and realized the

slow progress of his labors. To whom and why was the parable interpreted? What mystery of the kingdom was revealed by it?

This week's lesson:—This lesson continues our study of Jesus the missionary. In Luke 9 & 10 Jesus makes provision for the continuance of his missionary labors in an ever widening field of activity.

The disciples were following Jesus under the delusion that the kingdom was to be established at once. The dominant idea in their minds was the kingdom established and themselves as rulers in it with their beloved leader, bringing their beloved country back to its former glory. The world wide missionary purpose of the kingdom was vague in their minds. They had not learned from the prophecies that a long period of kingdom development, a period of kingdom preaching and kingdom works, must precede the final definite organization of the kingdom in order that a body of people might be fitted for organization into a kingdom system of government that has for its purpose the salvation of sinners the world over.

Luke 9:1-6. Show that Jesus was ridding the disciples' minds of the above delusion. Why did kingdom preaching and healing always go hand in hand? Did Jesus, in any way, intimate that these missionaries were to bring in and finally establish the kingdom? Contrast the mission as regards the kingdom, which Jesus gave to these men, with the mission as regards the kingdom, which world Christians of today claim to be their God given work. Why the instructions in verses 2-5? Note the effect of Jesus' work through these men. Verses 7-9.

Luke 9:10-17. As part preparation for their work, Jesus gave his newly installed helpers a concrete demonstration of his power. By this concrete demonstration of his power, Jesus showed, not only his ability to meet all material needs of people, but his ability to meet all spiritual needs as well. This was the great lesson for the disciples. Verse 13 shows that they did not realize to the full the inexhaustibility of the power that was working through them.

Luke 9:18-21. These verses reveal another thing that was of cardinal importance in the preparation of these men for their labors. What was it? Why should this definite realization and confession prepare them for their labors?

Luke 9:22-26. Here Jesus took one more step to reveal to the disciples what to them was the delayed establishment of the kingdom. How did he do it? Note the idea of a daily bearing of his cross, rather than glorious positions in the kingdom. (The suffering must precede the glory). Where does Jesus refer to his second coming? We can imagine how strange all this sounded to the disciples, who were undoubtedly living at the top notch of expectation that Jesus would surely, very soon, establish his kingdom in some miraculous, spectacular way.

Luke 9:28-36. To offset the bitterness of the growing realization that the kingdom was not to be established at once, Jesus made the glorious promise of verse 27, and within eight days fulfilled it. How does this vision of the kingdom differ from the one the disciples had in mind? (What does "appeared in glory" mean? What is the glorified state?) What evidence that the disciples did not grasp the full significance of the vision? When did the full

meaning dawn upon their minds? 2 Peter 1:15-18.

The rest of Luke 9 is an account of continued kingdom labors and of Jesus' continued attempts to enlighten the disciples as to time, spirit, and purpose of the kingdom. See if you can find these ideas.

Luke 10:1-24. How did Jesus widen his field of service a second time? To what great work was he continually directing the minds of his followers? (Verse 2.) Why was this necessary? As you read verses 20 to 24, keep in mind that the called-out people of today are in the same relationship with the head as were the called people of that day, and that what Jesus says of them in these verses, he says of called people of today.

What final consummation of his work

does Jesus see in vision in verse 18?

Scripture Readings: Luke 9 and 10.

The Children's Lesson: Tell the story that shows that Jesus chooses people to help him in his missionary labors. Then show them how we each can be of help to Jesus in our every day life of work and play. Tell the story that shows the unlimited power that enables Jesus to do all the work assigned to him. Connect this thought up with future kingdom work.

For Class

Assign the following sections of the lesson to various members of the class for reading and discussion: 1. Review. 2. Introductory remarks. 3. Luke 9:1-9. 4. Luke 9:10-21. 5. Luke 9:22 to 36. 6. Luke 9:37 to 62. 7. Luke 10:1 to 24.

Among the Churches

PERSONALS

Word reaches the Herald of a sad accident to Sr. Jas. Weldon, of St. Thomas, Ont. Sr. Weldon is nearly 90 years of age and her life long companion is 10 years older. A few days ago when watchful eyes were diverted for a moment, Sr. Weldon undertook to arise from a bed of sickness, but fell and fractured her hip.

When word was written she was resting comfortably.

May God bless and strengthen.

Miss Nellie Stowe of the Holbrook church, Nebraska, for the past year secretary to Nebraska State Superintendent of the Anti-Saloon League, is now assistant at the N. B. I. office.

Miss Margaret Hatch of the Chicago church, who has been rendering faithful assistance in the N. B. I. office, as home circumstances would permit, has again returned home.

NOTICES

Bro. R. H. Judd of Grafton, Ont., writes that effort is being made to hold a short series of meetings in his community, Dec. 1-4; Bros. G. E. Marsh of Niagara Falls, N. Y., and J. E. Lent of Fonthill, Ontario, assisting.

Los Angeles, Cal.

The Church of God in Christ Jesus that meets in Taft Hall situated on Grand Ave., between 7th and 8th Sts., Los Angeles, began its regular services Sunday, Nov. 5, and will have regular services each Sunday at 11 a. m. All brethren visiting California from other states are cordially invited to meet with us when in the city. Preaching by O. J. Allard.

Mary A. Bailiee, Sec.
1148 Copeland Place, Los Angeles, Cal.

The Visitor

An introduction to The Visitor is not needed at this time, for it is well known and approved. It has been a silent worker in the messenger service of our Lord since 1908. It still continues to do its work and so merits a continued existence.

An abstract from an isolated sister's let-

ter dated Oct. 9, 1922, reads as follows: "The Visitor received. . . . We had a very good sermon out of it one day last week. My husband told me, 'That's a sermon.' My two nephews near . . . visited us yesterday and I showed one of the boys The Visitor. He said he wanted one of the books too. He wants to become one of God's chosen ones."

The husband and nephew of this sister are neither of them members of Christ's body, but find in The Visitor the gospel of Christ told in so comprehensive a way as to be of interest and to instruct in the way of life. From time to time I have had many such letters, and I have no doubts of the advisability of re-publishing The Visitor when needed. However there is a great need for a cooperative plan to publish such works with the least expense, and also for cooperation among the brethren to make them of more service in the spread of the gospel. We trust the N. B. I. will soon be able to meet the demand for which it was organized. In the meantime we must give it life by providing means to do the work. Calls have been made for both large and small sums to make up the larger amount needed. The one great object is the upbuilding of the body of Christ and the spread of the gospel. To this end I make the following offer: Until further notice, any one sending me one dollar for two copies of The Visitor, one as a gift to some person to interest them in the truth or both used for the spread of the gospel, I will pay the postage and turn into the N. B. I. permanent fund all money received from sale of same under this agreement. Whether the whole amount is large or small depends upon your interest in the matter. The former price of The Visitor was so low it could not be reprinted for any where near that price now. There are many who would spend a dollar or more for a birthday or Christmas gift and not even give the expenditure a second thought, but now I am taking the opportunity both to interest you in the messenger service work and also to aid our workers to raise the amounts necessary for the new enterprise.

Please think about it and send a money order to me for two books or more and thus aid both in the gospel work and in the financial backing of our worthy cause. Do it now—you will never regret it and

you will be many times repaid for your effort. Read Revelation, 3rd chapter, and then with a prayer in your heart, address

Harriet E. Boice,
1009 South Wright St., Champaign, Illinois.

REPORTS

A Surprise

The people of Oregon certainly showed their cordial hospitality when on Friday evening, Nov. 10th, over fifty people, including the mayor and his wife, appeared at Bro. F. L. Austin's front door and stepping in, carried mysterious bundles and baskets to the dining room and kitchen, with shouts of laughter and exclamations of, "Well, what does this mean?" When at last quiet was restored, Miss Eleanor Thomas gave a very interesting talk on her recent visit to Palestine. She spoke feelingly of the sad and touching scenes of the Oberamergau passion play which she witnessed; also scenes in many other towns where the sacred feet of our beloved Christ had trod. With Miss Jean Wilson at the piano, Miss Thomas executed some fine music on her saxophone. Sr. Rogers with her skilled fingers also played the piano while her class of young people sang. Games were played and a very happy evening was spent. A very fine lunch was served, after which more games were played. Bro. Austin made a few timely remarks, thanking the friends for the pleasant evening they had given us, and inviting them all back again. These social events are a necessary part of life as they make us feel more keenly the kindly fellowship and touch of human kindness.

M. A. Woodward.

St. Cloud, Minn.

Sister T. M. Savage, clerk for the St. Cloud church, reports that on Nov. 7, after darkness had settled over the land a beautiful baptism was witnessed by the aid of a flashlight, when Hettie Thoms, the granddaughter of Elder C. E. Thoms, was baptized by Bro. Fred Daubanton. It was Sister Thom's desire that this brother should administer this rite, and his daily duties were such that it was impossible for him to respond earlier in the day. It was a testimony of faith to witness the two while they passed into the water with a high, cold wind blowing upon them.

May the Father's blessing attend and guide her as she presses forward toward the mark for the prize of the high calling of God in Christ Jesus.

REMITTANCES

Landers & Son; Ashley Smith; Susan McCandlas; A. A. Evans; Dr. Chas. Day; Mrs. Ida Evans; Mrs. Grace Groscost; Horace Day; Cecil Day; Mrs. Wm. Canode; F. H. Knodle; Wm. Platts; Mrs. L. V. J. Kimball; W. W. Roll; Hugh Logan; Esther Sealine; A. Harbert; M. Stephenson; Wm. M. Huffer; A. Seitz; Mary Laning; Rufus Curtis; Fred Jones; Davis Pearson; Mrs. Diana Murphy; Mrs. Lewis Weaver; C. H. Bel-

EMERGENCY FUND

shaw.
F. H. Knodle,
Mrs. Lewis Weaver,

\$25.00
5.00

National Bible Institution

Each day brings from far and near words of encouragement regarding this N. B. I. effort. Prayers, best wishes and similar expressions are frequent.

This is not to ignore the words of honest disapproval that now and then are sent. These words, too, are needed and they are thankfully received. Honest, earnest criticism is needed as well as approval. This in all undertakings. But in this effort such are few in number for which we are also thankful.

For years the church has been calling for an effort of this kind and now that it is under way, the great majority who have taken notice at all, are encouraging the work forward.

We are urged to open the Home in December. This can be done if we can perfect the arrangements therefor. Much remains to be worked out in order to enter upon that activity. But this office is doing all possible to that end and will make announcement of earliest possible opening date.

A recent letter from an old sister reads, "After selling my home, I will have about \$500.00. Can I for this have provision and care for life in our Home?"

This sister is elderly and alone.

Information from superintendents of other similar homes is to the effect that: Having a building paid for; and acreage from which to obtain vegetables, fruit, dairy and poultry products; the minimum requisite to provide and care for the residents of a Home in health, in sickness and in death, is near or quite \$1000. And indeed the average must be considerably more than this.

Here then are two opportunities for the Church of God: Provide the foundation—the Home and the land—that as many as may need may have the comforts and care of this Home at the lowest possible minimum; and for the local brethren to add to the amount now owned by this sister that she may have the necessary minimum to provide for her these same comforts.

Thanksgiving is at hand. What a giving of thanks to give of one's abundance to the comfort of others.

MARYS OF THE N. T. SCRIPTURES

(Continued from page 59.)

according to thy word. Does not her answer teach us a lesson? The Father's will in her life was supreme.

Mary Magdalene was so-called as belonging to Magdala, a town on the shore of Galilee. (Emphatic Diaglott). She is first mentioned in St. Luke 8:2, where Jesus cast seven devils out of her. We find her with the other women, (St. Matt. 27:55-56), accompanied by Jesus on his last journey to Jerusalem. With them she beheld the crucifixion at first from afar, but afterward standing by the cross itself. St. John 19:25. She also followed the body to the burial. St. Mark 15:47. Then returned to the prepare spices and ointments, resting on the sabbath. St. Luke 23:56. On the first day of the week, while it was yet dark, Mary Magdalene visited the sepulchre and finding the grave empty, she assumed that the body had been removed and that

she was thus deprived of the opportunity of paying her last tribute of love. She ran at once to Peter and John and said, "They have taken away the Lord and we know not where they have laid him." They all returned to their homes, but Mary Magdalene remained after they left. Weeping, she looked into the sepulchre and saw two angels guarding the spot where Jesus had lain. To their question, "Why weepest thou?" she repeated the words, "Because they have taken away my Lord and I know not where they have laid him." Apparently feeling that some one was standing behind her, she turned and saw Jesus. Taking him for the gardener she asks where they have laid him. The utterance of her name from his lips, awoke her to the truth and she cried, "Master." Jesus said, "Touch me not, for I am not yet ascended unto the Father." St. John 20:1-18. These words from the lips of our Savior, "Touch me not for I am not yet ascended unto the Father," seems to me conclusive proof that the good do not go to heaven at death, as is so often tried to be proved by St. Luke 23:43. If the thief went that day, he went alone, for Jesus after being in the sepulchre three days and being risen, says, "he has not yet ascended." If we consider the words of the thief's request, (verse 42), "Lord remember me when thou comest into thy kingdom," in line with Jesus' teachings, St. Matthew 4:23, St. Mark 1:14, and many others, and put the coma after today, instead of before, one can get the true meaning of the thief's request and Jesus' answer. When Jesus comes to establish his kingdom at Jerusalem, he will remember the thief and he will be there.

Mary, sister of Lazarus, is mentioned three times in the gospels; St. Luke 10:38-42, as sitting at the feet of Jesus, while Martha served. The custom of those days was that the pupils sat at the feet of the teacher, so Mary sat at the feet of the greatest teacher of all, while Martha was concerned with much serving, and said to the Master, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." Jesus said, "Martha, Martha; thou art careful and troubled about many things. But one thing is needful, and Mary hath chosen that good part which shall not be taken from her." St. John 11:28-32, as falling at his feet, on his way to raise Lazarus from the grave. St. John 12:1-3, as anointing his head and feet with ointment during the feast at Bethany before the passover. Mary's act of devotion in anointing the head, (St. Matt. 26:7), and his feet, (St. John 12:1-3), of our Lord, is in perfect keeping with her character as seen in St. Luke 10 and St. John 11, as she sat at his feet as a disciple, and fell at his feet in grief. Now in humble adoration she anoints Jesus' feet with the precious ointment and wipes them with her hair.

One of the acts of hospitality in those days, was to wash the feet upon entering the home of the host. People travelled mostly by walking and their feet became hot and dusty, so on reaching their destination, the host oft-times to show his pleasure in a guest, washed his feet with water, but Mary, in her great love for the Master, used the precious ointment and her hair.

Judas Iscariot, Simon's son, which one should betray him, said; "Why was not this ointment sold for three hundred pence and

given to the poor?" Not that he cared for the poor, but because he was a thief and had the bag and bare what was put therein. St. John 12:4-6. Jesus silenced him, accepting the anointing as for his burial. St. John 12:7. Jesus thought it a very worthy act on her part for in St. Matthew 26:13, he says: "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be for a memorial of her."

Your sister in Berean service,

Emma Garard.

THE COMFORTER

By Charles W. Howe

JESUS said, (John 16:17): "It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." It was not His will that His followers should be comfortless, (John 14:18), and so the Holy Spirit was sent for their guidance, protection and comfort. For how long a time was the Comforter sent? Jesus said: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. (John 14:16). He knew that He would not always abide with His disciples; but He also knew that when the Comforter had come, it would never be withdrawn from those who love and serve Him.

Jesus said: "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." (John 4:25). This does not mean a personal presence, but that God and Christ abide with the faithful believer through the Holy Spirit. To this agree the words of 1 John 3:24: "And he that keepeth His commandments, dwelleth in Him, and He in him; and hereby we know that He abideth in us; by the Spirit which He hath given us." Then, if we have the Holy Spirit, we know that we have Jesus dwelling in us, and that "Now are we the sons of God." But, if we have not the Holy Spirit abiding in us, we have no such assurance. Paul's exhortation to the brethren, (Eph. 5:18), to be filled with the Spirit, intimates that the Lord's people may have a greater or lesser degree of God's Spirit. To be Christ's, one must have some of the Holy Spirit; for we read, (Rom. 8:9): "If any man have not the Spirit of Christ, he is none of His." The apostle would not have exhorted us to be filled with the Spirit, if God had not provided a way whereby we might receive it. It is in vain that we seek to be filled with the Spirit, if we do not recognize the divine arrangement provided for the purpose. How, then, may we receive the Holy Spirit? Read Luke 11:9-13. It is by asking, seeking and knocking; for if we ask God to give us the Holy Spirit, He will not give us a serpent or a stone. "If ye then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" We need not fear to ask, for Peter said, (Acts 2:39), speaking of the gift of the Holy Spirit, "For the gift is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Surely then, a denial that we may have the gift of the Holy Spirit today, would amount to an admission that we are not of the called. If we claim to be of the called, then the promise is unto us. Without the Comforter we would be comfortless, (John 14:19). The Christian today needs a comforter as truly as did the immediate followers of the Lord Jesus. He that disbelieves in the presence of God's Holy Spirit within him loses much of the comfort and fortitude which God wishes him to have; while he who recognizes this promise as unto him, and consequently seeks to be filled, as Paul exhorted, has found the great source of strength. Out of his belly shall flow rivers of living water," said Jesus of the believer in relation to the Holy Spirit. (John 7:38-39).

Mark 16:17-18 is no bar to the fact that the believer may receive the Holy Spirit. It says: "These signs shall follow them that believe." It does not say that these signs shall follow the reception of the Holy Spirit in all cases. Does not the usual interpretation of these scriptures force the conclusion that there are no



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believers today? Certainly it does not prove the withdrawal of the Holy Spirit from those who love Jesus in spirit and in truth. Neither does 2 Thess. 2:7 prove the withdrawal of the Holy Spirit from believers, for it never states what is the restraining thing to be taken out of the way." Even 1 Cor. 13:8 does not prove it. Certainly, certain spiritual gifts are to fail. Other spiritual gifts are never mentioned among those that are to fail. The ones which fail do so at the time of perfect things. Now we know in part; now we see through a glass darkly. Then (the time when certain gifts fail), we shall see face to face, and know even as we are known. A perfect seeing and knowing, such as is portrayed here, has the stamp of belonging to the future age. But, however this may be, (whether the gifts have already failed, or will fail in the future, we are not informed that the gift of the Holy Spirit will fail, either in this scripture or elsewhere in the Bible. We read, (1 Cor. 12:8), that the Spirit divideth the gifts to each man severally as He will. Then why should we deny the gift of the Holy Spirit because no miracles are in evidence today. Do we read that the gift of faith will fail, or love, the more excellent way? (1 Cor. 12:31 and chapter 13). "Now abideth faith, hope, love, but the greatest of these is love." How can we expect to have true Christian love without the Holy Spirit? (See Rom. 5:5). For love is enumerated among the fruits of the Spirit. We cannot have fruit without a tree upon which to grow. So the fruit of the Spirit is impossible in one, unless he has the Spirit upon which the fruit may grow. When one has the Spirit abiding in him, true love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance will grow in his life. Then he can go on to perfec-

tion.

We read, (Rom. 8:14): "For as many as are led by the Spirit of God, these are the sons of God." If none are led by the Spirit of God today, there are no sons of God today. Are there now no sons? Truly there are. And every one who is a son, is led by God's spirit. The Holy Spirit in one makes him a "new creature." He is "in Christ," and "old things have passed away; behold, all things are become new." It is a change from littleness to largeness; from weakness to strength; from vice to virtue; from selfishness to love; from death to life. It is only as one possesses God's Holy Spirit that he has promise of a resurrection. As proof, read the statement of Rom. 8:9, 11. "Now, if any man hath not the Spirit of Christ, he is none of His." "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 by His Spirit that dwelleth in you." That the Spirit of Christ is the Holy Spirit is proven by 1 Pet. 1:10-11, in connection with 2 Pet. 1:21. The latter reference says that "Holy men of old spake as they were moved by the Holy Spirit." The former reference speaks of these prophets prophesying, "searching what or what manner of time the Spirit of Christ which was in them did signify," etc. The same Holy Spirit which operated in the prophets, operates in all His believers. It is the same Holy Spirit of God which operated in our Lord Jesus Christ, and hence it is styled the Spirit of Christ. If an individual Christian who has not the Spirit of Christ is none of His, what must one conclude regarding a religious body which as a whole, disclaims its present day reception?

The Holy Spirit is a seal of our acceptance with God. (Eph. 1:13-14). "In Whom (Christ)

ye also trusted after that ye heard the word of truth, the gospel of your salvation; in Whom also after that ye believed, ye were sealed with the Holy Spirit of promise, (see Acts 2:38-39), which is the earnest of our inheritance." According to this scripture, he who trusts and believes in Christ is sealed with the Holy Spirit, which becomes the earnest or hand payment, as it were, binding the contract for one's redemption, and pledging the inheritance to him who continues steadfast. In like manner Jesus was sealed. We read, (John 6:27): "Him hath God the Father sealed." "He received an earnest or seal of divine sonship by the Holy Spirit." To our head the Spirit bore witness. "This is my beloved Son," and to us who are His followers. "The Spirit beareth witness with our spirit that we are children of God; and, if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him." (Rom. 8:16-17).

All who wish to be children of God should seek for the guidance of the Holy Spirit, for God will give His Holy Spirit to them that ask Him. It will beget new life within him. (John 3:5). Once begotten to divine sonship, we should remember to be filled with the Spirit. (Eph. 5:18), and to quench not the Spirit. (1 Thess. 5:19). One should ever keep in mind the earnest of his inheritance, with which he had been sealed, and so order his conduct that the seal may not be broken or even marred in any way. "For if a man hath not the Spirit of Christ, he is none of his; 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 by His Spirit that dwelleth in you."

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, November 28, 1922

Number 9.

Thanksgiving Letters

Thankful For An Awakening

Dear brothers and sisters:

The one thing that stands out above all things else at this time to make me thankful is that the Church of God has really been undergoing an awakening. And oh, what a relief it is. There has been more accomplished in the past several months to really do something by way of work in the Master's vineyard than an equal number of years has brought out before. We actually have a central working body where our efforts can be put together for real good. And a home for those of our number who have been yearning for such is not only an assured fact, but is almost ready for occupancy. It will be possible now, also, to have some good literature and some good song books that are not full of bones. And if a few of our young men who are qualified, can be helped and encouraged to take up the ministry, so many of our churches will not have to go hungry because no one can be gotten to come and break the bread of life to them.

Yes, our little body has really been awakening to its opportunities and responsibilities, and how thankful we should be. It is not to be expected, of course, that every individual should warm up to this work. That would be contrary to nature and contrary to the history of religious activity. But the overwhelmingly large percent of our brotherhood which has laid aside trivialities and put a shoulder to the wheel is very encouraging, even beyond our fondest expectations of a few years ago.

May God's guidance and restraint go forward in this service, guiding us to live up to our opportunities, and restraining us from doing anything except as it shall be for the honor of the truth of the gospel. How thankful we should be that the gospel has been revealed to us and how anxious to advance it so that others may enjoy that blessing. Let us as a body of believers rejoice that we are really in the throes of an awakening.

Faithfully your brother,
Frank E. Siple.

"Offer unto God thanksgiving; and pay thy vows unto the most High."—Psa. 50:14.

A Thanksgiving

Thanksgiving is near at hand and I want to express my gratitude. I have always been thankful unto the Lord, and thanking the Lord daily for the necessities of life, and he who is faithful has rewarded us very generously. May the Lord's loving kindness and mercy endure for ever.

I extend my love to the faithful ones throughout the United States.

J. C. Daniels.

A Psalm of Praise

GIVE ye thanks to Jehovah, call upon his name,
Make known among the people his doings;

Sing ye to him, make music unto him,
Speak ye of all his wonders.

Boast yourselves in his holy name,
Joyful be the heart of them who are seeking Jehovah.

Search out Jehovah and his power,
Seek diligently his face at all times.
Remember his wonders which he hath done,
His splendid deeds and the just decisions of his mouth.

Sing to Jehovah all the earth,
Tell the tidings from day to day of his salvation:
Recount among the nations his glory,
Among all the peoples his wonders.

For great is Jehovah and worthy to be mightily praised,

And to be revered is he above all gods;
For all the gods of the people are things of nought,

But Jehovah made the heavens.
Praise and majesty are before him,
Strength and joy are in his dwelling-place.

Give ye thanks unto Jehovah;
For he is good,
For age-abiding is his loving-kindness.
Blessed be Jehovah, God of Israel,
From one age even to another age.

—1 Chron. 16, Emphatic Translation.

To the Members of the Herald family:

I accept the invitation to send in a Thanksgiving article expressing praise and thanksgiving to God. With me the reasons are innumerable.

First of all, for salvation through the only begotten Son, who gave his life that I might gain eternal life through believing his word and accepting his love.

Second, for his keeping power which has sustained me through all these years of trial and now for the blessed privilege of being permitted to associate with the N. B. I. work and sharing with others the means of support which the Father has spared for this purpose and gives me a willing heart and ready hand to use, not only the tenth but enough to help maintain myself and to share willingly in the support of the gospel.

I have received the blessing of his love and watchful care when tempted to give up this life. At times when darkness seemed to veil his face through manifold suffering all was dark; but the promise so often made to Charlie,—“No matter what my suffering may be, I will never give up my faith in God's work,”—holds me until the clouds are lifted and day begins to dawn.

Best of all, I thank God for his heart of love to all mankind.

Clara J. Chaffee,
Grand Rapids, Mich.

“Publish with the voice of thanksgiving, and tell of all thy wondrous works.”—Psa. 26:7.

GOD—THE CREATOR

By Edna Brewer

HAST thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. Isa. 40:28.

How much we owe to God, our Creator, and how we should lift our heads to him in praise, for in Col. 1:16, we read: For by him were all things created that are in heaven and that are in the earth, visible and invisible, whether they be thrones or dominions or principalities or powers. All things were created by him and for him.

Even nature tells us that God is the Creator and that all his works are obedient to his will, and David, the man after God's own heart, has brought it out so beautifully in the following words: He sendeth the springs into the valleys which run among the hills; he causeth the grass to grow for the cattle, and herbs for the service of man, that he may bring forth food out of the earth. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. Yonder is the sea great and wide wherein are things creeping innumerable, both small and great beasts. These all wait for thee, that thou wilt give them their food in due season. Thou takest away their breath; they die, and return to their dust. Thou sendest forth thy spirit; they are created; thou renewest the face of the earth. O Lord, how manifold are thy works! In wisdom thou hast made them all: the earth is full of thy riches.

The little stars that twinkle in the deep blue tell us of a God that is love and call our minds to the promise God made when he said: Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him: So shall thy seed be. Then that promise reaches down to you and me, for in Gal. 3:29 we read: And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

When Paul was writing to the brethren at Corinth, describing to them the resurrection, how one would differ from another, he referred them to the stars, how one star differeth from another in glory. Then can we not see what a wonderful Creator God is and how he hath revealed himself and plan to us in his creation?

Oh then let us come and give thanks unto the Lord, and call upon his name, and make known his deeds among the people. Oh sing unto him and talk ye of all his wondrous works, for the Lord, he is our God, and Creator of all.

“Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.”—Psa. 95:2.

“Thanksgiving and honor be unto our God for ever and ever.”—Rev. 7:12.

Thanksgiving

Thanksgiving is not altogether a matter of turkey, mince-pie, etc. It should be a time when we give some thought to the many things for which we should give thanks.

It has been said that "The city of happiness is in the state of mind;" thankfulness is in the same state and the more we realize the many reasons for giving thanks, the shorter will our journey be from thankfulness to happiness.

Some young in the faith may ask how to acquire this state of mind. God, the giver of every good and perfect gift, has given us complete directions in the Book of all books. Phil. 4:8 tells us what to fill our minds with. Isaiah 26:3 shows us the way to perfect peace. Gal. 5:22 leads us along the way. Let us commit some of these verses each day. Jesus will help us to overcome the flesh and in this way we will grow in the grace and knowledge of our Lord and Savior Jesus Christ and manifest some fruits of the spirit. With our many blessings, let us on this day be thankful for God's promises of a life in the future where there will be no more sorrow, sickness nor death.

Yours in the faith,

Mrs. C. H. Adams

Belle Plaine, Iowa.

To the Brothers and Sisters of the One Faith, Greetings:

We are asked by Bro. Austin for a Thanksgiving message, so will write a few lines. I have so many things to be thankful for, among which was the blessed privilege of meeting so many of like faith in conference last August—a privilege which I seldom enjoy as we live so far from most of those of our faith.

I also had the privilege of visiting a dear old sister in the flesh and my son Frank and family, whom I had not visited for several years. I am getting along in years, but am hoping to be among those that are living when the Master comes for his bride.

I believe his coming is very near. Let us all try to live so as to be found ready when he comes, having forgiven all that have wronged us in any way as we would be forgiven. For if Christ could forgive his enemies and, for the joy that was set before him, could endure the cross and despise the shame, surely we can forgive the little grievances that come to us in life.

Your sister in the Christ,

Mrs. A. M. Siple.

"Continue in prayer, and watch in the same with thanksgiving."—Co1. 4:2.

Dear editors of the Restitution Herald:

I am sending \$2.00 for my paper another year as it has about run out. We have become so attached to our paper we cannot get along without it. We are very thankful for God's blessings, and so thankful we could attend Conference. It did us both good. God has blessed us this last year. I do hope that the world will be ruled in righteousness before many years—all sin put away. I feel like rejoicing and singing all the time because I have found the truth, the blessed gospel. I'll try to be found watching when he comes. God bless you all. Come, Lord Jesus, come quickly, is my prayer.

Mrs. Ada Daniels.

Dear Brothers and Sisters of like precious faith:

Our kind editor has invited us to write Thanksgiving Greetings.

I am sorry that I could not meet with you at Waterloo Conference. If it is God's will I will try to be there for the conference next year.

We have been blessed with splendid crops and good health for which I am very thankful.

Oh, give thanks unto Jehovah, call upon his name. Make known among the people his loving kindness and his blessings and the great promises to the children of men. What was that promise?—That we would be tried as silver and gold. He tests us with trials and suffering, but if we are tried more than we can stand, he gives us a way to escape.

I will give thanks unto his name,

Amy Johnson,

Marshalltown, Iowa.

Dear Restitution Herald family:

Our beloved editor requested us all to write a Thanksgiving letter. We, indeed, as a nation have much to thank God for and as a people called out by the gospel, we have still more to be thankful for. May we walk worthy of the vocation wherewith we are called. May we be faithful in holding forth the word of life to others. Not only by the word and mouth, but also in our daily walk and conversation. May we all be found faithful because the coming of the Lord draweth nigh. What a gathering that will be. Then we shall know as we are known. And the mist will be rolled away. We shall see him as he is for we shall be like him. May the day soon come.

Yours in the blessed hope,

M. T. Aslaksen.

Forreston, Ill.

"Give thanks unto the Lord,"

Thanksgiving again greets us. I have many blessings for which to be thankful. One of the many is that I am privileged to meet with the brethren in our Berean class to study over the word; also to receive the fellowship which is an inspiration and encouragement to one. I rejoice to read of the work the N. B. I. is doing. Heartily do I wish the Home project may be carried on to the requirements needed. May God's blessings go with it. I enjoy the home paper, the Restitution Herald, and watch for the approach of it as I would for a friend.

I wish more of the brethren would write short articles or letters for same. I think lone members and isolated ones appreciate a few words from the different members more than they realize. It brings a nearness and message for which the heart yearns. One of the great blessings I have had during the past year is the love shown by the brethren during the illness of our family, and in memory of mother who sleeps in Christ. I wish to say her last days were greatly blessed by the assistance of loved ones, and they were full of thanksgiving and praise to her heavenly Father.

O, how many things there are for which to be thankful when we stop to consider them. May the Lord bless and direct the work until he cometh. Then may we with him enter into the kingdom.

Ada Moses.

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"

HAVE YOU A LITTLE IMP IN YOUR HOME?

If you don't believe in fairies, and the elves are not your friends,
And you have no faith in brownies or in gnomes,
Let me give you just a glimpse
Of the ugly little IMPs
That invade today so many happy homes.

IMPoliteness is an IMP whom every child should try to shun,
And older people too, without a doubt,
IMPatience is another
Who will cause you lots of bother
'Less you send him quickly to the right about.

IMPertinence and IMPudence are naughty little twins,
And, oh, it is astonishing to see
The mischief that they do;
And, my dear, if I were you,
Their comrad I would never, never be.

One little IMP will sit astride a pencil or a pen
Whene'er there is a problem hard in view,
And draw his mouth way down
And whine out with a bad frown,
"IMPossible, IMPossible to do!"

IMPrudence and IMPenitence and IMPulse are three more
(Though the latter is not always under ban);
And there are more, no doubt,
Who are hovering about
To get us into mischief if they can.

Of little foxes you have heard, who spoil the lovely vines,
These ugly IMPs are dangerous, too, you see.
Let us raise a battle shout!
We may put them all to rout!
Oh, what a glorious victory that would be!

—Selected by L. E. Y.

"HE SHALL BE GREAT IN THE SIGHT OF THE LORD."

The above are the words used by the angel of God in announcing the forthcoming birth of John the Baptist, and some thirty years later, in speaking of this same person, Jesus said: "There hath not risen a greater than John the Baptist." Between these two striking statements, one a prophecy and the other its fulfillment, is the life of one who well might be called "a great Christian."

Christ uses the word "great." What is it to be great and who are the great in our estimation?

If we ask this question of the merchant he answers in terms of his thought and experience. His clerk will give a different answer. The lawyer's answer is not like the merchant's and the teacher and the editor will give an answer still different. Each one looks through his own spectacles and measures with his own tape measure.

When we enter the school room whose pictures are on the wall, and whose names are on the honor roll of history? You will find the name of Herod, whom they call "Herod the Great." But why was he great? Some of the blackest deeds of history are charged to his account. Was he great in character and deed? No. His sole claim to greatness was his ability to make many

men and much wealth serve his selfish desires and purposes. He cared not to minister but he glorified in being ministered unto.

By the side of Herod, on the honor roll of history, let us present to you, Moses. He was born a slave, but as the son of Pharaoh's daughter he had within his grasp the luxury and power of the richest and mightiest nation of that day to wield for his own purpose and pleasure. But, putting all aside, "he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." He stooped down and became a brother to his enslaved race and led them from bondage to freedom. He was worthy to stand in the presence of God on Mount Sinai; and when he climbed Nebo's lonely mountain he had redeemed a race and his name was written as great on the scroll of history's immortals. Great? Yes; but compared with that of bloody Herod, what is our standard of greatness?

When the average man thinks of greatness, his mind naturally travels to the generals who were the leaders in the big wars of the world's history; those who made a name for themselves by slaughtering thousands of people, leaving the wife without a husband and the children minus a father. Such a man was Napoleon; also numerous others who preceded as well as followed him. But to get the meaning of greatness as understood by God and his Christ, let us listen to what that Christ says concerning the term. "He that would be great among you, let him be your minister." You know when Christ used the word minister, he meant one who ministers, a servant, as speaking of himself, he said: "I came not to be ministered unto, but to minister." According to Christ's standard, those who unselfishly and in the name of the Redeemer, minister to the needs of his fellows is great, even though his or her name never has been heard outside their own little circle.

Let us go back to the angel's prophecy concerning John the Baptist and see if those words contain more of meaning.—"He shall be great." Yes, but in what way? "He shall be great in the sight of the Lord." You remember that concerning John, Jesus asked those about him, "What went ye out to see? A reed shaken in the wind?" The very question implies a negative answer. John was not a reed, leaning in any direction the wind might be blowing. He was a staunch and true proclaimer of the Christ, when asked if he was "Elijah or the Messiah," he answered, "No; I am not the Christ. He cometh after me is so much greater than I that I am not worthy to stoop down and loose the latchet of his shoes," and still, "None born of woman was greater than he."

In applying the tape measure to John the Baptist, let us hope we have found the measure of the Twentieth Century Christian. One who is not a reed shaken in the wind, but has moral backbone, moral convictions, moral courage and stamina. One whose religion is not like soft raiment, a matter of external forms or observances, but a spiritual faith animated with godly virtues and fruitful in brotherly love and service. One who is a prophet in that he interprets God to those with whom he associates by the quality of his own spirit and the uplift of his Christian influence.

This indeed is "the measure of the stature of the fullness of Christ."

A SEVEN SENTENCE SERMON

To whom ye yield yourselves.....his servants ye are. Rom. 6:16.

The temple of God is holy, which temple ye are. 1 Cor. 3:17.

Every man shall bear his own burden. Gal. 6:5.

I will show thee my faith by my works. James 2:18.

Man shall not live by bread alone. Matt. 4:4.

I will make you a name and a praise. Zeph. 3:20.

Jesus answered, saying: Fear not, believe only. Luke 8:50.

Make some one happy by sending them The Restitution Herald for a year for only two dollars.

THINGS WORTH REMEMBERING

Selected by Sister E. D. B.

STAY CHEERFUL

"You must not only be cheerful, but stay cheerful, too. Don't be like the revolving light, flashing out one minute and submerged in darkness the next. Send a steady ray of cheer throughout the year."

HAVING THROUGH GIVING

"There are some things we must give away if we are to keep them. It is by giving love that we hold what we have, and get more. It is by making happiness for others that our own store grows. It is by showing faith in those about us that we win trust and confidence. The best things are ours, not through holding, but by giving."

WHAT I MAY DO

"I am never too busy to say a kind word or do a gentle deed.

I may find sunbeams scattered in the trail of every cloud.

I may gather flowers where others see nothing but weeds.

I may rest that I may have strength for others.

I may gather sunshine with which to dissipate the shadows about me."

LITTLE TROUBLES

When we go out in the winter in very cold weather, when the ground is slippery, if we walk too carefully and fearfully it is much more difficult than if we start out boldly, without thinking of the wind that is blowing or the snow that is falling.

So ought we to be ready to courageously bear the little troubles of each day and if we do not fear them they will appear much smaller and easier to meet.

Then too, we can learn to look on the heavenly side of life's little worries. If we do this it will change everything for us providing we have sufficient faith.

THE PARABLE OF THE ACORN

"I pluck an acorn from the greensward and this is what it says to me: 'By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be the shelter from the storm to those who

have gone under the roof. By and by I will be the strong ribs of the great vessel and the tempest will bear against me in vain, while I carry men across the Atlantic.' 'O foolish little acorn, wilt thou be all this?' I ask.

"Yes: God and I."

THE LORD'S DAY

THE words of the above caption are found in only one place in Scripture, Rev. 1:10. The phrase has been interpreted for centuries by many students as referring to Sunday, the first day of the week.

Without any desire to condemn on this point but with an anxious earnestness to discover the true import of the phrase the writer asks that the text be analyzed by aid of the following translations: Diaglott.—"I was in spirit in the Lord's day." This is the translation in the inter-linear column, though the same author writes it, "I was in spirit on the Lord's day," in the regular column. "I came to be in spirit in the Lord's day," is Rotherham's translation; while the Concordant Version, "I came to be, in spirit, in the Lord's day." Several other translations read the same way as do these three—"In spirit in the Lord's day." In other words, apparently, John came to be "In the Lord's day," and the manner in which he came to be there was "in spirit." The things which he heard and saw and which he was instructed to write were occurrences to take place "in the Lord's day." In other words, John was caught forward in vision to see and to understand in order that he might make record of the great series of events which were to occur in a day other than that in which he was living. John is not speaking here of Sunday, that is the day of Christ's resurrection, but he is speaking of a great dispensational period. A period of possibly more moment to the nations of earth than any that has yet been experienced by humanity.

God has always consummated his labors step by step, each portion having a particular period in which to be performed. History reveals that his work has been grouped with such systematic precision and definiteness that one phase of development has followed or attended another without confusion.

John was called to see the development of the final phase of work which God saw necessary for the nations of humanity to experience. That the Lord's day is one of the great and momentous periods in the designs and purposes of God is realized more fully when one recalls that it is in the Lord's day, that is, the day of the Lord, that Jerusalem shall be compassed about with armies and that her spoil shall be divided in the midst of her. Zech. 14:1-4. This event is usually understood to immediately precede the return of our Savior. Again, Isaiah 13:6-9 declares that "the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate," in which day "the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquities." Joel speaks of the same day in 3:9-17, declaring, "the day of the Lord is near in the

(Continued on page 71.)

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50.
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THE RESTITUTION HERALD

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Editorials

"Jesus lifted up his eyes and said, 'Father. I thank thee that thou hast heard me.'"

"When he (Jesus) had given thanks."

"I thank thee, O Father, Lord of heaven and earth."—Jesus.

"He (Jesus) took the bread and gave thanks."

"He (Jesus) took the seven loaves and gave thanks."

"Anna gave thanks to the Lord."

"He (Paul) took bread, and gave thanks to God in the presence of them all."

"I thank thee, and praise thee, O thou God of my fathers, who hath given me wisdom and might."—Daniel.

"In every thing give thanks."

"Now therefore, O God, we thank thee and praise thy glorious name."

"He that eateth, eateth to the Lord, for he giveth God thanks."

"To stand every morning to thank and praise the Lord, and likewise at even."

"So stood the two companies of them that gave thanks in the house of the Lord."

"Giving thanks always for all things with God and the Father in the name of our Lord Jesus Christ."

"Thanks be to God for his unspeakable gift."

"Thanks be to God, which causes us to

triumph in Christ."

"Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Thanksgiving

We have again approached that season of the year which custom sets aside as a season of Thanksgiving to the giver of every good gift.

There is, perhaps, no reason why we should offer thanks at one season more than at another. But our Pilgrim Fathers, like Israel of old, after the ingathering of the harvest, developed the custom of setting aside a day for praise, worship and homage to the God of heaven. Our government continues that custom to this day. Grant that it may be formal. Yet in spite of all, is it not well to pause in the rush and stress of life and meditate upon those blessings for which we should be grateful to him who directs and sustains?

Among the many reasons for present thanksgiving might be enumerated the following:

Our land politically is in a state of peace. The ravages of war have not brought desolation to home and fireside. The blessings and prosperity of peace are upon us. Nor as yet are we in the intensive degree of national distress and turmoil—the wake of war—as are many of the European and Asiatic nations. Our land, our nation and our homes are blessed and favored perhaps more abundantly than most lands at this time. For these things we owe a debt of gratitude and Thanksgiving to our God;

Again the temporal blessings, the product of God's great provision, have been measured to us abundantly during the last 12 months. In nearly every part of our land, the harvests have been abundant, the returns for labor have been large and we are able to sit down, as it were, beneath the vine and fig tree of prosperity and contemplate with joy the abundance from the Father's hand;

Another reason for Thanksgiving and gratitude is, that we, each one, are privileged, not only to study God's word and assemble for prayer, worship and homage according to our conscience, but, more than that, we are privileged to profess daily following of Christ our Lord and Master without any molestation or punishment.

How different is this from what we read of the conditions in certain foreign sections. Dr. J. Edward Kirby of Des Moines, Iowa, who just recently returned from the Near East, spoke before the Sunday Evening Club at Chicago on November 19 at which time he narrated some of the horrors that the Turkish Government, by set policy, persistently perpetrate upon those who bear the name of Christians, in the land of Asia Minor. Reciting an incident that occurred in the city of Tiflis where he had been invited by Ibrahim Kemal Bey for an afternoon tea, Dr. Kirby spoke thus: "In one of my long conversations with Ibrahim Kemal, I put this question: 'In America we say you massacred three-quarters of a million Armenians. I would like your side!' This was his answer: 'In 1908 the young Turk party came into power. At the time the young Turk came into power we promised the Christians equal protection before the law and equal participation in the affairs of the government. No sooner had the young Turk party come into power than we were plunged in-

to war. There was the war of Tripoli succeeded by the Balkan War, and the Balkan War was succeeded by the World War in which we became an ally of Germany. In all these wars the Christians have been disloyal to Turkey. We say that we are at war with them and we intend to finish.' There was no mistake in his emphasis. You know exactly what he meant. He meant that it was the deliberate policy of the new formed Turkish government that no Christian was to live wherever the Turkish flag flies."

This excerpt given by Dr. Kirby will suffice to bring to our attention our condition of blessing in contrast to conditions of that country near to the cradle of humanity. How thankful every true hearted Christian should be that they can serve God according to the convictions and faith of life without being today tested for faith with the intensified horrors which are being perpetrated upon our brethren in that land. While looking forward by faith, may our prayer be for the Savior's return and for the establishment of the new day where in righteousness, justice and peace shall bloom and carpet the earth.

There is abundant reason to bow the head, to humble the heart and to lift the voice in Thanksgiving to God for the abundant blessings both temporal and spiritual with which he has surrounded us. May his name be honored, our Savior be extolled and may the heart of Christendom arise to a new and higher level of spiritual service unto him who is our Lord and to God our Father.

The Sunday School
 By Alta King

THE GOOD SAMARITAN

Lesson XI. December 10, 1922.

Lesson Text: Luke 10:25-37.

Luke 10:30-37

Golden Text:—Thou shalt love thy neighbor as thyself. Lev. 19:18.

Memory verses:—Luke 10:27, 28.

For Study

Review:—Last week was preparing and sending out men as his helpers in his missionary work. Who were the men? How did the feeding of the multitude contribute to their preparation? How was Peter's confession a step in preparation? In what way did the transfiguration on the Mount help later on to make them strong in the work?

This week's Lesson:—In this lesson Jesus does one of his finest pieces of missionary work. In one short parable, he reveals to the world the way of eternal life, not only the road which leads to eternal life in the sense of eternal existence in the next age; but the way of eternal life in the actual present, the way of eternal life in the sense of knowing God and living in harmony with his spirit, plans and purposes; the way of life in its fullest and highest meaning.

Luke 10:25. Get the picture—a dignified lawyer; well educated in Jewish priest-craft and law, confident in his knowledge of the scriptures; Jesus (as he sees him), a common man of the people, outside the orthodox priesthood, without special education in the law and scriptures, but a man, nevertheless, whose works and teachings have made him so curious that he desires

to test his knowledge, hoping to catch him on some point of law. He chooses a difficult question. Little is said in the Jewish scriptures about eternal life. Few Jews had discerned the principle underlying their law system, love to God and man, and that life lived in harmony with this principle is life in its fulness, both as to extent and quality. The lawyer had discerned this truth in a kind of abstract way. Surely, thinks the lawyer, this unlearned man of the streets will fall down on this question, and he puts it to him in this spirit.

But Jesus turns the tables, and himself becomes the examiner and the lawyer is the one who gets the fall. Jesus asks him to answer his own question out of the law. Thus he is placed between two fires. If he does not answer the question he confesses his own ignorance of the law of which he considers himself an able expounder. If he does answer the question he must reveal that the motive back of asking was not the big one of honesty seeking information, but the little one of testing and trying a person of whom he was jealous. He chooses the latter alternative and answers his own question correctly as Jesus knew he would. And how little he must have felt! To save some of his dignity and also because he undoubtedly felt that Jesus, in an unspoken way, was accusing him of not living up to the principle he had enunciated, he asks the question of verse 29.

Jesus' answer to this question covers far more than the question asked. It not only tells who a neighbor is, but it tells also how to be one, and, what is still more important, it presents to us an actual demonstration of the principles under discussion—love to God and man. Jesus never taught the great principles of life as abstract theory, as the lawyer had evidently grasped the idea of love to God and man; he always taught and lived a practical demonstration.

Read the parable, verses 30-37. Does it strike home very close to the class of people to whom the lawyer belonged? Why did Jesus choose a Samaritan as the character to do the work of mercy? Was the Samaritan facing real personal danger while attending the wounded man? Why did the priest and Levite pass by? Are we Christians ever guilty of passing by? If so, when? Can you show that the Samaritan's act involved love to God as well as to man, even though he knew little about God as the Levites and priests considered knowledge of God? Can you show that the action of the Levite and priest, with all their intellectual knowledge of God, involved indifference and hatred toward him?

Scripture Reading:—Luke 10.

The Children's Lesson:—Tell the simple story, explaining the difference between the Levite and priest and the Samaritan. Show a few simple applications that will fit their own lives.

For Class

Read the lesson as a whole, then discuss to bring out the motive back of the lawyer's question, the manner in which Jesus handled him and his question, and the three great lessons in the parable of the Good Samaritan. Does the parable strike home to Christians of today?

"Go thou and do likewise." These were the parting words of Jesus to the self-confident, all-knowing lawyer who had approached feeling sure in his heart that he would trap Jesus in his words and prove

that Jesus was undermining the teachings of Jewish scriptures. What a meaning there was in those few words for the lawyer, a meaning that, in all probability was too big for his educated mind to grasp. For these few words told him that he was not making practical use of his knowledge. Knowledge told him that to inherit eternal life, he must love God and neighbor. But this knowledge had not stirred him to action, hence Jesus' advice to him to make use of his knowledge.

"This do and thou shalt live." The lawyer asked what he should do to inherit eternal life. Evidently the big idea in eternal life, to him, was future existence. Jesus' answer promises more than mere future existence. "This do and thou shalt live."—live in the abundant fulness of a life that is lived in harmony with God and fellowmen. And those who enter this life can testify that it is not all future existence; that all the abundant life which Jesus came to bestow upon man is not altogether a thing of the future. It reaches its climax and fulness in the future, but it begins now and grows even wider and more beautiful as we enter ever more and more fully into the life of the good Samaritan.

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 LORD IS MY SHEPHERD

By Mrs. Lois Hunt

SHEEP—"The first animal mentioned by name in the Bible, and among the most treasured possessions of the Jews." Often their wealth was told in the size of their folds.

The Jewish life was the pastoral type. They, therefore, used pastoral subjects to illustrate or teach. In Matt. 12:11-12, Christ used a sheep in teaching the right use of the Sabbath.

The lambs signified purity and were used as sin offerings—always without blemish, both in the forms of burnt offerings and the scape-goat. Sheep were also given as peace offerings; Solomon, at the dedication of the temple using one hundred twenty thousand sheep, and Hezekiah using seventeen thousand at his dedication.

Christ is often compared to the Passover lamb—his purity, his humility—"as a lamb led to the slaughter," and "as a sheep before his shearers is dumb"—his attitude during his sacrifice for us—"Christ our passover is sacrificed for us." 1 Cor. 5:7. "The lamb of God which taketh away the sin of the world;" (Jno. 1:29, 36); "redeemed . . . with the precious blood of Christ, as a lamb without blemish and without spot." 1 Pet. 1:19.

In his purity he fulfilled the requirements given in the Mosaic law for the passover lamb. Also, as the bones of the passover lamb were not broken, not a bone of Christ's body was broken.

Christ is not only called a lamb, but a shepherd as well;—Shepherd over what sheep? Many places in the Psalms this expression is used. "We are his people and

sheep of his pasture." In Psa. 95:7: "The people of his pasture and the sheep of his hand."

Considering the general thought of Ezek. 34, Israel must be his sheep—"his lost sheep." In Matt. 9:36, Christ had compassion upon the multitudes "because they fainted and were scattered abroad as sheep having no shepherd." It seems these sheep did not recognize their shepherd, for in Jno. 10:26-27, he says: "Ye believe not, because ye are not of my sheep as I said unto you. My sheep hear my voice and I know them and they follow me." Yet some day they will recognize their shepherd. In Jno. 10, he continues: "My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand."

In Matt. 15 Christ said, "I am not sent but unto the lost sheep of the house of Israel." This was his reply when the woman of Canaan besought aid for her daughter. She called him "thou son of David." Is that what or who is meant in Ezek. 34:23 when God says he will send his "servant David?"

Moses had asked God to set a man over the congregation so that it be "not as sheep which have no shepherd," so Joshua was given leadership. Moses' life as shepherd had taught him many lessons which helped him to lead Israel though they strayed many times.

The twelve apostles were also sent to the "lost sheep of the house of Israel." In the beginning they were not to go to the Gentiles nor any city of Samaria. In John 21, Christ asks Peter three times, "Lovest thou me?" After Peter's avowal that he does, Christ says once, "Feed my lambs," and twice, "Feed my sheep." In the epistle of Peter we find him feeding the sheep spiritual and admonishing food; adding, "For ye were as sheep going astray, but are now returned unto the shepherd and the bishop of your souls." 1 Pet. 2:25.

Does this mean Israel is the only flock; or are we, or the church as is our hope, included? Jno. 10:16. Christ says: "Other sheep I have which are not of this fold;" also, "I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture." Through this "door" we are "Abraham's seed and heirs according to the promise," and therefore may say, "The Lord is my shepherd."

Several of the great Jewish leaders were shepherds—Moses, David. Saul was a poor shepherd. His guilt was uncovered by the bleating of sheep.

Perhaps much of David's resourcefulness and leadership was gleaned from his experience as shepherd—also his ruggedness from outdoor living.

Courage, watchfulness and cunning are required in guarding the flock; guarding against the evils of darkness. Watchfulness, kindness and patience are needed in training the shepherd's helpers—the markers of the flock and the beloved Collie.

The stillness, starry nights and the immediate touch with nature must bring the shepherd in closer relation to his Creator and make him realize the things worthwhile and develop his individuality.

Some states require two shepherds to attend the flock for fear one alone may become locoed. Locoed is taken from loco-weed, which is injurious to sheep. Are not weeds—bad habits—injurious to Christian life?

Many comparisons can be made between

Christians and sheep. The sheep are first sheared—the Christian must be sheared of his worldly coat. Then the flock goes through a process of dipping, disinfecting or cleansing before going to pasture just as the Christian must be cleansed by baptism in entering into Christ's pasture. The protection of the fold, the rodding of the sheep are also seen in Christ's care and healing for his own. He gives us food, even in the midst of our enemies, "the water of life." He leads us in safe paths, going with us through the dark days or unhappy times.

There is a difference between a herder and a shepherd—the first does not own the sheep under his care, while the shepherd does own his flock. and is, consequently, more interested. If we are Christ's, can we not hope for more of his interest? Will he not snatch us back from the precipice with his crook?

Sheep seek elevated land—we sing, "Lord plant my feet on higher ground." The

air of higher altitude is purer. Air sustains life—just so the Christian needs the sustenance of purity. He also needs the exercise of climbing—rising above his weaknesses, difficulties, sorrows, disappointments, failings.

The sheep are wise in teaching the younger ones of the flock. They actually play games, one of them being, "Follow the leader." Do we teach so surely and wisely? Do we always recognize or help our young to recognize the wolf in sheep's clothing?

"No wild original of the sheep is known and it would seem as if it had been among the first animals domesticated." It was a pleasing offering to God when Abel presented his gift.

And to whom but shepherds did the angel of the Lord declare the birth of the Savior, direct them to him; and the "multitude of the heavenly host" proclaim, "Glory to God in the highest and on earth, peace, good-will toward men."

Among the Churches

PERSONALS

Bro. Chas. O. Fletcher, formerly of Fonthill, Ont., after laboring a few months at Clarksville, Iowa, has arrived at Oregon to take up the Bible Training Course as soon as it may be possible to start same.

The congregation at Oregon are preparing to make substantial repairs and improvements on their church building.

NOTICES

Meeting for Adeline, Illinois

We are planning to commence a series of meetings at the Adeline, (Ill.) church on Sunday morning, Dec. 10, to continue as long as interest and conditions seem to justify.

No evangelistic effort has been attempted there for many years, but we have a comfortable building, and a faithful, though small, band of believers. We sincerely hope that each one will do his level best to advertise the meetings, invite friends and neighbors in, and generate so much enthusiasm that it will become contagious.

We expect to be able to secure Bro. Austin for part of the preaching work.

F. E. Siple.

Dear Bro. Austin:

I wish to inform all the dear brothers and sisters that remembered me on my 67th birthday by letters and birthday cards on Oct. 3, that I sincerely thank them for their kindness and may our heavenly Father bless them and remember them one and all when he comes to make up his jewels. Owing to a severe sickness of eight weeks, I was unable to look at my cards until Nov. 6. I am now able to sit up but can scarcely walk, but how I do enjoy those 78 cards. Seventeen of them came from Canada; 5 from Ohio; 1 from Arizona; 38 came from the church people and the others from relatives and friends. One came from an evangelist, Bro. Marsh of Niagara Falls, N. Y. It is the little things that count—a small act on your part, but

Oh, how it brightened my sick days. Bro. A. M. Jones called on me twice. How very glad I was to see one of God's children. Bro. Adams, I surely will answer your card as your birthday of 76 years was on my birthday, Oct. 3. Also glad to know you were born in Iowa.

I thank you one and all. May you all live to see many a birthday. How glad I would be to hear a good gospel sermon here in Webster City.

Your sister in Christ Jesus, waiting for Christ's return,

E. Pendleton.

1132 3rd St., Webster City, Iowa.

REPORTS

Eldorado Meeting

Our meeting with the brethren at Eldorado, Illinois, came to a close on Sunday night, Nov. 19. A little less than two weeks had been spent in this work, and a lively interest in the truth had been aroused on the part of a number of families. The Baptists were kind enough to allow us the use of their building, and the interest and attendance were splendid throughout.

A thriving little body of believers has been built up in this neighborhood, and they are earnestly considering the matter of building a church of their own. If some capable worker could be obtained to give them work at regular intervals a building would be erected at once.

This is a good field to work, and we feel that there are a number who will be ready to obey the gospel as soon as some more work can be done among them.

Bro. Jeffrey and family, of Murphysboro, Ill., were present during the closing days of the meeting and offered assistance and encouragement.

REMITTANCES

F. R. Robinson; Mrs. W. H. Pangburn; G. E. Marsh; Mrs. Arthur Garton; Mrs. Nettie Darby; Miss Nellie Grant; Mrs. A. M. Siple; L. E. Conner; Mrs. Clara Chaffee; Mrs. Mary Renner; Mrs. Jane Pyper; Mrs. Gideon

Logan; Mrs. F. F. Summers; Charles Gesin; Mrs. J. H. Baughman; Fred Patterson; John Long; J. E. Wilson; Mary A. Goodyear; Amy Johnson; F. M. McCrory; Lucinda Baldwin; J. H. Mosby; Fred Shain; Mrs. Catherine Nehron; Mrs. S. Kerr; Mrs. F. V. Blakely; E. F. Gesin; B. Schneider; James Lewis; Mrs. Rose McCurry; Mrs. Bart Vincent; Mrs. J. C. Adams; S. O. Jewell; Mrs. Ada Daniels; G. A. Driskill; Mary L. Luman; F. C. Dielman; Mrs. J. A. Ordnung; Emily Blackwell.

EMERGENCY FUND

| | |
|---------------------|--------|
| Mrs. Rose McCurry. | \$1.00 |
| Mrs. A. M. Siple. | 1.00 |
| Mrs. Clara Chaffee. | 8.00 |
| Mrs. J. A. Ordnung. | 15.00 |

OBITUARY

Franklin B. Southwick

was born Sept. 28, 1848, at Oakland, Wis., and died Nov. 16, 1922, at Santa Barbara, Calif., of Bright's Disease.

He is survived by his wife and two daughters.

He was married at Fort Atkinson, Wis., Jan. 3, 1875. To this union were born three daughters, Mabel, who is the wife of Mr. C. V. Findlay of Fort Dodge, Ia., Florence, who died at Lake Mills, Ia., at the age of three years, and Eva, wife of A. F. Walden of Santa Paula, Calif.

In 1880 he moved from Wisconsin, settling at Lake Mills, Ia., where he resided for twenty years, engaging in the live stock business. On account of the declining years of his wife's mother he moved to Santa Barbara, Calif., in 1900, where he has resided until his death.

Bro. Southwick was a man universally liked by all that had the pleasure of his association; generous to a fault, and a lover of truth and righteousness; an ardent prohibitionist, and extremely devoted to the welfare of his family. He was a great lover of music, as all know who had the pleasure of listening to him and his faithful companion in life's journey blend their beautiful voices together in song.

But his voice has been stilled in death and the loved one who has been parted from him will, no doubt, long many times to hear his sweet voice as she goes along the journey of life alone. Oh, the lonesome days that come to us as we journey along in our later years when we prize companionship so highly. Oh, the voices we would like so much to hear once more. May God hasten the day when all partings are o'er.

Words of comfort were spoken to a large concourse of friends and neighbors by the writer, basing our remarks on Rev. 14:13.

O. J. Allard.

National Bible Institution

The National Bible Institution, too, gives thanks.

We thank God for his graciousness in guiding and blessing the efforts unto this time.

We thank God, and the brotherhood, for the great, true spirit of Christian service that is so largely prevailing throughout

the church;

For the patient forbearance manifested by so many while the work, in its formative stage, is being developed;

For the kindness with which those of varying judgment give helpful criticism for the furtherance of the work;

For the wholesome support that is being given from practically all sections, giving rapid progress in the development of the work.

Rapid progress? Yes. For in comparison with wholly new efforts in commercial fields, this new effort is progressing rapidly. Not so fast as it would if each and all were ready and prompt in announcing the part they hope to bear. But, when it is realized that we have gone four-fifths of the way toward the \$20,000 mark (at which point we can call on those who made pledges conditionally that that figure should be realized) and have information of other indefinite amounts that brings the total to within one-tenth of that figure, and this all accomplished within a brief time, we can but say the progress is rapid.

For all this we give thanks. It confirms our confidence that God is leading the people of the Church of God in these matters.

True, there are many mistakes. God knows this. He has been working with man for centuries to direct in purging out the wrongs, and he will aid us—has aided us—in correcting error and establishing the right,—if we will place faith in his guidance.

For all this we are thankful. Your earnest and daily prayers are solicited that God alone will guide to his own honor and glory.

While writing the above the morning mail brought word from two desirous of an opportunity of entering the Home. Last week a similar letter from one, ten days ago a like word from another direction.

Well, dear brothers and sisters, the Home will be ready for us to take possession about December 10 to 15—if we are ready to handle it.

Word reached the office two days ago

The N. B. I. Work

After certain unavoidable delay, the committee elected at the general conference to select location for headquarters has settled upon Oregon, Ill., as the place where our general headquarters shall be located.

Bro. Austin has taken an option on the Gilbert home and some adjacent land. He has had to pay a certain sum in order that the land should be held for us for a certain time until the money can be raised to pay the balance due.

I am wondering if our people realize what this means. It was necessary to take the option so that the city of Oregon could go ahead with the improvements which it had promised. Bro. Austin acted wisely in taking the option. But we need \$15,000 or \$16,000 in order to lift the option and save the property to our people. Bro. Austin had confidence that the people would approve and soon pledge the necessary amount.

But I am wondering if our people realize how hard our brother is working. A few days ago a Board letter was received saying, "I am sick at heart," because he had not been able to do certain things that

would forward the work. Why is he working so hard and doing two men's work? To save funds.

Now, I am wondering if our people, who have the means and intend to help sometime, are going to let the matter drift and necessitate the sending of a man out on the road to drum the people up and get what they had already made up their minds to pay. Do you realize how much this will cost? Why not send your pledges promptly so that the work can go forward? The money and pledges are needed NOW. Do you realize how much you would help our overworked secretary if you would act promptly in this matter?

Then besides, we should all realize that with only an option on the home and land there is the liability of losing all. While it may be possible to lose, we do not like to think that it is at all probable.

Then there is another class who say, "Well I'm going to see how things go first. If they make a success of it, I'll help too." Suppose that all took this attitude. How long would it take to bring the matter to a successful issue?

Remember Meroz. Meroz did not oppose Israel. She probably wished them well. But Meroz was cursed because she came not up to the help of the Lord when her strength was needed. Are you coming up to the help of the Lord? Or will you, like Meroz, be cursed?

James A. Patrick, Pres.

THE LORD'S DAY

(Continued from page 67.)

valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord shall roar out of Zion, and utter his voice from Jerusalem; . . . but the Lord will be the hope of his people and the strength of the children of Israel." These texts with several others declare the day of the Lord to be a day of darkness, of terror, of confusion for Israel, and through Israel unto the world. Our Savior speaks of the same day as one of great tribulation such as was not seen since the beginning of the world to this time, no, nor ever shall be.

But it would be wrong to stop here and permit the impression that the whole day of the Lord was one of darkness, for Peter in his second epistle, 3:10, 12, speaks of the day of the Lord in such a way as to inform that it continues throughout the one thousand years of Christ's reign, and on beyond that period till the heavens and the earth shall have been destroyed preparatory for a new heaven and a new earth. Thus the day of the Lord as a whole is that great day in which the Father will judge the world in righteousness by that man whom he hath ordained. These judgments of the Lord "will cause the lofty looks of man to be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted." See Isa. 2:10-12.

Paul, in 1 Cor. 4:1-4, speaks of man's day (margin), or judgment, in contrast with the Lord's day and the Lord's judgment. We are now passing through man's day. Man is permitted a certain freedom in directing his own affairs. Conditions are developing more and more beyond the power of man's control. Man is ever judging and laboring with a view to perfecting a condition satisfactory to the cravings of

the human heart, while all the time the fruits of his labors increase the difficulties beyond his power to control.

In contrast with this the great day of the Lord must soon dawn, in which Jehovah will judge and correct and cleanse. Its beginning is apparently cruel and hard, but its results will be those of peace, righteousness, of good will, till the earth itself will be filled with the glory of the Lord.

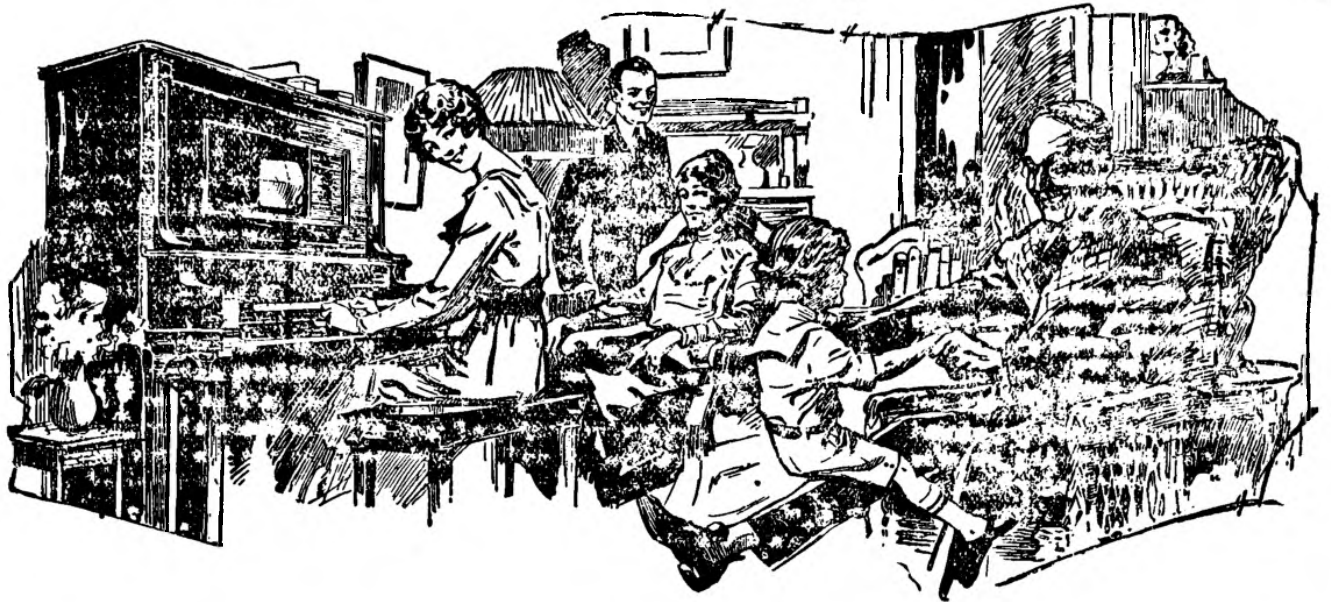
It was unto this great day of the Lord that John in spirit was transported, in which day he saw the great drama of judgment proceeding and made record of the same, that people of today might read and understand as we pass through the changes leading to that day.

A PLEA FOR MID-WEEK MEETINGS

THE well known exhortation of the apostle, "Forsake not the assembling of yourselves together, as the manner of some is," I have found very frequently interpreted as if it had exclusive reference to the assembly on the first day of the week; some, indeed, narrowing it down to one meeting on that day, and saying only the gathering together to break bread is authoritative. This appears to me to be cutting down the duty to too small dimensions, and stinting the enjoyment of the privilege to a famine rate. Whenever I find a man voluntarily putting himself upon such short rations, I conclude he has very little relish for the fare, let him make what excuses he may.

But is it at all likely that the intention of the apostle was to fix a minimum standard, lest the disciples should overrun decorum, and spend too much time in each other's company? Or, if it were so, that he should say to them, "Forsake (or neglect) not the assembling of yourselves together, but exhort one another; and that so much the more as ye see the day approaching? It may be that we see no particular day of distress approaching, and that all goes smoothly enough with us. Be it so. Have we so little enjoyment in each other's society, or do we derive so little advantage from it, that we are fain to find apologies for seeing each other as seldom as possible? Is our holy religion good for the day of adversity or the season of warfare only? Blessed be God, He has given us many pleasures, and in the main a quiet experience of life. Should we not enhance that quiet, and intensify that enjoyment, by a diligent cultivation of the things which make for peace, and by which we may edify one another? Let us be charitable enough to expect that the man who prefers short allowance will not argue very strongly for his preference; and so we may forbear further debate with him.

The meeting on the first day of the week properly demands our supreme attention. On that day, we have reason to believe, the early Christians met together to break bread in remembrance of the Lord's death, and also to make collection for the necessities of the poor saints; we may presume, also, to teach and exhort one another, and to address God, in mutual prayer and worship. And, therefore, so should we. A blessed thing it is, that our circumstances are such that we have the whole day at our discretion, and are not restricted in any way as to our ecclesiastical usages. Thus have we the opportunity of separating our-



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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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selves from worldly business, and enjoying that repose, or complete change, which rids us of the degrading cares and harassments of ordinary life. Let us not neglect the assembling of ourselves together at such a time.

But if we give further attention to the primitive fashions, we shall find that this was not the only day on which our exemplars were wont to meet. We read in the Acts of the Apostles (2:46), that at the beginning, "they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." This looks like profusion of social sentiment. It may be, but it is never spoken against—rather encouraged. At a later time, and in circumstances less exciting and absorbing, we find the disciples counselled to "exhort one another daily, lest any of them should be hardened through the deceitfulness of sin."—(Heb. 3:16). This may not refer to and indeed does not require, a regular assembly such as we look for on the first day of the week; but still it implies meeting together, whether incidentally or by appointment. So far, then, as the apostolic advice and primitive pattern go, there is good reason for us seeking other opportunities for meeting together than the first day of the week af-

fords. Yea, happy are they that can find time and opportunity so to do.

We have only one holiday in the week; but we can often command a spare evening. And look what an advantage there is in coming together with the very din of business in our ears, and the garb of industry yet upon us. We bring the world to our religious ideas and emotions and services; and we take these into the very heart of our labours. By this close wedding of the two we are better able to realize that our holy religion touches the powers and motions of our business, and tones us for what some men call secular employment. When our prudish ideas—which perhaps the artificial structure of our every day life requires—prevent us from exhorting one another in the market place, or from tenderly saluting each other on the highways of industry, we can only secure our most intimate communications by meeting together in house or hall. How pleasant such a meeting is, those can testify who have freely and faithfully used the privilege. Let us not neglect the assembling of ourselves together at such a time.

O my brethren, blest with the opportunity, do not neglect to meet in mid-week. There are solitary and business-shent brethren who tell us that if they had the chance to come they would never be ab-

sent; perhaps not. Yet how many of us, who can quite conveniently be present, have no care to do so. We cannot too often replenish our leaking faith. The jolts of the rough world shake out enow; but we are all cracked and broken vessels at best, and when set down in peace, run out not a little. If we who have a little faith do not keep up our store, how is the poor world, which has none of it, to fare?

One word more. Although we as a people have striven against the mere formalities which have long passed current as religion and would rather be extreme in our homeliness of aspect to the most sacred things, yet we find it hard to shake off the ritualistic and formal character of our Sunday meetings; but in mid-week it is not so. The religiosity is toned into earnestness, and the pedantry of the tribune gives way to the simplicity of the fireside, and that much more readily than in our most democratic assemblies on the first day of the week. I do not say it ought to be so; but I simply state the truth, and therefore, urge the application of the remedy—"Forsake not the assembling of yourselves together as the manner of some is, but exhort one another, and so much the more as ye see the day approaching."—Selected from the writings of George Dowie.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, December 5, 1922

Number 10.

The Blessed End

WHAT a heartening and encouraging position do the disciples of Christ occupy! Can we imagine any higher hope, or better stimulus, than that which forms the common faith and familiar understanding of the disciples of Jesus the Christ? The future prospect is one of fulness and complete satisfaction. Is the present life narrow and insufficient?—the future is infinite. Are we now beset with disease and weakness, annoyance and pain, evil, and death?—then we have incorruptible health, purity, and the immortality of God. Are we despised or misrepresented, drudged and degraded?—in the future there is just judgment, and the award of royal honor to atone for all. This hope and prospect of the unseen cheers the most oppressed, and makes the slave feel like a true king.

Nor are we only taught to look to a yet future and yet inexperienced era for the perfection of all our hopes and the fulfillment of all our ambitions. "Godliness is profitable for all things (times), having promise of the life that now is, and of that which is to come." The present life and the present world afford a sufficient arena for the evolutions of man in his time of training. To the perfection of man in the present life all religious teaching and influence tend. The counsels of the teachers and the commands of the Master are all for present obedience—an obedience which is not only so much virtue to account for the reckoning of the kingdom to come, but an obedience pregnant with the most blessed results in the present. "This we desire," says Paul, "even your perfection." "Be perfect, as your Father in heaven is perfect," says Jesus. And in both cases the perfection is desiderated in this life. What if our lives be cut short ere we attain to the very height of divine character,—have we not gained much by your endeavor after it, even up to the instant when power fails and thought is extinguished?

Many a one has proved himself a worthy disciple by his courageous and faithful diligence in the present life. If we study the character of the noble sons in the divine family we find much to instruct us in this way. Look at Jesus, the first-begotten of God; he learned obedience by the things which he suffered; the Captain of our salvation was made perfect through sufferings. Whatever mystery may attach to such a process in his particular case, it is a true process, for it is plainly recorded in the Scriptures, and thus he has left us an example that we should walk in his steps. Look at Paul, not a whit behind the very chief of the apostles; he endured all things, persecutions, misrepresentations, hunger, discomfort, peril, care, anxiety; fatigue, yea, he counted not his own life dear to him, if that he might finish his

A Melody

SING to Jehovah, a song that is new,
For wonderful things hath he done,
His own right hand and his holy arm
have brought him salvation.
Jehovah hath made known his salvation,
Before the eyes of the nations hath he revealed
his righteousness.
He hath remembered his loving kindness and
his faithfulness towards the house
of Israel,—
All the ends of the earth have seen the salvation
of our God.

Shout aloud to Jehovah, all the earth,
Break forth and make a joyful noise and sweep
the strings;
Sweep the strings to Jehovah
With the lyre,
With the lyre and the voice of melody;
With trumpets and sound of a horn,
Shout aloud before the king—Jehovah.

Let the sea roar and the fulness thereof,
The world and they who dwell therein;
Let the floods clap their hands,
Together let the mountains make a joyful noise
Before Jehovah for he is coming, to judge the
earth,

He will judge the world in righteousness,
And the peoples with equity.
Emphatic Bible.—Rotherham.

course with joy, and the ministry which he had received of the Lord Jesus. What was all this devotion and sacrifice for? was it only and simply that he might have a good reckoning in the day to come? For that verily; but not alone. As an apostle, all this denial and hardship were serviceable; but look how admirably they served him in his education as a man—"I run not with uncertainty: I fight not as one that beateth the air; but I keep under my body and bring it into subjection; lest that by any means, when I had preached to others, I myself should be a castaway." And his life also was a pattern for the disciples—"I have shewed you all things, how that so labouring ye ought to support the weak." "Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample."

But it is not necessary to multiply cases to demonstrate this truth that the aim of the apostolic teaching was to make good men—to make good men out of bad ones; to take the liars and adulterers, the thieves, and drunkards, and revilers of Corinth and make them saints, and the elect of God. This the truth can do; this it has done. Why should it not do it yet? Carpus was once the pest of the circle in which he moved; but the word of the living God was brought to him, and it wrought to him such conviction that he believed the gospel, repented of his former ways, and was baptized into Christ. The first lesson he learned showed him that he should divest himself of his besetting sin. And with such success did he effect this, that instead of faultfinding,

(Continued on page 7f.)

CHRISTMAS OR XMAS—WHICH?

By F. E. Siple

THE most dangerous temptations and sins in the world are not those that attack us suddenly in their true light, but the ones that creep upon us gradually and slyly,—in fact so slowly that we do not realize what is going on.

Such, we feel, is the habit that has been growing for some years past with regard to the Christmas season. We must remember that mingled through the population of our country, are many thousands of persons who do not believe in Jesus as the Christ and that a large percent of these would do anything within their power to destroy all honor or worship of the Christ. This not only includes infidels and agnostics, but also the Jews, who control both the finance and the publishing interests of our nation.

These persons, during the years past, have been doing their best to gradually wean the Christian people away from the thought of Christ upon Christmas, and to make the day simply a holiday for feasting and giving of presents. But as long as the name of the day contains the name of the person who is the head of the Christian religion, these people cannot rest content. Therefore, on the pretext of shortening the name they have for years been endeavoring to develop the custom of writing Xmas instead of Christmas. Thus, by substituting the letter X in place of Christ, they are attempting to win one great round in the struggle against Christianity, and it has been done so slyly that most of us never realized what was going on. "The name is too long," folks say, and yet the word Christmas is not nearly so long as Thanksgiving and I have never heard of any attempt to change that.

The truth of the matter is that there is a well developed scheme in the mind's of thousands of the most intelligent people of the country to try to destroy the name of Christ from its connection with the world's greatest holiday. And every time we write Xmas instead of Christmas, we are assisting them in their plan. They recognize full well that to openly state their purpose would be to meet defeat, but by working the matter along carefully and giving an altogether different reason it is much easier for them to accomplish at least a portion of their purpose.

Let me exhort those who honor and adore their Lord, and are looking for his return, never to let lack of space or time be an excuse for substituting X in place of Christ. Not only that, but in buying our Christmas cards of greeting, let us avoid the ones printed in that way.

Those who make proper sacrifices to honor Christ now will be honored of him hereafter.

Let us have grace whereby we may serve God. Heb. 12:28.

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

THANKFUL FOR THE "GOOD NEWS."

MISS SMITH, teacher of room four, had been planning her language work for the morrow. It would be Friday, the last day of the week. They usually prepared short stories to tell and some were doing real well in remembering and telling quite long ones.

"What shall we have for tomorrow, children?" she asked. "Something different, you know, for it is so near Thanksgiving."

Up went a little grimy hand in the back of the room. It was Charles, the truck gardener's son. His father raised and also sold around town all kinds of vegetables.

"My daddy says people aren't thankful enough for all the good vegetables God has given us this year,—and he says they just take everything God hands out 'em and never think of sayin' 'Thank you.' Why can't each one of us tell what we are thankful for? That's what Thanksgiving is for, isn't it?"

Several hands were waving in the air this time.

"It aint either, Miss Smith," said Howard. "The pilgrims started it and they feasted and had a good time. We have a party at our house, get all decorated up and everything."

Miss Smith nodded her head for a few more to speak. She liked to get their different thoughts.

One said, "I know my mother hustles for several days before Thanksgiving. She is too busy to say much to us children and sometimes gets real cross if we get in her way but we have a dandy dinner though, lots of good things to eat, pumpkin pie, cranberries, turkey, and oh, lots of pudding and cake."

Most of the children that answered thought of Thanksgiving only as a good dinner day.

There was one little one in the room more thoughtful than the others perhaps. After school was over he walked slowly home.

"I believe I can make up something," he thought, "anyway it will be telling the truth, for that's just what I am thankful for most, I do believe."

He was almost home now. "I do feel so sorry for those who don't understand. 'Tis strange they can't, but maybe they haven't got a mother like mine."

He had now reached the back door. There were the usual cob baskets and coal pail. He merrily whistled although one could see he was thinking. "Now," he thought, "didn't our minister say something like this: 'If we talk to people of Jesus, why Jesus would talk to God about us.' I expect when we are naughty he asks God to forgive us too."

At breakfast table, for in this little fellow's home, mother plans her breakfast the night before and they have family worship,

which gives each such a happy start for the day, Grandpa reads a chapter and then 'talks it,' as little Henry says when grandpa tries to make the little tots get the thoughts. Grandpa says, "If big folks don't get the little ones started in the habit of being good and don't get the 'good news' deeply rooted in their little minds before they are ten years old, they will probably be lost in this sinful world and who will be to blame?"

After grandpa gives his talk they take turns in saying a prayer. You ought to hear the little folks.

This morning grandpa called upon Henry and this is what he said: "Our kind heavenly Father, please help me like you did Moses; just pile the words today into my mouth. I'll try and mix 'em right, only put them there so they can slide out easy like. In the name of Jesus, Amen."

"I'm just glad I thought to put that in, 'in the name of Jesus,' for that's one of the big things in asking help," he thought.

Henry had very good lessons that day, better than usual. At language class it was surprising the way the little ones recited.

One little girl told how thankful she was for the pretty flowers, the grass, the birds, the blue sky and the pretty trees.

One little boy who didn't have any real papa and mamma had just been taken into a Christian family. He said this would be his first Thanksgiving in a real home with loving parents, brothers and sisters. "Seems too good to be true," he said, and a big tear ran down his pale cheek. "Why they even love me enough to want me to be a good boy," he added.

Next came Charles, the truck gardener's son. "All our family," he said are so glad for so much food this year. All our trees were just loaded and we are thankful we sold it all too. Maybe God will have to teach us a lesson by not giving us enough to live on some of these years, then we would think maybe. Daddy says it scares him to see people so thoughtless. They give their most thought to having a good time."

Then there were some who didn't seem to care to talk.

Bobby, a little farmer boy said in his turn, "My father says he hasn't anything to be thankful for, because his corn was a failure, and his hogs and chickens died of cholera."

"Well, Bobby," replied Miss Smith, don't you think your father ought to be glad his family are all well and happy? I remember, too, of seeing a little piece in the paper about his extra good crop of oats and wheat."

"That's right," exclaimed Bobby, "I'll try and tell father about that tonight. I hope it cheers him."

Miss Smith then told them about the hardships of the pilgrims who prayed and thanked God that they were no worse. They had very little food; what seemed a feast to them, would seem very little to you. The Bible says, "In everything give thanks—." It doesn't say for everything, but in everything. We never have a trouble but what it could be worse and we should be thankful it is so, but little Henry there, we haven't heard one word from you. Haven't you one thing to be thankful for?"

"Yes, Miss Smith, I have," he answered. "First, I am thankful you have asked me to tell it to you. Well, I am thankful for the kingdom."

"For the kingdom? Henry," Miss Smith said, "you mean for our good country here. You know we don't have a king. A kingdom always has a king."

"No, Miss Smith, I mean the kingdom. We are to have a kingdom and a real king," he replied.

"Why Henry, how can that be?" she said. "Long, long ago our great, great grandparents said the people would rule and they wouldn't have a king. We have presidents and the people rule."

"Yes but—" said Henry, "the papers say we are having lots of trouble too. Some day we will have a king who will rule us al-right and there won't be any quarrelling. He will have his throne at Jerusalem and rule over all the people. He will settle the trouble too. There won't be any crying, hungry children for he will see that they are fed. There won't be any cold little bare feet running around in Chicago, like my uncle read about last night for he will give them clothes. He is going to see to everything. I know he will have loads to do but he knows just how. He has picked out a few helpers who are glad to give up pleasures and will sacrifice all to help him. He gives crowns with bright, sparkling jewels to each one of his helpers. The helpers give the glory or praise to him in everything they do. These helpers have—have chums, too, I believe, and then there are servants. They will all work so well together. It is almost time for him to begin his rule and I am so thankful that I know the 'good news,' and can tell it to others."

"Why Henry, exclaimed the teacher, "I never heard you talk so well. When is this great King coming?"

Miss Smith thought at first that he had read some new fairy tale, but when he said, "Jerusalem," she wondered what he really meant.

"Oh, pretty soon now," he replied. "We don't know exactly; nobody does; but we have a sign."

"What is the sign?" she asked.

"Why don't you know? Haven't you been reading the papers? The sign is the Jews going back to their homeland. They are to accept a wicked king who is to be mean to them. You know God promised that land to the Jews for their everlasting country and they never have had it yet. Just when this wicked king is the worst, King Jesus—for that is his name—will come and take his throne and rule, and make the bad people quit being bad. Now, Miss Smith, we got some little papers at home, telling where to find those verses in the Bible, which will make you thankful too."

The children listened very quietly.

"Why I thought Jesus rules in heaven and that when we died, we went to rule with him up there," Miss Smith said slowly. "yet I have wondered what Jesus was coming down here for if his good ones were already up there with him."

"Well, Miss Smith, grandpa taught my little brother and me two verses: 'The dead know not anything,' and those words Jesus told his loved ones when he was going to heaven. Jesus said, 'Whither I go ye cannot come.'"

"Henry, I'm coming over to your house, if I may, this evening and have a talk with your grandpa. I want to hear some more of this 'good news' for which you are so thankful."

WHAT IS THE GOSPEL?

(The following article was given as a lecture, Sunday, October 1, 1922, in the Christadelphian Chapel, Waterloo, Iowa, by Alvin E. Phillips.)

THE Apostle Paul says in Romans 1:16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth," and Jesus tells us in Mark 16:15: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Now the question naturally arises, What is the gospel which is the power of God and if believed and obeyed will give salvation? Our only source of information is the Bible. We find that it shows that there is but one gospel. (See Gal. 1:6-9).

If we wish to ascertain what the gospel is, all we need to do is to study what Jesus and the apostles preached—for they both were sent to preach the gospel. If the gospel gives the necessary belief for eternal life, then that belief which the Scriptures say gives salvation must be the gospel.

Let us occupy our minds for a season with the study of the question: What is the gospel as taught by Jesus, John and the apostles? They preached "the gospel of the kingdom;" i. e., the good news which proclaims that Jesus of Nazareth is the Christ.

John's mission was to "go before the Lord to prepare his ways" (Luke 1:76), and to point out the Messiah, saying: "Behold the Lamb of God, who taketh away the sin of the world. This is he of whom I said, After me comes a man who is in advance of me; for he is my superior. And I have seen and testified that he is the Son of God." (John 1:29, 30, 34). Therefore he calls on the Jews to "reform, because the Royal Majesty of the heavens, (God's anointed), has approached." (See Matt. 3:2, Diaglott). John's message was not concerning the details of the kingdom, but concerning Jesus the king.

It is stated that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." (Matt. 9:35). Now the question arises, What did Jesus preach when he proclaimed the good news of the kingdom? It is on record, for our instruction; and we find it set forth in the four gospels.

Mark tells us that "Jesus came into Galilee, publishing the glad tidings of God, saying, The time has been accomplished, and God's Royal Majesty has approached; reform and believe in the good message." (Mark 1:14-15, Diaglott). You see Jesus' preaching was concerning himself, that he was the Messiah. When the Pharisees asked him a question concerning the coming of God's King, he informed them that the Messiah would not come with outward show, and he plainly told them, "Behold, God's Royal Majesty is among you." (Luke 17:21, Diaglott).

The most prominent thing that Jesus preached, aside from right action or righteous conduct, was that he was the Christ; i. e., the King of God's kingdom and Saviour of mankind, and such preaching is what the Scriptures call the gospel. We find that he told the Pharisees in John 8:12: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The Messiah was frequently spoken of by the prophets under the emblem of light. (See Isaiah 9:2; 49:6; 60:1). Therefore the Pharisees must at once have perceived that he claimed the Messiahship, and in verse 25 they ask him, "Who art thou?" Jesus said unto them: "Even the same that I said unto you from the beginning." The good news of the kingdom which Jesus taught from the beginning was that he was the Christ, the Son of the living God. This prominent teaching of his is shown by the superscription placed upon his cross, "Jesus of Nazareth, the King of the Jews." For the chief priests of the Jews said to Pilate: "Write not, the King of the Jews; but that he said, I am King of the Jews." (John 19:19-21).

In Luke 9:2, Jesus sends out the twelve disciples to preach the kingdom of God, and they went and preached the gospel (see verse 6), and in Matt. 10:7, he tells them what to preach: "Go, preach, saying, The Royal Majesty of the heavens is at hand."

The gospel Jesus preached was not concerning the details of the kingdom, but it was concerning himself, as John 8:24 will prove: "If ye believe

not that I am he, ye shall die in your sins." So if we wish to follow in the "foot-steps" of Jesus, and preach the gospel he preached, we will be telling men and women about this "Jesus of Nazareth" of whom Moses and the prophets did write—calling upon them to confess him as their Lord.

According to Scripture Jesus was anointed at his baptism for two purposes.

I. To preach the gospel and do miracles, as Luke 4:18-19 proves.

II. In order that God might manifest to John and to Israel the fact that Jesus was the Messiah which was to come. (See John 1:31-34).

But he was the Christ, the King of the Jews, the Saviour and Lord before his baptism in Jordan and his anointing with the Holy Spirit in the presence of John as the following Scriptures clearly prove—Matt. 2:2; Luke 2:11. "Where is he that is born King of the Jews?" "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." So we see the anointing which constituted Jesus "the Christ the Son of the living God" was given him before his birth, the same as Jeremiah was sanctified and ordained a prophet before his birth. (See Jer. 1:5).

If you wish to learn which is the highest or greatest office of Jesus, that of priest or king, study the way God dealt with the kings and priests under the law covenant, and you will conclude that the office of king dealt only with civil or temporal affairs, while that of priest dealt with spiritual or eternal affairs. Therefore Jesus as king could only grant temporal blessings, while Jesus as High Priest or Saviour can give eternal blessings. The gospel deals with salvation and therefore presents Jesus in his highest office—that of Saviour, and calls upon men to recognize him as their Lord.

We find the apostles and early Christians when they went and preached in harmony with Jesus' command to go and preach the gospel, preached Jesus. Read 1 Cor. 2:2 and Acts 8:35.

Let us now deal directly with our subject: "What is the gospel?" As we said before, if the gospel is the necessary belief for eternal life, then that which the Scriptures say gives eternal life must be the gospel. What belief does the Scripture teach as being necessary to receive eternal life? Rom. 10:9. "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." 1 Jno. 5:1. "Whosoever believeth that Jesus is the Christ, is born of God." Jno. 20:31. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The above Scriptures teach that the belief that Jesus is the Christ, the Son of God, and that God raised him from the dead is sufficient to give eternal life and therefore must be the gospel.

In John 17:3 we read: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." This Scripture does not refer to a belief about Jehovah and Jesus, but to an acquaintanceship with God and his Son Jesus. We are told in Jno. 14:7: "If ye had known me, ye should have known my Father also: and from henceforth ye know him and have seen him." Thus we see that in order to become a friend of God we must acknowledge his Son Jesus.

The Philippian jailor asked: "Sirs, what must I do to be saved?" And the answer given was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Paul and Silas preached it. We believe it, and the Bible everywhere teaches it. In Acts 10:43, Peter tells Cornelius that "to him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." And this same apostle said upon another occasion: "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).

The apostles preached Jesus as our Saviour, not a creed, not a statement of faith, but simply, "Believe on the Lord Jesus Christ and thou shalt be saved." Note the numerous times that the early Christians are designated by the statement that they believed "in him," or "on him." Read the seventeenth chapter of John's gospel and you will notice that Jesus shows that the thing which set his disciples apart from the

world, was the simple fact that they "believed on him," and that he was sent of God. We will quote but two verses. "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. Neither pray I for these alone, but for them also which shall believe on me through their word."

The faith that cured many in the days Jesus walked upon this earth, was not a belief in certain doctrines but faith in him. Faith that Jesus, "thou Son of David," was able to cure them and this principle has not been changed. Whosoever turns with his whole heart to this changeless, loving Saviour will be able to find him who is the resurrection and the life, and will receive the promised "rest" which Jesus gives to all who are weary and heavy laden, if they will but come unto him. (See Matt. 11:28-30).

Many churches today are saying, You must believe this "Statement of Faith," if you wish to be saved, but Jesus says: "I am the way, the truth and the life; no man cometh unto the Father but by me." So we see that faith in and love for him, is the greatest essential for salvation. Beliefs are but means to that end.

Let us listen for a while to the words of Jesus, which show what one must do in order to be saved. "Come unto me, all ye that labour 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). "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come unto me, that ye might have life." (Jno. 5:39-40). "Verily, verily, I say unto you, he that believeth on me hath everlasting life." (Jno. 6:47). "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." (Jno. 7:37-38). So we see that salvation does not depend upon belief in a formal creed or statement of faith, but faith in him. It is Jesus that we must "come unto," accept, follow, not a lengthy man-made statement of faith.

Jesus did not say in Matt. 18:6: "Whoso shall offend one of these little ones which believe in a certain statement of faith, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." But he did say, "Who believe in me." Believe in what? In Jesus.

Believing "in him" and "on him" is not necessarily knowing everything Jesus believed for he knew and believed "many things" that even his apostles after over three years of constant association with him were not able to receive. (See John 16:12). So believing in and on him, means, believing that he is who he claimed to be, and that whatsoever he said is true, and that by obeying his words, one would receive eternal life.

One can have faith in a person without knowing everything that is in his mind. So to scripturally believe "in him" is to believe that he is the Christ, the Son of the living God; for he said that upon this rock (confession or belief) he would build his church. (See Matt. 16:16-18).

Jesus emphasized very plainly the essential truth to Peter when he said, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." He did not refer to Peter as the rock upon which the church should be built, but to the confession Peter had just made when he said, "Thou art the Christ, the Son of the living God,"—and we find that this truth was the burden of all apostolic preaching.

I draw the conclusion from an article written by our brother, Thomas Williams, that he considers this confession of Peter's the rock or foundation of God's plan of salvation, and the following paragraph is made up of quotations from his article which appeared in the December 1911, Advocate, page 317.

(To be continued.)

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50.
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Editorials

Prayer

"And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

What a lesson! Jesus, with authority and power far surpassing that in all others, thanking God.

Nor was this the exception with him. "He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude and they did all eat, and were filled." Again on the last evening prior to crucifixion, "He took bread and gave thanks, and brake it." Later on the same evening, having approached closely to the hour of greatest testing, with that supreme majesty and splendor of calmness that is begotten by unflinching confidence, he lifted his eyes heavenward and spoke forth his great heart's desire to his Father.

Again, what a lesson to weak, erring man! Shall we not profit by the lesson of him who is "greatest" of those born of women, and "pray without ceasing," in all life's experience.

Walk before me and be thou perfect. Gen. 17:1.

"I will praise the name of God with a song, and will magnify him with thanksgiving."—Psa. 69:30.

Rewards

"What is the pay?" is often the chief consideration as to the results of life's labors. It is the query of the young man seeking work; of the young lady looking for a position; of the adult about to engage in business. Saddest of all it is the question of the multitude in answer to God's call to service—"What is the reward?"—the pay?

Primarily, in principle, reward, that is, pay, is the natural and consequent return for proper effort expended in the field of the riches of God's providing Hand. The fertile soil yields ample reward to one who properly and faithfully tills; the forest uncovers the rich treasure to the one having learned its nature, and having become skilled in active and faithful gathering; the rocks yield their stores of wealth to the intelligent and faithful miner. In all of these the reward is provided and treasured up by Him who created the heavens and the earth. But, the pay, what it will be, depends much upon service to be rendered.

And after all, is not "service" the right, the principal word? "What is the opportunity for service?" is the better, greater, more healthful question. As the workman who chiefly watches the clock and pay day is unprofitable to his employer; or the employer who principally looks for profits and dividends, with little consideration as to the quality or degree of service rendered to society, is unprofitable to the community and the nation; so too, the pretended Christian, who, while expecting the highest seat in the kingdom of God carefully measures the service rendered therefor, is unprofitable in the great labor of crowning the world with righteousness and peace. He is the religious "bargain hunter," looking for dollar quality at the "ten cent store."

Our God is a just God who will render to every man according to his deeds. And he who knows the thought and intent of the heart is he who knows the deeds of man and their just value to the great designs of God for the perfection of man. No error as to reward will be possible in his reckoning. All will be according to service—true, loyal, faithful service.

Service to God is the greatest, grandest opportunity of life. Think not of pay—or of pay day. Think of service, of the particular manner in which you or I can render most efficient service; service of the particular kind and of that particular measure with which you by nature, or by rigid practice, are equipped for service. Think of the true, splendid enjoyment that attends heart service; service measured by the largest degree of strength and judgment.

Such service in the factory promotes the worker, step by step to the highest position. It does this for the reason that service perfects ability. The same is true in God's factory of life. Jesus "was made perfect through suffering." Therefore "press toward the mark." Press by true, hearty service, "Bring forth works, meet for repentance."

"Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."—Psa. 107:22.

The Sunday School

By Alta King

JESUS AMONG HIS FOES

Lesson XII. December 17, 1922.

Lesson Text: Luke 11:14-51.

Luke 11:37-41

Golden Text:—Ye are my friends if ye do the things which I command you. John 15:14.

Memory verses:—Luke 11:23.

For Study

Review:—Last week we had the beautiful story of the good Samaritan. Through it Jesus shows us the secret of eternal life. The story does not show us how we may earn eternal life as a reward so much as it shows us what eternal life is—love to God and man; and how we may earn it, through service to our fellowmen. Jesus came to bestow this blessing, love and mutual service upon the human family. In order to bestow it he entered upon an age long conflict with evil, with everything that is contrary to love and that hinders mutual service.

This week's lesson:—In Luke 11:14-51, Luke shows to us Jesus in open conflict with forces of evil.

Verses 14-16. What class of people did not take kindly to his work against evil? Show the foolishness of their charge. In verse 16 we see that the "drawing away" power of the flesh was working in these men as it worked in Jesus when he was tempted to demand proof of his Sonship. They demanded a sign from heaven. Jesus never yielded to the drawing away power. He never performed one miracle as mere abstract, spectacular proof of his Christship. Every miracle was performed in answer to some human need, and was prompted by warm love. This was the proof of his Christship. The Pharisees had not the spirit of love which would enable them to discern such as proof, hence their demand that Jesus should loudly announce his Christship and prove it by a spectacular miracle.

Verses 17-23 contain Jesus' answer to the charge made above. Do you get the force of the argument in verses 18-19? What is the meaning of verse 20? Who is the "strong man" in verse 21 and the "stronger than he" in verse 22? Does a good work that is being done in the world contribute to the progress of Christ's cause even though the work is not being done formally in the name of Jesus? Can you think of another similar to verse 2? Are inactive good people for or against Jesus? Is there such a thing as neutrality to Jesus and his work?

Verses 24-26 are a word picture of the men who were charging Jesus with being in league with the powers of evil. Matt. 12: 43-45 shows that it applies directly to them. Jesus gives them a good picture of themselves. They considered themselves free from unclean spirits; they considered themselves free from evil through obedience to law. Evil, so far as they were concerned, was wandering around powerless to do anything, for evil can work only through the mind of man. The minds of Jesus' accusers, in their own estimation, were clean, swept and garnished, and, according to Matthew, they were also empty. They

had not been filled with love toward God and activity in his work. Hence it was easy for not only the original evil but other evils much stronger to enter in and take full possession, making the man's last condition worse than his first. Jesus plainly tells these men that this condition was in store for them.

Verses 27-28. Did the woman have a clear conception of true blessedness, was it on the physical plane or the spiritual?

Verses 29-36. In these verses Jesus openly denounces his accusers before the people who were pressing around him. Where does he place them in the judgment day as regards the heathen queen of Sheba, and the Gentile city of Nineva? How was Jonas a sign to Nineva? Who, in Israel, claimed to be the light of the nation? Jesus tells the people in verse 33 that these men were as a light hidden, that is, no light at all. Then he contrasts them with the human eye as the light of the body. The light of the body is the eye—one eyes, that is two eyes seeing single as one. In such case, the vision is clear and the body full of light. In case the two eyes see double, in which case Jesus calls the eye evil, the body is full of darkness, without vision. In verse 35 Jesus calls upon the people to take heed lest they be like human eyes seeing double, powerless to fill the body with the light and vision. In verse 36 Jesus gives the test whereby they might determine whether or not these men were to the nations as an eye seeing single. If the body, the nation, was flooded with light in every part, then they might know they were receiving light from a bright, shining candle, a candle doing its full duty as an eye that sees single.

Verses 37-54. Here we find the climax of Jesus' open break with his enemies. Jesus, as the invited guest of the Pharisee, eating at his table, pours out upon his host and his host's associate, a perfect torrent of condemnation in no uncertain language. For the first and only time in his preaching career, he uses harsh, cutting language with no trace of gentleness in tone or manner. This insight into Jesus' character will help us to get rid of the idea that humanity and gentleness are weak, yielding to whatever we may find opposing. Jesus came to destroy the devil and his works. Where does he find the conflict strongest and bitterest, in his fight against ignorance, disease, moral sin and death, or in his fight against the pride and stubbornness Pharisee's house.

of man's mind?

Scripture Reading:—Luke 10:38-42; 11:1-13 is in strong contrast to Luke 11:14-54, studied in the lesson, for in the scripture we see Jesus among his friends enjoying their home life and teaching them to know God ever better as "The Father."

The Children's Lesson:—Perhaps the children would be more interested in Luke 10:38-11:13 where we may see Jesus among his friends.

For Class

Why was the story of the good Samaritan given? What is Jesus' great mission to the world?

Read and discuss Luke's account of Jesus' open break with his enemies.

1. The cause.
2. Jesus' argument to prove himself in league with God, not the devil.
3. Jesus' comparison of his enemies to

men who thought themselves free from evil spirits. (Their minds swept and garnished, but empty).

4. Jesus' denouncement of his enemies and his comparison of them to the human eye that sees double.

5. Jesus' burning condemnation at the

THE THIEF'S REQUEST

By Lyman Booth

WHILE our Savior hung upon the cross, bleeding and dying, jeered at and reviled by the angry mob, who seemingly rejoice over his sufferings, when his friends had left him, while the chill of death was slowly creeping over him, claiming him as its victim, when it might appear as if all he had said and done for himself and humanity was of no avail, there was still one being in whose mind their lingered a ray of hope, that reached beyond the cross on which he was suspended and the grave which was soon to receive his lifeless form. That being was the thief at Jesus' side.

For three and a half years Jesus had gone throughout Judea and the country round about preaching the gospel of the kingdom, performing miracles and curing all manner of diseases. His fame had spread far and wide as a teacher and worker of wonders. No doubt the thief had listened more than once to his wonderful words, for Jesus spoke as never man spoke before, because he spoke with authority from God. His question would indicate that he understood that Jesus was destined to be a king and have a throne and kingdom which would be located on earth. His request was "Lord, remember me when thou comest into thy kingdom." Not when thou goest, but when thou comest. His question also shows that there would be a lapse of time between that day of their suffering and the day in which Christ would enter into his kingdom. Jesus' reply would also indicate the same, for in his answer he made use of the Greek word *Semeron*, which always refers to the time spoken of, whether it be the present, or some future time. In this instance it was a future event to which the thief was looking. He did not ask to be remembered on the day when they were upon the cross, for he did not look for Christ to enter his kingdom that day.

He did not know whether it would be a day, a week or a year or two thousand years. That did not concern him. All he desired was to be remembered when that time came, and according to his faith Jesus made reply, giving him the promise that he should be with him in paradise as he had requested, and not in the day in which they were expiring upon the cross.

The word *semeron* in the Greek text, rendered by today, refers to the time or the day in which Jesus should come into his kingdom. If the translators had given us the meaning of the promise which Christ gave the thief, it would be more properly written: Verily, I say unto thee, today, (*semeron*, or time to which you refer), thou shalt be with me in paradise. This view would harmonize with the teachings of all the other Bible writers, and with Christ's teachings.

Let me illustrate the idea as follows: Suppose, dear reader, that you and I were very poor. Then suppose that I have a very wealthy friend who has made me a

promise that at a certain time I shall come into possession of his vast estate. I tell you of my good fortune. It creates in your mind a desire to be likewise favored; and you, knowing me to be of a generous disposition and ready at all times to help others, very readily express your wish by saying to me, Remember me when you come into possession of your estate. Then I give you the promise by saying, Verily I say unto thee today (*semeron*, today or the today to which you refer), you shall be with me in my estate.

I am aware that many teach that Jesus and the thief went to heaven or paradise the day on which they were crucified, which was an impossibility, unless one went as a corpse and the other alive, for they did not both die the same day. Jesus died the day they were crucified and the thief the next. This would place Jesus' promise in disfavor with the thief, for in such an event Jesus would break faith with him and precede him one day, thereby breaking his promise. Such a theory if considered fully would lead to many absurdities and therefore need not be considered further. Again, why should the thief go to paradise or heaven, that or any other day, when Jesus forty-three days thereafter told his chosen apostles that he was going to leave them to be away for a time; but whither he went they could not come? If they could not follow him into paradise or heaven, what right or hope have we to claim that the thief ascended into heaven that very day? Certainly none, for Jesus said to a certain few on one occasion after the resurrection, to touch him not, for he had not yet ascended to his Father and to their Father; to his God and to their God. Now if the thief did go as some claim, then he must have been disappointed in not seeing Jesus there on his arrival.

The thief's request and Jesus' promise implies a resurrection from the dead, for without it Jesus never could make good his promise to the thief. While with the thief, despair and hope were in the balance, Jesus gave him promise of life beyond the tomb in paradise. He opened the kingdom of heaven to him in that assuring promise, and thereby dispensing heavenly blessings while he was himself in the very depths of his own humiliation and suffering. While his pulse was waning and the last drops of blood were flowing from his veins, while drinking the dregs of the bitter cup of death, his thoughts were not concerning himself so much as the doing of his Father's will, and for others. In his death agonies he offered the sweetest consolation ever given to man, that of meeting his Savior in paradise. This promise was far richer than all the treasures of earth, and must have given him a glow of hope to light him through the vale of death to the beauties and grandeur of paradise.

Imagination is too feeble to conceive of the meekness, patience, the divine compassion, the pity and the philanthropy which must have shown in Jesus' countenance. Though dying, yet giving the promise of life. Though nailed to the cross, yet holding in his hands the keys of life and joy and happiness. Though every insignia of contempt and scorn were heaped upon him, yet promising others his companionship in paradise. Truly, he was the Wonderful beyond all comprehension.

To the thief Jesus was all to him for salvation. He did not appeal to any robbed

priest; he offered no animal in sacrifice. He confided in Jesus alone; he looked up to him and implored him to remember him when he should come into his kingdom. He turned his last lingering looks toward Jesus as Israel of old looked upon the brazen serpent and was healed. So he looked to Jesus and was healed of his sins and though they parted at the cross, he was given the promise of meeting Jesus in paradise. He had found a Savior, the Messiah, the Lamb slain from the foundation of the world; his great high priest who was soon to pass into the most holy, even into heaven itself.

When Jesus dwelt among men and manifested his love and sympathy in doing so much good for them, there were many who could call him Lord, but now while he hung upon the cross there were none in all the multitude that witnessed the scene to call him Lord, or to offer one word of sympathy; but upon a cross at his side, there was one who, with piteous appeal, could look to him and say, "Lord, remember me." Though but one could call him Lord while he was upon the cross, yet there were many after his triumph over the grave to gather round him and call him Lord and Master. But as it was with him so it has ever been. When adversity overtakes one, friends forsake; and when prosperity returns, friends return.

What a joyous day it will be when Jesus and the thief meet in paradise! He was once a dying man; then he will live amid the beauties of an unfading paradise. He once was a culprit, condemned by an earthly judge, perhaps more wicked than he, but before the shades of night fell over Zion's brow, he was acquitted by the King of Glory. On that eventful day he was lead out through the gates of Jerusalem, but before night closed in on Golgotha's lonely hill, he had received the promise of passing through another gate into paradise, where crosses will be exchanged for crowns.

"When thou comest into thy kingdom." This idea was a subject of contempt and ridicule among those below the cross; but with him whose life was slowly ebbing away, it was one of boundless faith. The agonies of the cross could not rob him of that faith and hope that had gained for him the promise of being with Jesus in paradise. Let the Hebrews, the Greeks and Latins, in whose languages, could be seen above the cross, the everlasting truth, Je-

sus of Nazareth, the King of the Jews, let them with Pilate and all the Priesthood scoff at the idea of Jesus ever meeting the thief in paradise, this poor, dying man looks to Jesus and speaks of his coming kingdom where, by the eye of faith, he could behold Jesus, the rightful sovereign and ruler seated upon his throne and dispensing favors to whomsoever he willed. He looked forward to that coming day, and almost with his expiring breath requested to be remembered.

What a contrast of this exhibition of faith with the darkness which had suddenly covered the apostles' minds, who could scarcely believe that it were possible that Jesus should die, who in sorrow and despair were deserting him, and who, when he had died, almost buried their hopes in his tomb. Consider also this poor man's previous life and environments, and then reflect how his faith shines forth with a radiance that mingles with the halo of glory that shall some day crown the prince of life. His faith stands out in bold relief, without a shadow of doubt. Scarcely has a more striking exhibition of faith ever been recorded than his and it would seem as of the brightest ray of hope had been reserved for the darkest moments of his earthly career.

It was upon the cross that Jesus gave the highest proof of his faith and loyalty to his Father, and of blessings to suffering humanity. There he exhibited to the world his power to forgive sinners, by giving promise of life in paradise. In his wounded hands he held the keys that unlocks the gates to paradise and gives life to the meek and lowly. Though crucified as a blasphemer, he gives promise of adoption in his kingdom. Though crowned with thorns, his cross became a judgment seat, giving promise of life and glory beyond the grave. On the cruel cross there bloomed the flower of hope that shall ripen into golden fruitage in the paradise of God, when that dying man shall meet his Savior and mingle with the just men made perfect and renew their death-broken friendship, when he shall behold with enraptured vision the glories of the Lamb of God that taketh away the sin of the world.

Reader, would you join in that meeting? Then be faithful, struggle on a few more days, perhaps years, and then on that day you shall be with them in the paradise of God.

Among the Churches

PERSONALS

Adeline, Illinois church expects a series of meetings by Bro. Siple beginning Dec. 10.

It's up to the church to get busy, every one, for the success of these meetings. Better begin yesterday.

Bro. N. H. Geiselman is returning from Baltimore, Maryland, to Tampa, Fla., where any one desirous of securing his services in the ministry may address him, General Delivery.

The editor was called to St. Thomas, Ontario, November 28, to attend the funeral of Sr. James Weldon, mother of Bro. Thomas A. Weldon, of the Fonthill church.

Brother Siple spoke at Oregon on Nov. 26. Excepting the Illinois conference Sundays, it was the first time in eight months that his work allowed him to spend Sunday with his family.

Sister M. A. Woodward is supplying the pulpit at Cleveland, Ohio, during the absence of the pastor, L. E. Conner.

By invitation Brother Conner is visiting different churches in Indiana and Illinois. He was at Rensselaer, Indiana, over Sunday, Nov. 19, and at Ripley, Illinois, Nov. 29-Dec. 3. He is expected at the Pleasant View neighborhood, Warren Co., Ind., over Dec. 17.

Ye are complete in him. Col. 2:10.

NOTICES

If there is an A-1 jeweler of the Church of God looking for an opportunity to establish a business, a person who will conduct business on true, honest, Christian principle, write this office at once.

The only jeweler of Oregon, Ill., after years of active business, is closing out. The opening is already being considered by others.

Remember that Oregon is the home of an active church where every member of the family can find co-operative activity in religious work.

By oversight Bro. Siple's name was omitted from the report of the Eldorado meetings given in last week's Herald. Also the National Bible Institution notes were accidentally cut short.

THE HERALD FOR CHRISTMAS

What could make a better gift to one or more of your friends than a year's subscription to the Herald? The Herald will notify with a card of Christmas greetings the ones thus remembered, and will commence their subscription with the special Christmas number and continue to Jan. 1, 1924.

REPORTS

Report From California

Dear Herald readers:—

As most of you know, Bro. and Sr. Lindsay are with us for the winter, and we feel greatly blessed in having such an able teacher as Bro. Lindsay.

The first Sunday of every month is an all day meeting and the last one was one long to be remembered. Sunday School and preaching in the morning; then we went to one of the parks for dinner, after which Mrs. Frances Gillespie of Pasadena was baptized into the all saving name. Sr. Gillespie is a niece of Sr. Reid of Pasadena. For some time she has been studying diligently to know the truth, and having become fully persuaded, was obedient and desired baptism.

The Pasadena brethren are very faithful and some of them meet with us every Sunday; others as often as they can. They are a great help and inspiration to us; for they are earnest workers and are not only hearers of the word, but doers also. In this day of almost universal departure from sound doctrine, it becomes those looking for the coming of our Savior to be careful what they teach, that they do not misapply the sacred teachings of the word of God.

Last Sunday we were pleased to have with us, Sr. Cheatham of Mo., and hope to see her often, as she expects to stay in California for a year. Others meet with us from Pomona and other nearby places, so we usually have a goodly number at each service. There is a Bible lesson on Sunday nights at the home of some member, also the Berean class every Friday night. All who can, go to Pasadena Tuesday night of each week as they have a Berean class there. We believe our Heavenly Father requires a constant discharge of duty as presented day by day. We should love constantly. Let it be mixed with all our deal-

ings with the world as well as our brethren, and let us show by every action of our lives that we are freed from the worldly spirit of pride, revenge, envy, etc., and instead are imbued with meekness and humility, and ever ready to minister to the necessities of others.

Yours in his service,

Ella H. Wyman.

Lawrenceville Church of God

On Sunday evening, Nov. 19, Bro. Patrick closed a ten days' meeting at this place. The attendance and attention were encouraging. Bro. Patrick gave us able sermons, and nourishing food, and we believe the good seed sown will bring forth fruit in due season. On Sunday, a number of the brethren from Dayton and Brush Creek churches came and spent the day in the homes of Brothers Chas. Netts, David Beck and A. E. Overholser, staying over for evening services. We certainly enjoyed their visit.

Bro. Patrick recently came to us from Minnesota and while he is yet new to us, the present indications are that the more we hear and know of him, the better we like him. He expects to be with us on the second Sunday in each month, and our prayer is that he may do much good.

Mrs. J. J. Hartman, Sec.

A Clipping

The following is taken from Messiah's Advocate, Oakland, Calif., the western paper of the A. C. people. This notice will be of much interest to all our Minnesota folk. Sister Matheny was the widow of S. P. Matheny, one of the first men to preach the gospel of the kingdom in Minnesota. Bro. S. P. Matheny and Mrs. Patrick's father are brothers, so you see, this little notice is of much interest to many of us. May God bless "Aunt Mattie," as she was familiarly known in Minnesota, is our prayer.—J. A. Patrick.

"Yes! Word reaches us that Bro. J. Spencer Tilton and Sister Mattie Matheny of San Diego were married on Oct. 22, in San Diego. Congratulations! We knew Sister Matheny in Minnesota years ago. She is a most noble and excellent Christian woman of very fine qualities, and a veritable mother in Israel. We have known Bro. Tilton for some years, and we know him to be a Christian of the best type, and a lover of the Lord's coming. God bless them both.

Jas. A. Patrick

National Bible Institution

Pledges and funds are coming in daily. Several have said—"We expect to contribute to this work," who as yet have not informed us of the approximate amount. We should be informed of the amount at your earliest convenience.

A small booklet explaining again the plans and workings of the N. B. I. is being prepared for the mail. If you do not receive a copy of this within a few days, please write this office for one. If you know of any member of the church not in receipt of a copy, kindly send us the name and address of same.

The failure to report financial status from week to week is not an oversight—it is just a momentary overwork. (These notes are being prepared 500 miles from Oregon, aboard the train). The work is steadily moving forward in every department.

Several have written for fuller information regarding the Home. We will try to respond to these at some length in next Herald. Three more inquiries about entering the Home have come in the last week.

Some weeks ago we asked you to expect an announcement re Christmas goods. We had hoped, and have worked, to secure a line of special cards suitable for personal Christmas Greetings. We have in part succeeded—though late,—too late to send out illustrative announcement. We have a small line of excellent cards which we can furnish, blank for hand-writing, or printed with greetings and name, at prices from \$5.00 to \$15.00 and \$20.00 per hundred: It is late and the order must be immediate, to guard against delay in delivery and exhaustion of stock.

Ministers

Several months ago notice was given through the Herald requesting information from all the churches to the end that a year book for the Church of God might be compiled and published about this time. Numbers recognized the value that such a book would be and have urged same but to date, reports have been received from only four churches. The other work in the office has been too great to permit of personal correspondence with the churches towards securing this information. Being forced to forego the issuance of a year book till later, the following names of ministers listed under the General Conference and National Bible Institution are again published.

- Arkansas
 - Humphreys, R. A., Bear.
 - Jones, Owen, Driggs.
 - Weaver, C. E., Havana.
- Colorado
 - Cowles, J. E., Bethune.
- Florida
 - Geiselman, N. H., Tampa.
- Illinois
 - Austin, F. L., Oregon.
 - Lindsay, S. J., Oregon.
 - Siple, F. E., Oregon.
- Indiana
 - Anderson, J. H., Michigantown.
- Michigan
 - VanVactor, D. E., Argos.
- Iowa
 - Jones, A. M., Eagle Grove.
 - Williams, J. W., Belle Plaine.
- Kansas
 - Sweet, L. J., 305 E. 8th St., Topeka.
- Minnesota
 - Blakely, F. V., Grand Rapids, 1037 Lafayette St., S. E.
 - Woodward, Mrs. M. A., Grand Rapids, 2037 Horton Ave.
 - Randall, C. E., Mora.
- Nebraska
 - Adams, Almus, Omaha, 3944 Hartman Ave.
- New York
 - Marsh, G. E., Niagara Falls, 452 Elmwood Ave.
- Ohio
 - Conner, L. E., Cleveland, 10407 Westchester Ave.
- Oregon
 - Darby, A. W., Gresham.
- Texas
 - Bradley, A. S., Mullin.
 - Stewart, E. O., Houston, 1119 Kansas St.

REMITTANCES

J. J. Nagel; Franklin Moore; J. C. Waggoner; Mrs. Mary Wolf; W. A. Honey-

well; Geo. Claypool; Lydia Mathes; J. C. Smith; Mrs. D. W. Brown; Alice Kerr; A. K. Richardson; Jessie L. Groves; Valura Bates; Joshua Miller; Ica Jeffrey; Mrs. J. H. Adams; Jno. Williams; J. J. Polm; Mrs. J. J. Hartman; P. J. Thompson; W. D. Tilton; W. M. Ives; Leila Whitehead; H. B. Hathaway.

"In the days of David there were songs of praise and thanksgiving unto God."—Neh. 12:46.

Thanksgiving Letter

The Restitution Publishing Co.,—

As my subscription will expire the first of the month, please find check for two dollars for another year. Family and I could not do without the Herald as it is one of the best papers published, with so many good truths in it.

Now as Thanksgiving is near, wish to say that we are very thankful for the many blessings we have received from the Giver of all things, especially for health and a good living, with the privilege of being able to meet with the brethren at Salem and the privilege of seeing several added to the church, including our son, which now makes the whole family in the church. What a blessing this is.

Yours in hope,

George Claypool and family.

"Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. 2:7.

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 Ones in Christ Jesus:

The Senior Berean class at Dixon, Illinois, sends greetings of love to the faithful, scattered abroad, and thanks and praise to our Heavenly Father. The Junior Class have contributed some verses which they recite before meals, also the verses which the class repeats at the closing of their Sunday lesson.

"Lord bless this meat which we shall eat. This bread which we shall break.

Make all our actions kind and sweet.

We ask for Jesus' sake."—Mary Jane Eckert.

"Bless us, Oh Lord for this our store.

And make us thankful for evermore."—Elizabeth Ford.

"Dear Jesus:

Help us to do the things we should.

To be to others kind and good,

In a'l we do, in work or play,

To grow more loving every day."—Junior Berean Class, Dixon, Ill.

THE BLESSED END

(Continued from front page.)

recrimination and satire, his mouth was filled with the sweet words of good counsel and the cheerful sound of encouragement. But he needed the bit and bridle always in his mouth; for, day by day, and then month by month, the temptation be-



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

set him—like the half-scotched viper appetite of a reformed smoker. With firm hand he had to keep under the vicious promptings of old sins. And so his name was not blotted out of the book of life. Of such an one it is written—"He that overcometh, the same shall be clothed in white raiment, and I will confess his name before God and all his angels."

Luxuriant was a man of taste, like the famous king of Israel. "Whatever his eyes, desired, he kept not from them, and withheld not his heart from any joy." And thus was he known among his friends for gallantry, luscious entertainments, and even intemperance. One year of such experience, and he had wasted his substance in riotous living. But he also became a disciple, and turned his face toward God, saying—"I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am not worthy to be called thy son; take me as a slave." And the eye of God which had ever been upon him, saw him, and the divine heart was compassionate to him and received him with honor. And afterward Luxuriant cut down the prurient growths of his wild fancy, and became a new man; and he lived years and years in sobriety and quiet, turning the sweet waters of his perfumed heart into the stream of virtue, and en-

lightened a grove of trees of righteousness with the variegated lamps of his fine imagination; and that saved life became noble and princely. The walks of Paradise await him in the end.

And Nabalett, who owned the great iron foundry, and had the imperious air of one who owned all the four hundred men and boys who worked in it. Could the sword of the Spirit bring down the full blown pride of such a man, and make him like other men, even like the besmudged laborers in his sand pits? It could, and it did. In a slack moment of his braced-up life, when he had been softened by the endearments of his own family (for happily God does not leave even such men as Nabalett to the hardness of their own pride always), he opened both ears to hear the message of eternal life, and it struck an old torpid cord in his heart, and he became wise, and turned to God, from idols to serve a living and true God, and to wait for his Son from heaven. That proud founder bowed his neck with the yoke of Jesus Christ whom he loved as a friend and worshipped as a God; and he became meek and lowly of heart; and found rest for his soul. And Nabalett was not only like other men, but better. He had put off the old man with his deeds; now he put on the new, and became famous for righteousness, and true holiness. From

that death under sin he arose to walk in the newness of life, and the proud iron master entered on a training for the royalty of the kingdom of God by becoming servant of all, in an unpretentious, hearty, humble service, which busied itself to discern the unspoken troubles of the poor, and to relieve them with a silent hand of an easy charity, and cheer up the sad heart of sorrow by his frank demeanor of a man who is singularly in love with all that is good.

Those who have acquired the patent of nobility can best understand and appreciate the majesty and manners of the palace. The Godly life is the right preparation for the honor of the everlasting kingdom of him who hath called us to glory as well as virtue. Up, up! Sons of hope! Above us towers the high Alps of divine immortality for him that overcometh is reserved the supreme honor of inheriting all things, and sitting with Christ on his throne forevermore.—Essay of George Dowie.

Subscribe to the monthly magazine "WORDS OF LIFE," and get the best thoughts of brethren across the sea, on "Life and Advent Truths." It will make an excellent adjunct to your regular church paper. Only 65c per year. Write for sample copies.

William G. Rothe, Agent,
508 Jefferson Ave., Brooklyn, N. Y.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, December 12, 1922

Number 11.

Restoration Difficulties

HOW THE JEWS ARE ESTABLISHING A HOMELAND IN PALESTINE

PERSISTENT reports of conflict between the Jews and Arabs in Palestine indicate that the Jewish colonization of the Holy Land is not without difficulties. There have been serious disturbances in which Zionists and Mohammedans have been killed. The Mussulmans resent the invasion of their territory and have organized to resist Jewish rule. They protest the British action in permitting Jews from all parts of the world to flock there to establish a national homeland and they threaten to follow the example of Egypt by seizing control of the country for themselves. Even the Christians in Palestine are siding with the Mohammedans. They do not relish the idea of a Jewish government eventually usurping the British administration, nor do they want the birthplace of Christianity to go entirely into non-Christian hands. As it is now, Palestine is governed by the British under a mandate issued by the league of nations. The phrase "a national home for the Jewish people," is frequently employed in the mandate. The league itself has not set up a Jewish state or nation in Palestine, but it creates a national home or refuge for those Jews who, because of oppression or persecution in other lands, may desire to seek shelter there. It must be borne in mind that the Jewish race as a whole does not favor the Palestine colonization. The prime movers in the project are Zionists—orthodox Jews who for many years have pushed a plan to return to the Holy Land and there set up a Jewish nation. The movement for the restoration of the Jewish state started in 1897 when the first Zionist congress met in Switzerland. The Zionist movement has for its object "the creation of a home secured by public rights for those Jews who cannot or will not be assimilated by the country of their adoption." The plan is bitterly denounced by some Jews, Henry Morgenthau, former U. S. ambassador to Turkey and himself a distinguished Jew, voices this opposing sentiment by declaring Zionism to be "the most stupendous fallacy in Jewish history." Prof. Jacob de Haan, legal adviser to the Orthodox Jews Association, says his body does not wish to have anything to do with the Zionist movement and that "the flooding of Palestine with thousands of penniless Jews is doing harm because it has antagonized the natives, Moslems and Christians alike."

The Moslems threaten to make Palestine a "national cemetery" for the Jews and are carrying out a vigorous campaign of opposition under the direction of Moussa Kazem Pasha el Hussein, said to be a direct descendant of the Prophet Moham-

The Pillar of the Cloud

LEAD kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark and I am far from home,—

Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene,—one step enough for me.

I was not ever thus, nor prayed that thou
Shouldst lead me on:
I loved to choose and see my path, but now
Lead thou me on!
I loved the garish day; and, spite of fears,
Pride ruled my will: remember not past years.

So long thy power hath blessed me, sure it
Will lead me on;
O'er moor and fen; o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.
—John Henry Newman.

med. Strange to say, Christian residents in the Holy Land are aiding them under the fear that the increasing mass immigration of Jews will deprive Christians of their land and reduce them to a voiceless minority. The pope, too, in the name of the Roman Catholic church, protests against the Jewish invasion of Palestine. A formal letter was filed with the league of nations stating that the Vatican cannot consent to the Jews having privileges over other nationalities and faiths in the Holy Land. It declared the draft of the British mandate at variance with Article 22 of the Versailles peace treaty. Likewise in England there has been dispute about the mandate. The British government explained that it had no intention of allowing Palestine to become as Jewish as England was English. Despite all opposition, the Zionists are going ahead with their work of colonization under the terms of the British mandate. Most of the Jewish colonists emigrate from Russia and other impoverished countries in Europe. The Jewish colonies are grouped into four districts: Judea 21, Samaria 10, Lower Galilee 20, and Upper Galilee 10. Each colony is governed by a "vaadim" or council elected by the male and female Zionists who own registered holdings or pay taxes. The colonists have built many fine schools, synagogues, public libraries, town halls, hospitals and public baths. The architecture of the buildings which are fast springing up are more on the type of American structures than anything else. The total population of the new Jewish settlements is now close to 20,000. Over 9,000 immigrants entered Palestine during 1921. Some of the colonies belong to the Jewish National Fund which was established by the Zionist organization for the purpose of acquiring lands to remain the national property of the Jewish people. The other colonies, some long existing,

(Continued on page 87.)

MATTHEW 15:9

By Lyman Booth

BUT in vain they do worship me, teaching for doctrines, the commandments of men.

In these words we see a fair sample of worship and church society which compares identically with the present day system. The clergy of our day teach for doctrine, the sayings of men, without ever referring to the Scriptures further than to read a verse, or more frequently, a part of a verse, as a text, or some secular subject foreign to the Scriptures. It was this form of worship that Christ denounced. We hear very little about obedience from our modern teachers. It is almost a forgotten subject,—one of secondary importance; but with our Lord and his disciples, it was of the greatest moment. Outwardly, his hearers professed obedience; but their profession was a sham.

Obedience is invaluable when it is prompted by love, and is the fruit of an holy heart. It is necessary that obedience must begin within. It is the outgrowth of love. A commandment obeyed through fear or dread of punishment is not willing obedience, but subjugation. Subjugation does not carry the exalted sentiment that obedience does. It does not lead one to that degree of loyalty, to those in authority, that is manifested in willing obedience. Subjugation may be wrought through force of law, while obedience flows from the spirit of love. Love is the principle which makes all Christian endeavor valuable in the sight of God.

Without love no sacrifice we may make will be of profit to us, as Paul has explained in 1 Cor. 13:3. 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. No outward show or loud profession can be of any value whatever in the matter of salvation unless it springs from the fountain of love within.

While we are cautioned not to judge lest the same judgment be measured out to us; yet by the fruit shall a tree be known. That is, we should not attempt the correction of others when we ourselves may be in greater need of it. Still we should not be so weak as not to be able to distinguish the fruits of character of those with whom we have to deal. Love is the guiding star for every Christian upon the voyage of life. Like the loadstone that keeps the mariner's needle always pointing to the north star, so love directs every Christian voyager, and points unflinchingly to the star of hope that shines with heavenly luster above the fair port in which we shall cast anchor in the sweet bye and bye. If it doesn't, then the little good we may do here, will avail no profit. It will be like looking for ripe and luscious fruit upon withered and dead branches.

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: Ephesians 5:20.

THANKSGIVING

What have we to be thankful for?

A peaceful, happy life;
Within a land of peace we live,
While plenteously the Lord doth give,
And keeps away all strife.

What have we to be thankful for?

A land well blessed with health;
Whose people filled with heavenly love,
Strive for that home that's from above,
And overflow with wealth.

What have we to be thankful for?

We hear the word of God,
Both East and West and North and South,
Flowing from every Christian mouth,
All o'er our mighty sod.

What have we to be thankful for?

No earthly king have we;
No despot sways an iron hand,
For we the people rule the land,
And God's commands are free.

What have we to be thankful for?

Mothers true and sincere;
And though perchance we're far apart,
Today, within each other's heart,
Are thoughts we all revere.

What have we to be thankful for?

True, father's here on earth;
And sisters who do well their part,
To gladden up each drooping heart
With songs of thankful mirth.

What have we to be thankful for?

Our greatest friend, our God;
Who placed us here on earth to live,
And from His storehouse He doth give
Abundance to our sod.

And let us now lift up our hearts

In thankfulness and pray,
For a continuance of that love,
Showered through Jesus from above,
On every passing day.

C. W. Bishop.

THANKSGIVING

Our Thanksgiving can be no careless feast. As truly as Jesus himself called man from his sin to worship his Creator, it sounds the solemn call to turn to Almighty God to give thanks for countless mercies; to offer ourselves and our children in His great cause, summed up in the words **FAITH, HOPE, LOVE and SERVICE.**

For his cause and the chance to serve in it, for Christian brotherhood and the chance to work for it, we give our hearty joyful thanks. More than any year preceding it, 1922 should see a true Christian Thanksgiving.—T. M. Davidson.

THANKSGIVING—1922

There is no word to say our thanks today;
Let's pause, benumbed by what they have to say;
If one could sing, as birds sing, with a flow
Of wild, melodious joy that soars its way
Straight Heavenward, and, pulsing, seems to grow
Until the very trees must hear and know;
If one could burst the heart with organ throb,
And send a paean thrilling to the skies—
A song of rapture that is half a sob,
For those whose pain has made them calm and wise—

Still would the heart be inarticulate;
Still would the ache of joy be great to bear;
Still would the spirit wistfully await
It's full expression in a song more fair.
So we, with puny words equipped, can say
No single word, aloud, of thanks today,
But, silently—just bend our hearts and pray.
—Miriam Teichner.

SOURCE OF THANKSGIVING

An essential prerequisite for a genuine Thanksgiving celebration: Community of life with God—in a marked degree, also recognizing Jesus as the Son of God, the Christ, our Redeemer.—Jane T. Hall.

MY THANKS

This world is such a pleasant place,
I'm thankful every day,
That God has let me come to it
Some happy years to stay.

So many blessings he has sent,
To make earth glad and fair,
And, best of all, he gives to me,
Each day his loving care.

He gives me home and friends and food,
And Sunday School I love—
Oh, I can't tell you half the things
He sends me from above.

So I am glad that once a year
We all do stop and say,
A whole day full of praise and thanks
Upon Thanksgiving Day.

—Louise M. Oglevee.

A THANKSGIVING PRAYER

There is a beautiful prayer in the Anglican liturgy which should be memorized by all Christian people. Its contents so admirably express the spirit of this season that I venture to quote it.—John MacDonald.

A GENERAL THANKSGIVING

Almighty God, Father of all mercies, we thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of life in glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful and that we may show forth thy praise, not only with our lips but in our lives, by giving up ourselves to thy service and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee, be all honor and glory, world without end. Amen.

THANKSGIVING DAY—1922

Oh give thanks unto the Lord; for he is good; for his mercy endureth forever. Psa. 107:1.

I called upon the Lord in distress: the Lord answered me, and set me in a large place. Psa. 118:5.

The Lord is on my side; I will not fear; what can man do unto me?

It is better to trust in the Lord than to put confidence in man;

It is better to trust in the Lord than to put confidence in princes. Psa. 118:6, 7, 8.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

For he satisfieth the longing soul, and

filleth the hungry soul with goodness. Psa. 107:8-9.

This is the day which the Lord hath made; we will rejoice and be glad in it. Psa. 118:24.

Oh give thanks unto the Lord; for he is good; for his mercy endureth forever.

THANKSGIVING

Thanksgiving means just what it says,
Give thanks—not for receiving,
But for the privilege to give,
To give—and so relieving
The need of those not blessed as you
With comforts overflowing.
It means—give thanks to God who gives—
You power of bestowing.

Thanksgiving means not snug content
For treasures all about you,
For meat and drink and worldly goods—
They can exist without you.
It means—consider those who lack
The things you are possessing,
Thanksgiving means—the gift to give—
Will prove your greatest blessing.

—John H. Howard.

A SEVEN SENTENCE SERMON ON THANKSGIVING

Make a joyful noise unto the Lord...
Enter into his gates with thanksgiving.
Psa. 100:1,4.

Praise ye the Lord. I will praise the Lord with my whole heart. Psa. 111:1.

O come, let us sing unto the Lord:...
Let us come before his presence with thanksgiving. Psa. 95:1-2.

We give thanks to God always for you all, making mention of you in our prayers. 1 Thess. 1:2.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4:6.

I thank Christ Jesus our Lord, who hath enabled me for that he counted me faithful. 1 Tim. 1:12.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:57.

GIVE THANKS

For sunshine and shower, for heat and for cold,
Which caused our rich harvests to freely unfold.
Give thanks to the Father, the Giver of all,
Give thanks for his blessings to great and to small.—Sel.

WHAT IS THE GOSPEL?

By Alvin E. Phillips

(Continued from last week.)

"Now why did Jesus press this question if it was not the vital, the foundation question of the whole plan of salvation—if it was not the rock that was and is the foundation of the entire system of truth which constitutes the gospel? What was revealed? It was revealed to Peter that "Thou art the Christ, the Son of the living God." Who revealed it? "My Father which is in heaven." Jesus further said, "And I say also unto thee, that thou art Peter, and upon this (thy confession that I am the Christ, the Son of the living God), upon this rock I will build my church," and we know that those who are firmly on that rock are the only people against whom the gates of Hades shall not prevail." If this "confession" was the foundation upon which the church was to be built, why require more?

Let us turn to the Scriptures and see if we can find out what Jesus commissioned his disciples to preach, and then note whether they obeyed his command or not. Jesus said in Matt. 28:19-20, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever

I have commanded you." And in Mark 16:15, the same command is given in these words, "Go ye into all the world, and preach the gospel to every creature." We also notice that this same thought is referred to in Luke 24:47 as preaching "repentance and remission of sins in his name among all nations."

Peter following the command of Christ, preached to Cornelius, remission of sins through this Jesus of Nazareth whom God anointed with Holy Spirit and with power and raised from the dead the third day and ordained to be judge of the living and the dead. How important a place in scripture does this truth occupy? Very important. So important that Peter said, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43).

It is worthy of notice that Peter preached no land, no kingdom, not a statement of faith, only Jesus, and this message saved Cornelius, who was a Gentile, and therefore neither a Jew nor a proselite Jew. Peter was here fulfilling Matt. 28:18-20; Mark 16:15 and Luke 24:47, which bade them carry the gospel to all nations.

What was it that Philip preached to the eunuch? It was "Jesus" (see Acts 8:35), and the only confession that the record says the eunuch made before baptism was, "I believe that Jesus Christ is the Son of God." (Acts 8:37, A. V. clv).

What was the gospel that Paul preached unto the Gentiles in Corinth? It was Jesus the Christ, for he says, "We preach Christ crucified" (1 Cor. 1:23); and again he emphasized the same fact when he says, "For I am determined not to know anything among you, save Jesus Christ and him crucified." (1 Cor. 2:2). This was the "gospel" which they received and wherein they stood, which also would save them, if they kept it in memory. (Read the complete context in 1 Cor. 15:1-4).

The apostle, Paul, tells us that he was "not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16). What gospel gives salvation? Only one! And that is the "good news" about Jesus the Christ. The "gospel of the kingdom" was simply the news that the king of God's kingdom was present, even the Messiah,—believe thou on him. Yes, the gospel is presented to us in the statement that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jno. 3:16). As the fiery serpent in the wilderness saved from the plague those who looked upon it, so also Christ Jesus saves from death all who come unto him. He it is that saves us, not a creed or statement of faith. "Come unto me." "Learn of me." "I will give you rest," says the Saviour.

Apostle Paul's duty was to preach Christ among the heathens (Gal. 1:16), and he states that "we preach not ourselves, but Christ Jesus the Lord." (2 Cor. 4:5). So we see that Christ is the essential truth, and that to preach Christ is to preach the gospel. The "another gospel" (Gal. 1:6) was to preach salvation by keeping the Law, but Paul was determined not to preach any other means of salvation except by Jesus Christ. (1 Cor. 2:2).

The early church had only one foundation and that was Jesus Christ, who is the way, the truth and the life. (See 1 Cor. 3:11). We are told in Heb. 12:2 to look to Jesus, who is the beginner and finisher of our faith. It is not a statement of faith which we are commanded to "look unto," but Jesus.

The law governing salvation (according to belief) as taught in the New Testament is plainly set forth in the following Scripture: "But as many as received him, to them gave he the right to become the sons of God, even to them that believe on his name." (John 1:12). "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John 4:15). "These things I have written to you that you who believe on the name of the Son of God may know that you have aionian life." (1 John 5:13, Diaglott). "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6). See also Rom. 10:9; John 20:31; Acts 10:43; 1 John 5:1-5; Acts 16:31, and others. Therefore we conclude from the above that whosoever acknowledges Jesus of Nazareth as the Christ, the Son of God, and believes in him as being able to save from sin, is in line for salvation, if they

obey his commandments. Which they will do if they love him, for Jesus says, "If a man love me, he will keep my words." (John 14:23).

As we stated in the beginning of this article, if the gospel gives the believer salvation, then those Scriptures which plainly show what belief is necessary for salvation, must be the gospel. So the above mentioned Scriptures show that the "gospel," the "common salvation," the "common faith," the "truth," the faith once delivered to the saints, etc., may be thus briefly stated: that there is one true God, and that Jesus of Nazareth is the Christ, the Son of the living God, whom God sent to be the Saviour, that Jesus died, was buried and rose from the dead, according to the Scriptures, and that whosoever believes in him may have eternal life.

Those who fully comprehend the purport of Christ's teachings see the evils of so-called conversions which do not lead people to abhor and forsake sin, and thereby cause them to produce the "fruits of the Spirit," but only leads them to a formal creed or statement of faith about the nature of man, the kingdom, the inheritance of the saints, the devil, etc. Such is a creed which cannot save from sin. That which saves us is a real, living person, not a creed, not a statement of faith, but "the man Christ Jesus."

Has not the method we follow of "converting" people been begetting many to a life of endless anxiety and despond, because they fear all along that they might not have known enough at the time of their baptism to make it valid? If any of our brethren think they can define just what one must believe about the kingdom of God, the resurrection, the judgment, the devil, the laying on of hands, the doctrine of baptisms, etc., in order to make a person's baptism valid, we would be glad to consider same. But we would request that they quote at least one Scripture for each doctrine set forth, which shows that such doctrine is essential to make one's baptism valid or to give the believer eternal life. For do not the Scriptures say, "Prove all things?"

Philip's preaching of the "things concerning the kingdom of God, and the name of Jesus Christ," was only a means to the end mentioned in verse five (Acts 8:5), which says, "He preached Christ unto them." Doctrine is good if it leads people to Christ, but it is faith in him that saves, not faith in any amount of doctrine.

The Apostle Paul proves that the way of salvation, as far as belief is concerned, is simple when he tells the Corinthians: "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3).

The "narrow way which leadeth unto life" refers to the Christian's walk or conduct. It is holy living or "works" where the disciple encounters his difficulties, and yet the truly consecrated disciple can easily walk therein because he is strengthened by the Holy Spirit which Jesus sends to comfort, protect and guide his disciples during his absence; for he has promised not to leave them orphans or alone. (See John 14:15-24).

We sympathize with those who flounder in Pilgrim's "Slough of Despond." Why not teach the simple, Scriptural gospel of salvation through belief that Jesus is the Christ and obedience to his command of love—yea, return to the "simplicity that is in Christ" and thereby cause seekers after eternal life to escape the "Slough of Despond."

Any doctrine we teach as essential to believe in order to gain eternal life, we should be able and willing to quote a clear and distinct Scripture which shows such a doctrine to be essential to salvation. For "even things without life giving sound, whether pipe or harp, except they give a distinction in the sound, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:7-8). Now if any brother or sister can give a "distinction" in regard to what "things" of the kingdom and the name, (I refer to Acts 8:12), the Bible requires one to believe before baptism is valid; we request that they make it known through the pages of our "Magazines," giving a clear and distinct Scripture which proves that such things must be clearly understood before baptism is valid. It is not sufficient to quote a Scripture which proves such a doctrine to be

true, but the Scripture must show that such belief is an "essential of saving faith."

Very little of the teaching of Jesus do we find to be upon mentality but we do find every sermon of his to be filled to overflowing with morality. The duty of a Christian is not to know everything, but to do good; to love God and their neighbors. And such will be blessed with eternal life, though there may be error in mental concepts. The main duty of the church is to teach men and women to develop Christ-like characters, but many times we stress knowledge at the expense of character. We pride ourselves on our knowledge while others scorn our un-Christ-like attitude, which we manifest as a result of knowledge without the gift of the Holy Spirit. We know that "knowledge puffeth up, but love edifieth," (1 Cor. 8:1), and according to Rom. 5:5, this love "is shed abroad in our hearts by the Holy Spirit which is given unto us."

The way we stress belief would cause one to think that the rewards at the "judgment seat" will be given out according to knowledge, but we fear that many who appear before the judgment seat, expecting to be examined upon their knowledge will find out that the rewards are given out according to "works," righteous conduct, and that knowledge does not enter in as a factor to determine the reward. As proof read the following Scriptures: Eccl. 12:14; Rom. 2:6-7; Rev. 22:12; Matt. 25:31-46. So it behooves us not to spend all our time learning, but to use some of our time to practice what we have already learned. Jesus stressed conduct, righteousness—not belief, and so should his church. What knowledge Jesus did stress was concerning the simple fact that he was the Son of God, even the Christ.

The note of the gospel rings out clear and distinct. There is no "uncertain sound" contained therein. "Whosoever believeth that Jesus is the Christ is born of God." (1 John 5:1). "If thou wilt openly confess with thy mouth that Jesus is Lord, and wilt believe with thy heart that God raised him from the dead, thou shalt be saved." (Rom. 10:9, Diaglott). "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6).

Let each one ask himself these questions. Do I believe God? Have I faith like that of Abraham? No one can intelligently and honestly answer these questions in the affirmative unless he is "fully persuaded that what he (God) has promised (to us, through Christ and the apostles), he is able also to perform." (See Rom. 2:20-21). When we read that "Whosoever believeth that Jesus is the Christ is born of God," do we believe it? We would if we had faith like that of Abraham. Let us take God at his word and believe that if any one confesses with the mouth that Jesus is Lord, and believes in his heart that God raised him from the dead, that such an one stands in line for salvation.

We are told in Heb. 11:6 that in order to come to God we must believe that God exists and rewards them who diligently seek him. Surely no one denomination can boast of having a "monopoly" upon diligent seekers after God. We now raise the question, can we come to God unless we acknowledge that God rewards all who diligently seek him? At least this Scripture clearly states that those who diligently seek him will be rewarded.

The faith Jesus seemed afraid he would not find when he returned to earth, (Luke 18:8), was a faith made perfect by good works. Read the second chapter of James. The unfaithful, even though they believe that Jesus is the Christ, will not have "the faith" of which Jesus spoke, because the faith of the unfaithful has never been perfected by works. So we exhort each and all to see that they are producing the perfect faith. Not by studying Greek and Hebrew, and trying to become able to harmonize every passage of Scripture, good as all this knowledge is, but let us endeavor to perfect our faith by doing God's will and keeping Christ's law of love, remembering that faith without works is dead. The Apostle Paul shows that there is a "vain" belief. (1 Cor. 15:2). So this proves that one can have an empty belief or a belief void of works, and it further proves that such a belief cannot save.

(To be continued.)

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
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Editorials

A number of short, spicy articles have been received this week for The Herald. We wish to thank the writers. If it is possible to express the thought well in a short article, the same are much preferred over the long ones. Thank you.

On another page will be found a lengthy article on the Zionist movement taken from The Pathfinder. The article is given room in this issue because of the valuable information contained therein relative to the status of the Jewish settlements in the Holy Land.

It will be noted that there is much of conflict between the Christians, Jews and Mohammedans. This fact has been previously noted in these columns.

In this connection and for the purpose of impressing upon the mind the intense feeling of the Mohammedans against the Christians and Jews, attention is called to an article in the Chicago Herald & Examiner of October 29, descriptive of the terrible tortures imposed upon Christians and Jews at the time of the burning of Smyrna. It is there stated of the Archbishop of Smyrna, Monsignor Chrysostom, that the Turks, Mohammedans, after having pulled out his tongue, extracted the nails of his fingers and toes, plucked the beard from his face, hitched four horses, one to each foot and hand, which, with Turks upon their backs,

were lashed forward in four different directions, literally pulling Chrysostom into four pieces. This for the sole reason that he was an ardent, influential maintainer of his Christian faith.

Dr. Esther Lovejoy is quoted as saying on September 28,—“The Turks drove the crowds of Christian refugees from the quays of Smyrna where the lights of the allied war ships played into the side streets. All night the screams of women and girls were heard and it was declared that many were taken for slaves.”

Thus with the Holy Land being claimed by three irreconcilable religions, it is evident that if the Jews are to press forward to the establishment of their nation in that land, there awaits for that country a time of trouble such as never was.

In this connection it is intensely interesting to watch the nations as they diplomatically spar with each other in an endeavor to settle the Near East question.

Prayer

“And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great people?”—Solomon, 1 Kings 3:7-9.

How natural and how all but universal is the custom for man to turn to Jehovah as the cares and importance of great responsibilities come upon him. Solomon was no exception to the rule.

Even the idolatrous worshipers in Paul's day raised inscriptions to every known, as well as “to the unknown” God.

What a lesson to the Church of God today. Would that we could gather larger and brighter visions of the duties resting upon us as a people; that we could in part come to realize the duties assigned the church in the proclamation of the gospel, and in turn could realize the great importance thereof.

With such vision and such realization we could humbly bow throughout the land and seek the Father's guidance in all our Christian duties. May God lead.

The Sunday School
 By Alta King

A LESSON IN TRUST

Lesson XIII. December 24, 1922.

Lesson Text: Luke 12:1-40.

Luke 12:1-7

Golden Text:—The life is more than the food, and the body than the raiment. Lu. 12:23.

Memory Verse:—Luke 12:15.

For Study

Review:—Last week we caught a glimpse of Jesus in open conflict with his strongest enemies, with the strongest, most stubborn hindrance to the progress of his mission—the mission of destroying the devil and his works. Who were these enemies? Why were they hindrances? How did Jesus demonstrate to them his power to forgive sins?

Show how forgiving sins helps to destroy the devil and his works.

This week's lesson:—In this lesson, Jesus speaks words of encouragement and advice to those men whom he had chosen to help him. We can commemorate the birth of Jesus in no better way than to study and take to ourselves the words he spoke to these men.

Verse 1 shows that feeling concerning Jesus was running very high. In the light of Luke 11, we may fairly conclude that all the people in the multitude crowding around Jesus were not friends. The enraged and highly insulted Pharisees and lawyers were there with envy and hatred in their hearts, but friends were there too, come out in sympathy for the man who had done so much for them. Fearless of the high feeling and confusion so near to him, Jesus calmly teaches, and his teaching was to the disciples first of all. Knowing that they would soon be left, without his personal presence, to carry on the work he had begun, his chief concern was to teach them. The church today is in the same condition, and so in the midst of today's turmoil, Jesus teaches her as he taught the disciples. She stands in need of the wise counsel and encouragement just as did the disciples who were so soon to be left without the personal presence of their leader.

Verses 1-3. What warning in these verses? Connect the meaning of verses 2 and 3 with the meaning of the last part of verse 1.

Verses 4-5. A warning against fear of men. Who is the person spoken of in the last part of verse 5? Does Heb. 2:14 mention the same person? Does the flesh-self have any connection with this person who can kill and cast into hell? Wherein lies the greatest hindrance and menace to one's salvation, in the people about us, or in the flesh-self?

Verses 6-12 gives the foundation of fearlessness—trust in God. What evidence does Jesus point to that inspires trust in God? What would cause one of the disciples to make the denial mentioned in verse 9? What is the difference between speaking a word against the Son of man and blaspheming the Holy Ghost or Spirit? Why is the latter so much more serious than the first? Note how Jesus gave his disciples a hint of what lay in the future for them.

Verses 13-21. A man standing near Jesus asked a question entirely foreign to what Jesus was talking about. By his question, he showed how little of Jesus' teaching he was getting, and how much his mind was taken up with material possessions and things—so much so that he listened to Jesus without hearing him. Are we ever in the same state of mind? We can almost hear a note of impatience in the voice of Jesus as he answers this interruption. But Jesus turned the incident to good account. He used it as a concrete illustration and basis for one of the great lessons of life. The lesson is found in verse 15. The parable following is an interpretation of this truth in terms of practical living. How should the man in the parable have answered the question in verse 17? What did this man regard as the full and perfect life? What one fact did he forget to take into account? “So is he that layeth up treasure for himself and is not rich toward God.” How may a person lay up material treasure and still be rich toward God? Suppose a person starts

out in life with the definite aim of acquiring riches and, after they are acquired, of using them in God's service—why is he treading on dangerous ground? Do you recall a certain parable that pictures a rich man's difficulty in entering the kingdom? What is the only way in which material treasures may be used in God's service, thus yielding riches toward him? What one big warning in these verses? See verse 15.

Verses 22-31. What conclusion based upon the foregoing parable did Jesus draw for the especial benefit of his disciples? How does Jesus show that lack of worry and constant thought about material things does not result in need of material things? Is his reasoning good? See verses 24, 27-28.

Verses 32-40 contain a direct appeal to the disciples and the appeal is against fear and for trust. The appeal is simple and direct and easily appreciated by the mind that has ears to hear. It is intended primarily and "first of all" for the disciples of Jesus. Does it mean anything to you?

Scripture Reading: Luke 12.

The Children's Lesson: There is little perhaps in the lesson that is on the level with the child mind, except verses 24-31. Let the children's lesson center about the idea of God's power in nature and from this lead them to the conclusion that God is abundantly able to care for his children.

For Class

Consider briefly the lesson of last week. Whom does this week's lesson chiefly concern?

What did you gain from your study of Jesus' warning against hypocrisy? vs. 1-3.

What did you gain from your study of Jesus' warning against fear? vs. 4-12. What fear did Jesus condemn? What fear did he enjoin? What preventive and cure for fear did he set forth? What result of fear did he mention?

What did you gain from your study of Jesus' warning against covetousness? vs. 13-21. Does covetousness mean merely desiring other people's things, or does it mean also a life given over wholly to gaining material things even though they be gained honestly?

Upon what did Jesus base his appeal to the disciples for trust in God? vs. 22-31.

What is the appeal contained in vs. 32-40? Does it mean anything to you? How may this lesson help you to commemorate the birth of Jesus during the whole year?

GOD

By R. H. Judd
Article 2

RESUMING the direct study of our theme, viz., GOD, but still continuing to consider that wonderful verse, "In the beginning God created the heavens and the earth," we would specially note that the most important fact stated in that brief sentence, is not that the heavens and earth had come into being, but that God was the Author of their existence. That is the thought Moses wished to establish as fundamental to all else, that God is a mighty living personality. The fact of creation and the existence of God were to him self-evident and correlative ideas, and the depth of his faith in God is abundantly borne out by his written testimony in the first chapter of Genesis. Again and again he speaks of God in the most simple and natural language which bespeaks an acquaint-

ance and knowledge of him begotten of experience. When we remember that for nearly forty years Moses was brought into daily contact with idolatry, and that not merely the idolatry of the "common people" subservient to the influences of a strongly established and superstitious priesthood, but an idolatry highly systematized and practiced by those of the royal household, whose fame for wisdom and knowledge ranked in the very forefront of the nations of the earth, we cannot but wonder at such marvelous faith. St. Paul in his wonderful chapter of the 11th of Hebrews seems to realize that Moses had, like himself, passed through a mighty conflict within his own soul. Ambition and fame called loudly to him, but principle and truth won the day, and stirred by the greatness of the issue at stake Paul seems scarcely able to restrain his admiration for the man who in the face of great temptation "chose suffering with the people of God"—the God whom he had learned to worship, revere and love. Well might Job the philosopher, David the psalmist, Solomon the wisest of men and Isaiah a prince among the prophets, proclaim that God was the Creator, for had not Moses burned that fact indelibly on the pages of his record by frequent and positive assertion? To him there was no manner of doubt, and the certainty of his faith was re-echoed as "holy men of old spake as they were moved by the Holy Spirit." One is greatly tempted to digress from our main subject, the environment that surrounds the theme contains so much that is of interest. Were we studying the verse instead of the topic, the word "heavens" would come next in order for consideration and our hearts would well forth in praises to him who bade us "Lift up your eyes on high and see who hath created thee." It is the "everlasting God," who puts the question into our mouth, and he himself gives us the answer. (Isa. 40: 26-28).

We will now endeavor to ascertain something of the meaning and usages of the word "Elohim," which is the Hebrew original of the word God as translated in this verse. Probably no word occurs more often in the Word of God or is as little understood. In the first three chapters of Genesis it occurs no less than 56 times, and in the whole of the Old Testament 2470 times. Several theories regarding it have obtained wide acceptance, but we venture to say that we are not greatly mistaken when we assert that none of them are wholly correct. German theologians, whom we regret to say, American and English theologians have been far too ready to follow, maintained that the book of Genesis was the work of two authors, one Elohist; the other, Jehovistic, and that the former is more ancient than the latter. Others have supposed that "Elohim" is an equivalent or synonym for "Jehovah" and that the two words could be used interchangeably, while still another theory, allied somewhat to the second and very widely believed, is that Elohim, being plural and Jehovah being singular, the doctrine of the Trinity is implied thereby. A common error is at the base of these three theories, viz: that "Elohim" and "Jehovah" are each of them a name of God. If we can show that idea to be mistaken, then all three theories are simultaneously disproved; but as error proverbially "dies hard," we will consider

each of them somewhat in detail before passing to other more interesting facts. According to the German view it is said there are some portions in which God is spoken of exclusively as Elohim—in others exclusively as Jehovah, (the Lord, in the A. V.). The exclusive use of the one divine "name" in some portions and of the other in other portions, is said to characterize two different authors, living at different times, consequently Genesis is composed of two different documents, the one Elohist, the other Jehovistic, which, moreover, are said to differ in statement, hence the book was not written by Moses and is neither inspired or trustworthy. No less than eight prominent German theologians, (Eichorn, Iglén, DeWette, Von-Bohlen, Granberg, Ewald, Hupfeldt and Knobel), advocate this view to a greater or lesser extent. With so many names of note to support it there can be little wonder that it obtained considerable acceptance among those (and they are always a large class), who, only looking at the surface argument, failed to notice the many points of difference in detail, which when put one against the other, demolish the whole attempt to discredit the Mosaic authorship of Genesis. The discrepancies between these German theologians are too numerous to trouble the reader with. It is sufficient to say that they practically disprove each other. We will just deal briefly with the main argument that there are two authors (some of these men make two, others three, and others four, one Ewald, making seven). In order to make out the theory that there are two authors, one of whom is known by the exclusive use of Elohim, and the other by the exclusive use of Jehovah, and that the former is more ancient than the latter, it will be necessary to point out portions in which those divine names are exclusively used, and also to prove that the Elohist does not refer to the Jehovistic, for if the Elohist plainly refers to what the Jehovistic has related, the latter cannot possibly be posterior to the former, and even if no other proof is forthcoming, the theory fails. Now unhappily for that theory (and it is only a theory), the word Jehovah does occur in Elohist passages, and the Elohist does refer to the so-called narrative. Thus in Gen. 4, the two names occur together:—"These are the generations of the heavens and the earth when they were created, in the day when Jehovah Elohim made the earth and the heavens." Genesis 5 is said to be Elohist, and it is certain that Elohim (God) occurs five times; but in verse 29 appears the word Jehovah. In like manner Gen. 7:9-24 is said to be Elohist. But again the theory is upset, for in verse 16 we find Jehovah once more. One instance more: chapter 49 is said to be a long Elohist portion, but in the 18th verse occur the words of Jacob,— "I have waited for thy salvation, Oh Jehovah." Each of these instances, including others, are set down as interpolations. Is it a fair and legitimate proceeding to alter the text not once, but frequently, to suit one's theory? Surely such a proceeding too often carried out must, in the end, cause the very people they wish to influence, to doubt the validity of their authority. This theory, with others already mentioned, rests on an entirely false assumption, viz: that Elohim and Jehovah are synonymous, that they can be used indifferently the one for the other and that they are both names of God.

They are not synonymous and they cannot be so used. There is the same difference between Elohim and Jehovah as between Deus and Jupiter, or homo and Petrus, one expresses the race, the other the individual; as, for instance, "the man Peter." Elohim answers to our own word God or deity and is therefore used of false gods as well as the true. Jehovah stands for the personal, living, self-revealing Being, and is explained in the two passages, Ex. 3:14: "I am that I am;" and 24:6, when the Lord having said, "I will proclaim my name before thee," proclaimed, "Jehovah, God (El) merciful and gracious, long-suffering and abundant in goodness and truth," and can, therefore, be applied to none but the one true and eternal God, as is said, "I am Jehovah; that is my name, and my glory will I not give to another." This distinction is strongly marked in the words of Elijah, "If Jehovah be Elohim (God), follow him; if Baal, then follow him." Here it would be impossible to change Elohim and Jehovah, or to say, "If Baal be Jehovah." There is an essential difference in signification, and though Jehovah is the true God, and the true God, Jehovah, and therefore sometimes either might be used, yet in consequence of the essential difference, there are cases where there is a peculiar propriety in using one rather than the other; and there are other cases where one must be used and the other cannot. As Jehovah is the proper name of God, it does not take a genitive case or suffix. It is, therefore, impossible to say in Hebrew, "the Jehovah of Abraham, Isaac and Jacob," or, "my, thy or our Jehovah." In such cases Elohim must be used, as, "The Elohim, God of Abraham," etc. "My Elohim, my God; our Elohim, our God," etc.

Again, as Jehovah signifies the self-revealing, that word cannot occur in the mouth of those to whom he has not revealed himself, nor ordinarily in the mouth of Hebrews speaking to such; and therefore, when Moses and Aaron use it to Pharaoh, they add "the God of Israel" to make it intelligible. But still Pharaoh asks, "Who is

Jehovah?" "I know not Jehovah," and they explain, "The Elohim (God) of the Hebrews hath met with us." What has been said is sufficient to show that the exclusive use of Elohim cannot be received as a characteristic mark to distinguish one author from another, inasmuch as in the cases above enumerated, and others, the use of Elohim is compulsory; and neither Moses nor Samuel, nor Isaiah, could in these cases, leave out Elohim and substitute Jehovah. In the first chapter of Genesis, Moses might have used either Elohim or Jehovah, except in the 27th, where Elohim was compulsory. But in the opening of the Divine Record, it was necessary to make it clear that God is the Creator, that the world was not eternal, nor independent; and also that Jehovah is not one among many, not merely the national God of the Hebrews,—but that Jehovah, the self-revealer, and Elohim, the Almighty Creator, are one. Therefore in the first chapter, Elohim is used throughout—the Deity is the Creator. But approaching that part of the narrative where the personal God enters into relations with man, and where Jehovah was necessary, Moses unites the term Elohim with the name Jehovah, and says, Jehovah Elohim, the Lord God. Had he suddenly used Jehovah alone, there might have been a doubt as to whether Jehovah was not different from Elohim. The union of the two proves identity, and this being proved, from the fourth chapter on, Moses drops this union and sometimes employs Jehovah, sometimes Elohim, as occasion, propriety and the laws of Hebrew grammar require. To the casual reader of the Bible, these remarks may seem "dry," but the diligent student will see in them proof of the unity of Genesis, rather than its diversity, and abundant testimony of its wonderful inspiration. He will see too, the necessity of dealing with these points, as well as those of more general interest. In such a study as this, there are matters of interest which appeal to different minds, yet all contributing to a harmonious whole. (To be continued.)

Among the Churches

Bro. Siple is now holding a series of meetings at Adeline, Ill.

The Texas brethren are putting forth earnest effort to carry the gospel of Christ to those about them. Bro. E. O. Stewart is now laboring in that field.

A number of the Oregon brotherhood invited themselves to spend the evening at the home of Bro. and Sr. F. E. Siple, on the evening of Nov. 25. The occasion was the return of the anniversary of the birth of the genial evangelist. May the Father guide and strengthen him in the gospel work through many years.

Bro. A. S. Bradley has been detained at home of late owing to the poor health of Sr. Bradley. How different from past years during which she has been able to care for self and home during the many weeks while Bro. Bradley was distant in the Master's service. Together, Bro. and Sr. Bradley have done active work for years.

Bro. Conner has just closed a week's meetings at Ripley, Ill. After working with the Dixon, Ill., brethren over Sunday, the 10th, his plans include a week's work near Williamsport, Ind., over Sunday the 17th.

Dear readers of the Restitution Herald:—

I have three small boys and they are very much interested in Bible stories and pictures. I have never been able to get a real good Bible book. Could some one tell me where I could get one? I do wish some of our good ministers or writers would write a book for children.

With Christian love,

Mrs. Howard L. Appleby.
Kennard, Nebraska. Rfd.

To the Editor of The Restitution Herald:

In your November 28th issue an article appeared, "He Shall Be Great In the Sight of the Lord."

In this article Luke 7:28 is quoted in part only—and in the part quoted a word is left out. Permit me, if you will, to quote the whole verse:—"For I say unto you,

Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." Luke 7:28.

If the believer follows the advice "In applying the tape measure to John the Baptist, let us hope we have found the measure of the twentieth century Christian." will you please enlighten the writer as to what measure, "he that is least in the Kingdom of God," will use?

Would it not be well if references were always given when writers quote Scripture?

T. C. E.

(May not the writer have quoted from Matt. 11:11? At least he uses the identical words of that text.—Ed.)

REPORTS

November Report From Indiana

Sermons:—Hillisburg, 3; South Bend, 2; Burr Oak, 2; Pleasant View, 1.

| | |
|-----------------------------|---------|
| Money received:—South Bend, | \$20.00 |
| Burr Oak, | 6.00 |
| Roll, | 23.00 |

| | |
|------------------------------------|---------|
| Total received, | \$49.00 |
| Expenses to So. Bend and Burr Oak, | 4.93 |

| | |
|--|---------|
| Balance applied on salary, | \$44.07 |
| Dec. 3, received from J. J. Snodgrass, 40.26 | |
| Salary in full for Nov., also \$1.00 for R. R. book. | |

Because of sickness we could not reach Roll for our regular service over the 4th Sunday. However Sr. Kirkpatrick, secretary of the church, sent us the money for the month and we reported the same to Bro. Snodgrass, treasurer of the Conference Board. In order that the churches may understand the work, we wish to say that our regular appointments are:—Hillisburg, every first Sunday; Pleasant View, second Sunday; South Bend, third Sunday, 11 a. m.; Burr Oak, third Sunday, 7 p. m.; Roll, fourth Sunday.

J. H. Anderson.

OBITUARY

Edmond Calvin Plummer

was born in Fayette Co., Ind., Feb. 21, 1846 and died in Clinton Co., Ind., Nov. 26, 1922, at the age of 76 years, 9 months and 5 days. He and Margaret E. Bishop were united in marriage in August 1872. As a result of this union, five children were born: Mrs. Azora M. Forman, Mrs. Iva Moore, Charles, Lawrence and Vernon. Lawrence died in infancy. He also leaves one brother, William H., and one sister, Mrs. Mollie Hatch. Bro. Plummer and his wife were baptized into Christ nearly 50 years ago by Bro. J. S. Hatch. His wife fell asleep in Jesus Mar. 8, 1887, leaving him the task of raising the children.

Bro. Plummer was a true Christian. What more can be said? The writer preached his funeral in the Hillisburg church, Wednesday, 11 a. m., Nov. 29, 1922, to a large crowd of his relatives, friends and neighbors, who had come to pay their last respects to a noble man. After the funeral he was laid away in the Plummer cemetery to sleep until Jesus comes.

J. H. Anderson.

Derenda Weldon

Derenda Weldon, nee Rooney, was born in the County of Tyrone, Ireland, Dec. 24, 1833. In 1852 she was united in marriage

with James Weldon, to which union were born seven sons and seven daughters.

Through reading The Exposition, Bro. and Sr. Weldon accepted the gospel, afterward becoming acquainted with evangelists Lyon, Stephenson, Sweet, Marsh and others, with whom they faithfully cooperated in the labor of spreading the gospel.

A few days prior to death, the deceased weakened by an acute cold, fell as she arose from her bed, fracturing one limb. The constant attentions of three devoted daughters administered comfort until the evening of Nov. 25, 1922, when, in her home in St. Thomas, Ontario, with her head resting in the arms of her first-born, she fell asleep to await His call who is the resurrection and the life.

Besides her companion, 99 years of age, there survive, with loving memory, six children: Thomas A., Mary J., William A., Alice M., Isaac H. and Libbie, and eight grandchildren.

National Bible Institution

We will gladly receive suggested names appropriate for the Home. In the following article we have suggested the name Elm Dale Retreat; elsewhere the name Christian Retreat has been used.

Explanations Regarding The Home

Elm Dale Retreat is founded by and is under the administration of the National Bible Institution of Oregon, Illinois. At present it consists of a comfortable residence, sufficient to accommodate 15 to 20 persons, with its ample, well shaded grounds; of tillable land for the production of edibles for the Elm Dale Family; and, if possible, of additional lots adjacent to the residence for future enlargement of residence, and for the construction of small private cottages; all under a common, or central, administration.

The object in establishing this Retreat is to provide home opportunities for Christians of good and acceptable character, especially those of the Church of God, who being alone in life, have need of the goodwill, cooperation and fellowship of others to aid in obtaining the just and proper comforts of life.

According to figures obtained from other similar institutions, the providing of a house, and land for the production of vegetables, fruits and poultry and dairy products, takes care of about one-half of the cost of the ordinary requirements. It is for funds with which to purchase such property that we have been soliciting. The other half of the cost of living must needs be furnished by those becoming members of the Family. This may be provided by the members themselves, or by their friends, their local church, Sunday School, Aid Society, or in any other way. But until such as an Endowment Fund may have been provided, there is no other way than that Elm Dale Retreat shall receive with each and every new member to its family, funds sufficient to pay the balance of the cost of keeping said new member.

It is estimated that an average of \$1600 per capita, will assure the required additional half of funds for each member's keep, pay costs of ordinary sickness, and allow for costs of proper Christian burial

in the event of death.

Funds thus paid into the treasury for maintenance will be known as Maintenance Fund. This Maintenance Fund must always be kept for this specific purpose, and must not be used for property purchases.

There are some alone-ones who have ample funds for the complete care of self, who yet need the fellowship and cooperation of others, for days of sickness or emergency. While it is purposed to extend this Home opportunity to such, it is evident that the church should not be expected to contribute financial assistance to such. On the same principle, all members of the family must be expected to pay into the treasury according to their financial ability until they shall have contributed an amount sufficient to pay for all personal expenses inclusive of house and farm provisions. In this manner, it will be possible to receive others into the Family who are unable to contribute the full average of \$1600. However, the experiences of other similar institutions establishes the fact that at least a set minimum amount must be paid by, or for each member of the Family. This minimum amount is by some institutions fixed with reference to an endowment fund. As we have no such fund, it requires that our minimum amount contributed to our treasury by or for, each new member, must not be less than \$800, while the average paid in by all must needs be approximately \$1,600.

Already different ones who have no funds have expressed a desire for membership in this family. To notify any such that they are denied the opportunity here provided, is heart rending. But with no maintenance fund to draw upon such must be the decision,—unless friends provide the funds.

There are different ways in which such provisions can be made. One or more friends, or churches can contribute the required funds for a named person. Or a sufficient amount can be contributed for the support, continuously, of one person. This last might take the form of furnishing one room and providing funds for the continuous support of an occupant for some room, and could be called the endowment of a room. In such manner the comforts of Elm Dale Retreat may be provided for some who are in want, and the comforts afforded such would be common with those provided for one and all.

A HINT TO LONG TALKERS

MANY years ago, a certain Rev. Dr. Stewart, famous for his long sermons, was in charge of a parish in Broughshane, four miles from Belfast. An aged woman emerged from the church door before the service was over, and one of the livery servants in charge of one of the numerous vehicles outside, addressed her in County Antrim Scotch: "Well, Jinny, is the doctor nearly din yet?" "He's in nae notion of havin' din. He's a spinnin' awa' and spinnin' awa'; but the tow's din half an 'oor ago."—Selected by R. A. Curtis.

REMITTANCES

Wm. Eckert; Mrs. Lillian Dauntler; Mrs. Bert Forester; Arthur Hornaday; Clyde Randall; Mrs. M. L. DeCounter; T. H. Durham; C. A. Stowe; M. Fetters; Blanche Allard; Henry Wood; R. M. Abbott; Howard Appleby; J. E. Cowles; W. O. Jenter; Mrs.

S. J. Whitten; J. E. Boyer; F. R. Robinson; Wm. Weldon; James Weldon; T. A. Weldon; Mrs. Sadie Damude; Thos. Watts; Miss Elizabeth Oakley; George Rennard; Louisa J. Presley; Esther Sealine; Mrs. C. A. Gray; Mrs. Chas. Dunn; C. M. Gale.

EMERGENCY FUND

| | |
|--------------------|--------|
| Wm. A. Weldon, | \$2.00 |
| Louisa J. Presley, | 1.00 |
| Mrs. C. A. Gray, | .50 |

RESTORATION DIFFICULTIES

(Continued from page 1.)

were founded by Baron Rothschild and the Jewish Colonization Association. The total area of the Jewish settlements comprises nearly 200,000 acres. Much of this is devoted to agriculture. There are two agricultural schools, one at Mikweh-Israel and the other at Petach-Tikvah, and the Jewish agricultural experiment stations, located at Atlit and Zichron-Jacob respectively, carry on research work. The Zionists control about 150 educational institutions in Palestine with a staff of 550 teachers and attended by over 14,000 children. The Hebrew high school at Jaffa has 35 teachers and 800 pupils. In all these schools Hebrew is the medium of instruction. Until the World war, Palestine had been a province of the Turkish empire for about 700 years. In 1916 the Turks tried to invade Egypt through the Holy Land. The fall of Erzerum blasted their hopes and the British in turn began an invasion of Palestine in 1917. British forces from Egypt began preliminary operations in Syria. In Dec. 9, 1917—the day of the festival celebrating the recapture of Solomon's temple by Judas Maccabeus in 165 B. C.—the Turkish garrison at Jerusalem capitulated. Two days later, through historic Jaffa gate, Gen. Allenby entered the town on foot, thereby carrying out an ancient prophecy that Christians would one day retake Palestine. Under Allenby's direction the waters of the Nile were pumped into that town, not only quenching the thirst of the thousands of British soldiers but alarming the Turks since there was a legend that the Turks would hold Jerusalem "until the waters of the Nile arrived in Palestine." Under the treaty of Sevres (1920) Turkey renounced her sovereignty to the country. Acting on previous agreement, the league of nations entrusted the Palestine mandate to Great Britain. Embodied in it was the project of establishing there a national home for the Jews, which, according to Balfour's declaration of 1917, read: "His majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

The wording of Mr. Balfour's utterance caused much criticism in British parliament. Winston Churchill interpreted it as follows: "Examine Mr. Balfour's careful words—Palestine to be 'a national home,' not 'the national home,' a great difference in meaning. The establishment of a national home does not mean a Jewish government to dominate the Arabs. Great Britain is the greatest Moslem state in the world, and is well disposed to the Arabs, and cherishes



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their friendship. Great Britain has promised a fair chance for the Zionist movement, but the latter will succeed only on its merits. Above all, there will be respect for the different religions. Though the Arabs are in a large majority in Palestine, though the British empire has accepted the mandate in the wider sense, Palestine belongs to the whole world, and this city of Jerusalem is almost equally sacred to Moslems, Christians and Jews, and not only to the dwellers in Palestine, but everywhere."

Palestine under British mandate is about 9,000 square miles in area and includes only that part of the Holy Land which lies to the west of the Jordan. The population of this territory in 1921 was approximately 770,000, of whom 600,000 were Mussulmans, 80,000 Jews, 84,500 Christians; 5,700 Druzes and 170 Samaritans. One of the main difficulties faced by the Zionists is the fact that only a small percentage of the population is Jewish and there is so much feeling between Moslem, Christian and Jew.

The Jewish population has perfected an internal organization by electing a general assembly which in turn selected a national committee to represent the Zionists in dealing with the British administration of the country. The British government officially recognizes the international Zionist organization as the agency of the Jewish people in all matters pertaining to the upbuilding of the Jewish national home. Hebrew has been added to English and Arabic as the recognized official languages of the country.

In the matter of courts, Palestine has both civil and religious courts. All local magistrates are Palestinians. Each of the four district courts is composed of a British judge and two

Palestinian judges. A district court has jurisdiction in all crimes and civil cases not within the jurisdiction of a magistrate. The court of appeals, from which no appeal lies, is composed of a British chief justice, a British judge and four Palestinian judges. Special arrangements exist in the Beersheba district for trying minor cases by the court of the Arab sheiks according to tribal custom. All matters of personal status affecting Mussulmans are within the jurisdiction of so-called "Sharia" courts. A Sharia court consists of a Kadi. Appeals from his decision lie in the Moslem court of appeals. Jewish religious courts have exclusive jurisdiction in Jewish personal matters. An appeal from the decision of the Jewish religious courts lies in the Rabbinical council, a body of Jewish rabbis. Other religious communities retain the courts and jurisdiction which they enjoyed under Turkish regime. Special rules exist with regard to the trial of foreigners. When the offense is a serious one a foreigner can elect to be tried by a British magistrate or a court with a majority of British judges.

Despite the multitude of small differences among the individuals and associations charged with rebuilding Palestine for the Jewish people, leaders in the Zionist movement insist that the work will go on. Dr. Chaim Weizmann, president of the organization, appeals for the support of all Jews to aid the Jewish world congress which will soon proceed with a definite organization. Companies and agencies to develop Palestine will be organized in every large city. These will be represented by a central body or board of directors which will supervise the work. "It is regrettable that there are Jews who tried to impede the Zionist victory," com-

mented Dr. Weizmann. "President Harding declared to me: 'I am an enthusiastic friend of Zionism, but you yourselves are divided.'" Many liberal minded people believe that it will only arouse more prejudice against the Jews if they seek to organize a nation of their own and thus emphasize the racial line.

In Biblical times the population of Palestine was nearly 6,000,000. It is interesting to note that the Philistines, those ancient enemies of the Children of Israel, gave their name to the country, for the name "Palestine" is directly derived from "Philistine." Jerusalem, the chief town, has a population estimated at 64,000. Until captured by Gen. Allenby it had been in Moslem hands since 1244 and under Turkish rule since 1517. The Church of the Holy Sepulchre there is visited annually by large bands of Christian pilgrims. The site of Solomon's temple is now occupied by the Moslem mosque of Omar, which contains a relic of Mohammed and the reputed sacrificial stone of Abraham of Bible fame. Bethlehem, the scene of Christ's nativity and the birthplace of King David, is five miles south of Jerusalem. The Church of the Nativity at the east end of this village is said to be the oldest Christian church in existence.—Selected from *The Pathfinder*.

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, December 19, 1922

Number 12.

Christmas

By S. Roxanna Wince

WAS there ever such a Christmas as the one we will celebrate Dec. 25, 1922? Not to us who are looking for the speedy coming of the Lord. It may not seem any different from other Christmases to people of the world. They will get up in the morning with the same happy expectancy of giving and receiving, of meeting dear friends at joyous festal boards, and of joining with them in song and music and merriment.

There will be auto rides and jaunts on the cars. War-swept lands and toppling crowns will for a time be forgotten. The fever-bitten, starving thousands of the orient will recede into the past. Scarce a thought of him in whose memory we keep the day, or that we are any nearer to his second coming than we were, will enter their heads. And yet, it is because of its close proximity to the end of the Christian dispensation that this Christmas differs from all its companion days that have gone before it. All have been days of thanksgiving, of joyous hope, of happy expectancy, of patient waiting.

But this Christmas stands in the days of fulfillment; in days of an overlapping period that lies between the past and the oncoming ages. I could not write on Christmas and not emphasize this fact.

If it could be said in Paul's day, "Now are we nearer than when we first believed," how much more closely in accord with the facts can it be said now. If it could be said then, "The end of all things is at hand, be ye therefore sober and watch unto prayer," with how much more earnestness and full realization of their meaning can they be said after centuries have passed. O brethren! O sisters! Beloved in the Lord, it is with this feeling of solemnity and earnestness, that I, like Paul, exhort you to "be sober and watch unto prayer." I am old. This may be my last exhortation. Will you heed it?

Our young sister, Elsie Grubbs of Mansfield, Ill., says, "I expect to be ready any time Jesus may come. Lord come! There is no better time than now. He is coming to claim his own. May all of like precious faith scattered far and abroad hold out faithful until the end, is my prayer."

Can we all say like her, "I expect to be ready any time Jesus may come?" Then we must be ready now; must be ready all the time, and with lamps trimmed and lights burning, be as those that do wait the return of their Lord.

Eighty years ago we began singing the words:

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

Those who sang it in the years of the



The Birth

"Be not afraid! for, behold! I tell you good tidings—a great joy!—which, indeed, shall be to all people:—That there was born to you this day a Saviour—who is Christ, Lord—in David's city."

"Glory in the highest realms, to God;
And, on earth, peace, among men of good-will!"
—Song of the Heavenly Host.

THY SALVATION

NOW dost thou dismiss thy servant,
O Sovereign!
According to thy declaration, in peace;
Because mine eyes saw thy salvation,
Which thou didst prepare in face of all the
people,—
A light for Gentiles' unveiling,
And thy people Israel's glory."
—Simeon, Emphatic Translation.



midnight cry, sang it with full expectation of seeing their Lord appear in their days; we sing it with far more certainty of seeing him appear in ours, because we see with our own eyes the things taking place that were to occur just before his coming. They knew of the thrones that were overturned in Napoleon's time and down to their own era. The war of 1914-1917 witnessed the fall of seventeen Gentile kings. And what is still more remarkable is the fact that the agents used of God in unseating these kings is plainly revealed in the 41st chapter of Isaiah to be Israel, seated on the islands, but not Judah; Judah not being in a position to war with her enemies.

It is indeed sublime to be living to see with our own eyes the old Gentile thrones one after one going down beneath the flail, like strokes of that new sharp threshing instrument having teeth, into which their Redeemer has made the seed of Jacob his chosen. Not many of us recognized the instrument as Israel, but those of us who did, saw that they would be undefeatable in this last crusade for re-possession of the land of their fathers—that being the ultimate object in view, when Germany entered the war against Great Britain.

For what did God say? "Behold all they that were incenses against thee shall be ashamed and confounded; they shall be as nothing, and they that strive with thee shall perish. Thou shalt seek them and shalt not find them, even them that contended with thee; they that war with thee shall be as nothing and a thing of nought."

(Continued on page 95.)

CHARACTER

By M. A. Woodward

WHAT is it? Some worthless thing we have fallen heir to, or something worth while that you are working out to make a thank offering for the day of your birth? "It would be well if character and reputation were used distinctively. In truth character is what a person is; reputation is what he is supposed to be. Character is in himself; reputation is in the minds of others. Character is moral quality; the principles and motives that control the life.

Question:—What am I? Have I resisted temptation that would have lowered me mentally and physically in my own estimation or that of others? Have I, through strong resistance, overcome the insidious evil that for a moment nearly became my master, and would have left a horrid blot upon my life? If so, what respect I have for myself, as I look back at the monster I grappled with, and overcame with a splendid struggle worthy the name of man or woman. Are we inclined to think we are not having as good a chance as some others to form a good character? Wait! Let us face the facts. Compare your stock in trade, your material on hand, with others who have made good, and you will find it is not the difference of material that has made the different results, but the way we have used the material given us. There are such splendid opportunities in the man of dirt, who has eyes to see them. A rough miner kicks the blackened lump of coal from his path. A mineralogist picks it up, carries it to the lapidary and the process of polishing brings out the sparkling, precious stone. A precious jewel for God's kingdom. If we fail in this character building, it is because we are bunglers, not builders; because we cannot stand the polishing. Michael Angelo took the haggled, broken pieces of Carrara marble that a less skillful sculptor had thrown away, and out of it he chiselled his masterpiece in marble, the young David. The great master hand, the Babe of Bethlehem, can take our wasted, broken failures, the fragments we despise, and out of these make a life, glorious for eternity. When we despise this God-given material, we despise the best boon heaven has given us.

May this Christmas tide be to you the sweet story of redeeming love. Listen to his words for he is even saying this to each one of us:—I know that the room where your soul (life) lives is perhaps low and dingy with broken promises and pledges unfulfilled; I know that beautiful life has been sadly stained with sin; I know it all—every struggle, every tear and heartache; but the Son of God stands ready, full of strength and power to save, to help, to give light and life. He will remove the worthless, broken rubbish, and with the hands, which bear the nail prints, placed upon your head, will bless the efforts you are making; crown you with success.—polish-

ed, precious stone. O what offerings of love we should bring this Christmas time for the cause of truth; make our characters for free will offerings; grow into a determination to never let this best friend of all go destitute of worthy gifts, given in his name on what the world calls his birthday.



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 THE KING CAME

THE truth is there never was any Christmas till the Year One!

Year after year, and year after year, the evergreen trees grew in the woods, and nobody came to get them. Nobody thought of lighting them up with candles, or of loading them down with candies. The holly berries glowed red, and the mistletoe berries gleamed white, and no one paid any attention to them. The twenty-fifth day of December came and went, like the twenty-second and the twenty-ninth; and boys and girls grew up into men and women with never a Christmas carol, a Christmas tree, or a Christmas gift—because that was before the King came.

But God saw the sin and the sorrow that were upon the earth. He heard little children, and even grown men and women, weeping because they were trying to be good and knew not how. So He decided to make Himself known in a new way. He decided to send His Son, not in royal robes of splendor, but as a little Child—to be born, grow up and live among the people and so teach them how to live.

So it happened in the Year One, out of Nazareth came Joseph the Carpenter, and with him came Mary, his wife. Down they came, over hill and dale, along the way which led to Bethlehem, for it was the time of a census. But when they arrived in Bethlehem, there was no place where they might stay except in a common stable, strewn with hay, and with dusty cobwebs hanging from the rafters. So there, accordingly they went.

And there, while the angels sang, and the great white light from a beautiful star above the stable streamed into the night, the King came. And He came as a little Child, and Mary wrapped Him in swaddling clothes as the way is with babies, and laid Him in the manger.

That same night, on the hills outside of town, there were shepherds keeping the flocks through the darkness. All at once, a great and wonderful light began to shine, and out of the central shining there appeared an angel, gleaming like a flame of fire. The shepherds were afraid, but the angel said unto them:

"Fear not, for behold, I bring you good tidings of great joy. For unto you is born this day, in the city of David, a Saviour—which is Christ the Lord. Yonder in Bethlehem you will find Him, sleeping in a manger."

Suddenly there was with the angel, a multitude of heavenly host, praising God and saying, "Glory be to God in the Highest, and on earth peace, and good will toward men."

Then the music ceased and the night was dark. But one star stood above the little town of Bethlehem, and ever its rays streamed brighter and farther, until the whole sky throbbled with its radiance. And the shepherds cried, "We will follow the star; for there lies the King!"

And forward on the frosty road and into the silent night the shepherds hastened. And ever their breath streamed white behind them, and ever their eager feet struck aside the stones from their pathway till they came to Bethlehem; and there, in the stable, above which stood the star, they found the Babe lying in a manger.

Thus was kept the first Christmas, with carols by the angels in heaven, and God's own Son, the Saviour of the world, coming as a Christmas gift for all mankind.—Adapted from Primary Education.

LAY ASIDE EVERY WEIGHT THAT DOTH SO EASILY BESET US

Heb. 12:1

By Lyman Booth

AT the time these words were spoken, a custom prevailed among the lovers of athletic sports of strapping weights on the lower limbs of those who trained for the races. First a light weight was used, then heavier ones. These weighty impediments, while they retarded the speed, had the effect of developing muscle power. They were used in training exercises, but when the day arrived for the race, they were laid aside, and it was surprising with what elastic, agile and rapid strides, the runners bounded over the course.

Paul seizes upon this custom and applies it to the Christian in his race for eternal life. He shows the necessity of the Christian removing all things that would in any degree obstruct his progress in the race. As the ancient runners laid aside every weight that hindered them in the race, no matter how light, so the Christian must lay aside or discard every weight, if he would expect to receive the prize at the end of the race.

The weight (or sin) that might hinder one, might not affect another. With one, pride might be a heavy weight and difficult to lay aside, while another could easily overcome it. The same is true of all the evil and unholy passions and tendencies of the flesh. If one is in the habit of yielding to an ungovernable temper, to that person it becomes a besetting sin.

It might be well to inquire into the meaning of besetting sins. To beset is to set around, or so to speak, to stud the path with menaces, attacks or persuasions. Besetting is that which is continually attacking, menacing, or troubling. Then a besetting sin is one that is most likely to appear at any moment in our path, to menace or obstruct our running the race with patience that is set before us.

In the second verse Paul refers to Jesus as our example after whom we should pat-

tern. We should consider how he endured such contradiction of sinners against himself, lest we be wearied and faint in our minds. His supreme efforts to do his Father's will and to overcome every obstacle should be an ever present reminder to us of our duty, and the necessity of striving for the mastery over every opposition.

In 1 Cor. 9:24 Paul refers to the same subject and says, Know ye not that they which run in a race run all, but one receiveth the prize? In their sports, while all ran, only one could win the prize, but Paul exhorted the Corinthians to so run that every one might win. He also says that those runners were temperate. It was necessary that they should be. It was also necessary that they should train themselves several days before the races in order that they might be in perfect condition to run well. He also stated that they did all this to win a corruptible crown or prize.

They understood that temperance was necessary for them in their preparation for the race, and the same principle is recognized in sporting circles today. In fact a certain line of diet is prescribed for all sportsmen of the present time. So it should be for him who is in the race to win an incorruptible prize. His diet should be the pure, unadulterated Word of God. If he partakes freely of it, digests and assimilates it, he will be well fitted to run the race without growing weary.

As no prize was ever awarded until after the race was ended, so the Christian will not receive his until his race has been finished. Paul fully realized this, for he said at the close of his career, I have finished my course. Yes, he had run well, and he could confidently say, Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me at that day; and not to me only, but unto all them that love his appearing.

Dear reader, are we in the race to win? If so, we must remember that we dare not stop or even slacken the speed; but earnestly and continuously press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:14.

These sayings of Paul are deeply colored by the image of the Greek racer. The racer is undecided until the full course is run. In the eagerness of the racer to win, he reaches forward with his utmost efforts, forgetting those things which are behind, he looks with eagerness, and presses forward toward the mark for the prize with which he who has called him is at length to bless and crown him. Paul was a most striking example of untiring endeavor. While almost every kind of persecution had been his portion, yet he shrank from no kind of labor. Perils by land and by sea, fastings and weariness were familiar to him. He had laid aside all pleasure, except the pleasure of preaching the gospel. He had refused courtly honors, and worldly ambitions, that he might serve the Master who had revealed himself to Paul on his way to Damascus, yet he counts all these things as light afflictions and forgetting them, continued to press forward, because his life was true to the law of progress, which every servant of Christ, whether he be the highest or the most lowly, must lovingly obey.

Forgetting all his past labors and all his sufferings, all that he had surrendered, all that he had done, now that he was nearing the end of his race, Paul was still anxiously, hopefully pressing forward for the

prize, which he thought he had honorably won, but which he would not attain until the appearing of his Lord. He found no time for leisure, or worldly pleasure, or rest, as most people desire who have grown old.

Surely if any one had a right to think he had done enough to be entitled to rest from labor, it was Paul, for he, by the grace of God had labored more abundantly than all the apostles. He had gone on two great missionary journeys and had established numerous churches, enduring many privations and severe hardships, sometimes at the peril of his life, all for that personal love for the dear Lord who had bought him from the bondage of death, and made him a new man in Christ Jesus. Certainly if advanced years of constant service entitles one to repose while on the journey to the kingdom, the Apostle Paul might justly claim the blessing of rest. But he would not have it so, for he was still looking to the bright future, beyond all earthly care, toil and suffering to that rest that shall never end. He still pondered how best he could win for himself and impart to others new and ever increasing powers, so that, as his life's stream should ebb and his natural strength should be abated he might be given strength within to endure faithfully to the end of life's journey.

Our dear Lord taught the same lesson of love, of constant service and watchfulness when he said to his disciples. No man having put his hands to the plough, and looking back, is fit for the kingdom of God. While ploughing seems to be very easy work, yet it requires that the eye be intently fixed upon the furrow lest it be made crooked. This teaches us that when we attempt to perform the Master's work with distracted attention, we stand in danger of coming short of the great salvation so freely offered to the faithful. Then how necessary that we prosecute the Master's work with undivided attention, while we are in pursuit of so great a good as an abundant entrance in the Kingdom and his glory.

In recent issues of the Herald, Bros. Jas. Patrick and F. E. Siple and others have requested that letters be written to those whom they have been instrumental in bringing into the fold. Time forbids my writing to each separately, lest I might write to some and neglect others; therefore I have written the above open letter to all. If any find a word of comfort, help or good cheer just pass it on to some one else that they may rejoice with you in your new found joy, remembering that the more joy and sunshine we give to others, the more we will have to give, and the giver of every good and perfect gift will reward accordingly.

Sincerely yours in hope of life eternal.

BE FRIENDLY

By Mrs. M. A. Woodward

BELATED Thanksgiving offering, yes! but I am thankful to be alive to write this after the strenuous two weeks in Dutton, where I have been packing and crating my household goods for a trip to Oregon, Ill., where perhaps I will gather them into a new home; but I love old Michigan too well to give her up easily. So for a time my address will be the same—2037 Horton Ave., S. E., Grand Rapids, Mich. For a little time I may be found at 2180 E. 55th

St., Cleveland, Ohio, where I am supplying for Bro. Conner, while he is doing some needed field work; and here my thanks overflow again. Such a friendly flock as Bro. Conner has here. They all seem to have partaken of their beloved pastor's warm, genial nature. The wise man says: "A man that hath friends must show himself friendly." Emerson says: "The only way to have a friend is to be one." Another says: "A friend is the first person who comes in when the world goes out."

Then we, as followers of Christ, should be doubly careful to show ourselves friendly. Do not let the stranger stand in the isle or at the door unnoticed; go to them with the friendly handshake and smiling welcome; make them feel your joy at having them present; ask them to come again; if they are strangers in a strange place, let them share your hospitality. Let them feel the touch of loving sympathy. A letter recently received expressed thanks for friendly friends; friends always ready to help you carry the heavy load, coming to you when most needed. O thank God for such friends. Beloveds, let us all practice for the coming year, this grace of friendliness and see if by these acts of love we may not win some soul to Christ.

WHAT IS THE GOSPEL?

By Alvin E. Phillips

(Continued from last week.)

Many people today need, like the Apostle Peter of old, to get a broader view of God's plan of salvation. Peter thought that salvation was only for his people, but he was taught differently. Read his confession in Acts 10:34-35. We should likewise learn that "he who fears him and works righteousness is acceptable to him," (see Diaglott or R. V.), no difference what his color, creed or nationality may be. Let us always remember that Christ may have "sheep" not of our fold, or among those who "follow not with us."

The writer of the book of Ecclesiastes understood God's simple plan of salvation when he penned the words, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13). And the Apostle John takes up the same thought and teaches us that the commandment of God is "that we should believe on the name of his Son Jesus Christ, and love one another." (1 John 3:22-24 explains it in full). If the whole duty of man is to fear God and keep his commandments, then we see that learning, "much study," is not that which saves, for the general result of it is only a "weariness of the flesh." (Eccl. 12:12).

As proof that the faith that the early Christian had was not concerning the restoration of Israel, that the kingdom of God would rule the world and Jerusalem would be the capital city, (true as these things are), let us read Gal. 3:22-26. Verse 23 shows that the Jews were kept under the law, shut up unto (away from) the faith which should afterwards be revealed. They understood, as we so often say, the fact that Israel would be restored; the kingdom established and Jerusalem would be the capital city, etc., but "the faith" they had not received or known. So "the faith" is not a knowledge of the kingdom, etc., but as verse 24 shows, is knowledge of Jesus the Christ. The law was the schoolmaster to bring the Jews unto Christ or to faith in Christ Jesus as verse 26 shows. It states, "Ye are all the children of God by faith in Christ Jesus." It does not say—by faith in mortal emergence; in the kingdom of God; in the non-existence of a personal devil, but it does say "by faith in Christ Jesus." Yes verse 25 very fitly presents it thus: "But after that faith is come, we are no longer under a schoolmaster." What faith is it that released the Jews from the law? Verse 26 shows that it was faith in Christ Jesus. And the same apostle answers this question in Rom. 10:4-13 when he states therein that "Christ is the end of the law for righteous-

ness to every one that believeth." The faith which gives salvation as far as belief is concerned, is to confess Jesus as Lord and believe that God raised him from the dead. And Paul plainly states that "whosoever believeth on him shall not be ashamed," and "whosoever shall call upon the name of the Lord shall be saved."

To say that the gospel includes the things concerning the kingdom; the number to be raised from the dead; that man is mortal; etc., is going too far for Scriptural proof. The gospel which was preached to Abraham was that salvation, or the blessings of all nations (which is "turning from iniquity," see Acts 3:25-26), would come through his seed, which is Christ. The gospel to Abraham (see Gal. 3:8), did not contain a political kingdom, mortal or immortal emergence, or a description of the devil, but was simply that salvation was for both Jew and Gentile through Christ.

Let us turn to Rom. 11:28 to throw more light upon the subject, "What is the gospel?" Here we find that the Jews were enemies to the gospel for the sake of the Gentiles. Were the Jews enemies to the belief that they would be regathered in their own land, the kingdom restored and Jerusalem the chief city? No, for they believed and taught it. Therefore that is not the gospel to which they were enemies. Then to what were they enemies? "Faith in Jesus Christ."

Apostle Paul was sent to preach "the gospel" (1 Cor. 1:17), and in verse 18 he says that "the preaching of the cross" is "the power of God," therefore it must be the gospel which he refers to in Rom. 1:16 also, as being "the power of God." So we conclude that the "gospel" and the "preaching of the cross" is one and the same thing, since both are said to be "the power of God," and that the Jews were enemies to "the gospel" (that doctrine which states that Jesus of Nazareth is the Christ, the Son of God), for it was to them a "stumbling block." (1 Cor. 1:23). What was a stumbling block to the Jews? The preaching of a crucified Christ. If Paul was sent to preach the gospel, and was determined not to know anything save Jesus Christ and him crucified,—then "Jesus Christ and him crucified," must be the gospel he was sent to preach.

Again we raise the question, Are the "things concerning the kingdom of God" the gospel? No, for the Jews believed in those things, and Paul being a Jew, was therefore taught the things of the kingdom by man, but he was not taught the gospel by man, but by the revelation of Jesus Christ. And we find the things revealed to him by Jesus were that he was Lord. (See Acts 9:6 and compare with Rom. 10:9). Therefore the gospel is not the "things" of the kingdom which Paul learned from men, such as Gamaliel, but consists of the fact that Jesus is the Christ and that God raised him from the dead and as proof we quote Gal. 1:11-12. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Paul plainly says in 1 Cor. 3:11: "Other foundation can no man lay than that is laid, which is Jesus Christ" (see also Matt. 16:15-18), yet in the face of all this, some are trying to place other stones in the foundation like mortal emergence, no personal devil, the mortality of man, the things of the kingdom, etc. Let us build only upon a Scriptural foundation and not try to add thereto, for the curse is as great against those who add thereto as it is against those who take away.

There are many people in the world today, who assume that those to whom Peter preached upon the day of Pentecost knew all the essentials but the one—that Jesus is the Christ. They also assume that the eunuch, Cornelius and others, believed all the essentials except that Jesus was the Christ, and therefore, that one doctrine was all that was necessary to preach to them. The question is, Have they any right to make such assumptions? No, for we know there was much error prevalent in the world then. It is just as correct to assume that the Jews then knew as little about the Scriptures as they do now. Jesus said unto them, "Ye do err, not knowing the Scriptures." (Matt. 22:29). In the face of this can anyone assume that the Jews knew all about the resurrection, the devil, etc., except the one fact that Jesus of Nazareth was the Christ? I think not.

(To be continued.)

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50.
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Editorials

The Advent

Generation after generation had been disappointed in that the prophetically promised Messiah had not arrived in their own day. Prompted by hearts of strongest faith, most ardent prayers were oft breathed forth to God by priests and Levites in temple service; by prophet and seer in quiet isolation; by earnest ones in home, in field, in foreign captivity, in prison. But the long sought day seemed never to arrive. Disappointed, discouraged, disheartened, many were the aged ones who with dimmed eyes approached the end of life never to realize their dreams nor to see the answer to their prayers. Finally in an hour that seemed least promising of all, the angels' voices burst from the clear starlit sky, not to royalty upon the throne, nor to priests in temple service, but to faithful shepherds tending their flocks upon the open hillside. They announced with rapturous voice that the Messiah had been born. The news was too good to be believed. How many hundreds of expectant ones turned away in unbelief. They lived perhaps too close to the scene of the event. Others more distant have been able to see more clearly.

Brethren in Christ, were not those pre-advent experiences most similar to those through which the world is today passing. We, too, have been watching for fulfillment of prophecy of the Messiah's second ad-

vent. Our fathers and mothers have died in disappointment that they in person were not permitted to live and witness that event. Many generations have fallen without realizing their hope to see this event. Is it not true that the tendency of the church, as well as the world, is to hesitate in believing God's declared word that "this same Jesus shall so come in like manner as you have seen him go into heaven?"

Students of serious mind frequently declare that we should not expect the Messiah in a visible, literal form. Rather 'tis Christ conditions that we must seek, and these conditions must be developed largely by self activity in the direction of righteousness. The question stands clearly before each mind. Which shall we accept? The clear, decisive statement of Scripture that there shall be a second advent, that unto them that look for him shall he appear the second time, is without question. Shall we believe that word or shall we accept the verdict of disappointed man? Generation after generation of Christians have been looking forward with ardent hope to the coming of that day when this same Jesus who was born in Bethlehem of Judea, who was exalted to the right hand of God, shall come "with a shout, with a voice of the archangel and trump of God."

Brethren, one and all of us, take good courage from the experiences of those who approached the first advent, and be not disheartened because of similar delay of the return of Jesus Christ. It is certain that he will come; that his coming will be soon. It may not be as a star in the zenith of heaven visible to you and to me, but current events upon every hand indicate the rapid fulfillment of prophetic declaration, which fulfillments were to precede and declare the return of our Lord.

It was a glad day to those who lived and witnessed with faith the advent of nineteen hundred twenty-two years ago. It will be an event more gladdening to those who are to be changed and fashioned like unto his glorious body when he shall appear again. Should that event appear in your day or mine, may we have proven so faithful and loyal that the Master may call us into that great change and transformation.

Jesus

"Thou shalt call his name Jesus; for he will save his people from their sins."

Jehovah gave name to him in Bethlehem born. That name—Jesus—was given because it described the character of his coming occupation, of his final accomplishment. His occupation would be that of saving, his accomplishment that of salvation; therefore "call his name Jesus,"—that is, Savior—"for he shall save his people from their sin."

It is only when we recognize and appreciate the significance and force of the name that we can begin to appreciate it and the announcement—"Unto you is born this day in the city of David, a Savior."

Recalling that all in Eden was good—very good—until sin made its appearance; that any and every form of ill, of sorrow, of anguish, of sickness, of death, were and are, the consequence of sin; that to save from sin is to save from each and all of sin's results: recalling all this, the human mind can then begin to imagine with ever increasing vision the magnitude of the work of mercy which the Savior was born

to accomplish.

Other Savior, God has never provided. No man can save self. Therefore, without Jesus, the world must always continue in sin—the sting, the fatal sting of death.

Little wonder that the angels sang. Greater wonder that the mind of man is so slow to recognize and appreciate Divine love and mercy evidenced by such continued labor and sacrifice as have been rendered man by God's providence.

The Sunday School
 By Alta King

REVIEW

Lesson IV. December 31, 1922.
 Reading Lesson: Psalm 98.

Golden Text:—The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings to the meek. Isa. 61:1.

For Study and Class.

The big aim back of this quarter's questions has been to get the revelation which God has made of himself through the man Jesus. Up to the time of Jesus, God made revelations of himself through the nation of Israel, that is through various men of that nation and through his dealings with the nation as a whole. The chief thing accomplished by this period of revelation was the world's conception of God as the God of Israel, separate and distinct and high above all other gods of which Gentiles conceived. This likewise was the extent of Israel's conception of the God who had chosen her from among all peoples as his own peculiar people. The pride and the selfishness of human nature permitted no broader conception of the God of the universe than that he was exclusively Israel's God. The man Jesus began a new stage or period in God's revelation of himself. God continues to reveal himself through Israel in harmony with his initial purpose in choosing Israel, but his revelations now center in one man of Israel. Though the medium revelation is narrowed, the light of that revelation shines ever and ever more clearly and in ever widening circles, revealing the God of the universe to be the God of all peoples, and not only the God, but the righteous and loving Father, whose purpose is to ever draw his children to a higher plane of living into full knowledge of and harmony with his own life. This, then, has been the purpose in our study of the life of Jesus—to get this conception of God that is made possible through God's revelation of himself in the man Jesus.

For review, let us take a brief summary of the lessons that we may build the various incidents into one complete picture of the character of Jesus and of God.

The following method of review is copied from Peloubet's Notes to aid you.

"The older classes may profitably use the following form of review, which gathers up the lessons of the entire quarter to form one portrait of the Savior. To this end divide the following subjects among the members of the class, each to write an essay or prepare a brief talk on his theme, keeping within his assigned portion of time. Every topic will be treated in the light of all the lessons of the quarter."

1. Christ's mission to the world.
2. Christ's helpers and how he used them.
3. Christ's divine power and how he used it.
4. Christ's love in its many manifestations.
5. Christ's foes and how he dealt with them.
6. Christ's pity for sinners.
7. Christ passing through human experiences.
8. Christ as a missionary.
9. Christ's attitude toward "Fear," the great enemy of man.
10. Christ's relation to the Father.

You will be helped in your preparation of these topics if you make use of the leaflets. Choose the lesson or parts of the various lessons that have a bearing upon your topic. Do not, however, confine your ideas to those contained in the lessons. The more that comes from you yourself, the more the study will do you and those who hear you, good.

JUDGE NOT

By T. C. E.

ONE of the most common errors of man in general is to judge his fellow creatures. In a large percentage of instances, when a man judges, he condemns, seldom justifying his fellow, basing his decision on what he thinks is right.

We know how strong the Scriptures are for unity and peace and I hold that a great deal of the dissension among the brethren that arises, is largely due to the tendency to condemn one another—and that without giving the one who supposedly does the wrong, a chance to defend himself.

Now we find that even in the days of Paul this took place in the church and Paul wrote saying, "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4:3-5.

Then we find that Christ said, "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." Luke 6:37.

Now if we leave the judgment of our brethren in the hands of HIM whose place it is to judge, then we do not condemn and if we do feel that our brother has trespassed against us, let us be instantly ready to forgive him—"And be ye kind one to another, even as God for Christ's sake hath forgiven you." Eph. 4:32. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3:13.

Also, let us bear in mind Christ's words, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:3-5. Then we also find it written:

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things." Rom. 2:1.

We find again that it is written in the 14th of Romans, verse 4, "Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand." Let us remember Christ's answer to the Pharisees: "Ye judge after the flesh: I judge no man." John 8:15.

Paul is very plain, as recorded in the 14th of Romans, verse 13: "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

As a rule, when we condemn we do not stop to think that we are all sinners, weak in the flesh, and that some are strong and some are weak in the faith. No man can walk perfect, but as his faith increases he walks more and more in the paths of righteousness, doing more and more of those things which are pleasing in the sight of God.

The power to walk in God's paths comes only as we grow, as we see deeper and deeper into the perfect love and plan of God. As we grow we reflect more and more of that great love which God has, that love which enabled him to give his only begotten Son as a sacrifice on our behalf. A new character is gradually formed, but let us bear in mind that a mushroom grows over night and that it takes one hundred years to grow an oak. Even the creation took a long time to complete—God moves very slowly. So he works in us, little by little, our character changes, we "die daily," and "all things become new;" we walk more and more in a "newness of life," as our faith increases, our character changes.

Therefore, if our brother trespass against us, let us not be ready to instantly condemn him; let us not be quick to state that he has no faith; let us not be prone to cast him to one side, to feel that he does not belong to the household of faith—but rather let us remember that we also are "dust," sold under sin and think of the words of that great Apostle Paul in his letter to the Romans; "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then, I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my fesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not; for the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:14-25.

Now it is not to be understood that man is meekly to submit to wrong done him by his brother or that he is compelled to quietly accept all the abuse that another feels like giving him. Let us consult the 17th of Luke, verses 3-4. "Take heed to yourselves: If thy brother trespass against thee, rebuke him: and if he repent, forgive him. And if he trespass against thee seven times in a day and turn again to thee, saying, I repent; thou shalt forgive him."

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18:15-17.

Those instructions are very plain to the writer and if we would but follow the first part and "go to him," how seldom it would be necessary to go further, for those in the faith are usually "easy to be entreated."

If we do feel that our brother has wronged us and we are not inclined to bring the subject up, fearing hard feelings, then it is up to us to forgive from the heart and forget it, not harboring ill feeling and silent resentment. Even the Law judged no man without hearing his side of the question and usually if the thing is thoroughly thrashed out, we find that we have not been 100 percent in the right ourselves—we find that error exists in man, ourselves also partakers of the flesh and its failings.

As oil prevents friction between two moving parts, so the words, "He that is without sin among you, let him first cast a stone—" (John 8:7), smoothes life's journey if we keep them in mind. We work more in harmony with our brethren—and in fact even with those outside the household of faith.

REMITTANCES

Wm. Hardesty; E. E. Mills; Sadie Kerr; T. H. Seymour; Mrs. J. T. Howell; Frank Laning; Mrs. F. M. Linn; Mrs. Clara Chaffee; Fred Smith; Mrs. E. K. Robinson; Madeline Gardiner; Allen Weaver; Mary E. Elton; John E. Cross.

"SEVEN VICTORIES"

IS an article written by Elizabeth Reed for the Visitor of 1912. Dear brethren: you need the encouragement that will come from a reading of such as this, for the work of 1923 is at hand. We have just received the neat folder which announces the work outlined for the N. B. I. It brings a clearer understanding, also a vision of the future, and what it may mean to each one of us. It speaks of the Home Department work. It reminds one of hopes and visions which were entertained by a few of us years ago. Will all these dreams come true? Yes, and much more if we revive our broken spirits by contact with God's Holy Spirit. In 1908 the Home Department Visitor was sent to some thousand or more of the brethren for a Christmas greeting and to encourage you in distribution of gospel literature as messengers of the Lord. It was a big task to prepare for the distribution of this Visitor and lastly to go on Christmas morning through the snow and distributing many hundreds of copies to

the poor and many more. There was a joy and warmth to compensate for it all. The work still goes on but slowly. I have asked each of you to take two Visitors of 1912 and send one dollar for the benefit of the N. B. I. Home Department. Who will go with the Visitor's message this year? At this writing, Dec. 8th, I have received only one dollar in response to my offer. What is the matter? Has the flame of love and devotion to the cause grown dim or is it just carelessness? I know what it means to be discouraged and know how hard it is to overcome in this life. If the fire burns low how great the need for human contact with those who have overcome, and divine love to shine into our hearts. There are wonderful messages to send out from those who have passed away, yet live in memory. I

want you all to re-read "Seven Victories" from the pen of our deceased Sr. Reed. Her words are still a benediction to me and encouragement to still press on and be among that company of overcomers. She always addressed me as "Little Sister," and closed with a blessing from "Big Sister." Oh, how I miss those messages of encouragement and love. She was so big in mind and heart. Few of us are able for the tasks her hands have done, but we can send out these messages in the printed page. Why not now? Send a shower of one dollar orders. Make the check or money order payable to the N. B. I. if you prefer, but send both to the address of

Harriett E. Boice,
1009 South Wright St., Champaign, Ill.

Among the Churches

Bro. Jas. A. Patrick has moved from Dayton, O., to West Milton, O. Correspondents please take notice.

At this writing he is holding special meetings at the Brush Creek church with good attendance.

Confidentially he states,—“We like the people here fine.” Who wouldn't?

It would seem that the West Milton—Springville district is in line for some wide awake work that will honor the name of our Master. Many friendly eyes are watching for encouraging reports.

REPORTS

Among the Churches

Yes! That is where I am at present, and enjoying every minute watching the "live wires" in Bro. Conner's church working out the energy from their systems. All working to one end, viz: to help the cause of Christ grow and spread. Each phase of the work appeals to them for support, and is getting it. The church, active in interest, growing in numbers, enthusiastic in each branch. The most of the members are as poor as any of us in this world's goods, and still the Sunday School has contributed \$50 to the N. B. I. work; the church \$500; the Aid Society, \$25. In all, church, and private contributions, this society has sent the N. B. I. work nearly \$1000, and more is coming. The Aid Society ladies, and there are only fifteen who can meet regularly, meet every week and since last October have pieced eight quilt tops. These they sell at \$1.50 a piece without quilting. With this money they help in church and charitable work. Now they are working to finish one for the N. B. I. What these workers are doing, others can do. Christmas is coming; be ready to present to the N. B. I. Home, in the name of the blessed Christ, an offering, even though it may needs be small. Sheets, pillow slips, pillows, towels, wash cloths, dish towels, holders, pop corn, nuts of all kinds, dried sweet corn, dried fruit—O, how many things there are we can do. Here is our one chance to "Go work in my vineyard." Who is ready?

Through the kindness of Sr. Gertrude Miller, I was privileged to hear Bro. Huggins speak last Sunday evening. On Wednesday evening of the preceding week, Sr. Miller chaperoned me to their Bible Class. Here I met Sr. Neil and others I had often

heard of. I was very kindly received and asked to give a short talk. This was easy to do, as I found them all telling the same story of redeeming love.

M. A. Woodward.

Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psa. 133:1.

Report From Ripley, Illinois

Again it has been the pleasure of the Church of God at Ripley, Ill., to hear several discourses from the word of God. Bro. Conner arrived Thanksgiving day, Nov. 30, this being his second visit to Ripley. His first visit was made twenty years ago. The meeting began Thursday night and on Friday night he began a series of discourses from plain, positive statements of the Scriptures concerning man's relationship to the earth and his Creator.

The weather was threatening but a fair crowd attended each night, and on Saturday and Sunday nights, the house was full of very attentive listeners.

A Bible Class was conducted by Bro. Conner every afternoon, beginning Saturday afternoon. The study as a whole was on Rom. 8. Tuesday night Bro. Conner considered the Rich Man and Lazarus, and on Wednesday night, The Thief on the Cross, and Paul's Strait. He showed very plainly they did not teach immortality, as so many believe them to teach.

On Thursday morning Bro. Conner received a telegram calling him home and he left on the noon train Thursday. Thus our meeting was brought to a close suddenly, which all regretted very much, as Bro. Conner had built up very much on the last two discourses which were to be on very interesting subjects. We trust all have been strengthened by our meeting together for the studying of God's word and have learned more fully our duty to God and man.

Tessa Laning, Sec.

Grafton Services, Dec. 1, 3-5.

Last May, revival services were held in Wicklow Baptist church by the Rev. Alexander Torrie and Mrs. Torrie, evangelists—undenominational. The meetings were well attended; packed audiences being the reward of earnest hearted workers. There was, however, one regrettable fact. Rev. Mr. Torrie made the eternal torment of the

wicked and the eternity of evil, a leading feature of his discourses, and declared that "a death that never dies" awaits all those out of Christ, irrespective of character, class or creed, old men or women, young men or maidens. Anyone denying this he branded as "a liar." Mr. R. H. Judd feeling that such teaching should not pass unnoticed, sent a strongly worded written challenge to the preacher when one of the meetings was in progress. The challenge was ignored. Determined that an opportunity should be given for an expression of the truth regarding a matter of such vital importance, the Grafton meetings were planned. One effort failed owing to bitter opposition, but a second effort was more successful and Pastor Marsh of Niagara Falls and Mr. J. E. Lent of Fonthill were invited. Through the generosity of interested friends all expenses were met without any necessity for collections. The Lord gave splendid weather throughout the whole time. The subject of Friday, the first night, was "Earth's Star of Hope; the Soon Coming of Christ," delivered by Pastor Marsh. On Saturday night the time was spent in happy fellowship in the study of the Word, Bro. Adams of Toronto and Bro. Cedric of Bloomfield being present. Sunday afternoon, Bro. Marsh and the writer had a happy season of prayer together for blessing on the meeting of that evening, at which he and I were to speak. Bro. Adams also took part in that meeting and we all felt the prayer was answered. Monday night the attendance was still good, though not quite so good as the previous night. The subject, "Our Beloved Dead—Where Are They?" was handled in a masterly manner by Pastor Marsh. It was a sermon the writer will never forget. Tuesday night not having been advertised, the attendance was very small, but there were at least two or three very interested enquirers whom we hope to follow up. If I have omitted to write to any who have so kindly helped this effort in any way, and have prayed for blessing on same, may I ask them to accept my thanks at this writing. I am very sure the Lord will bless the work done in his name. Much personal work was done, and a considerable amount of literature distributed, and a report of Sunday's meeting appeared in the local press.

Yours faithfully,

R. H. Judd.

Our Trip To Guthrie Grove.

Dear Bro. Austin:

As I live a way off from any of our churches, I surely like to see the Herald come. It has so many good pieces from the household of faith. My son, Leroy, came home from Tampa, Fla., and said he would take me to hear Bro. Durham preach and then his brother said he would like to go. We started Oct. 12. The road was dry and dusty and we decided to travel all night; so little Henry hummed until daylight. We reached Clinton, S. C., a distance of 150 miles, where my cousin lives. He prints a monthly paper for the Presbyterian Orphanage, so we stayed over that day. It surely is a sight to see 356 children eat in one room at the same time. What a consolation it would be for us if we could have a place to train children in the true light. Next morning we reached Pelzer, S. C., where we met Bro. Williamson and had a pleasant day. He joined with us and we went to see Bro. Durham at Greenville.

Then we planned for a trip next day to Traveler's Rest, where we heard Bro. Durham preach a fine sermon. We surely did enjoy meeting so many of the same faith.

Then we planned to go to Guthrie Grove, as I had promised to speak for them in the afternoon. We enjoyed sitting together in heavenly places in Christ Jesus on the earth. Brethren, let's put our shoulder to the wheel and help in this great work.

Pray for me.

Yours in the blessed hope,

S. W. Hiott.

National Bible Institution

"Cannot some of the brethren do something towards securing for me a home?"

A letter containing this sentence was forwarded from one of the states to this office. The same word comes from a brother in Ohio, from Nebraska, Illinois, Missouri, Michigan, and elsewhere word is received from alone-ones in need of just such opportunity for home as the Church of God is trying to establish.

The foundation for this work can be laid in no other way than in providing buildings and land. It is this foundation which we are now striving so diligently to establish. Growth unto ability to render larger assistance will follow, but funds must first be forthcoming with which to establish the work on a reliable basis.

A few days ago a booklet was mailed you descriptive of all these efforts. You have had time to read that booklet. If you have not done so, kindly hunt it up. We now ask you again to consider the blessings with which the Father has blessed you—your power of judgment, your ability to look ahead, your health—and measure, unselfishly, the value of the accumulations with which God has made it possible for you to surround yourself. In the name of Him who gave so much for others, we ask you, according to your ability, to give in turn to the end that those less fortunate and that those alone-in-life may have comforts and joys sufficient to insure the largest measure of health and the largest ability of service to Christ.

Many have done nobly. We are not urging such to do more. A few feel that this is a wrong effort or that it is carried on in a wrong way. Such we do not ask to act contrary to their judgment of righteousness. But to those who have ability, who have not contributed in proportion to their strength, we ask you, brethren, in Christ's name, will you not hastily mail to this office pledges that we may be able to close this phase of the work and give time and energy to the advancement that has been so long retarded.

Dedication of Home

It is with pleasure mingled with sadness that we take this occasion to announce that the Home which the General Conference and N. B. I. have been striving for will, God willing, be opened this month, and that it will be dedicated to this cause on Sunday, December 31.

The Oregon church extends an invitation to one and all of the brotherhood to be present at this service.

The program calls for services at the

church morning and evening, and dedicatory service at the Home at 2:30 P. M.

It is with pleasure that this announcement is made. The part that is sad is that the pledges from the brotherhood are not sufficient to assure us the amount required for the payment of the Home and land. Is it asking too much to urge one and all to reconsider this matter and, if possible, to hasten a pledge into the general office in time to aid in securing the full amount required for this work by December 31? Remember that pledges may be made payable monthly, quarterly or in any way convenient to the giver.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

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

BRETHREN

THOSE of you who have enough, and to spare, don't forget the National Berean relief work. Christmas will soon be here and the spirit of giving will be all through the land. But this national relief work is to care for the widows and orphans and brethren in want and distress every day in the year.

The only income the brother and sister, who are past the years when they can work and care for themselves, receive is sent them each month from this committee. If we have no funds to keep this up, do you know what it will mean to them?

We have a brother who is ill, struggling hard to regain his health, has a family, and one of the older boys has been taken out of school to help in the work the father is not able to do. He is under the doctor's care and the National Bereans are helping to pay for the medical aid he is receiving. The Doctor advised him to wear woolen underwear this winter; he was unable to buy it. Out of the relief fund the garments were purchased and now he is wearing them, and it is a comfort to know when the days are cold, this brother is provided with warm clothing.

The Dixon, Illinois, Aid Society of the Church of God have been helping the Relief Committee; sewing for some of our needy families where there are children; making garments out of new material bought from relief funds, and also making over clothing.

We have a sister who is a mother of a little family, who, like many a mother, has no money to spend on herself when the little ones need food and clothing. The husband and father, with the high cost of living, has more than he can do to provide the necessaries of life. This sister has been suffering for sometime with severe headaches, due she thinks to her eyes. Arrangements are now being made to have her eyes examined and see if she needs glasses. If so, we will try to get them for her.

So you see our work is varied and reaches out into many homes in the different states and it is for this kind of work I am asking you to help, and some day we hope you will meet these brethren in the kingdom of God, that have been unfortunate in this life, and that you have assisted and they will tell you then of the happiness and comfort you helped to give them while here.

I want at this time to thank all who have donated toward this work. Without your help we could not have carried on this Relief Department. We have done our best to serve all cases that have been reported to us, and trust we have done so in a manner that meets the approval of God. Our work is growing and this coming winter we hope not one of our brethren or little children will go hungry or cold.

Mrs. Orpha Sanford,

193 Spruce St., Aurora, Illinois.

Chairman of National Berean Relief Work.

CHRISTMAS

(Continued from front page.)

Fear not, thou worm Jacob, and ye men of Israel, saith the Lord and thy redeemer, the holy one of Israel. Thou shalt thresh the mountains and beat them small, and make the hills as chaff. Thou shalt fan them and the wind shall carry them away and the whirlwind shall scatter them, but thou shalt rejoice in the Lord and glory in the holy one of Israel."

This is what God says of the people on the islands and of course of those of kindred ties, who have settled in other parts.

No weapon that is formed against them shall prosper. (Isa. 54:17). They are God's battle-axe and weapons of war with which he breaks in pieces the nations and destroys kingdoms. (Jer. 57:20)

Nebuchadnezzar was shown what would happen in the latter days, that the iron, the clay, the brass, the silver and the gold would all be broken to pieces together and become like the chaff of the summer threshing floor and the wind carried them away that no place was found for them and the stone that smote the image became a great mountain and filled the whole earth.

God says he breaks in pieces the nations and destroys kingdoms with Israel; then must the stone that smites the image and breaks it in pieces, be Israel, alias the two great Anglo-Saxon nations, that seem destined to get the supremacy of the world under Christ and his saints. Anyway, the birthright was Joseph's, and he was to have two portions.

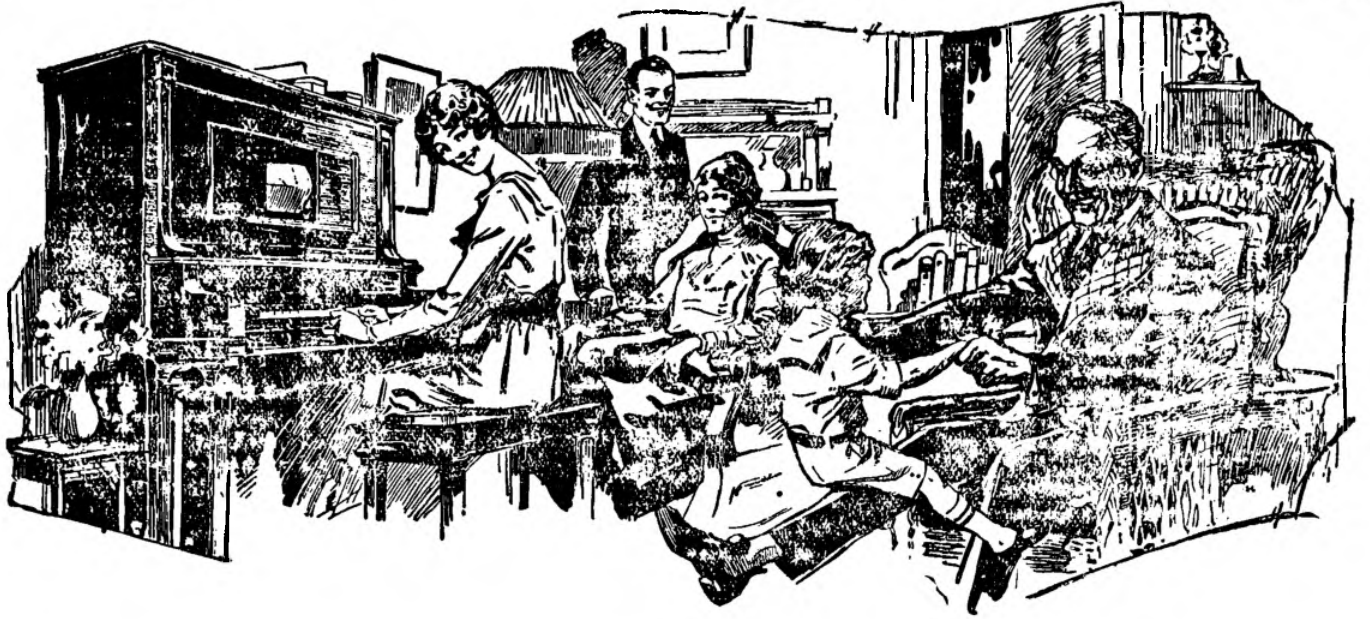
Two great nations sprung from him, were to be in evidence in the latter days. Are they? Already as we all know, the Jews are flocking home, as it was foretold that they would, and the restoration of ten-tribed Israel must of necessity follow, for the strike of Ephraim and his companions must be put with the strike of Judah, and they become one kingdom as of old, to be divided into two kingdoms no more at all.

"Neither shall they defile themselves any more with their idols nor with any of their detestable things, nor with any of their transgression," for the Lord will "save them out of all their dwelling places wherein they have sinned and will cleanse them and they shall be his people and he shall be their God."

"And David, God's servant, will be king over them, and they shall have one shepherd. They shall also walk in God's judgments and observe his statutes and do them."

"And they shall dwell in the land that he gave to David his servant, wherein their fathers have dwelt. And they shall dwell therein, even they and their children and their children's children forever." Ezekiel 37:22 to close.

O blessed Christmastide that places us so



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.

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near to the time when God's covenant of everlasting peace shall be indeed made with Israel and his sanctuary be set in the midst of them forevermore. No need of peace conferences then with nations that know not God and would not keep a covenant were it made.

But as to the saving of Israel out of all their dwelling places when they have sinned? God long ago appointed a plan for his people Israel and planted them that they might dwell in a place of their own and move no more, and be afflicted by the children of wickedness no more as aforetime. (2 Sam. 7:10). They escaped from captivity to their appointed place on the islands and have kept silence ever since as to their identity, the while they renewed their strength, enlarged the place of their tent, stretched forth the curtains of their habitations, lengthened their cords and strengthened their stakes, broke forth on the right hand and on the left; their seed inheriting the Gentiles and making the desolate cities to be inhabited. Judah still is in captivity and only just now escaping from her long and cruel bondage. But though Israel has been appointed a place of her own, that does not preclude her from having her tribal portions in the land of her fathers. Each tribe will have its portion there, no matter how much territory may be owned

elsewhere, and all the tribes will be federated together under David their king.

And they shall dwell in the land that he gave to their fathers; and they shall be his people and he shall be their God. And they that pass by shall say, This land was desolate is become like the garden of Eden and the waste and desolate and ruined cities are become fenced and inhabited. Then the heathen that are left round about them shall know that the Lord builds the ruined places and plants that that was desolate, that he has spoken and will do it. For thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them. I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste places be filled with flocks of men and they shall know that I am the Lord.

O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people Israel, for they are at hand to come. Thou shalt devour men no more; neither bereave thy nations any more, saith the Lord God. Neither shalt thou bear the reproach of the heathen any more. I will call for the corn and increase it and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field that ye shall receive no more reproach

of famine among the heathen. (Ezekiel 36).

And there will be a new temple, a new table, a new altar, a re-institution of sacrifices and offerings to make reconciliation for the people and to keep the blessed Christmastide in perpetual memory. For all the gifts and blessings that are to accrue to us and to the world in the eternal years are to come because of the giving of Jesus.

Armageddon? Yes, Armageddon comes, but Armageddon will pass, for the pestilence, the overflowing rain and great hailstones will make short work of Gog and Gomar hosts, even if they do cover the land like a cloud. The Lord himself will fight on the side of Israel and Israel will be kept busy for a while burying. Russia and Germany, and their allies had better keep out of the holy land, for their seemingly impregnable battalions will melt away like wax under a torrid sun, when pitted against Israel.

But the dear ones who have taken the Christ of the Christmastide for their hiding place, though they may see the Armageddon onset, will be above the storm, caught away with Jesus in the clouds.

May this be a Christmastide of great and exceeding joy to each dear one of the household of faith is my sincere and earnest wish.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, December 26, 1922

Number 13.

Do It Now

IF

By Lyman Booth

THE Poet has written, "If you have a friend worth loving, love him."

Yes, let your love manifest itself in deeds of kindness, and in the spirit of humility. If you have a kind word to say, say it. If you have a gift to present, give it without hesitation. If you have a word of cheer to offer, say it cheerfully, accompanied with a smile. If you have words of praise to speak, say them now; do not wait till he is dead. Do not wait till life's evening is lit up with the sunset's golden glow and the silver threads shine among the gold. If you have flowers to give, give them now. Remember that God smiles to us through the beautiful things he has made. A little bouquet of flowers will comfort the sorrowing, and bring smiles of appreciation to the sick. The sight and scent of one rose in life is worth a hearse full of flowers after death.

If a brother is in need of help, help him, and he who gives you strength to help will strengthen you. If your work is made easier by a friendly, helping hand, say so. Do not wait, but speak out earnestly and truly, ere he is veiled in the darkness of the tomb. Why should a fainting brother lose courage for want of the help for which we may sometime ask of another?

If you hear some child singing a song that thrills your being, thank the child, and praise his singing. It may incite him to greater efforts. Sometime his sweet notes may comfort the sorrowing, bring peace to the broken hearted, joy to the grief stricken and soothe those in distress. Why should the child that thrills your heart with his song lack your words of praise? A hearty word of honest praise costs nothing and may be of great value to the one to whom it is spoken.

If you see a brother weeping, and the hot tears of sorrow flowing from his eyes, share them with him. Weep with him, and mourn with him in his weeping and mourning. Who could rejoice when he is in sorrow? Who feel glad when he is sad? Jesus wept and mourned with Martha and Mary at the tomb of Lazarus. Why should we not manifest the same tender emotions of the heart? If your friend has virtues, imitate them, it will do you good; if he has faults, erase them from your memory with your tears, and perhaps he and you may meet and rejoice together in a land where sickness, sorrow and tears will be unknown.

If your brother's face is lit up with the rippling gleams of joyous laughter, share it with him. Do not chide him, for has not the wise man said, "There is a time to weep and a time to laugh?" Eccl. 3:4. Earnest laughter is but the outward expression of inward joy. A smile is winsome

A Season's Greetings

From a Friend

I'd like to be the sort of friend that you have been to me;
I'd like to be the help that you've been always glad to be,
I'd like to mean as much to you each minute of the day,
As you have meant, old friend of mine, to me along the way.

I'd like to do the big things and the splendid things for you,
To brush the gray from out your skies and leave them only blue;
I'd like to say the kindest things that I so oft have heard
And feel that I could rouse your soul the way that mine you've stirred.

I'd like to give you back the joy that you have given me,
Yet that were wishing you a need I hope will never be;
I'd like to make you feel as rich as I, who travel on
Undaunted in the darkest hours with you to lean upon.

I'm wishing at this Christmas time that I could but repay,
A portion of the gladness that you've strewn along my way,
And could I have one wish this year, this only would it be:
I'd like to be the sort of friend that you have been to me.

and honest laughter is a sign of goodness and good health. The smile and laughter is the bud and bloom of the spirit within, which gives forth the sweet, fragrant perfume of a joyous life, lovely and lovable to all.

Then as we go through life, let us scatter little seeds of kindness, with pleasant smiles and heartfelt joy, leaving all in the hands of him who is the giver of every good and perfect gift, trusting he will cause every seed to grow and bring forth rich and abundant fruit for the reaping bye and bye.

THE BIBLE

A Friendly Talk On A Fruitful Topic

By Mrs. M. A. Lillybridge

WHEN we hold a Bible in our hands and ask a young child what it is, the answer would probably be, "A book." The Bible is not only a book but it is the book, and not only so, but it is the book of books. In the winter of 1914, a printed letter from Queen Elizabeth of Belgium was read by many people in this country. None could read that letter without feeling the deepest sympathy for that loving queen and for her breaking heart, as she plead for her stricken country and people. The Bible is not one letter, but a book of many
(Continued on page 104.)

A Savior Born

His Lowly and Illustrious Ancestry,
Exalted To Save and Rule.

By Alice B. Curtis.

GENEALOGY is a list of one's ancestors, or a description of the lineage of a person. The chapters where genealogies are found are apt to prove tedious unless their importance is understood. The Jews were very exact in their genealogies, that they might preserve the distinction of the several tribes and families, which was necessary to make out their claims to titles and offices, and to inheritances which might belong to them. It is recorded in Ezra 2:62 that such priests as could not produce an exact genealogy of their families were debarred from the priestly office. This exactness was doubtless ordained of God that it might be certainly known of what tribe and family the Messiah was born. Over sixteen hundred years before Christ's birth, Jacob designated the tribe from which Jesus should come, in these words: "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come, and unto him shall the gathering of the people be." Gen. 49:10. Christ is referred to in Num. 24:17 as "the star of Jacob," in Isa. 11:1 as the "rod that should come out of the stem of Jesse," in Jer. 23:5, he is the righteous branch to be raised unto David. We can verify these and many other references by reading over his genealogy.

Heb. 7:14 reads: "For it is evident our Lord sprang out of Juda." The author of Hebrews could make this unerring statement, even after so many centuries had intervened between the time of Judah and the birth of Christ, because he was familiar with the Jewish records and knew they were absolutely correct.

Matt. 1:1 reads: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." The ancestors who are here named and who lived from Abraham to David and from David to Christ, are but links, as it were, connecting Christ with Abraham and David: for only by being a direct descendant from these two, could he be the long-promised Messiah.

In Gal. 3:16 is written: "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." Christ said to the Jews: "Your father Abraham rejoiced to see my day; and he saw it and was glad." Acts 8:56. That Abraham and his many descendants realized that the oath-bound covenant God made with Abraham and renewed with Isaac and Jacob, heirs with him of the same promise, was to be fulfilled in a future time, is evident from Heb. 11:13, which reads: "These all died in faith, not having received the promises, but having seen them afar off, and

embraced them, and confessed that they were strangers and pilgrims on the earth." Instead of claiming their inheritance during their life time, they looked forward to a future time, and desired a better country. Heb. 11:16. With David, God made also a covenant. 2 Chron. 13:5. "The Lord God of Israel gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt." The covenant of salt is a perpetual covenant of friendship, and as the waters of the ocean are unchanged in their saltiness, so this covenant will not be changed. And as if to make his covenant more sure Jeremiah says: "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." Jer. 33:20-21. That Christ is of David's lineage and heir to his throne, we learn from Acts 13:23, which says: "I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel, a Saviour, Jesus." Isaiah 9:7, speaking of Jesus, says: "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 Jews did not dispute Christ's claim to Messiahship as far as his lineage was concerned; they would doubtless have done so if they could have proven a flaw existed in his claim to be of Abraham's seed, and of David's royal line; but they knew the records were correct. So, although they hated and rejected his teachings and put him to death, every prophecy given of his first advent and of his earthly life, was fulfilled to the letter, thus verifying John 10:35, which says: "The Scripture cannot be broken."

No one ever had a more illustrious line of ancestors than Jesus Christ. Among them the regal, sacerdotal and prophetic offices existed. Abraham, said to be the most perfect character of antiquity, was both priest and prophet; David, the most illustrious of sovereigns, was king and prophet; but in Christ alone, were combined the three offices of prophet, priest and king. He was prophet when "he spake as never man spake." He was priest when he poured out his soul unto death and made intercession for the transgressors. Isa. 53:12. He shall be King of kings and Lord of lords when "he shall be revealed from heaven with his mighty angels." Then shall God set him as King upon his holy hill of Zion." Psa. 2:6. When last seen by his followers he was a mighty conqueror, for it is said, "when he ascended up on high, he led captivity captive and gave gifts unto men." Eph. 4:8. Death is here personified, and is spoken of as captivity, because death, except Christ had "tasted death for every man," would have held each son and daughter of Adam in perpetual captivity. After Christ's glorious resurrection, he became Lord both of the dead and of the living." Rom. 14:9. And having "the keys of hell and of death." Rev. 1:18. Because "he is alive forevermore," "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. How very thankful

we should be that we have such a great, high priest to intercede for us. He is a merciful and faithful priest, and is touched with the feeling of our infirmities. But, dear friend, he will not intercede for you if you remain "an alien to the commonwealth of Israel and a stranger to the covenants of promise." Eph. 2:12. You too, must be of the seed of Abraham for "he is the father of all them that believe." Rom. 4:11. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Search the Scriptures, for they testify of your Saviour and of the unsearchable riches to be found in him. Live so that you may inherit the blessed promises.

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: Malachi 3:16-17

TRUSTING JESUS

Simply trusting every day,
Trusting through a stormy way;
Even when my faith is small,
Trusting Jesus, that is all.

Brightly doth the spirit shine
Into this poor heart of mine;
While he leads I cannot fall,
Trusting Jesus, that is all.

Singing, if my way is clear,
Praying if the path is drear,
If in danger, for him call;
Trusting Jesus, that is all.

Trusting as the moments fly,
Trusting as the days go by;
Trusting him whate'er befall,
Trusting Jesus, that is all.

Trusting him while life shall last,
Trusting him till earth is past;
Till within the jasper wall,
Trusting Jesus, that is all.

—Ira D. Sankey.

AN EXPLANATION

To eat the feast two weeks after the feast day to some, might seem strange, still there is nothing strange about it. Our Thanksgiving page was written for the issue of November 28th and was so marked on the back. But it was mailed to Oregon before we were acquainted with the fact that the page was to appear but on alternate weeks. The "make up" man published the pages in rotation, according to dates, not noticing that one contained special matter intended for the Thanksgiving number, so our Thanksgiving page was not printed until Dec. 12. To us this should not make any difference. If we realize that "Jesus is made unto us wisdom, and righteousness and sanctification and redemption," then all days will be Thanksgiving Days, and we trust that our belated page will help in keeping this thought in your minds.

A RECURRENT REMEMBRANCER

"Would ye that this, the Yuletide spirit, remained throughout the year?"

Why of course. Furthermore, not only would you like to have the spirit remain with you, but you doubtless would like to be able to impart it to your friends in such

a way that that Christmasy feeling would rise up in them every week.

Here's a capital way: even though you do desire to send your closest friends some costly gift, this need not deter you from adding such a gift as will be delivered, in installments, throughout the whole year—essentially a new gift every week.

Right there is where we serve: coming every week, the Restitution Herald always will remind its recipient of the Yuletide spirit you hold for them, not only on the twenty-fifth of December, but throughout the year. It will be a weekly token of your esteem—after all, the valuable thing of life.

The Restitution Herald both looks forward and points forward. What on the surface may cause consternation in life's affairs, in national issues, in world's crises or in religious disinterest—the Restitution Herald always points to the significance of those events, and to be sure, the soon coming of him who is the Christ, the Son of God, who will make all things right.

Even the ultra optimistic concede that all days will not be bright. Why not employ the Restitution Herald as your weekly reminder, whether as the remembrancer or as an afterthought in addition to your more expensive gift?

Upon request, the Restitution Herald will notify your friends for whom you subscribe, advising them of who sends the subscription and for how long.

As delays are dangerous, sit down and prepare your list, enclosing check or post office order (never send money), mailing it at once to the Restitution Herald, Oregon, Ill. The price is two dollars a year. Thank you.

A good man obtaineth favor of the Lord. Prov. 12:2.

THE NEW YEAR'S CONFERENCE A STORY

The great New Year's Conference was in progress. The King of the New Year had sent out scouts to run quickly and invite all the desirable guests to the conference, and to be very secret about it, so that none of the "detrimentals" would hear of it and intrude their presence into it. Envy, hatred and malice, jealousy, spite, ire, torment, ugliness, sauciness and many other "detrimentals" were included in the list that the King decided must be kept out of the conference. Kindness, helpfulness, self-sacrifice, sweetness, love, purity, gentleness, forbearance, happiness, hope, faith, peace, joy and charity were to be assembled in this New Year's Conference, and it was a blessed thing to be inside the door.

The King of the New Year addressed the meeting in a brief speech of welcome, and then said: "My subjects, I have sent for you to tell you that there never has been a time in the history of the world when there is so much need of you all to "stand by the ship," speaking figuratively, and make this coming year great and noble. The only thing that can help us through the crisis is to strive to do our best to soften the trouble and grief the world is in. I will appoint love to be chairman of the meeting and hope to hear from each of you in turn as to what is best to be done to improve the conditions of the world the coming year.

Helpfulness sprang to her feet. She voiced the sentiment that, "though the way was long to perfect peace, much could be done to render the road smooth and easy going. That the people of the world are not as bad as they are made out to be, and if we all work together there is nothing that cannot be bettered quite easily. At that the King shook his head, then asked: "What do you say, gentle Peace?"

"I would say, dear King, that when you hold yourself back from every impulse which would make you ugly and hateful, you find yourself so happy that all the sacrifice you have made seems as nothing."

The King beamed on Peace, and said, "What else has any one to say?"

Forbearance, with a deprecating gesture, arose and said: "Far be it from me to magnify myself and yet it seems to me that my work is very important. You know that it is a great saying that to bear and to forbear are two of the greatest virtues of mankind."

"Hear! Hear!" cried all the delegates present.

Then Self-Sacrifice quickly arose and said: "My work is very much like that of Forbearance and I will work with her gladly."

"Glorious!" cried the King. "Who else will promise to help on the good work?"

"I will, O King," cried Gentleness. "I know that to be gentle in all that one does is highly necessary."

The King then said: "We have not heard from Faith. Has Faith not anything to say?" Then Faith, full of dignity, said: "Peace is the one necessary thing to bring gladness to this earth. There are many kinds of peace, but I refer to that inward peace that only can be had through possessing myself. When the Man of Peace was born the world heard the song of the angels—'Glory to God in the highest, and on earth peace, good will to men,'—and when his mission was finished and he was about to leave the earth, he said,—'Peace, I leave with you, my peace I give unto you: not as the world giveth, give I unto you, let not your heart be troubled, neither let it be afraid.'"—And continuing Faith said: "And this peace is gained through faith in the fact that Jesus is the Christ the Son of God and practicing the virtues we have heard from the speakers here."

Without being invited, Hope stepped forward and said: "I am a twin brother of Faith. Faith without Hope is dead. If you would be glad, if you would have extreme happiness, follow me and look for the return of the Man of Peace from heaven. Expect his return this year. Desire his presence here and now, convince the world of this and every sorrow the world now has will be removed."

Then gentle Love came forward. She said, "Faith is great; Hope is mighty, but Love is greater than either. 'Love is the fulfilling of law.' Love embraces every thought, every sentiment uttered here today. Love is great because 'God is love.'"

In great happiness the King spoke, saying: "It will be your duty, all my helpers, to put these beautiful thoughts that you have given out into practice among the world's people during the year 1923. Let us cultivate the presence of Faith. Let us make Hope stronger, but above all else, let us practice Love for it is the greatest of all virtues."

And so the New Year's Conference went on and the King became more happy every moment. We now will leave the Conference and hopefully await results, which, without doubt, will materialize, to the great joy of all the world.

Your sins are forgiven you for his name's sake. 1 Jno. 2:12.

NEW YEAR GREETING

Brother and Sister Alexander D. Donaldson extend to the readers of this page, and earnest hope that each will be served with God's richest blessings and pray that all will realize that this earth is for work, the kingdom for wages; this life for the battles; another for the crown; time for employment, eternity for enjoyment.

Seek good and not evil, that ye may live. Amos 5:14.

THE NEW YEAR

The old year is about ended. The new year is about to open. Has the old been kind? What about the new? You know that one year ago you promised to do some wonderful things for the Master; some you have accomplished; some have been started and then neglected; others have been entirely forgotten. Suppose we start all over again finishing the ones we started, and carrying to success the neglected and forgotten ones. It is a wonderful thing to be co-workers with God. It pays to do the will of God for in this life we have peace and in the world to come everlasting life with joy unbounding.

The Restitution Herald \$2.00 per year.

National Bible Institution

Bro. and Sr. R. Lake of Milbrook, Mich., are preparing to take up the duties of Superintendent and Matron of the Home this week. To do this, they are leaving their own comfortable home, and their farm.

Their genial temperaments and their past experiences give them fitness for this work. Not only this, but both are enthusiastic in their desire to labor in this particular effort.

Will not all unite in asking God to guide them in every step?

Were it not that each entrant to the Home will, for mutual justice and satisfaction, need several months in which to decide whether permanent residence is desirable, it would be unjust to open this work without settled rules and by-laws. These will be decided upon in the near future, and can be better determined as the work advances. All will be made with a view to obtain the most pleasant and helpful living conditions for one and all.

REMITTANCES

John Corbaley; L. M. Howell; Jos. Williams; Mabel Fiske; Sinnissippi Farm; Mary A. Williams; Martha Walls; G. H. Garton; Sara Dashwood; Wilma Orem; A. J. Hoke; J. W. Kirkpatrick; R. H. Judd; Alice Emerson; Mrs. I. L. Wood.

CONTENTMENT

By Rufus A. Curtis

THE spirit of discontent and murmuring seems to be spreading among all classes of society, both secular and religious. Even church members at times seem to have forgotten the timely exhortation of Paul to the Philippian saints: "Do all things without murmurings and disputings," for only thus could they "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation," among whom they were to "shine as lights in the world." (Phil. 2:14-15). Fault finding and complaining avails very little to remedy the evils or correct the wrongs complained of and often they are magnified out of all proportion to the facts. Often it would be far better to "follow after the things which make for peace," and earnestly study to be quiet, even though in so doing, it might involve some attention to our own business, and the work of our own hands. (Rom. 14:19; 1 Thess. 4:11). Paul says, "I have learned in whatsoever state I am in, therewith to be content." (Phil. 4:11). "But godliness with contentment is great gain. For we brought nothing into this world and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." (1 Tim. 6:6). Would you know the source of Paul's wonderful achievement of contentment, under such adverse circumstances and numerous perils as beset his pathway? (2 Cor. 11:24-28). Listen. Triumphant Paul exclaims, "I can do all things through Christ which strengtheneth me." (Phil. 4:13). Almighty strength was linked with his weakness. (2 Cor. 12:9; 2 Tim. 4:1-18). "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee." (Heb. 13:5). Although we may be "the poor of this world," we can console ourselves with the thought that "A little that a righteous man hath is better than the riches of many wicked." (James 2:5; Psa. 37:16; Prov. 15:16; 16:8). "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28; 2 Cor. 4:17-18).

Quoting the language of H. L. Hastings: "All things are working together for good to them that love God, and we must believe where we cannot behold and trust where we cannot trace. Over all things he lives and rules; he can punish and reward; he can bless or blast. Let us leave him to regulate his own world and do with all around as seemeth good in his sight. Resting thus in his providence, we can do our own work in contentment and in peace. And our great question will be, not, 'What shall this man do?' but, 'Lord, what wilt thou have me to do?' And in the answer to this question, as given in the Scripture, in providence, and by the Holy Spirit's inward voice, we shall find the path of duty and the path of peace."

"All lands are fair to him who knows content; All skies are sunny and all fields are green; In dreamy mists with softest azure blent, Lie distant cloudlands tipped with silver sheen. The wayside violet sheds her fragrance sweet; For him the wild rose blushes all are spent; Life's fullest gifts are poured about the feet Of him within whose heart is found content."

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50.
 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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Will you support a paper teaching these things? \$2.00 per year, 51 issues.

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Editorials

Looking Backward

The year 1922 has reached the dividing line beyond which begins another time period in the years of our Lord.

As we turn to look back in review each one will observe different pictures upon time's canvas, according as each has used time and strength in the labors of the year. These pictures are of real value only insofar as they portray the individual in common service unto our God with Jesus our Lord.

May it be that each may look back to behold the tracings of self in active labor that has been step by step approved by Him who is not only Guide but Judge.

Nationally speaking the pictures upon this canvas are marvelous. At the beginning of the year 1922, all the nations were singing the song of hope that armament and warfare would be rapidly diminished; that the countenance of mankind would correspondingly brighten; that heavy laden hearts would throb more bouyantly from beneath lifted loads. But what of the picture?

In spite of brightest hopes, the reverse of that expected is nearer true. Writers upon topics of national affairs tell us that there has been practically no scrapping of navy units, while upon the other hand the budgets of some nations for new equipment

indicate advancement rather than retreat. Thus the great problems of taxation weigh so heavily upon various nations at this moment that statesmen appear to be seriously concerned as to their ability to tide the nations over the great financial stress.

A lack of united effort among various of the allied nations has apparently given the Turkish government opportunity to revert to its old time policies, one result being that today the Christian world has accepted without resentment the Turkish policy of expelling all Christians from her territory. Hundreds of thousands of Greeks, Armenians and others are forsaking home and land and trudging wearily to unknown destinations and destitutions beyond the Turkish border line.

Thus the canvas tracings for 1922 have drawn at least some hideous pictures. It is not pleasant to look upon them, though beneficial to recognize facts as they are.

Upon the other hand it is evident that prophetic words pointing toward the consummation of this present age and indicating the dawn of a new and brighter era have had emphatic and extensive fulfillment during this twelve month period. While Christians have stood in rows of 100 each with permission to raise the hand in mute assertion of their rejection of Christianity, they have sacrificed life, refused the lifted hand, maintained faith unto Christ and Christianity only to fall over one by one, headless bodies, in trenches previously prepared. This staunch testimony for the Christian faith in the twentieth century gives us confirmation that when the Son of man comes he will at least find a few who regard the Master more than life itself.

These are the bright pictures. These are the beauty spots upon the canvas. With a percentage of Christian fortitude maintained throughout the Christian world ready to receive the glorious coming of Christ, we have reason for renewed courage in Christian effort and renewed determination toward the mark of the prize of the high calling.

Facing the dawn of the new year with its sunshine unspotted by clouds of its own making, may we as individuals of Christian faith determine by God's help to run our allotted course therein with vision fastened upon Him who is our Shepherd, our Guide, and our Redeemer; and may the activities of 1923 when completed, become daily evidence to the Master above, and to the fellow worker by our side, of our Christian fortitude and fervor under all circumstances, midst all environments.

WHAT IS MAN?

By T. C. E.

WHEN I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; WHAT IS MAN, that thou art mindful of him? and the son of man, that thou visitest him? Psa. 8:3-4.

Let the Scriptures Speak For Themselves.

"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.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground,

for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Gen. 3:19.

"All flesh shall perish together and man shall turn again unto dust. If now thou hast understanding, hear this: hearken to the voice of my words." Job 34:15-16.

"For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Psa. 103:14-17.

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing, and Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him as are as nothing; and they are counted to him less than nothing and vanity." Isa. 40:15-17.

"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 them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go to one place; all are of the dust and all turn to dust again." Eccl. 3:18-20.

"For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not any thing, 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; neither have they any more a portion in anything that is done under the sun." Eccl. 9:4-6.

"What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" Psa. 30:9.

"Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul, (and men will praise thee, when thou doest well to thyself), he shall go to the generation of his fathers; they shall never see light. Man that is in honor and understandeth not is like the beasts that perish. Psa. 49:16-20.

"O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead; they shall not live; they are deceased; they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. 26:13-14.

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth like a plant. But man dieth and wasteth away; yea man giveth up the ghost and where is he? As the waters fail from the sea and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more; they shall not awake nor be raised out of their sleep." Job 14:7-12.

The Sunday School

By Alta King

Note of Explanation

The first two lessons of the new quarter are not of the regular series of the International Lessons. I failed to get the book containing the year's lessons in time to work out these lessons. For these two lessons, I am continuing our studies in Luke.—Editor.

JEWISH PRIDE AND RIGHTEOUSNESS Lesson I.

January 7, 1923.

Lesson Text: Luke 13.

Luke 13:1-9.

Golden Text:—Except ye repent, ye shall all likewise perish. Luke 13:5.

Memory Verses:—Luke 13:34-35.

For Study

Luke 13 contains the account of several incidents that occurred toward the close of Jesus' ministry, each of which Jesus used against the pride and righteousness of Jews.

Verses 1-5. The evident purpose which "some" had in telling Jesus about the Galileans who had suffered as criminals at the hands of Pilate (perhaps in the arena) was to contrast this class of people with themselves and ask concerning their salvation. Jesus' answer makes evident this purpose. Where did Jesus place the inquirers?

Verses 4-9. Study out the meaning of the parable, keeping in mind the lesson of the preceding verses. Identify the "dresser," the "fig tree," and the "digging" and the "dunging" about its root.

Verses 10-17. Read the verses carefully. Why did Jesus call the woman rather than wait for her to come to him as was usually the case? How did the ruler of the synagogue strike at Jesus indirectly over the shoulders of the people? How does Paul explain the hold which Satan had over the woman? See Rom. 5:12-19. Show that people still take better care of valuable stock than they do of children and the weaker members of the human family.

If the Pharisees had had the right spirit and attitude toward these people, would they have ever thought of finding fault because this woman was healed on the Sabbath?

Verses 18-21. Jesus, filled to overflowing with a vision of the kingdom and its work, as he had just been demonstrating it on such a small scale, spoke two parables which set forth the kingdom in the fullness of its power and extent. The big idea for us in these parables is the bigness and fullness of the kingdom and its mission. Also there is the idea of quiet, secret working and development. A tree grows gradually and by an unseen power. The heaven was "hid" in three measures of meal and worked without show or turmoil. All worldly kingdoms have developed through revolution, war and bloodshed. How is God's kingdom developing now?

Verses 22-30. As Jesus drew near to Jerusalem he made it known that he was going there for the express purpose of facing death at the hands of his enemies. Matt. 20:17-19. The people knew the increasing hatred and enmity of his enemies and the plots to accomplish his death. John 11:53-57. Some one, perhaps one of the disciples, became curious about the extent of Jesus'

salvation work, as they saw him willingly walking into death. In this person's estimation, death would end everything as far as Jesus was concerned, and his salvation work would be cut off with the few. Notwithstanding the parables of the kingdom and its work just studied; notwithstanding his life of service which had tangibly revealed him as the lover of all people working with the unlimited power of God himself, some one was prompted to answer the narrowed visioned question, "Are there few that be saved?" Likely the "few" served during Jesus' life time were in mind.

Study Jesus' answer carefully. What is the narrow gate which at present is open for entrance? Acts 15:14; Eph. 1; 2:6-7; Heb. 3:1; Phil. 3:14. To whom was it first opened? Rom. 1:16. Why could they not enter in? (What was it that kept the Jews as a nation from the high calling in Christ Jesus?) How did Jesus finally answer the questioner? (verse 30).

It is just possible that there are some of us today greatly concerned about the extent of Jesus' salvation work, who need to be more concerned than we are, about getting through the narrow gate that we might have an active part in that salvation work, whatever its extent. Not that we do not need the fullest vision possible of the kingdom, its power and purpose, but that we need as well, a full vision of the character of the person who will enter into it and help administer its affairs. The narrow way is outlined in such teachings as the sermon on the mount.

Verses 31-35. Why did Jesus not show or feel the least fear of Herod? How does verse 33 tell us that Jerusalem represents the height of opposition to God? What evidence in verse 35 that Jesus foresaw the time when the digging and dunging about the root of the fig tree (see verse 8), would bring results?

Scripture Readings:—Matt. 7. Matthew 7 is the closing of the sermon in the mount. The sermon was given primarily to the disciples. Matt. 7:12 closes the sermon proper. The rest of the chapter is a direct appeal to enter in at the straight gate and traverse the narrow way, which evidently is the way of the sermon on the mount. If you want to know definitely what the narrow way is, study the whole sermon.

The Children's Lesson:—Base the lesson upon the two short parables in the lesson. Draw from them how the works of Jesus and his helpers will grow and spread until they reach into all parts of the earth through the kingdom.

For Class

Assign various sections of the chapter as outlined in the study, to individuals for discussion.

What is meant by the straight gate and narrow way—where does Jesus give a picture of it?

The Restitution Herald \$2.00 per year.

Notes and Comments

Brother Austin:

We just received the Restitution Herald to fill out our unexpired time on Day Dawn. While we do not wish the death of Day Dawn, we are always willing to bow to that which the majority of those interested think is best. If the cause

of truth can be better served by one paper where two have been used, then we say, let one go. Day Dawn has been a very fair to all publication, and I doubt if a single reader of it has a fault to find with either it or its editor. Now we are all willing to try you and the Herald, and I for one think all concerned will be pleased.

One article in the first number received by us beginners is a little puzzling to us, so we wish to comment a little on it with some questions to its author, who signs his or her name, M. A. Drinkard.

Said article it titled, "The Two Adams and Two Eves," and in it the author seems to me to teach that the sacrifice of Christ, the second Adam, is not complete, minus the sacrifice of the church, the second Eve. Does this writer so teach? If so, will he kindly give Scriptures which so state, or from which inferences are taken.

We are told, "We drink his cup by sacrificing this righteous perfect flesh." I can only understand this as referring to our flesh as we now have it. Am I right? If so, will the dear writer please explain this: "For I know that in me (that is, in my flesh), dwelleth no good thing." "The law of sin which is in my members." (Rom. 7:18, 22, but the whole context should here be read). It seems to me to teach that our bodies, or flesh continue to "serve the law of sin." Does it or does it not?

If the writer refers to Rom. 12:1. will he please notice that in the Greek it reads thus: "I entreat you therefore, brethren, through the tender mercies of God, to present the bodies of you, a sacrifice, living, holy, well pleasing to God." Now that can be understood as by our living holy, we present our bodies a sacrifice unto God, and the next verse tells us that our transformation is caused by the renewing of our minds, not the flesh. Can harmony be made between those seemingly conflicting texts in another way, or in harmony with the writer's teaching?

Next the writer seems to teach that we sacrifice restitution rights by becoming Christians when he says this, "We drink his cup by sacrificing this righteous perfect flesh with our restitution rights." I re-quote some here that all may see exactly what the writer states. Now do all men have "restitution rights?" If not, it seems to me the author would not know whether we Christians had them to sacrifice or not, but if all except Christians have such rights will they not enjoy them provided they do not become Christians, and would not be giving all except Christians who have had a chance for salvation in the future? Or what are restitution rights? Where Peter speaks of the times of restitution, does he not say all who refuse to hear Christ shall be destroyed from among the people? Do not the majority so refuse now? If not, what will refusal to hear him amount to? Does not Peter urge those of his day to repent, and be converted, on account of the fact of the presence of the Lord and the times of restitution? I hope this will not be offence either to you, dear editor, or the writer, but either of you will comment on it and give your readers with myself more light on those subjects.

Best wishes for all concerned and truth in its purity made plain, is the wish of yours in the one hope,

J. J. Heckman.

Among the Churches

Brother E. C. Boyer of the Maurertown church, Virginia, writes: Brother N. H. Geiselman preached two inspiring sermons to the Maurertown congregation on the 4th Sunday in November just before leaving for Florida. Brother Geiselman's unselfish devotion to the truth won the affection of all and we are looking forward to his returning, D. V., to us next spring.

He also enclosed pledges from the Maurertown church totaling \$440 for the church Home stating that their objective is \$500, and adds, "I see no reason why other churches could not do likewise."

NOTICES

Illinois Conference Board Meeting

A meeting of the Executive Board of the Illinois Conference is called for Dec. 31, at Oregon, Ill. Services for the formal dedication of the Home are to be held that same day, and it is hoped that a large attendance will be possible.

F. E. Siple, Pres.

REPORTS

Report From Letcher, N. D.

Dear brothers and sisters in the faith:—
Just this to let you know Bro. Ad-

ams stopped here Dec. 11, on his way from Sioux Falls where he had preached Sister McClean's funeral. He preached four sermons in our home. We were edified and encouraged to go on in the fight for eternal life. Such sermons reflect an influence in the home and help so much to keep the children out of the false systems. It is hard sometimes for we older ones to always hold out the banner of truth, but how much more difficult to guide our children and get them into the fold and keep them unspotted from the world.

We pray, Thy kingdom come.

Inez M. Titus.

Report From Adeline, Ill.

Our meetings at Adeline, Illinois, met with even better response by way of interest than had been anticipated. The attendance was not what one would call large, yet it was much larger than usual, and better still, it was regular. Several who do not commonly attend, gave evidence of real interest in the consideration of the gospel message. We hope to be able to carry on further work there after the holidays, and are trusting that some of the seed sown will grow and bring forth fruit.

F. E. Siple.

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.

South Bend Junior Berean

The South Bend Junior Berean class meets once a week at the home of its teacher, Mrs. Lydia Railsback.

We have an organized class consisting of a President, Secretary and Treasurer. Our meetings are opened by the President asking some member of the class to repeat the Lord's Prayer, after which we take up the study of the lesson as outlined in the Junior Berean book.

We take up a collection, giving one cent each. The meeting is closed by all saying Psalms 19:14. Our average attendance is about six. We enjoy our lessons very much more than we did when we were in the older class.

Eva Stilson, Sec'y.

To Every Young Berean, An Invitation

"Exhort one another daily, while it is called today." Can exhortation help you? Is there any consolation or strength for you in friendly communication with those of like faith? Have you any problem which our combined consideration can help solve? Then let us hear from you.

We, the members of your Junior Social Correspondence Committee, want your help in making each coming day "a perfect day" in service rendered, in truth proclaimed, in unrighteousness defeated, and in love increased, until our Master comes to take us

unto himself. You have the invitation; you'll respond, won't you?

Lucille Osburn, Gatesville, Texas.

Valura F. Bates, Herman, Neb. Care of H. Shafersman.

Charles O. Fletcher, Fonthill, Ontario, Canada.

Margaret J. Lyon, Citronelle, Alabama.

Helen Nell, Monroe Hall, Macomb, Ill.

Margaret E. Hatch, Rt. 1, Harvey, Ill.

Sydney F. Magaw, Aurora College, Aurora, Ill.

Mrs. Ada C. Simpson, 1018 Cass Ave. S. E., Grand Rapids, Mich.

Dorothy W. Lyon, Citronelle, Ala.

Dear Bereans:

It is said, "Better late than never," so I wish to tell you of our recent meetings conducted by Bro. Siple, and of which he has already reported. Nine were baptized during these meetings. Our society has been organized but two years but I think it has brought us all to a better and broader knowledge of God's great plan, and I believe it has been directly responsible for the addition to our faith of several of the young people who were baptized. So in conclusion, I say, "Keep the Berean work moving and growing," as I believe it is one of our best ways of learning God's Word.

Yours in Christian hope,

Elmer Goekler, Sec.

Tracts

Mrs. Wm. Lansbery, Casey, Ill., is tract committee for Illinois. These tracts are free; societies and isolated members are urged to send to her for them. If you desire tracts on certain subjects, write her. Let us make greater effort to sow the seed of truth by this means. This is work the Junior societies may share in. Have tracts on hand whenever a stranger attends any of your services, give one. Find other ways. Keep an account of the number given and report at our annual meetings.

Dear Bereans:

I just want to tell you what a little group of Bereans are doing way down here in Texas. We have such a nice bunch that I wanted to tell the rest about them, and we also want to hear from Bereans of other states.

We organized this summer and for such a young organization, I think we are doing very well. There are about thirty-four members enrolled, and we have an unusually good attendance. We all feel that it is a great help, especially for the young folks, because you see we can have a part in the work, and no one really works unless he feels like he is accomplishing something, and in being interested himself, he makes others interested.

In consideration of the great help that was given us this summer, we are indeed grateful to those who started the good work and made us interested in it, so we Bereans of Warren's Chapel, extend our greatest thanks to those brothers who worked with us this summer, and our hope is that you may help others as you have helped us.

Submitted in Christian love,

Anthia Wolfe.

SERVICE

IN Eccl. 9:10, we find these words: " 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." I want to ask the question, How many are there of us who are doing with all our might whatsoever comes in our way to do?

Life is short and there is so much to be accomplished before the return of the Master. Not only must we help the household of faith by our admonitions. In Col. 3:16-17, it says: "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 the Father by him."

But we must also seek out those who are out of Christ (for Christ came to save sinners), and by a word here and there, to impart our knowledge to others as opportunity offers, so that they may come to the knowledge of the truth as it is in Christ Jesus. We will all be responsible in that day when the Master comes, for the things we might have done and have left undone, and the talents he has given us that are lying idle and not being made of any use.

In Prov. 3:5-6, it says: "Trust in the Lord with all thine heart and lean not unto thine own understanding. In all ways acknowledge him and he shall direct thy paths."

We are too apt to lean on our own strength, forgetting that only by the help of our Heavenly Father can we accomplish anything we undertake. We must ask for guidance if we expect to reach the goal for which we are aiming and be a help to others.

In the 27th verse of this same chapter it says: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not to thy neighbor, Go and come again, tomorrow I will give; when thou hast it by thee."

We must not put off until tomorrow what should be done today. There may never be a tomorrow for you or me, for we are here today and gone tomorrow. Life is so uncertain that each day's work should be attended to so that we will be sure of leaving nothing undone that should be done. It says in Prov. 27:1: "Boast not thyself of tomorrow for thou knowest not what a day may bring forth." Sometimes we reach people by helping them in their temporal needs when in distress. Taking an interest in them, showing by our own living that we are followers of the lowly Nazarene and through our example be able to point them to better things to come and show them that the things of this life are but temporal and that better things are coming, where want and care will be unknown and happiness and peace will be ushered in. For many times a deaf ear turned to those in distress, shuts out all hope of reaching them in things that pertain to their eternal welfare. It is better to give to the undeserving than to miss one that is deserving.

It is poor policy to try and preach religion to a person that is suffering for the necessities of life. First attend to their temporal wants and other things will follow in time. Little kindnesses sometimes bring results more than tenfold in proportion to what was given. Some of us who have not the gift of language can be silent workers with the literature that is published, doing a great deal of good in this way.

To be content to simply attend our church service each Sunday without any thought of any one else, salvation is not fulfilling the requirements laid down for us. In Matt. 5:14-17, in the sermon on the Mount, Christ said to his disciples: "Ye are the light of the world, a city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." I fear sometimes that our lights are hid under bushels rather than those set on the hilltop. We are disciples of Christ and this applies to us as well as to the apostles. If we profess to be followers of Christ, we are his and must follow his teachings and do our duty to our fellowmen or it will be accounted to us in the last day and he will say to us: "I never knew you."

In the 20th verse of this same chapter it says: "For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Matt. 6:1 says: "Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven." Verse 31: "But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly."

This is not the way the moneyed men of the world are giving at the present time. They grind down the poor in their employ, giving wages on which they barely exist; then they make a big showing by using hundreds of thousands of dollars putting up buildings for public use so as to

leave a monument to themselves before the world at large. I believe you should attend to those under your immediate care, first; then go on from there to help all you can. We cannot take anything with us, and unless we try to uplift others instead of crushing them, it will not have any weight with God in the final summing up of accounts. There would be less infidelity in the land today if man would keep his brother and not always be striving for the almighty dollar. This is not what God wants us to do. Our good deeds must be done quietly and not be blazoned before the world. It must be with no thought of self but of love toward our brother man; so only will God look upon our acts. We are not looking for any reward in this life but for the life eternal and a home with Christ, our elder Brother, when he shall return to reward the faithful. May we not be like Cain when the Lord asked him where his brother was. He answered: "I know not; am I my brother's keeper?" We have a duty to perform, each to the other and we will be accountable to God for not performing that duty. We cannot sit idly by and see our brother take the broad way that leads to destruction and not lift up our voices in protest. We must ever be ready to give the helping hand and by kindness and brotherly love try to lead them to better things. There is too much selfishness in the churches at the present time. Many of us who know the truth are sitting with folded hands not doing anything whatever in the matter of trying to save some one else. Because they have believed and been baptized, they think they are saved, but this is only the beginning of life's work and we must grow in the knowledge and grace of our Lord and Savior Jesus Christ.

Love is the attribute that must enter into our lives. In 1 Jno. 4:7 we have these words: "Beloved, let us love one another for love is of God, and every one that loveth is born of God and knoweth God." In the 20th verse of the same chapter it says: "If a man say, I love God and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

So then, if we have love for God in our hearts, we must love our fellow men, and then we will have the desire to do whatsoever comes in our way for the betterment of mankind. It may be in one way; it may be in another; but there are always opportunities presenting themselves in which we may benefit others. 1 Jno. 3:17-18: "But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and truth."

Then we must be at heart what we show to others or it is of no avail. Verses 23-24. "And this is his commandment, that we should believe on the name of his Son Jesus Christ and love one another as he gave us commandment, and he that keepeth his commandment, dwelleth in him and he in him, and hereby we know that he abideth in us by the spirit he hath given us."

If we have the spirit of Christ in us we will keep our lamps trimmed and burning. We will always find some work to do in the Master's vineyard. The days are evil and there is need for all who are willing to sow seed by the wayside. Some will fall

into unfruitful ground but some will reach good soil and produce good fruit. The harvest is great and the laborers are few, so put your hand to the plow and do not look back but keep your eye on the goal and press forward. Let us all wake up and not be sleeping at our post when the Master returns. May we be of the number to whom he will say: "You have been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

We must serve the Master in humbleness of mind and not for the good opinion of the world, but with humility of spirit and for the love of humanity, or it will be to no purpose when we give an account of our stewardship to the Master. We are all weak and erring and we ourselves fall by the wayside many times. None are perfect; therefore all should have the more love for those who are weaker than we are.

We are told in Eccl. 7:20: "For there is not a just man upon earth that doeth good and sinneth not."

Christ was the only one without sin, and although we are of a sinful nature and make mistakes, let us not be discouraged but take up our work and do the best we can and live as consistently as lies in our power; do the work that comes to hand to the best of our ability and God will take care of the rest. May we do our duty faithfully so that we may be approved of the Master when he shall come to reign in righteousness and bring a reign of peace to this sin cursed earth. The time is fast approaching as all the signs of the times indicate, when he will come and gather the elect from the four corners of the earth. May we be of that number to whom he shall say: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What a blessed time that will be when "Righteousness shall cover the earth as the waters cover the sea." When Christ shall sit upon the throne of his father David and all nations shall own him as King of all the earth.

May it be yours and mine to share in that kingdom which is promised to those that keep his commandments.

Your sister in Christ,

Josephine Barnebee.

WHAT IS THE GOSPEL?

By Alvin E. Phillips

(Continued from last week.)

Did the Jews believe in demons? Yes, from their connection with the Greeks they had come to believe that demons, or disembodied immortal souls, entered into people, afflicting them with disease. Then to assume that they did not believe in them does not make it so does it?

Have we any right to assume that the Jews knew all about the correct number or classes to be raised from the dead? Is it not true that some even denied the resurrection? Further such assumption detracts from the personal work of Jesus the Christ. Was he not sent to preach the gospel? Did he preach it? Yes, for he said, "I have finished the work which thou gavest me to do." (John 17:4).

Are not the gospel and "the essentials of saving faith" one and the same thing? Then we should find the "essentials of saving faith" or the "gospel" in the preaching of Jesus. To assume that he did not preach the entire gospel (because the Jews already knew most of it) is assuming that he did not finish the work God gave him to do. We know that Jesus spoke words sufficient to give eternal life if believed and obeyed. (See John 6:68). Therefore why go



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outside the teaching of Jesus to formulate a "Statement of Faith" or to determine what the gospel is? Our Statement of Faith if used as a test of "fellowship," should only contain those doctrines which the Scriptures show to be the essentials of saving faith, and should not contain any of the assumptions that mortal man is capable of deducting from the Scriptures.

A Christian should be able to "rightly divide the word of truth" into its two simplest elements, i. e., milk and strong meat. To be approved of God, a workman that needeth not to be ashamed, one ought to be able to clearly and scripturally state what the "essentials of Saving Faith" are. Let us give up trying to be consciences for our friends, and try to keep our own in good running order. We are "not bound to make the world go right." Our love should grow deeper, faith more Christ-like, and creeds shorter as the years slip by. We should drop the many burdens that we were never intended to carry, but with which we started out like raw recruits in an army, with their overloaded knapsacks filled with things that the more experienced soldier learns to throw aside as the long march goes on. This is God's universe, and he will take care of it as he always has from the beginning. All he asks of us is a reasonable service. Let us learn to say with the Apostle Peter, "I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him." (Acts 10:34-35).

A brother has recently said, "What we all want is the truth, and truth does not fear investigation." This is our position also, so we would be pleased to have our magazines open

their pages to consider what belief the Bible teaches to be essential to salvation. Truly, if our position, as set forth in this pamphlet is wrong, those rooted and grounded in "the truth" ought to be able to scripturally show us our error.

We do not say that there is no other belief necessary for salvation except those we have mentioned; but in our study of the Scriptures we have not found any other. If there is any other belief necessary to salvation, we would like for those who have found it to write an article, quoting direct Scripture which clearly shows such belief to be essential to salvation, in order that all may learn about it. For any and all criticism or suggestion will be gladly and cheerfully received.

My plea is, Let us return to the "simplicity that is in Christ" and not allow our minds to become corrupted therefrom. (See 1 Cor. 11:3). Let us remember that whatsoever belief Jesus and the apostles say is essential to salvation—is essential, but no other. And let us be fully persuaded that whatever belief Jesus condoned and did not admonish, we should be able to do likewise.

THE BIBLE

(Continued from front page.)

letters, showing the loving heart of an omnipotent sovereign Creator to a world that had revolted from his just and beneficent control. The book is one, in its instructions, its admonitions, its warnings, in its prophecies, its petitions, its promises, in its faithfulness in teaching the dire

results of disobedience to its precepts on the one hand and also the glorious rewards awaiting the obedient on the other. All through the Book are given examples of both, that we may profit if we will, avoiding the evil results of the former and gaining the blessedness of the latter.

As in the physical heavens after the summer shower, we see the beautiful rainbow of promise, so in the light of our Holy Book, we see the bow of divine promise spanning the ages with its symbolic colors, the blood red band of sacrifice, the silver band of truth, the gold of love, and, last and best of all, the royal purple of dominion—resting first in the Edenic garden with its promise, the seed of the woman shall bruise the serpent's head, and lastly, in the Isle of Patmos, when the heavenly voice is heard saying, "Behold I come quickly." To this, the beloved disciple in ecstatic vision replies, "Even so, come Lord Jesus."

Praise Jehovah for his unspeakable gift, his word of truth.

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, January 2, 1923

Number 14.

Family Prayers at Brierly

IF, as one of the younger generation has remarked, "Religion is the spiritual stream in which we are all floating or swimming or struggling or sinking," I can only observe that the temperature of the stream is pleasantly tepid in these days, and that it wanders languidly through a flat and uneventful country. It has come a long way from the icy mountain streams and blue lakes that were its source. Back in my boyhood days, in Brierly, it flowed more swiftly, and the water was colder. Some courage was required to plunge into it, and some agility and skill to keep one's head above the current.

Our parents stood as a firm bulwark between us and the Devil, and as intermediaries between us and God. Father made public intercession for us with the Almighty every morning at prayers, and three times daily at grace before meals; and I know that mother's private devotions were unceasing. I never heard her pray aloud except once, when a visiting minister called on her unexpectedly to lead the Wednesday evening service, in prayer. That night she rose, said simply, "God bless this meeting," and quietly resumed her seat. I always felt that her silent petitions went fully as far as father's; but he was the nominal head of the family in matters religious. Every morning, directly after breakfast, he gathered us together in the parlor for family prayers.

We came from the laughter and fun of the breakfast table into another atmosphere. Father, usually the merriest of us all, was suddenly grave and silent as he took the big family Bible in his hands. The hush that fell over us was accentuated by our being in the parlor; for we lived and played in the "sitting room," and the parlor was reserved for occasions of state. There was, moreover, a constraint born of our uncertainty whether our record for the past twenty-four hours would bear the sight of heaven and the family.

First, each child had to repeat a verse from the Bible. Next, father read aloud from the Scriptures, and then led us in prayer, each of us kneeling before the chair we had previously occupied. Mine was a small carved rosewood chair, with a hard haircloth seat. I shut my eyes tight and laid my cheek against it, and tried not to see Edward snuggling into his green, tufted cushion.

Father's prayers were really wonderful. In all the time we lived at Brierly, I am sure I never heard him say the same thing twice. And there was more to recommend them than their versatility. They were simple, direct, eloquent. He began by thanking God for the blessings of the day and night that had passed. Next he prayed

Life's Canvas



SUNSHINE and shadow and laughter and tears,
These are forever the paints of the years,
Splashed on the canvas of life day by day,
We are the artists, the colors are they.
We are the painters, the pigments we use,
Never we're wholly permitted to choose.
Grief with its gray tint and joy with its red
Come from life's tubes to be blended and spread.

Here at the easel, the brushes at hand
Each for a time is permitted to stand,
White was the canvas when first we began,
Ready to picture the life of a man.
Now we are splashing the pigments about,
Knowing the reds and the blues must give out,
Soon we must turn to the dull hues and gray,
Painting the sorrows that darken the way.

Now with the sunshine and now with the shade,
Slowly but surely the picture is made.
Even the gray tints with beauty may glow,
Recalling the joy of the lost long ago.
Let me not daub it with doubt and despair,
Deeds that are hasty, unkind and unfair,
But when the last bit of pigment is dried,
Let me look back on my canvas with pride.

Let me when trouble is mine to portray,
Dip with good courage, my brush in the gray;
After the tears and the grief let there be
Something of faith for my children to see.
Lord, let me paint not in anger or hate,
Grant me the patience to work and to wait,
Make me an artist, though humble my style,
And let my life's canvas show something worth while.

—Edgar A. Guest.

for the conversion of the Jews, and for the ten tribes of Israel. These duties disposed of, he entered upon the real business of the day. One by one, he took his children by the hand, and led them before the throne of grace. Our little triumphs were mentioned, and our virtues extolled—though this was always done guardedly, and accompanied by a petition that we might remain free from pride—and our secret shortcomings were brought unflinchingly to the light. Frances once told me that she knew the Bible meant father when it said, "There is nothing covered that shall not be revealed;" and I remember thinking that she was the only one of us who would have dared to say it. But it was with mingled emotions of reverence and relief that we rose from our knees at the close of father's long prayer, and gathered around mother at the piano.

The music was best of all—partly because we all loved it, and partly because it came as a relaxation to minds and muscles after the prayer. On week days we were limited to one hymn, on account of time; but on Sundays we frequently stood around the piano for an hour, while one gospel carol followed another. Sometimes we selected our hymns from mixed motives. Once, aft-

(Continued on page 112)

Immortality in Sin and Suffering

WHAT though the great and good divines of a former generation could school their severe and logical minds to accept all the terrible conclusions involved in the dogma of the deathless nature of man, which they had received by tradition from their fathers; what though they could in their zeal for the glory of God's justice, believe and teach to their docile hearers that the perpetual spectacle of the agonies of the lost in hell would serve to augment the joys of the redeemed in heaven, and that 'should eternal punishment cease and the fire be extinguished, it would put an end to a great part of the happiness and glory of the blessed.' It is taxing too heavily the faith of the men of the present day to insist on their believing doctrines, however hoary with age, or fortified by human authority, that are abhorrent at once to their reason and their moral sense. They will no longer be held to those views of God and His government, that prevailed when all rulers were tyrants and justice was but another name for vengeance, and punishment was synonymous with torture. They cannot be induced to love or worship a deity who is represented to them as a monster of cruelty—more savage and vengeful than the blood-thirsty gods of the heathen world, nor to accept of a theodicy, that is at war with the spirit and precepts of the gospel. They will not be terrified by threatenings they do not and cannot believe will ever be executed, nor persuaded to flee from a danger they do not fear; nor betake themselves to a refuge of which they have ceased to feel the need. They cannot be aroused to seek for an immortality which they have been made to believe is already assured, nor to make any efforts to lay hold of that eternal life which they entered upon when they were born. If the alternative to the 'great salvation' that is set before men in the gospel be, through misrepresentation, made incredible, the truth, which it ought to enforce, will soon lose its power to move them. If the 'death' which God threatens be not death at all, but something else, so incredible that no thinking man can believe, nor ought to believe will be visited upon the impenitent, men will sin with greater boldness and infancied security. . . . Men everywhere, in increasing numbers, are turning away their ears from the truth, mixed as it is, with human conceits, and turned into a fable, under the influence of this great fa'shood"—Eld. J. H. Pettingell, deceased.

CHRISTIANITY

Let it not be a creed, but an experience; not a restraint, but an inspiration; not an insurance for the next, but a program for the present world.



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.

Sr. Nokes writes that she will be unable to furnish copy for the Children's Page for a few weeks. This is regrettable. Her letter includes the encouraging word that she will renew the work in the near future. For this all will be grateful.

DO YOU KNOW THE STORY OF JESUS?

THERE are many famous men in the world who are known by their statues, which are placed in many public places. George Washington, Abraham Lincoln, Benjamin Franklin, General Lee, General Grant and many others. You may have to ask who they are if you are not old enough to have read of them. But there is one man more talked of, written about, and sung about than any other person in the world; and that one is the man Christ Jesus. For one book telling of the great lives of all these other men, there are hundreds of books telling of Jesus. Can you remember, James and Olive, and other dear children, that every year at least 15,000,000 copies of the Bible are printed and sent out into every nation of the world, all because the life of Jesus was so wonderful and his love for little children and their papas and mammas was so great. Every one wants at least one copy to lay where they can read it. No one would care for the book if the story of Jesus had not been told.

You like to look at your dear friend's photograph; but do you know there are more portraits made of Jesus than any other man who has ever lived. And the strange, pleasant thing about his picture is, every one knows the face to be that of the dear Christ as soon as he looks at it, even the little child does not have to ask, "Who is it, mamma?" but the very little tot will exclaim, "O this is Desus, mamma." One knows him whether it be the baby Jesus in his mother's arms, or the boy Jesus in the temple or the Savior teacher, or the dying Christ upon the cross. Did you ever hear so many hymns sung in praise of any other person as of Jesus? And you know the best part of it all is, that the stories are all true. You do not have to ask, "Mamma, is this a true story?" When she opens the Bible and tells you of Jesus you know it is true.

You read of him when he was a little babe, and when you look at baby brother or sister you can think Jesus was a baby once like baby brother. The boy of twelve years can picture Jesus playing marbles with his Syriac neighbor boys, or studying his lessons from the histories of his country; can see him while he is being taught manual training; when he brings home the first rude box he has completed. You watch him as the story grows and you see

him again a young man invited to a wedding feast and when it was time to pass the wine (for it was customary at weddings to have wine), he told the men to fill the water pots with water and pass it around and when they tasted it they found it was good wine. This is called a miracle,—turning water into wine. God's power had begun to work with him, to help him do great things in the world, things which other boys and young men could not do. And look, children, he has gone down the road and meets a man that has been blind all his life. The wonder working Christ stops him, puts clay on his eyes and tells him to look up. He did and saw the wonderful man who had healed his eyes and the beautiful world which God had made.

Jesus then goes down to the lake, a terrible storm is raging. Jesus sees the disciples toiling amid the waves. He calms the sea for them and saves their lives. This wonderful man met a funeral procession and told them to open the casket and when he looked on that cold, dead face and heard the poor mother's sobs he called the boy's name and told him to sit up. O, how glad that mother was, how she thanked the Christ as she kissed her boy alive and well again. How wonderful are the stories of this man Christ Jesus, and all of them true. And my dear little children, Christ is the best model for you to build your lives upon for his life teaches us to be less selfish, more thoughtful of others, more helpful, more generous.

There is another reason why we should know more of Jesus. He has promised to forgive our sins. Suppose that someone who watches us all the time should keep a list of our wrong doings, of every fiery temper, of angry words, of every unkind act when papa or mamma asked them to help carry some of their heavy loads, what a long list they would have against us. Well, children, there is just such a list being kept. An eye that never sleeps, the eye of God, sees every act. He remembers all our deeds, everything. Is there any way to have this list against us taken away, blotted out and forgotten? Yes! there is one who can take our sins away and make the black story of our life as white as snow. That one is Jesus Christ, the Son of God.

Our Sunday School lessons of late have been about this dear Christ; how busy he was in his missionary work, sending men out to tell the world how he loved them and wanted to serve them, forgive them if only they would come to him and believe on him. Our lesson for January 7th is, "Jesus Healing on the Sabbath Day." A woman that had been sick eighteen years, lost all hope of ever being better, is now well. You find out what was the matter with her and try to stoop half way over and remain so an hour and see if you would not be glad to stand up. But she had tried and could not until Jesus laid his blessed hand on her and immediately she stood straight and praised God.

Read the story, children, and you will love Jesus more and more.

LIVING THINGS IN THE BIBLE

In the Bible are mentioned the names of sixty-seven different kinds of birds, forty-eight kinds of animals, about ten kinds of fishes, twenty-one kinds of reptiles and seventeen kinds of insects.

OUR DAILY SACRIFICES

PAUL in Rom. 12:1 says: 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.

Many things can be said in connection with the above verse, and before I am done, you will see my reason for writing upon this important subject. In the first place, Paul beseeches us; this is more than a mere request. It is so important that he beseeches us. This would mean to beg or implore. Do we think then, that Paul would beg or implore us to do something that was not necessary? Or that could be set aside? I for one am convinced by Paul beseeching us as he does, proves that it is very essential and cannot be avoided. Now, brothers and sisters, this one thing confronts us: Are we making that living sacrifice? And if not, isn't it time to begin?

I am only two years old in the faith. Two years ago in October Bro. Adams baptized me into the body of Christ, and I was taught by him (which I find is the teaching of the Bible), that we must make this living sacrifice. This I have tried to observe. Have we ever realized, what a wonderful life Jesus lived? It is truly ideal. Paul said of Christ, "That he thought it not robbery to be equal with God." In view of this fact, could we think it robbery to be equal with Christ? We might not and perhaps never would become like Christ in the full sense. But such a character is well worth imitating. Dear ones, wouldn't you really like to possess just such a character? Think of the praise and the honor that has been given him for the wonderful sacrifice he made for us, and that while we were yet sinners. We think it is a great task to sacrifice a few things we call pleasure. Should we not be ashamed when we think of the difference in the sacrifice he made and what we have to make, that we shrink or even think it is too much to expect of us? Paul says in presenting our bodies, it should be holy, and that is acceptable to God. Besides that, he informs us that it is a reasonable service. Then, there is nothing unreasonable about it. God never requires us to do unreasonable things. Truly, we are living in the last days and we are beset with dangers on every side, and every effort should be made collectively and individually to keep worldliness out of the church. It is very easy for us to say we do not think there is any harm in this or that, and this is what leads us step by step away from the true principles as taught and lived by Christ. One thinks it no harm to dance, another to play cards, another to go to movies and shows, so when we sum it all up, we have gotten a good deal of worldliness in the church. And I wonder where the sacrifice comes in?

Now brethren, I am going to ask you, how much you are willing to sacrifice in order to glorify Christ, and make the church purer and better. Paul says, "It is to be without spot or wrinkle." Can it be such and the members indulging in all of these worldly things? I think not. I am so desirous of seeing the church just what the Master would want it to be that I am willing to make a living sacrifice of all worldly pleasures in order to help the church to rise to this high standard. Paul says that Jesus loved the church and gave

himself for it. Shouldn't we then love it, and refrain from doing anything that would bring it into derision? It is with this object in view I want to start a sacrifice league, and I hope and pray that I may not be disappointed in you, but may receive a hearty response from every one. I wish to tell you my plan. There is always a beginning to everything, so I have thought best to make a small beginning and then enlarge upon it as we go along. I want to get me a book in which to record all your names, and this league will consist of all those, both young and old, who will join with me in making the church better fitted for the coming King. In doing this I believe we must make some sacrifices. Now I do not dance, play cards, go to movies or do any of things practiced by the world, in making this sacrifice. I feel it a pleasure because I am doing it for Christ's sake and I know he will love me for it and will finally give me a reward that will mean much more to me than all these other things. All who will agree to leave these things completely for the next six months, please write me and I will record your name. I will wait, however until I hear from a sufficient number and then I will write again, and set the date when we begin. Those who do not indulge in these things, may write me also and I will put your names on a separate page. Then at the end of the six months I want each one to report if they have completely kept their vow, and if so, I will transfer your names to the page with those who do not indulge. In this way we will see how fast we increase. I believe you all want your names recorded on that better page just as you would want it recorded in the Lamb's book of life. This may sound a little odd to some of you, but what can be wrong in banding ourselves together for the purpose of making ourselves and the church better, and to head off the indifference that seems to be creeping upon the world and church as well? Jesus said, "Because iniquity shall abound, the love of many shall wax cold."

I do not suppose of course that we can head off the many because Jesus said they would wax cold, but we can save the few. Where there are several in the family, let one write and give all the names that wish to join the league. Please do not lay this aside, but as soon as you read it, sit right down and send me your name. Let us see how large a league we can form in a short time. I would suggest that those who do not fully live up to this demand, also report, for the Bible says, Confess your faults one to another, and I believe you will feel better if you write and tell if you broke over. After we make this a success, I have another item to present to you, just as needful as these. I am not unlike others and have my fleshly desires, but these I am willing to sacrifice. Whether you join or not, I will have a league of one. I am so anxious to see the church in perfect readiness that I am hoping that you will all join my league. It seems to me that it will be so nice to belong to a band that are serving Christ instead of self. I wonder whom I shall hear from first? I now await your response.

Esther Peterson.

Hector, Minn. Box 391.

SIGNS OF THE TIMES

A prophet is no longer required to discern that our nation is speedily plunging headlong into chaos—confusion. Every extensive movement seems to be headed in that direction.

Many of the students of prophecy are becoming alarmists and sensational and instead of lending strength to a firm and sturdy purpose only add to the unrest and confusion.

Money and capitalists have long practiced their extortion and have manipulated rings in the noses of politicians and public officials for gain.

Now labor has gone mad and now about a thousand souls are out of their customary positions of life and are sowing seed of confusion, discontentment and suffering.

Labor has a grievance, but in its organized form it is coming to exercise the most despicable tyranny possible. They want every liberty for themselves and are disposed to grant none to the other fellow. They strike to compel acceptance to most unreasonable demands. The proprietor is asked to be no more than a tool of unionism; to keep back a part of the laborer's wages and with it pay his dues to the union; he is forbidden to discharge unfaithful laborers, and to exercise a real control over what by right is his, and to employ the labor he desires.

On the other side, the man becomes a caboose slave to his union, will not permit a fellow worker to be a free man and work with him or be employed, is not allowed to handle all of the money he earns, and becomes a goose by his own volition to be picked by officials of his organization.

Talk about liberty—there is none among closely organized labor. The officials are actually some of the merchants of the earth who are merchandising in slaves and the souls of men according to Rev. 18:11-13.

Along with other exploiting interests they have hooks in the noses of politicians and government officers who are often themselves thieves and extortioners under forms of law and for these reasons their tongues and the money publications and daily papers of the nation in which many of them have large interests in some form are as mute as mice about the outrage of close union organizations and their own wrongs. Together they shield one another and do not support any decisive steps to remedy the general disorder that prevails. Blind are leading the blind and all are falling into the ditch and will drag the people with them.

In this maze the individual honest man has no control. The Lord is preparing a calamity in punishment for these willful sins, and all of us must share in some measure the suffering. We know there is still a God in Israel, and that he is going to save Joseph, the people he pleases to bless with plenty. We are warned about the iron and mud government that will prevail in this time of the end of the beast government in the earth and we have it now.

May we hold on to Jesus who is soon coming to be our King and Governor and be separate and do right, and be ready for service when he shall rule from the river to the ends of the earth.

The mud government of interests and unions is rebellion and treason, and Con-

gress and the President have the right to ask for volunteers and draft men to work the coal mines, as they have to draft soldiers for war. Government is for the welfare of the people and any human acts interfering is rebellion, and it is the duty of the Government to correct the wrongs inflicted upon society.—The Prophetic Age.

He is faithful that promised. Heb. 10:23.

A THOUGHT FOR THE ORTHODOX

By L. M. Chaffee

IF God shall bestow immortal life upon those who love him, he is not bound to reveal it beforehand, for the infinite boon and promise of it must be alike gratuities—undeserved favors. A gospel of unsearchable riches, of divine love that passeth knowledge, precisely because it is as it were, "too good to be true," and may stagger the faith of men, may be long withholden and no wrong be done. All free gifts and rich blessings lie beyond the sphere of justice. But if God is to inflict or to allow an infinite evil of eternal anguish; justice comes in to require a warning as clear and distinct as the danger is immense. If the alarm were daily thundered from the heavens in the mother tongue of every human being, the terrible admonition would be only suitable to the inconceivable peril.—Sel. by R. A. Curtis.

There shall no evil happen to the just. Prov. 12:21.

A Prayer of Praise Psalm 19:1-6

The heavens are telling the glory of God,
And the work of his hands the expanse is declaring;

Day unto day doth pour forth speech,
And night unto night doth breathe out knowledge

There is no speech, and there are no words,
Unheard is their voice!

Yet through all the earth hath gone forth their voice,

And to the end of the world their sayings,
For the sun hath he set up a tent therein;
And he is like a bridegroom coming out of his chamber,

He rejoiceth as a hero to run a race:
From one end of the heavens is his going forth,

And his circuit to the other end thereof,
And nothing is hid from his glowing heat.

As Harry Emerson Fosdick remarks in his book, *The Meaning of Prayer*, "Consider the ease with which the Psalmist here ascribes all the activities of the heavens to the direct influence of God. The idea of natural law has not gotten between him and the Creator; whenever the sun comes up or the stars appear, he feels that God is doing it."

Well were it for us if we today, looking out upon nature could recognize the nearness of Jehovah to all of our lives and to all of our surroundings. If we could feel that we were walking and acting in the presence and under the eye of our God to the end that such closeness of fellowship might be ever more nearly realized; that the Christian mind and heart might be "continuing instant in prayer," ascribing all things to the great Creator and director of the universe.

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50.
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Editorials

The Herald will try to give a full report of the dedication service of the Home and announce the name selected therefor in its issue of January 9.

Looking Forward

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press forward toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:13-14.

Standing upon the threshold of a new year the Christian, as always, so now, as a natural consequence of inborn hope, looks forward toward the continuous development of God's eternal purposes. The beauty of the picture, ever made new by the variant shades of light projected by the inspired word, according to one's increasing understanding thereof, is entrancing. To contemplate that all the beautiful perfections are in the actual process of accomplishment, in spite of the multitudes of hindrances introduced by the erring and sinful ways of man, draws the heart nearer and ever nearer to God, and this with ever increasing trust and confidence.

The past twelve month has witnessed much to the faithfulness of God's words and works. The picture as it stands today is vastly different than it was a year ago.

Looking forward, anticipating the pathway of faithful service by faithful servants of the Master, is an opportune duty open to all. In doing this we should each realize Paul's declarations:—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. Romans 6:16.

With the ever increasing complexity of world conditions, it behooves the true Christian to analyze with increasing care and increasing faith the principles at stake, as well as the surrounding conditions, and prepare to stand firmly for Christ and his servants' duties regardless of the diverse leadings of society or business.

Collectively, there is much of opportunity for us to observe. There is opportunity to amass our financial, spiritual, and moral strength and energetically carry forward the gospel work along every line that we can with the conviction of biblical faith unite upon. There is much of positive labor awaiting our united effort. May we not as a body of people be found united in spirit, giving mutual assistance unto proper service to our Lord, that with united strength we may enter preparedly upon any and every duty that may be ours in the coming days.

Letters to the Editor

To the Editor:

Dear brother, I am sending an article which I would like to have published if you will be so kind as to allow me space in your paper. I am aware that my ideas do not agree with the generally accepted theory of others, and for this reason, I wish to be heard that I may either set others right or be set right myself. There are many passages of Scripture which seem to me to be out of harmony with the idea of Christ's coming at the beginning of the thousand years' reign. If you publish the article, please ask others to criticize and add any comment or criticism yourself that you think the article deserves.

Very truly, your sister,

Alma Orr.

The above letter is self-explanatory. The article therein referred to is one found in another column under the title, "The Bride of Christ."

The article is gladly given place in the Herald, not because of its teachings but in the hope that good will rebound to those who study the thoughts suggested therein. The writer in many places has arrived at conclusions very different from those of the editor. It is not intended to point out all of these differences. However, it may not be out of place to refer to a few of them in an effort to make further suggestions for study.

The writer endeavors to prove by analysis that it is impossible, or at the least inharmonious, that the Bride of Christ and the body of Christ are one and the same. Were we to depend upon the logic of analysis the point must be granted. But we find the Bible using so many figures of speech and such a variety of illustrations all descriptive of one and the same subject, or person, that it seems almost necessary to

grant that diverse illustrations are frequently used in illustrating a given point.

Melchisedec, Isaac, Jacob, Moses, Aaron, Solomon, David and others are all regarded as types of Christ, yet all of them differ. The fact of their differences does not exclude their use in illustrating characteristics of the one Christ.

The Kingdom is illustrated by a variety of parables some of which are very diverse from the others, yet these diverse elements in the parables are expressly applied by sacred writ to illustrate the one kingdom.

It is quite evident that if a body of people are to be the literal "Bride" of Christ, the same group cannot be the literal "body" of Christ. But is it not further evident that no group will be the Bride of Christ in literal fact any more that Israel was the wife of God in literal fact? In other words, did not Hosea, Jeremiah and others refer to Israel in this relationship merely illustratively? Is it not true also that the term, Bride of Christ, is a figure of speech, or illustration rather than the literal fact?

In the same way is not the term "body of Christ and members in particular" used as an illustration rather than as a fact? True, humans must move cautiously when they make plain statements of Scripture and declare them to be figurative in any sense.

It would seem that the burden of given scriptural proof that the body and the bride represent two groups must rest upon the writer.

Coming to the article itself, in the first paragraph, reference is made to the deep sleep of Adam and the woman that was taken from his sleeping body, and then the application is made, "In like manner will the Bride of Christ be taken from the sleeping church." Certainly if the Bride is to be taken from anything it is from the second Adam rather than the church, as Eve was taken from the first Adam. If Adam's sleep represents the death of any person, does it not represent the death of Christ, the second Adam, rather than the death, and the sleeping, of his saints?

Reference is made to Rev. 20:4-5 where those who were beheaded for the witness of Jesus lived and reigned a thousand years. These martyred ones are earlier referred to by the apostle as being those whose souls were under the altar as seen under the fifth seal, Rev. 6:9. Scriptural evidence that those of Rev. 20:4-5 is a special class of dead saints recognized as the Bride would be beneficial to all. Further evidence that "the rest of the dead" there referred to are members of the body of Christ would also be helpful.

Also, scriptural reference showing that the Bride of Christ and the Body of Christ will be resurrected, one at the beginning and the other at the closing of the one thousand year period, should be furnished.

The statement is made, "when Christ leaves his present abode the mediatorial kingdom is then delivered up to the Father." 1 Cor. 15:24. It has usually been understood that Christ makes no deliverance of the kingdom in any sense to the Father until after he shall have occupied the throne of David sufficiently to have brought about "the restitution of all things spoken by the mouth of his holy prophets."

The above suggestions are offered in answer to the request of the writer. This further general suggestion is offered to all Bible students. Is it not a fact that God

in the greatness of his wisdom presented his purpose to man little by little, at one time inspiring a prophet to instruct as to one portion of his work, at another time sending instructions relative to another element in his great outline. Granting that something like this is true, is it not then essential that the student in studying Scripture shall endeavor carefully to discover the particular division of the work referred to by a given Scripture and apply said Scripture to said given portion? While it may be true that the principles in general are applicable to various elements in God's great work, yet it may be very inaccurate to apply specific descriptions of one element indiscriminately to other elements. It would seem that there has been much confusion as a result of not observing this undoubted truth as to the revealed purposes of God.

The Sunday School

By Alta King

THREE PARABLES

Lesson II. January 14, 1923.
Lesson Text: Luke 15.

Luke 15:1-10.

Golden Text:—There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15:10.

For Study

Our study for this week is Luke 15. The whole chapter is taken up with three parables, all having the same purpose—the purpose of picturing to the Pharisees and Scribes their foolish, selfish pride. Read the chapter until you have the details of the parables in mind.

What was the occasion which caused Jesus to speak these parables? Show that these men were not measuring up to their ability and positions as leaders and teachers. How do the first two parables justify eating and drinking with publicans and sinners? Which is the source of greater joy in heaven, a mass of safe, dependable law-abiding citizens, or one sinner that repents? You will note that in the third parable Jesus teaches these men that if they had been the right sort of law abiding citizens, they, too, would have rejoiced over the good that was seeking out these publicans and sinners.

The third parable brings the lesson a little closer home to the proud, good people who were questioning Jesus because he mingled with social outcasts. In this parable Jesus depicts the relationship between God and people as the relationship between father and children. There is, of course, a national interpretation to these parables in which the one party represents the Jews and the other, the ten tribes, or the Gentile nations. But the principles involved in the parables are as broad as humanity itself and apply to particular nations only because particular nations are human beings. A trait common to all humanity is pride due to self control and strength against commission of mistakes and wrongs and a corresponding scorn of those not so strong as self. Stressing the interpretation which makes the parables apply especially to the Jews, helps us to lose sight of the broad human race application; and so, that we may not lose any good that may be in

the parables for us as a people, let us consider the general interpretation, rather than the particular.

In verses 11-12, we have the picture of God giving out his wealth to people. Who represents the people? What difference in character began to be manifest as soon as control over wealth was gained? Which class does the first part of Rom. 6:13 refer to? To what extent did the younger son go in riotous living? Did the kind of living he indulged in return value for value received? What does the first part of verse 17 mean? What brought the younger son to a realization of his condition and induced him to return to his father's house? Did he wait to redeem his character and wealth before returning? Could he have done so if he had tried? What was he depending upon for redemption in his father's sight? Did the father more than measure up to the son's faith in him? In what sense had the son been dead and in what sense was he reliving again? Now note the part which the older son plays in the parable. Though the elder son had so conducted his life that he was near and dear to the father (see verses 28-31), show that he had failed to imbibe one of the biggest things in life, that of brotherly love, and had instead, developed some of the worst things in life, pride, selfishness and jealousy. He had not been tainted with the disgrace of immoral, riotous living, but after the younger son's repentance, he was much farther from true fellowship with the father than was the younger son. After all the great ultimate purpose of life is fellowship with the Father.

Discuss the application of the parable to humanity in general. Do you think the three parables of the lesson were a sealed lesson to the Pharisees who criticized Je-

sus, or was it plain enough for them to appreciate it? If we rejoice that Jesus has come to serve the needs of publicans and sinners, how will that joy show in our lives?

The Children's Lesson:—Use the three parables to emphasize the Fatherhood character of God. One of the biggest barriers between man and God is that vague indefinite notion of God's existence and character.

For Class

Read and discuss freely the parables and their application. Be sure to have clearly in mind before beginning, the purpose Jesus had in mind when he spoke them.

If the Jewish application is discussed, consider this question. Is there evidence in the prophesied future of the Jewish nation that the elder son was finally brought to rejoice in the younger brother's return and repentance?

REMITTANCES

F. D. Travis Co., W. L. Crowe; Effie Long; Mrs. O. W. Umphrey; F. R. Robinson; Mrs. F. V. Blakely; Ella C. Boyer; Mrs. M. Pate; W. M. Nelsen; Wm. Matthews; A. S. Simons; A. B. Wilson; Herman Dickel; Mrs. Anna Wertz; Levi Coffin; John E. Miller; Mrs. Leta Stauffer; National Bible Institution; Mrs. Edwin Crosby; W. H. Irving; Mrs. H. E. Shepherd; Harriett Boice; Gust Foyer; Peter Jeffrey; W. E. Wharton; Emma C. Sutherland; Mrs. George Munn; Ernest S. Logan.

EMERGENCY FUND

| | |
|------------------|--------|
| W. L. Crowe, | \$3.00 |
| Herman Dickel, | 3.00 |
| Mrs. Anna Wertz, | .50 |

Among the Churches

The Oregon church began a series of special services Sunday evening, Dec. 31. Sr. M. A. Woodward and Bro. F. E. Siple are assisting as best they can without cancelling their regular appointments.

Sr. Woodward, who has been at Oregon for the holidays and for the dedication of the Home, returns to Cleveland, Ohio, to supply for Bro. Conner while he answers some calls from Nebraska for meetings at various points.

Sr. Lila Maring of Forrest City, Illinois and Sr. Clara Chaffee of Grand Rapids, Mich., were the first entrants to the Home, both reaching Oregon on the same day.

Bro. and Sr. R. Lake of Milbrook, Mich., arrived in Oregon, Dec. 26, and took up their duties as superintendent and matron of the Home the following day. Things were rapidly put in readiness for the arrival of expected entrants and for the dedication.

Bro. R. H. Judd reports having received a total of \$41.00 to assist in financing the meetings recently held at Grafton, Ont., by Bros. Marsh and Lent. After paying \$26.00 for rent of hall, the balance was used to assist in the incidental expenses.

He says: "I feel assured that the meetings will be productive of good results."

A kind letter from Sr. Callie Skinner to the brotherhood, arriving too late for the Thanksgiving issue, expresses the faith and hope of her aged mother of 94, her son, daughter and herself.

They especially like Bro. Lyman Booth's articles.

Report From Southwestern Texas

We are just home from southwestern Texas where we held meetings at Ricardo, Riviera and Kingsville. Preached seventeen discourses and gave 7 Bible lessons. At Riviera, we had a well filled house almost every night with splendid attention. At Ricardo we had splendid attention, but owing to sickness, we did not have a very full house. At Kingsville, we gave only Bible lessons in which there was so much interest manifested, we were sorry to leave. We start next Friday for Hammond, La., to hold some meetings there. Bro. Siple wrote me some time ago to know if I could come there and hold a meeting for them, and by permission of the conference board in Texas, we will go. When I return I will go farther north in Texas to hold meetings. Those desiring meetings will please notify Bro. E. W. Moses, 1119 Kansas St., Houston, Texas, so he can have the work planned when I return.

Yours in the Master's service,

E. O. Stewart.

Dear ones of the one faith:

I just read a letter in the Herald written by Sr. Ella Wyman. How glad I was to hear from the dear sister in California and to hear of the good meeting they are having. Bro. Lindsay gives such interesting lessons, I am sure the brothers and sisters are all enjoying every one of them and hope his health will be greatly improved, so he will be able to bring many unto Christ. May the Lord bless Sr. Railsback and all the dear ones in Christ whom I met while in Los Angeles.

Wishing all a merry Christmas and a happy and prosperous new year.

Hoping to be one in his kingdom, I am,

A sister in the faith,

Mattie Pate.

320 State St., Blair, Neb.

My presence shall go with thee. Ex. 33:14.

OBITUARY

Bertha Mabel Hilsabeck McClain

Bertha Mabel Hilsabeck was born June 25, 1875 near Gilman, Iowa; died Dec. 4, 1922, aged 47 years, 5 months and 9 days. She was married to Stewart J. McClain Feb. 21, 1900, to which union were born five children; Margaret, 21, Helen, 18, Leitha, 16, Maurice, 13 and Lois, 6. Sr. McClain had been a great sufferer for several years but bore her sufferings with Christian fortitude. She always considered others before herself. She removed with her family from her old home in Marshalltown, Iowa, to Bird Island, Minn., later going to Minneapolis, Minn. A year ago they went to Sioux Falls, S. D., where she remained until death claimed her. She united with the Church of God and was baptized by Bro. Eychaner in 1891, and her faithfulness to the truth made a lasting impression upon her family and those around her. The many beautiful floral offerings bore testimony of the esteem in which she was held by friends and neighbors.

The writer spoke words of comfort to those who gathered to pay their last respects, using Job 14:14 for the basis of the talk. We showed how Jesus answered Job's question, "If a man die, shall he live again?" when he rose from the dead to everlasting life. We then, in the cold blasts of a wintry day, laid her to rest in the Mount Pleasant cemetery, where she peacefully sleeps, waiting the Master's call to come forth.

Almus Adams.

Wesley Bloss

Wesley Bloss was born in Gains Township December 25, 1849 and died at Wm. Courson's December 16, 1922. He leaves three daughters and other relatives and friends. He was laid to rest by the side of his wife who fell asleep seven years ago.

Brother Bloss and wife embraced the faith more than twenty years ago and was baptized by B. W. Woodward. He was a veteran of the Civil War, a member of the G. A. R. and delighted in their yearly gatherings. He was always ready to do what he could at his home church in Dutton, where the funeral services were conducted by Sr. M. A. Woodward, December 19th.

M. A. Woodward.

The Restitution Herald \$2.00 per year.

National Bible Institution

It seems almost necessary to frequently repeat explanation in reference to some phases of the work of the National Bible Institution. This is not an effort to insist upon the personal viewpoint of the writer but rather an effort to correct wrong impressions gathered by some from previous efforts of explanation. Inasmuch as the N. B. I. effort, from the start, has been with a view to discover the most common and acceptable thought of the brotherhood that unity of effort might prevail throughout the church, we may therefore, be pardoned for this another repetition.

It has been previously stated in these columns that the effort of the N. B. I. at present is to secure funds with which to purchase buildings and land for Home for such alone-ones of our number as may need the physical assistance of one another. It has been frequently spoken of as an "Opportunity for a Home." Progress along this line has been encouraging. True, the the work would have moved more rapidly and with less expense had the financial response been more prompt. But when it is considered that the Church of God has never before undertaken any project of these dimensions, it is quite easy to comprehend that progress has been good. Sufficient funds to pay for property have not yet been contributed. When such shall have been done, the N. B. I. is still without a dollar with which to purchase food and the necessities of life. The house may be ever so comfortable, the land ever so fertile, but this would not keep the members of such a family from starving to death. It has therefore been stated quite carefully that it will be necessary that the people who enter this home shall be able, among themselves, to provide funds with which to meet every additional financial need. The land will furnish vegetables, fruit, etc., but there will be numerous additional financial requisites.

After months of study we are forced to the conclusion that, till such time as there may be an endowment fund sufficient to take care of part or all of the daily operating expenses, it will require an average of \$1,600 per capita to furnish an income with which to maintain in health and sickness those who enter the Home. Some will be able to contribute enough, and more than sufficient, to completely provide for self. This will make it possible that others who have less may contribute less than the average of \$1,600. However, the experience of others who have worked faithfully and earnestly along these same lines furnishes evidence that it will be necessary to require a minimum contribution of approximately \$800 or \$900 for each entrant to the Home. This does not debar such as have no means, providing those of the brotherhood who have means will among themselves raise the \$800 minimum fund required, and contribute same for the maintenance of such needy persons.

It is true that people could be maintained on the barest necessities of life with a less amount. It is also true that every member of the Church of God having self-respect, would be ashamed to inscribe the name of the church over a Home, the table of which was set with bread-and-water, and

the comforts of which consisted merely of an opportunity to huddle about some rusty stove within some dingy room.

But the present plans do not anticipate such a Home. Rather earnest effort is being made to provide an opportunity whereby those alone in life, either with or without funds, may throw their lot together in an effort to serve one another to obtain for one and all the common, ordinary comforts for life's enjoyment.

There are days in every life when sickness, distress, or common every day loneliness cannot be relieved except by the hand of a friend or a hired servant; when money or property furnishes no cooling hand to the fevered brow, or consolation to the distressed heart. The present plans for the N. B. I. Home provide opportunity for the upbuilding of a Home Family where each may exercise a common interest in the good and the welfare of all; where each may contribute freely of what they possess—whether it be strength to serve, or money to provide—in order to furnish common comforts; where each may rise to greet the morning sun with the joy and comfort that comes from the realization that, should accident or distress suddenly overtake them, there are Christian hearts and hands ready to serve; where each may lie down at the close of day, not in loneliness of solitude, but in the comforting thought of being one of a common family, the other members of which may be called at any hour of midnight darkness; where the nerve-racking cares and responsibilities that often distress those left alone may be confided to such as will assist in solving the problems and carrying the loads.

In return for these opportunities, and for the comforts to be derived therefrom, it is felt that each should contribute freely toward the common good, even to the extent if possible, of more than providing sufficient for self, to the end that those in greater need may be recipients of a like good.

It is believed that these ambitions are truly Christian in character and in principle; that they are in perfect accord with the teachings and spirit of Holy Writ; that they are workable in proportion as one and all will bring self to conform, in the conduct of life, to the teachings of Jesus and his apostles.

It is believed that there are enough of the people of the Church of God who recognize the righteousness of this plan and this effort to provide the funds with which to make the initial purchase whereby the opportunity for providing such home comforts may be afforded others who by force of circumstances can be thus benefitted and strengthened for life's duties and for Christian service.

This office has received no chiding criticism on these plans and efforts from any who have been co-operating, financially or otherwise, for their successful accomplishment. Kind and helpful criticisms from the beginning have made it possible to make daily corrections toward truer and stronger plans. The daily mail expressive of the general, earnest prayer of the brotherhood, and the continued remittances in witness thereof, are the evidences that establish confidence as the work progresses toward the realization of the constant aim.

Will all unite in prayer to God that he will guide aright in all these labors.

F. L. Austin, Executive Secretary.

THE BRIDE OF CHRIST

By Alma Orr

AS a bridegroom's own body cannot be his bride, so the church which is called the body of Christ cannot be his bride. But as Adam is a type of Christ, so is his bride, Eve, a type of the Bride of Christ; and as Eve was taken from the body of Adam, in the same manner will the Bride of Christ be taken from his body, the church. We read (Gen. 2:21, 22) that the Lord caused a deep sleep to come upon Adam, and he took one of his ribs and formed woman. This sleep which came upon Adam represents death; and as the bride was taken from the sleeping body of Adam, in like manner will the Bride of Christ, be taken from the sleeping church, or more plainly speaking, from among those faithful ones who have gone down in death. The righteous persons who are living at the time of Christ's coming cannot be a part of the bride. The bride must not only come from the dead but each individual who is a part of the bride must have died a sacrificial death. The words of Jesus in answer to the mother of Zebedee's children when she asked that her sons might sit, the one on his right hand and the other on the left in his kingdom, implies his knowledge of this fact. His answer in Matt. 20:22, "Ye know not what ye ask," shows that she did not know that in asking for them to be assistant rulers she was asking for them to suffer a martyr's death. We find this thought verified in Rev. 20:4-5, where we are told that those who died for the witness of Jesus and for the word of God lived and reigned with Christ a thousand years, and that the rest of the dead lived not again till the thousand years were finished. It is plain to be seen from this that none but the martyrs have a part in the first resurrection, the subjects of which, constitute the Bride of Christ.

The bride will be raised prior to the body, the time being expressed as one thousand years which with the Lord is one day, but to us is an unknown period of time. It may be one thousand years or one hundred years or even less. This resurrection will take place secretly and no one will know the exact time but it must be at or near the beginning of the kingdom which is to last forever. As this kingdom is now being established, this resurrection may have taken place already, or will in the near future. We are told in 2 Pet. 3:10 that the day of the Lord will come as a thief in the night. The main characteristics of a thief's visit are unexpectedness and the taking away of something secretly. If the day of the Lord comes as a thief it must begin by something being removed secretly. The bride will be removed from the earth but will not yet be united with Christ. The marriage of the Lamb or the uniting of Christ and the bride does not take place till the thousand years are fulfilled. The bride is taken to Christ's dwelling place, but not to the same apartment which he occupies. (See type of Isaac and Rebecca. Gen. 24:67).

As further proof that the bride is removed from the earth we refer to Rev. 21:9-10. There came unto me one of the seven angels. . . . saying, Come hither, I will shew thee the bride, the Lamb's wife, and he shewed me that great city, the holy Jerusalem descending out of heaven from God. This city is not a literal city made up of houses; the expression merely indicates a transfer of the seat of government and in-

cludes those who minister in the government. The bride could not come down from heaven if she had not previously been taken there. The bride does not come down till the first heaven and the first earth have passed away and the tabernacle of God is established on earth and God himself also comes to dwell with men. (Rev. 21:1-3.)

When Christ leaves his present abode the mediatorial kingdom is then delivered up to the Father, (1 Cor. 15:24), as his duties in that capacity are ended. When the Bridegroom descends, all the righteous dead and those living, who have their lamps trimmed and burning, (Matt. 25:10) will go to meet him and will be present at the marriage, when they are all united, the Bridegroom, the bride and the wise virgins. The remainder will be cast out and with all the works of man will be destroyed. The earth will thus be cleansed and all things will be made new. Then will Christ take possession of his kingdom, not of this world, (John 18:36), but of the next, which will be an everlasting kingdom and his dominion shall not pass away, (Dan. 7:27). He shall reign over the house of Jacob forever, (Luke 1:33).

One does not attain unto the position as bride by his own efforts. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, (Rom. 9:16). It is true that faith and works place one in the eligible class, provided he is of Abraham's seed according to the flesh; as the bride must be of Christ's kinsmen (see type of Isaac and Rebecca. Gen. 24:4). Jesus says he that doeth the Father's will is his kinsman, (Matt. 12:50). The bride is made up of those members of the eligible class upon whom the lot falls to be sacrificed. They are the appointed of God, (Gen. 24:44). The remainder are left to wander in the wilderness. (See type of scape goat, Lev. 16).

Further proof of these facts may be found in the study of the type of the Mosaic Tabernacle. This tabernacle was a shadow of heavenly things, (Heb. 8:5). We are told, (Heb. 9:11-12), that Christ has entered into the holy place which is a greater and more perfect tabernacle than that made with hands. The tabernacle made with hands was a building divided into two apartments by the veil. The two apartments were constructed of the same kind of material, were under the same roof, and together constituted a unit which could not be separated without destroying the building. The outer court, which was not a part of the tabernacle proper, was that portion of the world adjoining the tabernacle, which was separated from the remainder of the world, by its surrounding walls. Whosoever would, of the Israelites might enter the outer court, while none but priests could enter the first sanctuary of the tabernacle, and none but the high priest could enter the holiest of holies. Herein lies the necessity for a new heaven and a new earth. The new heaven will (probably) not contain two apartments, neither will the new earth be divided; but there shall be one fold and one shepherd, (Jno. 10:16), and all will be one in Christ Jesus, (Gal. 3:28). In the anti-type we have been given the location of the holiest of all, which is in heaven at the right hand of God. According to the type we should expect the first sanctuary to be in the same building, separated from the holy of holies by something which corresponds to the veil of the Mosaic Taber-

nacle. This place in the heavens is the place occupied by the bride, which is made up of priests, who have shared in the sacrifices as shown in the type and who remain in the tabernacle until the close of the day, the tenth day of the seventh month. At the close of the day the Father and Son come forth as shown in the type of Moses and Aaron in Lev. 9:23, and the persons who are in the outer court receive a blessing. The outer court represents the church, outside of this world. The world is then cleansed by fire. Now the time has come for the saints to possess the kingdom, (Dan. 7:32), which the God of heaven set up "in the days of these kings," (Dan. 2:44). Christ has remained at the right hand of God until his enemies have been made his footstool, (Psa. 110:1), and now comes forth to occupy the throne of David and rule the world in righteousness. If this is not correct, will some one please prove to me by the Scriptures that it is wrong?

COMFORTER

A GOOD many Bible students think we have the Holy Spirit or Comforter, which are synonymous terms. This Holy Spirit was in the world through all past ages, and spoke through Holy men of old as well as through the apostles. The object was always to teach or announce glad tidings concerning the golden age which we are all looking for soon. But it is a mistaken idea to believe that the Comforter is here now, and the reason is that the Holy Spirit or influence or God's plan of salvation is revealed both in the Old and New Testament. Therefore there is no new plan nor any missing link in the whole plan, and brother Paul says he has declared the whole counsel of God. Therefore we have the Holy Spirit or the counsel of God and don't need the Holy Spirit. If any writer in the royal family can show one text after the death of the apostles where the spirit was manifested in any way, healing, tongues, prophecy or miracles, then we will forward a check to the Old Folks' Home at Oregon, Illinois, for \$1,000.

If you have not the spirit of Christ, you are none of his; be filled with the spirit; etc. If you would say disposition instead of spirit, then you would have a better understanding of the application of numerous texts that seem to teach the Comforter is still here. And so he is, in the shape of a Bible, but no other way. If you could do all of the teachings of the N. T., then you would be in the footsteps of the Master and would be filled with the spirit, or filled with the teachings of the Comforter. Did you ever hear of any one getting baptized with fire, only the apostles? The effect was that they could talk any language. Then people from all parts could hear and know the glad tidings. In Acts 2:38, Peter tells the people if they comply with the terms, they shall receive the gift of the Holy Spirit. Then Peter tells them that the praise was unto them and as many as the Lord our God shall call. The promise in the 39th verse has no reference to the Holy Spirit but to the promise as made to the Fathers. The context proves this; the one is a gift; the other a promise.

Hoping I may have done some good and no harm,

Your brother in hope,

J. W. Gamble,



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.

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SEED SOWING

By Lillie H. Willis

I HAVE chosen seed sowing as a topic. The farmer and florist must choose certain times during the year to plant seed. The ground must be prepared to receive it: then the young plants must be cultivated properly to insure any returns, and then there are so many drawbacks, owing to the curse under which the ground rests, that the one who sows cannot know until the harvest what he will reap.

But there are other kinds of seeds all can sow every day in cold and heat, storm and sunshine and be sure of results. They are the seeds of loving deeds and seeds of truth. The Bible says if we cast our bread upon the waters we shall find it again, and if we sow in tears we shall reap in joy, because God watches over it and grants the increase. If we sow to the spirit, we shall come with rejoicing, bringing our sheaves with us.

Scatter seeds of loving deeds
Across the fertile fields,
For grain will grow
From what you sow,
And fruitful harvest yield.

Though sown in tears,
Through weary years,
The seed will surely live;
Though great the cost,
It is not lost,
For God will fruitage give.

"The harvest home
Of God will come,
And after toil and care,
With joy untold,
Your sheaves of gold,
Will all be garnered there.

"Then day by day,
Along your way,
The seeds of promise cast,
That ripened grain,
O'er hill and plain,
Be gathered home,
At last."

FAMILY PRAYERS AT BRIERLY

(Continued from front page.)

er John had been sent upstairs to make his hands fit to be seen, Caroline chose to sing, "Wash Me and I Shall Be Whiter Than Snow;" and on the morning after the twins were born, my irrepressible Frances suggested "More and More, More and More, Still There's More to Follow;" but was silenced for once, by a look from father. Each of us had his favorite and to this day certain tunes bring back those Sunday mornings with startling clearness, and the singing faces of those boys and girls.

"Pull For The Shore, Sailor,"—and I see Gerald and Charlie, one on each side of the piano stool. "Stand Up, Stand Up for Jesus!"—John and Arthur, with their heads close together, singing bass and doing their best to ignore the other parts.

"Rock of Ages," and Tryphena's face shines out of my memory, sweetly serious, and framed in smooth brown braids. "Count Your Blessings" means Caroline's laughing blue eyes and clear soprano, with Edward trying to sing alto and not quite doing it; and whenever, in a Methodist church, I hear, "There Is a Fountain Filled With Blood," I see Frances, true to the creed of her adoption, singing with all her might. "Onward, Christian Soldiers" is father, with the baby on his left arm, beating time with his right hand; and whenever I hear,

"O happy band of pilgrims,
If onward ye would tread,
With Jesus as your Fellow,
To Jesus as your Head,"

I see the light shining through the east window, across the old square piano, upon mother's face.

The more I think of it, the surer I am that many modern children are missing something.—The Atlantic Monthly.

—Selected by Auntie Wince.

Subscribe to the monthly magazine "WORDS OF LIFE," and get the best thoughts of brethren across the sea, on "Life and Advent Truths." It will make an excellent adjunct to your regular church paper. Only 65c per year. Write for sample copies.

William G. Rothe, Agent,
508 Jefferson Ave., Brooklyn, N. Y.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, January 9, 1923.

Number 15.

Dedication of Church Home

Sunday, December 31, 1922, at Oregon, Illinois, dawned with heavy skies, the sequel of several hours of rain. Notwithstanding, several came to Oregon by rail or by auto and the heart of all—including several officials and citizens of Oregon—seemed full of joy and gladness as more than a hundred gathered into the spacious rooms of the Home provided by the NATIONAL BIBLE INSTITUTION, for dedication service.

Before the hour for service arrived those of the brotherhood present were asked to gather in the Sun Parlor and the adjoining large living room that common study might be given to the matter of name for the Home. The various suggested names were placed before those gathered. After suggestions and remarks were freely offered an expression was taken and the name GOLDEN RULE HOME was the one that met with most unanimous favor, opposing which there were none. Accordingly this name was made the unanimous choice of those present and the same was the name given the Home.

After fitting music specially prepared and appreciatively rendered by the local church choir, Sr. Woodward conducted the devotional service after which your secretary gave in brief an outline of the work. Remarks were based upon the words of our Savior to John as recorded in John 19:26-27: "When Jesus therefore saw his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

In this experience of our Leader he committed the watch care and comfort of his lone mother to the tender mercies of the disciple of his love. This without waiting for the hour of destitution and distress to overtake her, but at a time that might avert for all time the likelihood of such destitution ever encircling her with its tightening arms, thus giving her a sense of courage to strengthen her as she experienced the awful agony of the approaching hour of bereavement, and sustaining her for a larger and more continuous activity in life's duties than might otherwise be expected.

Similar discipleship, providing for those, who, as a result of life's fortunes are left alone to man life's ship, is one of the aims and efforts of the NATIONAL BIBLE INSTITUTION in securing this favorable property and fitting it for comfortable hab-

The Set of the Sail

ONE ship goes east, another west,
By the selfsame winds that blow,
'Tis the set of the sail, and not the gale,
That determines the way they go.

Like the winds of the sea are the ways of fate,

As we voyage along through life;
'Tis the set of the soul that decides the goal,
And not the calm or the strife.

—Selected.

itation. As rapidly as the heart and strength of the church will make it possible it is hoped to enlarge and deepen the work until its beneficent results shall have cheered the hearts of every needy one of the church.

Physical comfort is far from being all that may be needed to give one the joy that pertains to life. Congenial environment with mutually congenial associates have very much to do with the measure of life's pleasure. Besides directing his disciple to the watch care of his mother, our great Leader and Captain has directed how companionship should be cultivated, namely, "Whatsoever ye would that men should do to you, do ye even so to them." It is by



following out the principle in this instruction that we may hope to realize the most possible from daily effort. In an effort to keep this beautiful injunction of our Savior ever before the mind, not only of those who may from time to time reside in this Home, but also, of one and all throughout the church, the name GOLDEN RULE HOME has been selected as a fitting name for those who reside here, and for those who would be glad to have opportunity for such residence were they met with similar fortune as have those here living.

And so, under this name, in behalf of the approving ones of the CHURCH OF GOD, we do DEDICATE THIS HOME TO THE GOD OF HEAVEN, A TOKEN OF DISCIPLESHIP TO HIS SON, IN THE SERVICE OF ANY SUCH OF OUR NUMBER AS FIND THEMSELVES IN NEED OF THE

(Continued on page 119.)

Immortality in Sin and Suffering

"No man can deny that God is able to destroy what he was able to create. No man can deny that God had a power to choose whether he would inflict death upon the sinner or an endless life of agony. Which would he choose, the gentler or the more fearful doom? Will you say the latter? Why? There must be a reason. Is it to please himself? He repudiates this kind of character (Ezek. 18:23). Is it to please his angelic or redeemed creation? They are too like himself to take pleasure in such a course. Did no pity visit the Creator's bosom? They would look up in his face and plead for mercy. Is it to terrify from sin? To terrify whom? Not the lost; they are handed over forever to blasphemy and evil. Is it to terrify the unfallen and preserve them from sin? Would it? What is sin? Is it not pre-eminently alienation from God? What would alienate from him so completely as the sight or knowledge of such a hell as Tertullian taught? Pity, horror, anguish, would invade every celestial breast. Just fancy a criminal with us. He has been a great criminal. Let him be the cruel murderer; the base destroyer of woman's innocence and honor; the fiendish trafficker in the market of lust; the cold-blooded plotter for the widow's or the orphan's inheritance. Let him be the vilest of the vile on whose head curses loud, deep and many, have been heaped. He is taken by the hand of justice. All rejoice. He is put to death! No; that is thought too light a punishment by the ruler of the land. He is put into a dungeon, deprived of all the necessaries of existence; tortured by day and by night, guarded, lest his own hand should rid

him of a miserable life; and all this to go on till Nature thrusts within the prison bars an irresistible hand, and frees the wretch from his existence. Now what would be the effect upon the community of such a course? The joy of the criminal's overthrow would rapidly change into pity, into indignation, into horror; into the wild uprising of an outraged nation to rescue the miserable man from a tyrant worse than himself and to hurl the infamous abuser of law and power from his seat. And this is but the faintest image of what a cruel theology would have us believe of our Father which is in heaven! Nature steps in, in the one case and says there shall be an end. Omnipotence in the other, puts forth its might to stay all escape, forever and forever. Millions of years of agony gone and yet the agony no nearer to its close! Not one, but myriads to suffer

thus! Their endless cries! Their ceaseless groans! Their interminable despair! Why, heaven and earth, and stars in their infinite number—all worlds which roll through the great Creator's space—would raise one universal shout of horror at such a course. Love for God would give way to hatred. Apostacy would be no longer partial, but universal. All would stand aloof in irrespressible loathing from the tyrant on the throne, for a worse thing than Manishaeism pictured would be seated there—the one eternal principle would be the principle of evil." (Henry Constable in "Duration and Nature of Future Punishment.")

FAILURE AND SUCCESS

By F. E. Siple

THERE is a motto hanging upon a certain wall which came before my vision a short time ago and helped to centralize several thoughts which have been developing for some time past. The motto reads: "Failure is for those who think failure." The natural sequel to that would be: "Success is for those who think success."

A noted French scholar and educator has come to the United States for the purpose of telling and showing us Americans that a large percent of our ills are unnecessary and that imagination plays an important part in our daily lives.

The most of us hate to acknowledge that imagination has anything to do with our welfare. We are quite sure that when we are sick there is no imagination about the matter. And yet this Frenchman offers an illustration that is worthy of consideration. He bids us take a plank six inches wide and twenty feet long, lay it on the floor, and then walk on it. This is very easily accomplished. But take that same plank and fasten it securely fifty feet above the ground and you cannot even try to walk upon it. Your imagination draws such a realistic picture of yourself falling that your will power is not strong enough to force you on the plank. And if you did try to walk it, you would most likely fall because you had thought fall. The painter can walk on this plank with perfect ease, however, because experience has taught him that it is possible and his imagination pictures him walking easily across.

Applying this principle, it can readily be seen that if one can cultivate his imagination to visualize success, not disaster; can work and strive in a positive way because of the joy of winning, not in a negative way simply to avoid failure, that such an individual is much more likely to succeed.

It has long been realized in worldly matters that one can attain to almost any position or ideal that he aspires to if he is willing to pay the price. Is not the same thing true with regard to our standing before God and his Son, Jesus the Christ? And in this case, there can be no doubt but that the ideal is far more than worth the price.

It may be well to stop right here and get a clear idea of what success really means. If you have never studied the definition it may surprise you to look it up. Webster tells us, among other things, that it means "a profitable termination of anything attempted." One does not necessarily attain to the full ideal in order to be

successful, but if he is making a profitable attempt in that direction, his effort is a success.

Applying this to the individual Christian, what, then, can properly be considered success? Eph. 4:13, with its context, gives us our measuring rod,—“Unto the measure of the stature of the fullness of Christ.” There is our ideal, our pattern. And what manner of man was he? He was the one who in time of temptation to use his God-given powers to provide the food for which he yearned, refused the tempter. His strength and those gifts were to be used in the Father's service to others, not in gratifying his personal desires. Have we measured ourselves in that particular?

It was he who turned down the temptation to accept rulership of the nations from the hands of satan. The opportunity to exalt himself as an individual did not dull his eyes to the mission of the Father. Are we growing in that direction?

He it was who held no hatred or revenge, but after being mistreated and abused to the very limit, raised his eyes to heaven and said, "Father, forgive them for they know not what they do. Are we progressing in that respect also?"

You and I will never reach the ideal, but success means a profitable termination of the attempt. Therefore, as we keep the pattern before our minds and make steady progress in these different phases of his character and life, we are being successful.

But what about the church as a whole? Our Savior gives us a glimpse of the perfect condition in Jno 17:21-23: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." An additional thought may be gained from Eho. 2:20-22 A large building which is beautiful and strong in its entirety is only possible because of the many little parts of which it is composed, and each piece is humbly, quietly doing its part. To the extent, then, that we as a body of followers learn the lesson of cooperation and develop the quality of working together with one plan and purpose, even as Christ and the Father had and have one plan and purpose,—to that extent are we, and will we be successful.

That fact should come home to us with driving force, and if we are sincere, we should sacrifice much individually to help the progress toward this ideal.

The opportunity for service today is large,—amazingly large. But do we see it? Have we caught the vision? And we can be successful for there is no need to even consider failure. Let us not think of the matter in the negative way at all, for why thus allow our imaginations to undermine our ability to succeed? That ability to succeed is not because of our own strength, but by the power of God through his Son Jesus the Christ. Therefore let us exclaim in confidence as did Paul in Phil. 4:13,—“I can do all things through Christ which strengthened me.” Or, as a church let us repeat 1 Cor. 15:57: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

JUST LITTLE THINGS

By Harriett E. Boice.

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. Col. 3:16-17.

"The little things we give away,
The little deeds we do each day,
The little things we smile and say,
The little games we laugh and play—
All added to the good we do,
Bring joy and cheer to me and you,
With sunshine all the way."

The above quotation taken from my little desk calendar of 1923 seems to invite me to write a letter to the brethren scattered abroad. This is New Year's day, today; we have turned the first page of 1923. We are wishing you all a Happy New Year the whole year round and writing a few suggestions that may help to make this year a happier one than all that have gone before. What shall we suggest as our resolutions for this year? Shall it not be just to be content to do little things, and to do them well with a smile and a laugh, singing with grace in our hearts? Let us remember that it's the little things all put together right that make the large ones. "Little drops of water, little grains of sand Make the mighty ocean and the pleasant land."

Just to know that God can take these little things from our hands and make the great, beautiful, wonderful world that is to come, when we do our part in the making. Will it not bring joy and gladness to you and me, and sunshine to all along the way? Will it not make Thanksgiving to God the Father in the name of the Lord Jesus a most natural thing to do? Just the joy of being happy in doing little things in the name of Jesus and for his sake, brings the peace that passeth understanding. It's such a wonderful life the Christian lives. Did not the apostle say, "For me to live is Christ"? That is to say, for me to live is to reproduce the Christ life.

Life is also made up of little things. The child grows a little each day until he becomes a man. The Christian must grow in grace until he becomes a Christ man in stature. We are to represent Christ on earth. "We are ambassadors for Christ" until he comes in the glory of his Father and then those who have followed in his steps will become the blessed and holy ones who live and reign with Christ. Is it not a wonderful thing to see a man of the world transformed into the likeness of Christ? As ambassadors for Christ we can sow the seeds of truth. We can by his grace live the life that makes us "living epistles" entreating men to follow the road that leads to glory, up to mountain heights, though we pass through valleys of shadow. We follow on with faith that God will bring the great harvest out of the little seed we sow. The life we live in representing Christ is not a forced life, compelling ourselves to be good, but it is allowing Christ to come into our hearts and transform us. Yielding to him and to his will. Does not God work today through humanity? When the holy and divine spirit whispers in your heart the message to do some little task, or to give some kind message to some of these "my brethren" and you put them away and delay another day, is it not quenching the spirit? We can quench and grieve the spirit when we decline obedience to these sensitive impulses which come from the Spirit of God working in us. Christ said, "Behold, I stand at the

door, and knock: if any man hear my voice and open the door I will come in to him, and will sup with him and he with me." This is a wonderful message to you and me. Shall we open the door of our hearts and let the dear Christ in and transform us by sweet communion with him? There will be cold, gray days with cheerless hearth stones if we try to live without Christ in our hearts. Even the little tasks will become heavy burdens. Unceasing efforts to do our daily work will become drudgery unless lifted out of this state by communion with him, thanksgiving, and praise, and obedience to the impulses that lift and guide into the higher life.

There will be many opportunities for doing good but the same opportunity will not come to us twice to help some one on the way. Let us think a little before we turn them down.

Last May, before my son and I started on our trip west, I asked that those who lived on or near those routes of travel to communicate with me so that if possible, I might meet some of them for a few minutes.

One sister living in far off California, in a little home in the country, answered my request and sent word how pleased she would be to have me come and spend the summer with her. Can you guess how this message which was received on the way, cheered me on that long journey? I thought of her so many times, and yet, when we were nearest to that place, we were on our way up and into Yosemite park and we could not take time for even a call. Yet this message helped me and opened the way for me to help her through the Visitor.

In this journey of 9,200 miles by auto, many times I have felt and known how God's protecting care was over us. One instance when about to go around a point down a very steep and narrow road, on the way from Long's Peak to St. Vrain Canon, we did not know how steep and narrow the way was, but the impulse came to take a picture and while we were waiting a moment for that, several cars came up and around this sharp turn and narrow road where none could pass each other. Have you ever gone over the great Salt Lake desert after a cloud burst has passed? If you have, you will know some of the perils of such a trip. Yet we arrived home without any accident other than the breaking of two springs, one going and one coming. Would we have had the courage to undertake such a journey had we known how many, many hard places we would have to go over? It is the same in life. God has veiled the hard places ahead from our eyes and yet if we trust him, the ministering angels of God will help us over the hard places.

When I read dear Sister Wince's Christmas article, I thought how fine it was, so much deep thinking and admonition, I thought how easy it must be for her to write, when her thoughts seemed to flow like David's, the sweet singer of Israel. The next morning the impulse came to write and tell her how fine it was and the good it did me. I went upstairs and hurriedly wrote the message so that my husband could mail it. But now if I should tell you her reply, it would surely make you know and feel how near the angel of his presence is to those who call for help in time of

need. I certainly was mistaken when I thought it was an easy task for Auntie Wince to write. There is such a lesson for us to learn of Christian fortitude, I must tell you how she does so much. Constant care of one of God's unfortunate children brings many sleepless nights to her and for years she has not taken off her clothes and gone to rest like you and me, but her mind and hands are busy even then, writing. She snatches a moment now and then to write those messages, sometimes just a line or two at a time. Just a little at a time and yet the whole becomes a printed page for us to enjoy. Here is one of her selections I have taken from the Restitution of 1919.

The Old Year

"The old year has glided away,
To be placed with the record of years,
With its smiles and its pleasures so gay,
With its trials, its sorrows and tears;
'Tis filled with the words we have said,
With the deeds we have done by the way.
Like a book on the shelf it is laid,
There to rest 'till the reckoning day.
The old year has glided away,
And a new year has taken its place;
As we think of our past life today,
Let us pray for new courage and grace
Whatever in future we do,
Let our motives be motives of love;
O may each to the other be true,
Still seeking the strength from above.
O Lord on thy grace we depend,
As we glide swiftly on through the years
Ever be our Protector and Friend,
And shield us from doubtings and fears.
Let faith guide our bark o'er the foam;
Let hope like an anchor be given,
May each day be a breeze wafting home;
When Jesus descendeth from heaven.
While the years roll by, eternity is drawing
nigh,
Let us work 'till the Master appears,
And we'll rest in the sweet bye and bye."

In the years that are past, Bro. and Sr. Wince have contributed so much for our upbuilding that it seems to me we ought in some way show our united appreciation of such labor before it is too late. Would it not be a fine thing to dedicate one of those rooms in the Home to their memory and raise enough funds to place one of our dependent worthy ones in it? Can't we make it a pleasant task by each one giving one dollar for that purpose? It is one of the little things we can do right now, even the children would be pleased to earn or take one dollar from their savings bank for that and to make Auntie Wince happy.

Let a list of the names of those contributing be made and with appropriate settings be presented to our dear sister. I feel so sure you will approve of such a plan that I am sending my dollar to start it. Please remember Auntie Wince is old now and we must act quickly to show her what our united dollars can do. It's just these little things that grow into large ones, so I am sending in to the N. B. I. the second check I have received with an order for the Visitor. Of course I expected a shower of orders for so worthy a cause, but it did not come. However this message came which has a suggestion for those who travel. "Please find enclosed check for four Visitors. I expect to travel shortly and would like to give some away." I remember very well what a delightful time I had one year on a trip to St. Louis giving out the Visitor for people to read. As I handed a four page folder to one busy business man, he remarked, "That is just what I have wanted."

Brethren, I am afraid we let too many opportunities of that kind slip away without doing these little things that mean so much to the cause of truth. This is why I still urge you even after so many disappointments. Since the Christmas spirit has filled your hearts with divine impulses to do just a little more for his cause and in his name, I am hoping a deluge of those delayed orders will come quickly.

SEES FINAL FREEDOM FOR JEWISH PEOPLE

Rabbi Loeb Says Restoration of Jerusalem Is Fulfilled.

THE restoration of Jerusalem to the Jews is not a mere accident, but is the beginning of the final and complete redemption of Israel's promised land, as predicted in the Bible, Rabbi J. T. Loeb of Ohev Sholom Synagogue declared in his New Year sermon.

"Jerusalem delivered is a good omen for civilization," he declared. "It spells deliverance for Israel and salvation for all of the children of man. The new Zion has come about in that mysterious order of divine manifestations, as we have read from the Bible pages throughout the course of Bible history.

"Miracles of olden days are not yet exhausted. And while it is true that this new deliverance has been effected through human agency, it is equally true that Providence has led in the chain of events which made it possible for the Jews to obtain the important privilege of restoration to the land of their forefathers.

"Until now, the Jewish history was written with blood and tears, on pages filled with a continued record of banishment, torture and persecution. They were written by the Pharaohs of the passing ages, the Amalekites and the Philistines; by Nero, Titus, Hadrian, Torquemada; the Spanish inquisitions and the horrors of the czar's regimes.

"But these records are now to be changed. For the first time in 1,853 years, the Jewish people have been given their independence and freedom. A new transformation is to come into the life and destiny of Israel."

"Whatsoever thy hand findeth to do do it with thy might."

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The Restitution Herald is a weekly paper published for the purpose of declaring the gospel of Christ according to the best comprehension of the Church of God. Its columns are intended to affirm and teach 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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F. L. Austin, Editor
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Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Illinois, under the Act of March 3, 1879.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
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Editorials

"Bring Him Hither To Me."

"Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me." Matt. 17:17.

The above from our Savior was spoken on an occasion of the inability of the disciples to put away some of the evil that was afflicting people in their midst. Of themselves they could do nothing.

How true is the same principle today. Of ourselves we can do nothing. The evil in our own beings, the faulty trait of character, the unchristian disposition,—no use to excuse ourselves with the assurance, "It's my nature, I can't help it." As Christians we have the privilege, and request, to take ourselves to Jesus. He is able to rid us of the faultiness IF WE WILL REALLY AND TRULY TAKE SELF TO HIM.

He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Prophecy

On another page of this issue is an article on prophecy taken from the editorial page of the Jewish Missionary Magazine. It is given place here with a view of emphasizing to the minds of all the importance

of the study of prophecy as an essential part of the instruction recorded for Christians. The author possibly looks at the subject from a different view point than do most of the HERALD readers inasmuch as his energies are devoted to the conversion of Jewish people to Christ. He is thus in position to estimate the value of prophecy as an aid to that people. It becomes at once an evidence to them of the accuracy of the gospel of Christ in that the prophecies and the gospel confirm each other.

If prophecy supports and confirms the gospel to the extent that the racial prejudices of a people can be overcome for Christ, of how much benefit it should be as an aid to convince Gentiles who are not thus prejudiced. From this standpoint alone how necessary that the Christian should become well informed in prophecy.

And not only so, but prophecy is one of those testimonies of sacred writ that is sure to strengthen the individual to meet victoriously the dark days and trials of life.

Let us more faithfully study prophecy.

Letters to the Editor

Prayer

"I desire to ask you to explain . . . 'Whatsoever ye shall ask the Father in my name, he will give it you.' As I told Bro. X, it either is true or else it is not true. It either means just what it says or else it does not. Bro. X evidently did not believe in prayer save in prayer with great limitations. We were only to ask for certain things, he said. Why did Christ not say so then? . . ."

True, Christ did or did not mean just what he said. Personally it is very hard to even permit the suggestion that he did not mean what he said. Personally it is believed very earnestly that he did mean according to his words.

The quotation referred to above is found in John 15:16. Matthew records a different conversation of the Lord in which he told them, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. The principle under consideration is the same in both texts. In the latter the assertion is predicated upon a definite condition, namely, v. 21, "If ye have faith and doubt not."

There are apparently two requisites in all effective prayer,—unaltering faith and, "If it be thy will."

"Faith cometh by hearing and hearing by the word of God." Rom. 10:17. That is, faith is a confidence in the known word and purpose of God. His word reveals the outlines of his purposes. When one comes to a degree of knowledge regarding those ways and purposes, and comes to have faith therein, faith in God and his ability to accomplish his purposes, and comes to be a faithful and devoted servant of God, such an one at once has a definite purpose always ahead, namely, to faithfully direct life's efforts to be in greatest harmony with the plans of God. Self is lost to view. Man is no longer the great object of service, but God. Man's ways or man's pleasures no longer dictate the course and activity of life, but God's ways and God's pleasures. In this frame of mind no person will knowingly ask for any gift, the granting of which

would be contrary to God's wishes. The very thought of such a request would be offensive to the one asking. Thus there is but one reason for the person of true faith asking that of God which would be contrary to God's will to grant. That reason is,—lack of proper knowledge. As long as man is of the first Adam he will be finite and of small comprehension. His vision must be limited. Therefore he must always acquiesce to God's will which may be beyond his own comprehension. His own faith may be unwavering, staunch and true, but his knowledge of the particular circumstances may be very limited. Faith in God commits such a person to trust fully that God who knows all and knows best will do right with each and every request. Therefore, "Thy will, not mine, be done."

Having such faith; having a complete trust in God and a full desire to render to him all that life is made of, one will knowingly ask for nought that is contrary to God's promises; one will not tempt God to do something or to give something to be bestowed selfishly upon self. All will be with a view to render a larger and stronger service to God. It is believed that such was the faith which our Savior referred to in the texts under consideration. It is believed that every request thus made will receive answer just as Jesus promised.

The Sunday School

By Alta King

FIRST QUARTER

January 7—March 25, 1923.

The lessons for the first quarter of the New Year are a continuation of last quarter's lessons, following the life and teachings of Jesus as recorded in Luke's account of the gospel. Lest we lose sight of the big purpose of studying the life and teachings of Jesus, we should remind ourselves occasionally that Jesus was sent into the world to reveal to man the character of God. John 17: 2-3; 1 John 5:20; 1 Tim. 3:16, Luke 10:22 and, by the drawing power of this revelation, save sinners, Jno. 6:44; 12:32. We should see God and his attitude toward man back of the life and teachings of Jesus.

JESUS TEACHING HUMILITY

Lesson III. January 21, 1923.

Lesson Text: Luke 14.

Luke 14:1, 7-11

Golden Text:—God resisteth the proud, but giveth grace to the humble. 1 Pet. 5:5.

Memory Verses:—Luke 14:11.

For Study

Review:—Last week our study was in Luke 15 which gives three parables all aimed directly at the pride which usually develops in self controlled and law abiding citizens, as were the Jews to whom these parables were addressed. Name the parables and the big truth taught by them to counteract human pride. We are not to conclude that Jesus denounces and discourages self control and obedience. No one was more loyal to these two factors in human life than Jesus himself. They are necessary to human development. What Jesus does do is to denounce uncondition-

ally, the spirit of self righteous pride and the spirit of intolerance and lack of sympathy for those weaker than self.

This week's lesson:—The big thought running through the whole of Luke 14 is that of service to those lower down in the scale of development, and humility, the necessary quality of character for the rendering of such service. Read the chapter to get a general view of it. A natural division seems to be verses 1-6, 7-14, 15-24, 25-35.

Verses 1-6. The feast "was a Sabbath feast in the house of a Pharisee, one of those elaborate entertainments with which the Jews celebrated their rest day, the food being all cooked the day before." "The Jews were in the habit of making these feasts costly affairs in which the main motives were the vanity and display and the effort to score a social triumph."—Jas. H. Snow, D. D. What does the incident show to be God's attitude toward the weak, diseased, and the people dependent upon society? Contrast this attitude with the attitude of the Pharisees who gave formal Sabbath keeping (in feasting) precedence over the needs of people. Why could not the critics of Jesus answer his verbal defense of his action? Why did these people need this demonstration of God's attitude toward people? Why was the incident put on record—do people need it yet today?

Verses 7-14. What quality of character necessary to service is enjoined in this incident? Show that Jesus here was striking at the root of the trouble in the first incident. (Love to man and consciousness of the right relationship between self and others makes impossible criticisms against rendering service on the Sabbath or on any other day). In what other ways, similar to seeking the place of honor at the table, is this same spirit manifested? Should one take the lowest seat on purpose to gain exaltation later? To get the real lesson from verses 12-14, we should keep in mind the kind of feast the Pharisee was giving. We cannot conclude that Jesus was denouncing friendly, social intercourse among friends and neighbors and relatives. Such a conclusion is extreme and contrary to the spirit of Christianity as taught and lived by Jesus himself. We get the big lesson only by avoiding radical extremes. The lesson, in the words of one writer is, "that a man should not spend his life among his supposed equals, giving and receiving, but that he should maintain a living sympathy with men as men, and should know the blessedness of giving without the hope of an earthly reward." In what ways, other than making a literal feast for the poor, maimed, lame and blind, may the spirit of this teaching be put into practice?

Verses 15-24. What picture did the last part of verse 14 arouse in the Jewish mind? (see verse 15). Contrast the blessedness which this Jew had in mind with the blessedness of service which Jesus had just been depicting for him? Here was a case of having ears to hear, but hearing not. In parable, Jesus tells these Pharisees that they were refusing the invitation to that feast to which they were so confidently looking forward. Identify the certain man, the servant, the ones first hidden, the poor, halt, lame and blind of verse 24. Show that the Pharisees were

refusing to accept Jesus as King on excuses just as foolish as the ones mentioned in the parable. Why did the Pharisees fail to recognize the kingdom of service into which Jesus was inviting them, as the Kingdom of Israel restored? How is the work of verse 21 still being carried on? Show that the kingdom established and operating will have a strong element of force to bring people to God—will there be law? Will there be punishment to enforce law? Of what supper will Jews, as a nation, not be permitted to taste? Will the bride class selected and perfected, finish salvation work?

Verses 25-35. Have you ears to hear what Jesus says in these verses? In view of Jesus' general teachings and his attitude toward his mother, what is meant by "hate" in verse 26? Are verses 28-33 intended to discourage people from following Jesus, or to help them to make a wise and sure start? Can we become true disciples except by knowing and paying the cost (bearing the cross) of discipleship?

To what does Jesus compare people who start without knowing and making provision to meet the cost?

Scripture Reading:—Luke 14.

The Children's Lesson:—Make service to one another and preference for one another in work and play be the theme of the lesson, basing it upon the first part of Luke 14.

For Class

Show the connection between last week's lesson and this week's. Discuss Luke 14 by topics as outlined below.

1. Service vs. formal observance of the Sabbath. vs. 1-6.
2. Humility, the quality of character that results in service. vs. 7-14.
3. Failure to enter the kingdom through failure to serve. vs. 15-24.
4. A sure start in the vocation of discipleship (service). vs. 25-35.

The ability of the class to bring out the details which go to build up these topics will depend upon their study.

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"

LOVE DIVINE

Love divine, all love excelling,
Joy of heaven to earth come down!
Fix in us thy humble dwelling;
All thy faithful mercies crown.
Jesus thou art all compassion,
Pure unbounded love thou art;
Visit us with thy salvation,
Enter every trembling heart.

Breathe, O breathe thy peaceful spirit
Into every troubled breast;
Let us all thy grace inherit;
Bring us to the promised rest.
Take away the love of sinning,
Take our doubts and fears away,
End the work of thy beginning;
Bring us to the eternal day.

Come, Almighty, to deliver,
Let us all thy love receive!
Speedily return and never,
Never more thy people leave;
Thee we would be always blessing,

Serve thee as thy hosts above;
Pray and praise thee without ceasing,
God the Father, thou art love.

Finish then thy own creation;
Pure, unspotted may we be;
As we see our whole salvation,
Perfectly secured in thee.
Changed from glory unto glory,
In the kingdom we'll take our place;
Then we'll cast our crowns before thee,
Lost in wonder, love and praise.

TRUSTING IN THE LORD JESUS CHRIST FOR STRENGTH

Trust is a familiar word in our every day life. We see it exhibited in the child, in the business man, in fact in every one who has any dealing with any one else. We show our trust in the government by placing in the hands of men the upholding of the principles and ideals on which our country was established. The circulation of paper currency denotes our trust in the soundness of our government. All transactions in the financial world are largely based on a trust in the honesty of men. In fact very little business could be done if we did not trust our fellows. And yet we see many who fail to fulfill this trust. We read of men who misuse their office, of men who embezzle the funds entrusted to them, of men who by all manner of fraud seek to rob the people. Still we continue to trust men.

Turning our attention from the uncertain things of life, let us fix it on the One who is "the same today, yesterday and tomorrow," who is all powerful and ever ready to help, even our Lord and Master, Jesus the Christ. Trusting in him is not to be uncertain of the result or fearful lest he be not able to overcome the difficulties that beset us. When we trust Jesus Christ, we trust one who never has failed, nor never will fail, who is able to overcome all things, even sin and death.

After the uncertainties and disappointments of the world, how reassuring it is to put our trust in him. It is like one who after being tossed about on a storm swept sea finds safety and rest on land.

We therefore ought never to be doubtful of his ability to extend to us the help necessary to live in accordance with his will, at all times remembering that it was he who said,—

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they that shall be persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Arthur C. Mosier.

SOMETHING FOR YOU TO DO

With today's issue we start a new department. Something to make you search your Bibles to find answers to the questions we shall ask. Each issue will contain ten questions and we shall publish the answers in the following issue, but in the meantime you must honestly try to find the answers yourself. Our list simply is so you can check up your answers and find out how many you have correct. We will call the department

BIBLE QUESTIONS

- 1 Who were the four "greater prophets?"
- 2 What is the meaning of Omega?
- 3 Who was the mother of Jesus?
- 4 Who was the first king of Israel?
- 5 How many chosen disciples did Christ have?
- 6 What were their names?
- 7 Why do we refer to the "patience of Job"?
- 8 How was the child Moses saved from King Pharaoh?
- 9 Why was his life endangered?
- 10 Who baptized Jesus?

A NEW YEAR'S THOUGHT

Girls never acquire habits of profanity, but if not under proper restraint at home, a restraint that imparts self respect, too often indulge in acts and speech far from being lady-like or refined, and which, not many years ago, would not have been tolerated. But of late, whether at home, or making or receiving calls, on the street or in cars, this loud, rough, free and easy behavior is painfully noticeable. When boys and girls, young men and maidens, fall into the absurdities of low, foolish, meaningless talk, it seems to intellectually dwarf

them; they find nothing of interest or importance to say, and so make up for their lack of sense by filling every sentence with needless exclamations, exaggerations or misused adjectives. It requires patience to be compelled to listen to a group of the young people of today and hear their strange, inappropriate use of language. If young people could, now and then, be placed where—themselves unseen—they were obliged to listen to a half hour's conversation about nothing at all and hear all these adjectives forced into a conspicuous position in every sentence and in every topic of conversation, the real idea of themselves would be brought home to them.

Careless thought and speech are condemned by God who would have us be wise in the things that concern himself and his Christ; it was his spirit that spoke through Paul, when, in writing to the church at Colosse, he penned: "Walk in wisdom toward them that are without, redeeming the time. Let your speech always be with grace seasoned with salt, that ye may know how ye ought to answer every man."

BEWARE OF COMPROMISES

One temptation in making difficult decisions is to compromise. You aren't sure which way is the best; you seek the advantages of both and many a time merely combine all the disadvantages. To be sure, there are times when a compromise is the wisest course, but there are just as many times when it is cowardice and weakness.

How can one tell which times are which? Well, that simply is another decision for you.

One thing is certain. We never can compromise on things concerning our salvation. With that it always must be, "Thus saith the Lord."

Among the Churches

Word comes from St. Cloud, Minn., that Bro. F. Daubanton was recently called upon to assist one Bro. Brown from a bed of sickness and bury him by baptism into His death.

May it be that the heart of Bro. Brown is fully dedicated to Him who came "not to destroy men's lives, but to save them."

Report reaches us that Bro. Huggins, who has been working for several years with the Lee Ave., church, Cleveland, Ohio, has severed his relations there and took position the first of the year with the L. and A. U. people in Connecticut.

Word has reached us that Sr. Corinne Conner, daughter of Bro. and Sr. L. E. Conner, 10407 Westchester Ave., Cleveland, Ohio, has been critically ill. We are anticipating better news soon.

Bro. A. H. Zilmer, of 626 Eureka Street, Waterloo, Iowa, is the author of several good tracts. Write him for information.

Evangelistic meetings are now being held at Oregon. Sr. Woodward and Bro. Siple have been assisting. The Oregon congregation has had several accessions of late in the persons of those moving here on account of N. B. I. activity.

The brethren of Hammond, La., are enjoying the services of Bro. E. O. Stewart for a few weeks.

REPORTS

Report of Board Meeting in Business Session at the Golden Rule home on Dec. 31, 1922, 4:30 P. M.

President, F. E. Siple presiding. In the absence of the regular secretary, Mary Gesin was appointed secretary pro tem. The minutes of our last meeting were read and approved.

A motion was made by Bro. Cross that a committee be appointed for the purpose of having the Illinois State Conference legalized. Seconded by Sr. Drew. Motion carried.

A motion was made by Sr. Drew that the sale of the land lying along the cemetery, be approved and the money derived from it be used to repair the local church building, as a token of appreciation for the use of such building for conference purposes for the past years. Seconded by Mary Gesin. Motion carried.

Next followed the treasurer's report, which is as follows:

| | |
|--|----------|
| Balance in treasury at beginning of new conference year, | \$214.19 |
| Collections to date, | 638.51 |

| | |
|---------------|----------|
| Total, | \$852.70 |
| Expenditures, | 350.04 |

| | |
|----------|----------|
| Balance, | \$502.66 |
|----------|----------|

There is still approximately \$600 due on pledges that have been received.

After some informal discussion, meeting was adjourned.

Mary Gesin, Sec. Pro Tem.

OBITUARY

Sarah Ann Townsend Taylor

Sarah Ann Townsend was born Dec. 19, 1834 in Birke, Tennessee. At the age of 12 she moved with her parents, Enoch and Nancy Ann Townsend, to Indiana.

She was united in marriage to Jacob F. Taylor in 1851. To this union were born nine children: William of Wacca, Minn., Joseph of Albert Lee, Minn., James of Ames, Iowa, George of Nevada, Iowa; Mrs. J. E. White of Colo. Iowa, Jacob of St. James, Minn., Mrs. Chas. Dunahco of Albert Lee, Minn., Mrs. George Raimer of Hartford, Minn., Edward of St. James, Minn.

She died Dec. 23, 1922; age 88 years and 4 days. She is survived by all of her children, 43 grandchildren, and 60 great grandchildren. Her nine children were at her bedside during her last illness, doing all that human hands could do to relieve her suffering, but having been stricken with apoplexy, she lived only one week, being unconscious during that time. She died at the home of her daughter, Mrs. George Raimer with whom she made her home. She was laid to rest in the beautiful cemetery at Iowa Center, Iowa beside the husband who preceded her in death nearly 22 years ago. She was a faithful Christian, a loving mother.

Thus has passed from among us another soldier of the Cross, who endeavored to fight the good fight of faith that she might win the crown of life. May she receive the reward promised the faithful.

The writer spoke on the occasion, using as a basis for our remarks, Job 14:1-14. A goodly number attended the funeral, thus showing their respect in paying tribute to her memory.

T. A. Drinkard.

Edwin William Mead

Edwin William Mead, youngest son of Hernando and Susan Mead, was born at Portage City, Wisconsin, Sept. 21, 1859 and died at his home in Clarksville, Iowa, Dec. 20, 1922; aged 63 years, 1 month and 1 day.

The family emigrated to Iowa in his childhood and his early life was spent around Cedar Falls. When he grew to manhood he followed the trade of carpentry with his father, continuing this vocation as long as he was able to work.

From Cedar Falls he went to South Dakota and entered a homestead claim. From there he came to Butler County, Iowa in 1894 and on July 24 of that year was married to Mrs. Abbie Neal at Clarksville, where he resided the remainder of his life.

He was baptized into the church by Elder George Moyer at Clarksville and remained in the faith to the end.

For the last seven years of his life he was stricken with a form of paralysis and required the continual care of those who waited on him, his faithful wife caring for him patiently to the last. He longed to go to his present rest and so find relief from his

burden, but his faith in God remained with him to sustain him.

He leaves his wife, two brothers, Hernando of Marshalltown, Iowa, and Charles of Canada, two sisters, Mrs. Mary Woodman and Mrs. Helen Vail, both of Sheldon, Iowa, and a number of nephews and nieces.

Funeral services were held at the home in Clarksville by J. W. Williams of Belle Plaine, Iowa, and he was interred in the cemetery near Clarksville. We read from Job the patriarch's wish for rest and hope of resurrection as specially fitting for the thoughts of the deceased before his end came. Sister Mead is sustained by this hope, so her bereavement is cheered by the words of promise of a soon coming Lord, who has the keys of death and the grave.

J. W. Williams..

The Restitution Herald \$2.00 per year.

National Bible Institution

A circular letter dated Dec. 16, was mailed to our entire mailing list. Because of unavoidable hindrances, it was Dec. 22 before the last of them reached the Post Office. We have since learned that it was Dec. 27 and 28 before they left the Post Office. Very sorry for these delays.

During holiday season there have been more contributions to the general work than usual. For this all are heartily grateful. Those sending small amounts, according to the measure of their ability, have no reason to offer apology. Their cooperation is as welcome as is that of others.

Continuance like this will soon take us over the hill, after which attention can be given to other phases of our work heretofore much neglected.

J. W. Garrett, Travelers Rest, S. C., desires that his name be included among those of the ministers of the General Conference of the Church of God. It is therefore announced subject to the same conditions as those that pertained to all other announced ones. If Bro. Garrett is a recognized minister of the church, and no charges are laid against him, his name will be listed as requested.

Sr. Harriet Boice starts a fund for the maintenance in the Golden Rule Home of some one not having sufficient means.

Amen!

Let us see how fast it can grow.

There are three, perhaps four, who have signified desire to have the care of this Home, who have not the means at hand. This will give them hope.

Do not forget that it requires the purchase of the land for the production of food if care is to be provided at the figure already suggested: \$800.00 minimum, and \$1500 or \$1600 average.

All together! for both funds!

Here's for the Maintenance Fund for Some Needy Alone-One.

Harriet Boice, \$1.00; John Cross, \$1.00; F. E. Siple, \$1.00; Ralph Canode, \$1.00; Mrs. Canode, \$1.00; Mary Austin, \$1.00; Ethel Austin, \$1.00; Wm. Austin, \$1.00; Mr. and Mrs. Austin, \$2.00.

SHORT TALKS ON DIFFICULT TEXTS.

No. 1.

By Jas. A. Patrick

Matt. 3:12.

WHILE the "unquenchable" fire of the above text may not trouble many of our people, I have found quite a number that have no very definite answer to give when asked by the opposition to explain.

The "unquenchable" fire seems to stand out in the minds of some people as positive evidence of unending torture for those that go into it.

Does the idea of unquenchable fire lend any aid to the doctrine of unending torture? Does it carry the idea that the fire will be unending? Let us see. In the thirty fourth chapter of Isaiah we find the Lord pronouncing judgments upon the land of Idumea. In verses nine and ten we read: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it for ever and ever."

Nelson's Encyclopedia says of Idumea: "The Greek form of Edom found in the Bible." Is Edom still burning? Are her streams still burning pitch? Is her dust still burning brimstone? Certainly not. But the fire was not to be quenched. That fire was unquenchable. Sure. Why, then, isn't it burning now? Because an unquenchable fire is not one that burns always. It is one that cannot be quenched till it has consumed that upon which it feeds, and then it goes out of itself.

The forest fires of northern Minnesota are absolutely unquenchable. They sweep everything before them and can neither be quenched nor checked, but if all the unquenchable fires that have ever been kindled in Minnesota were burning yet, the state would be a seething furnace ten thousand times hotter than Billy Sunday's hell.

So we see that "unquenchable" fire lends no aid to the idea that God is going to torture some one through the ages of eternity.

WHEN JESUS WAS BORN

Matt. 2:1-12.

Selected by Hazel Barber

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews; for we have seen his star in the east and are come to worship him. When Herod the king had heard these things, he was troubled and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet. . . . Then Herod, when he had privily called the wise men, inquired of them diligently what time their star appeared. And he sent them to Bethlehem and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they

heard the king, they departed, and lo the star which they saw in the east, went before them, till it came and stood over where the young child was. . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts; gold and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

I will trust and not be afraid. Isa. 12:2.

REMITTANCES

Diana Murphy; Dan Coffin; Mrs. H. C. Hammond; Mrs. L. V. J. Kimball; H. J. Stadden; Emma Byall; J. L. Maggard; Silas M. Claypool; Anna E. Drew; Sauer & Son; John Hutchings; Esther Sealine; Mr. and Mrs. Chas. Moore; Eva Breaw; Vernon Boggs; F. E. Siple; D. F. Beck; S. A. Overton; C. W. Peters; Mrs. Helen Pier; Mrs. Ella Kistler; Mrs. E. M. Thomas; Joseph Shellenberger; Lena M. Duvall; Edward Graham; Glendora Musselman; Mrs. Earl Thayer; Mrs. E. Glatfely; Mrs. M. VanDerweele; Esther Holmes. Martin Weick; Warden Tilton.

EMERGENCY FUND

| | |
|---------------------------|--------|
| Mrs. H. C. Hammond, | \$6.00 |
| Esther Sealine, | 2.00 |
| Mr. and Mrs. Chas. Moore, | 3.00 |
| Lena M. Duvall, | 1.00 |

DEDICATION OF CHURCH HOME

(Continued from front page.)

BLESSINGS HEREBY PROFFERED.

Bro. Siple then offered the dedicatory prayer, offering to God the sum total of your gifts, brothers and sisters—your effort in the service of love toward other members of the body.

After short talks had been given by several citizens and brethren, the service was brought to a close, those present rejoicing that the aims and purposes of the brotherhood have been thus far realized.

The remainder of the funds needed to pay for the land to become a part of the GOLDEN RULE HOME property, having the land in readiness for cultivation with the opening of Spring, is the one thing that now remains to be accomplished. At the earliest possible moment a financial statement will be published. We had expected to do this at this time. But slight indisposition of health has thrown the office work a week or ten days behind, making such statement impossible at this date. It can however be stated that a considerable amount has already been pledged toward this need. It is expected that the balance will be forthcoming, and that willingly, from those of the brotherhood who, having the work at heart, are able to aid therein.

It is hoped that none will get the thought that the N. B. I. Board has lost sight of the other departments of the labor. The Publishing and the Bible Training, both looking toward greater results in our efforts to proclaim the gospel of salvation more widely, will be taken up at the earliest possible moment. Beginnings will be made, D. V., almost immediately in the publishing, and will be pressed just as hard and as rapidly as strength will permit, and finances will warrant. In this department there is no limit to the opportunity for work. The limit of accomplish-



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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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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ment must be largely determined by the amount of cooperation rendered with which to carry it forward.

As we face the new year it is with an ardent hope that the name of God, and his labors assigned to man, may be furthered by the Church of God to the full measure of the power entrusted to us. To this end may one and all endeavor to rise above self, endeavor to constantly abide in Christ, and to work his works, showing forth his praise at all times. Pray for God's guidance in all things, regardless of how such guidance may hinder or reverse the possible personal ambitions of any one of the church. And may the voice of the church go forth in prayer to God for his guidance of Bro. and Sr. Lake as they, in the name of Christ, take up the labor of managing and directing the activities of the GOLDEN RULE HOME for the benefit and comfort of those who are, or those who may become members of its household.

Earnestly striving to faithfully serve our Lord in the discharge of the numerous duties committed to me by the General Conference of the Church of God; striving to eliminate errors of self and to secure ever clearer visions of duty; wishing one and all the richest of God's blessings for this New Year, I am,

Your colaborer in the Master's service,
F. L. Austin, Executive Secretary.

TRACTS ON HAND

These Tracts free for the Postage.

- | | |
|-----------------------------------|---------------------------|
| The Resurrection, | S. J. Lindsay. |
| Essential Truths, | From an old Tract. |
| Where Are the Dead? | L. S. Bronson. |
| 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. |
| Conditional Immortality, | Rufus A. Curtis. |
| The Thief on the Cross, | F. E. Siple. |
| The Resurrection, 32 pp. | John L. Wince. |
| The Gospel of the Kingdom of God, | Geo. Moyer. |
| Miguel Servet, | J. G. Haupt. |
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| The Gospel, the Power of God, | S. J. Lindsay. |
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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, January 16, 1923.

Number 16.

The Twenty-third Psalm

By T. C. E.

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 will dwell in the house of the Lord for ever."

In this Psalm, David portrays his faith in God and those in Christ Jesus can indeed feel certain that they, too, can rejoice in the grace of God.

"The Lord is My Shepherd."

It is something to be able to say that! Something, indeed, to know that we have One who careth for his "flock."

By referring to the 10th of John, 11th to 16th verses, we find that Christ said, "I am the GOOD SHEPHERD; the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I AM THE GOOD SHEPHERD and KNOW MY SHEEP and am KNOWN OF MINE. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they SHALL HEAR MY VOICE; and there shall be one fold, and one shepherd."

His life he gave as a free-will offering on behalf of the sheep of his fold, not only those living at that time but all those who should come to him through the Word—"And other sheep I have—" (John 10:16).

Then, too, at the resurrection Christ's own will hear the Shepherd's voice, whether asleep or awake. "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. 4:16-18).

"I Shall Not Want."

"I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psa. 37:25. Comforting? Yea! and although "The young lions do lack, and suffer hunger;" (Psa. 34:10), we know that "they that seek the

Today! Perhaps!

B. McCall Barbour

TODAY? Perhaps! Perhaps today!
The Lord may come and catch away
His ransomed Church, His Blood-bought
Bride

To take her place at His blest side;
When dead and living saints shall share
One trumpet summons to the air.

Perhaps today! Then much tried saint,
Look up, nor let thy spirit faint;
The stretching road thine eyes may see
May never be traversed by thee—
One moment's space and then above,
To find thyself in cloudless love!

We'll meet again—perhaps today,
The dear ones who have passed away,
The loved ones who now softly sleep,
Whom Jesus now doth safely keep;
Oh, wondrous joy to meet them there
At that blest union in the air.

Perhaps today! He'll come most sure!
This hope He means to keep us pure.
To have us watching, ready, free,
Untrammelled with iniquity;
That we may meet Him without shame,
Or conscious sense of guilt or blame.

Today perhaps! Perhaps today!
Yes, He may come! Then watch and pray!
This "Blessed Hope" keep much in view;
Nor deem it dead though taught by few.
And be as urgent as you may
In winning souls while 'tis "Today."

Lord shall not want any Good THING." (Psa. 34:10).

Little wonder that Christ said, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink nor yet what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Wherefore take no thought, saying, What shall we eat? or, What shall we drink, or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and HIS RIGHTEOUSNESS: and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6: 25-34.

(Continued on page 127.)

Great Need for Prophetic Teaching

What God Says of Prophecy

MANY Christians undervalue the prophetic portions of the Bible. There are many reasons for this, as the real or supposed difficulty of rightly interpreting them, the notion that most prophecies have long ago been fulfilled and therefore little worth or significance for today, the discredit thrown on such portions of the word by much improper use of them and still other reasons. But God teaches otherwise. That one word through Paul in 2 Tim. 3: 16-17, is decisive for the great worth of the prophecies, as for all other Scriptures.

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.

One must be bold who will deny after such a word that prophecy is unprofitable. Then add to it this from Amos 3:7:

Surely the Lord will do nothing, but revealeth his secret (his will) unto his servants the prophets.

What God sees fit to reveal must be worthy the study of men. There was a time in Israel when the word of the Lord was "precious" because there was "no open vision" (1 Sam. 3:1). His whole revealed will is now open before us, and our Lord expects us to study it for our "profiting."

Divine Purpose of Prophecy

God makes prophecy to serve many ends. But the chief purposes are that his people may have guidance and comfort in the midst of the dark ways of the world. Apart from the revelation of God, men have only a poor and insufficient guide in the light of nature. When God reveals beforehand the course of Israel and the Church, his great instruments of redemption, and the course of the nations, among which Israel and the Church must live, the study of this revelation gives instruction as to the meaning of human events, the revolutions in human history, and leads the child of God to a rest of mind and confidence in God that nothing else can supply. This is the meaning of such a passage as this 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.

The secret of God, his plan for the world, is revealed in the prophetic writings that men of God may take these things and unfold them to the children of God for their steadying in days of evil. Men sorely need the teaching of prophecy that they may bear

The heavy and the weary weight
Of all this unintelligible world.

What comfort and deepening of confidence in God might have come to millions if such forecasts of knowledge had prepared them for the recent World War. It was all there in the word and many did look forward for decades to the year 1914 as a year in which God would in his providence begin to fulfill certain great prophecies. We waited ourselves twenty-two years for that year to break on the world, being confident that great changes would surely begin then which would mightily affect the Jews and the nations. And when we saw the fulfilling of God's word to the very year, we had no disruption of our hopes for Israel and the Church, no disillusionment and no failure of faith in God and his word.

Error Abounding Where Prophecy Is Neglected.

Curiosity concerning the future is natural to men. How much men would give to know what is really going to happen in the world of politics, diplomacy or business. The Lord's people have a right to know what things are coming on the earth, for the Lord has given the means for knowing, only an interpreter is needed. The neglect of prophetic truth by ministers means not only personal loss in their spiritual lives, but a great lack of readiness for teaching their people what they so desire to know and what God desires they shall know. Such neglect opens the door to every form of error. If God's true servants will not instruct the people, there are agents of satan always ready to do so. And these agents secure but a partial view of the true interpretation of prophecy, then in ignorance of with evil intent lead the children of God astray. Church members, uninstructed in the word, make ready material for scheming false teachers. Thus it is that great systems of error, like Russelism, Christian Science, New Thought and Spiritism, gain such hold on the members of our churches. "Where there is no vision (no true instruction in the prophecies of God), the people perish."

There is one of the saddest things in connection with the present ministry of the churches, that their own people and the world are left uninstructed by those from whom they have a right to expect the true interpretation of the great unfulfilled prophecies of the word. In the midst of wars and revolutions, facing all manner of evil and death, the people live in fear. Desire to know the future deepens abnormally. Then satan loses no time. Demons and evil spirits find human mediums ready to prey upon the people. On every side people seek forbidden knowledge, or knowledge that is waiting for them in the Scriptures, and the ministers of Christ are unprepared to give proper instruction, guidance and comfort. Is this right? Must such things continue?—Editorial from the Jewish Missionary Magazine.

RED RUSSIA REVELS IN MAD ABUSE OF CHRISTMAS SPIRIT

The above caption, over the following article, is taken from the Chicago Tribune. Let those who read, discern the signs of the times.

Moscow, Dec. 29.—Not content with the anti-Christmas campaign on Christmas day, the League of Communist Youth and Com-

munist University Students has arranged a still greater anti-Christmas demonstration for Jan. 6, which is Christmas according to the Gregorian calendar and therefore the day worshipped by Russia's devout.

The limit of the anti-Christmas campaign will be reached when an effigy labeled "Almighty God" will be paraded and burned in the public square.

The present week is being utilized for daily meetings, lectures, dramas and movies against religious celebration of Christmas. Three anti-religious movies, entitled, "The Miracle Worker," "Father Seraphim," and "Disclosures of Holy Church Relics," are being shown, as well as three plays. Students are presenting "A Satire on Immaculate Conception."

On Jan. 7 all anti-religious groups will join in a parade, when effigies of Moses, Abraham, Jesus, Buddha, Osiris—but strange to say, not Mohammed—will fill a sled driven by a figure representing capitalism. A sled containing howling devils will follow and finally a sled containing an effigy of "Almighty God" will be burned.

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.

THE LIFE OF JESUS

OLIVE, do you know what day of the week Jesus healed the woman of last Sunday's lesson? It says, On the Sabbath. It was the Jewish Sabbath, but it was Saturday and it made the Jews very angry with him because he healed on their Sabbath. Read the lesson carefully and remember how Jesus explains it to the people. Jesus was watching every opportunity to do good, and here was a wonderful chance. He never said, I have not the time to spend with you, but always stopped, no matter how tired, or what work was just ahead of him. He knew how much pain each sick one was enduring, and he knew he could make them well, and when he saw this poor bent over woman, he laid his blessed hands on her and spoke the words that made her well. She was so glad to be healed and able to stand up straight that she thanked Jesus and glorified God for his mercy to her.

This story of Jesus' work was told by Luke, one of his disciples. Luke was a doctor and is called in Col. 4:14, "Luke the beloved physician," so you see he felt sorry for the woman, and perhaps had tried to heal her, but failed. Christ Jesus never makes a failure; what a fine pattern for any one to follow, one who never does wrong, never fails to do what is right. James, do you know why Jesus always did what was right and had the power to heal and forgive sins? Read Matt. 12:50; Jno. 5:36-37; Jno. 10:17—; Jno. 15:9, and then tell me in a letter some day why Jesus did so many good things. You will know after this just whom to ask in prayer to help you to do right always.

Next Sunday's lesson is, "Jesus Teaching Humility." Gertrude, tell mamma what the word "humility" means, and when you understand that word, you will be able to answer the questions next Sunday in your class. The lesson begins with a parable. Do

you know what that is? It means to set side by side so as to compare it with its real meaning, for it is a figure of speech. This parable I think was an earthly story to make the people understand the spiritual meaning Jesus knew they needed so much. And there is a beautiful lesson for us, too, in it. We all need to be more humble, patient, trustful and forgiving, if we ever expect to be saved when Jesus comes. Shall we all try to be what he wants us to be?

M. A. Woodward,
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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.

ACHIEVEMENT AND SUCCESS

THE extent of success and achievement at any given task can be measured and determined by the amount of strength and energy contributed. Success of any undertaking—no matter how well planned and laid out, requires more than enthusiasm to successfully carry it to a predetermined end. This is true of church work and the various associated auxiliaries, as well as worldly undertakings.

The lack of exerted strength is a great drawback to Berean work. Societies start out with a well laid-out plan; plus plenty of enthusiasm, but gradually weaken because the members fail to exercise their strength. The success of Berean work is dependent upon the amount of strength put forth by each and every member of the society. Therefore when the individual member works, he gradually becomes stronger, and this added strength given to the society means an ever growing society. No society where its members are enthusiastic workers will ever complain of diminishing interests. If you want a real live organization; put your members to work. Idleness and inactivity breed carelessness. Carelessness imbedded in any organization causes decadence. Decadence when finished, results in absolute failure. Failure disheartens those affected and leaves them in a detrimental attitude for future development of like undertaking.

The Master realized that work and usefulness in a movement would create an interest in its success, therefore, he commanded us to "Occupy until he comes." A commission of usefulness and service in his vineyard. This thought was further exemplified in the parable of the "Pounds." The servants that did the most work while their lord was away, were the ones showing the most explicit interest in their Master's business. They were useful and profitable servants and when the lord came to reckon with those servants, he rewarded them according to the amount of strength they had devoted to his business. The Master of the vineyard in which we are laboring is going to reward us according to our labors.

There have been several societies organized in the south. Two state societies have been organized, namely: Texas and Oklahoma-Arkansas. Locals have been organized

ed within these states. Enthusiasm is ranking high. Intense interest is manifested by all to the end that the undertaking may be a success. Of course it cannot be anything else if our southern brethren exert their God given strength. One of the societies organized in Texas had a membership of thirty-three. This number is largely young people. The south has one of the most promising fields that lies ahead for development. They have a full fledged organization in the states named above, with capable leaders at the helm. Material for membership is unlimited. Therefore if the southern people will only give of their strength, they will soon be leaders in Berean work. Don't disappoint us, Texas; and go beyond our expectations, Oklahoma-Arkansas. Make Berean work do for you what it has done for others. Make a boomerang out of it and send it hurling throughout your states.

But we must not direct all of our attention towards Texas and Oklahoma-Arkansas. There are many other states yet that lie undeveloped. As an auxiliary of the general conference, let us prove our usefulness and service by spreading our wings as wide and flapping them just as swiftly as does the conference. We must waste no time. The hour has arrived when we must go forward shoulder to shoulder with the N. B. I.

To this end may we pray; and to this goal may we strive. This end can only be accomplished by every Berean assisting in the forward movement. Bereans, may our goal be "a society everywhere there is a church." This can be accomplished only through the unified efforts of every Berean, young and old. Concentration of effort and strength can accomplish this aim.

As chairman of the organization committee, I solicit the aid and assistance of every Berean. Send in the names of any one that you think we might interest or assist in organizing a society. When you have done this, then sit down and write them, relating your experience in Berean work: the benefits and good that you have derived from Berean work, and how others have been richly blest. Don't delay your writing. Respond at once; we need your assistance. If every one will do this, we cannot imagine the lasting good that will be accomplished. We will have gone a long way towards organizing a society in every church. Write me by return mail, enclosing the names of several persons residing at different points where societies are not established. Feel as though you are a member of this committee.

Yours in Berean service.

C. E. Randall.

Mora, Minnesota.

"Hope in death can only spring from the principle of immortality, and this principle has not root save in Christ."—Principal Tulloch.

CHRIST THE HIGH PRIEST OF THE NEW COVENANT

By Esther Sealine

IF therefore, perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? Heb. 7:11.

For the law made nothing perfect, but

the bringing in of a better hope did; by the which we draw nigh unto God. Heb. 7:19. For if that first covenant had been faultless, then should no place have been sought for the second. Heb. 8:7.

Now we have such an high priest, who is at the right hand of the Father in the heavens. A minister of holy things and of the true tabernacle, which the Lord pitched, and not man.

Christ was made priest, not after the law of carnal commandments but after the power of an endless life, by an oath of the Lord saying, "Thou art a priest forever after the order of Melchisedec."

Those former priests were made without an oath, but with an oath was Jesus made a surety of a better testament. He is not an high priest which cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin. Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. Heb. 5:8-9.

It was ordained every high priest should offer gifts and sacrifices for sins, which they did once a year with the blood of animals, entering the Holiest of all. For without the shedding of blood there is no remission of sins. This was but a shadow of good things to come, so their offerings year by year continually could not make the comers thereunto perfect.

Then it was necessary that Christ should also have somewhat to offer. This he did and we shall notice that he gave a more excellent sacrifice than those of the Levitical priesthood. For he is holy, harmless, undefiled, separate from sinners.

He needeth not as those high priests, to offer up sacrifices once each year, first for his own sins and then for the people's, because he was without sin.

He did this but once, when he offered up himself. 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. Heb. 9:28. Be ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. Eph. 5:1-2. Now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. Heb. 8:6. He being the mediator between God and man, we have an advocate with the Father. Having therefore, brethren, boldness to enter into the holiest 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, Heb. 10:19-20.

The vail in the temple was rent in twain from the top to the bottom, at his death.

So by the sacrifice of himself, we have through him by faith, an entrance, or a way to the Father.

For he said, "I am the way, the truth and the life, no man cometh unto the Father, but by me. Let us draw near 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 the profession of our faith without wavering; (for he is faithful that promised); and let us consider one another to provoke unto love and to good

works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as we see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. Heb. 10:22-26.

"In fact no such doctrine (immortality of the soul) is revealed to us." "The wicked are never spoken of as being kept alive but as forfeiting life."—Archbishop Whately.

THE "HOME" QUESTION AGAIN

By Jas. A. Patrick

IT seems that the situation as regards the home and the entrance requirement have been made very plain, and yet, it seems, that there are some that have not got the matter straightened out in their minds. Some misleading statements have been made, unintentionally, I hope.

That \$1,600 are required to gain admittance to the home is true only in part. This amount is the average. Some will get in that have less, some will give more. But it has been stated that this is the amount as if this amount was fixed for all time; as if the home was founded upon the principle that for all time no one could get into it unless he or she possessed \$1,600.

Those who were subscribers to Day Dawn during the time the effort was being put forth to bring the organization of the General Conference will remember that in every article I wrote touching this phase of the home question, the idea of a home for the destitute was set forth. Have I changed my mind in this regard? Not at all. Are the other members of the Board of the same mind? Yes, indeed. Why, then, are not those that have no funds taken in? It ought to be apparent to every one why we cannot take into the home those that are without means. There must be fuel, lights, food, etc. The money has not all been raised to purchase the home and land necessary to aid in its maintenance. How, then, can we support those that have nothing? While it is heartrending to refuse, it must be done until our brethren see fit to subscribe the necessary amount to carry on this work in a way that will warrant the taking of those who are destitute. To this end every effort is being bent at the present time. This is the goal at which we are aiming. Will each one that reads this, lay the matter upon their hearts and take it to the Lord in prayer, then arise and help answer their prayers with works in harmony therewith.

I have read some very piteous appeals from those who are destitute and very much in need of such a home as the N. B. I. can give. My heart is very heavy whenever I think of these appeals. Will some one please tell us how we can do differently than we are doing? And will some one tell us if there is any good reason why we should deny those that have some means and need a home and the association that the N. B. I. can give, simply because we cannot take in others, when it ought to be evident to all that the present arrangement will only hasten the time that we are all looking forward to—the making of a home for those that have nothing to bring to it but themselves.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

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Editorials

Prophecy

In last week's Herald an editorial under the above caption referred to an article elsewhere in the paper. When the second form was being made up for the paper, the article referred to was unintentionally overlooked. It will be found on the front page of this issue.

League of Nations

Several statesmen of Europe have repeatedly asserted that the League of Nations is the only hope of humanity. If it fails, our civilization is doomed. Lloyd George, Bonar Law, Asquith and others, though divided politically, are united in declaring this thought. According to the press, they have arrived at this conclusion by realizing the fact that as long as the nations arm themselves preparedly against each other, so long will there be war, and so long as there shall be war, just so long will the vital forces of the several nations be wasted in their destructive activity.

By federating the nations as the several states of America have been federated since 1776, the reason for arms either defensively or offensively is removed. Such is their argument. "Preparing for war leads to war," has come to be almost an axiom with many and they argue that likewise "preparing for peace is the only road to peace."

Writes Charles E. Jefferson, in The Con-

gregationalist, 'To prepare for peace we must organize. Life must be brought under law. There must be one center tribunal. The nations—all of them—must be leagued. There is no other way to escape. Another world war means the destruction of our civilization. Such a war can be escaped only by binding the nations together under a common law. It is to the glory of Britain that her leaders see this and dare act upon it. Some day we shall see it, too. We, too, shall act upon it.'

If this be true as per these numerous statements from men of political learning, that the League of Nations in fact is the only hope of civilization, and if it fails, civilization is doomed, then in view of the various conditions prevailing throughout various parts of the eastern hemisphere, how precarious is the present condition of civilization, both in principle and in fact. The activities of several nations are, at this moment, contrary to the aim of the League.

The war spirit is almost predominant in Europe today. Why should not this fact be sufficient to arouse thinking people to a realization of prophecy, which prophecy assuredly declares that there will be no enduring peace until he who is the Prince of Peace shall take the reigns of government; and why should individuals who are placing their whole faith and confidence in the Master, divide their time and energy, giving to him only a part while the balance is contributed in service to the ways of man contrary to the ways of our Lord? Is it not time that Christ's people who are single-minded in their Christian service should study to understand which words and teachings come from man, and which from him who taught with authority?

Letters to the Editor

Mr. Editor:—

The article by Alma Orr in R. H. of Jan. 2nd, has moved me to send a few words upon the same and similar subjects. From my study of the parables of the kingdom of heaven, I believe that the one of the sower belongs to the present age and is gathering out the body or temple for the official name. During this age, in God we live and move and have our being, but in the resurrection age, Christ is the life giver having ransomed the race. Then the kingdom is like the woman who put leaven in three measures of meal; life in the three ages which Paul describes, which woman is the bride taken and formed from the true church of Christ. This is an evil generation and when the evil spirit is cast out by death, it will enter into the resurrected race with sevenfold vigor and must be judged and taught by the children of the kingdom, as shown in the parable of the tares of the field which enacts in that age which is also the time of Daniel's great image that comprises all those mighty nations. The earth will cast out her dead. The key to that scene is in the words, They mingled themselves with the seed of men. The pronoun they referring to the servants of Christ, the true Israel of God. That the tares will be gathered in bundles to be destroyed is plainly shown in the judgment of Babylon, which is yet to be resurrected and rebuilt by those who formerly lived

there. Prophecy is to be just as literally fulfilled as in the past. In God's plan, all are alive and a thousand years but a day, but we are asking like the ruler, How can these things be? The great mystery of the coming kingdom is hidden in those parables and every scribe should take the new things of Christ and work them with the treasures of the old prophets. I wish the readers of the R. H. would send their thoughts on them. I like short articles and read them, so will stop.

Fraternally,

S. J. Wilson.

The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible.—Olshausen.

SHORT TALKS ON DIFFICULT TEXTS

No. 2.

By Jas. A. Patrick

Matt. 25:41

IN this text we have the term "everlasting fire." Believers in the theory of eternal torture wave this text triumphantly before our eyes as if the question was settled for all time, that an everlasting fire would go on and on burning and roasting some one.

I have often wondered what satisfaction they get out of such an idea any way. They certainly do not think it would be any fun to go there themselves, nor do they want any of their own to go there. Isn't it strange that any one can get any satisfaction out of the idea that some one is going to be tortured with unending torture such as no one has ever felt for intensity?

"But," says some one, "if the Bible teaches it, we ought to believe it." Yes, I would try to believe it if the Bible taught it. But it would be hard to believe that a God that is designated LOVE, would ever do such a thing. But does the Bible teach it? Does this text lend any aid to this theory? Let us see. The Diaglott renders this phrase "aionian fire." In verse 46 we are told that the righteous go into eternal life and the wicked into everlasting punishment. Eternal and everlasting in this verse are from the same word in the original. This word is rendered by the Diaglott "aionian." This is the same fire spoken of in Jude 7 where it is said that the cities of Sodom and Gomorrah are suffering the vengeance of eternal (aionian) fire. Are these two cities burning yet? Certainly not. But they are suffering the vengeance of the same kind of fire into which those in Matt. 25:41 are to be cast. So the fire of Matt. 25:41 is just as eternal or everlasting as that which destroyed the cities of the plain.

It is evident, then, that the fire is eternal in its results and not in its nature. The results of the fire will be eternal or age lasting just as the results of the fire that destroyed the cities is eternal or age lasting.

In 1 Pet. 2:6, we are told that God "turned the cities of Sodom and Gomorrah into ashes, condemned them to an overthrow, making them an example unto those that should after live ungodly." Everlasting fire in this case turned these cities to ashes. And we are told that this is an example unto those that should after live ungodly. So then, those that are cast into the fire of Matt. 25:41 will be turned to ashes and not be tortured for all eternity.

The Sunday School

By Alta King

THE RICH MAN AND LAZARUS

Lesson IV. January 28, 1923.

Lesson Text: Luke 16.

Luke 16:1,8

Golden Text:—Charge them that are rich in this present world that they be not high minded, nor have their hope set on the uncertainty of riches, but on God who giveth us richly all things to enjoy. 1 Tim. 6:17.

Memory verses:—Luke 16:10-11.

For Study

Review:—We have studied Luke 15, containing three parables, each of which points directly to Jewish pride due to law righteousness and accompanied by the spirit of intolerance, scorn and lack of sympathy for weaker members of the human race. (Note:—The parables apply not only to Jews but to all people of similar spirit). Last week's lesson, Luke 14, was also aimed at this spirit. In fact, much the larger part of Jesus' teaching and work was designed to combat this evil and to encourage and foster the opposite spirit, humility and love (service).

This week's lesson:—Luke 16 concerns the same general subject. Perhaps we think Jesus should have varied his subjects to avoid monotony—and perhaps God thinks that man should vary his attitude to avoid the monotony of deadness.

The first parable of Luke 16, verses 1-13, was spoken to whom? To whom was direct application made? Verse 14 helps us to understand a possible reason for speaking and applying such a parable to the disciples. Evidently the parable struck pretty hard at the covetous use of money (use for self). Anyway the shoe fit the Pharisees, who were covetous. It is just possible that the disciples had been manifesting the spirit of covetousness, hence the parable and its application. With these few thoughts in mind, and also that the parable is spoken to us, we being avowed disciples, we are ready to study the parable.

Read the parable and its interpretation. Does Jesus in any way approve of the craftiness and dishonesty in the steward's procedure? Does he even make use of it in the interpretation? What element, alone, does he make use of? How can we make friends to ourselves of the mammon of unrighteousness? Show the similarity between this advice and the advice found in Luke 12:32-34. If we thus make use of the mammon of unrighteousness are we serving it, or making it serve us? Why can no one serve the two masters named? How does unrighteous mammon entrusted to our care compare with the true riches to be entrusted to our care? What are some of these true riches? Rev. 2:27; 3:21; Eph. 1:17-23.

The second parable takes up the rest of the chapter and concerns the Jewish nation directly. vs. 14-18 contain a few introductory remarks of rebuke to those Pharisees who overheard the parable of the steward, took it to themselves, but failed to profit by it. For sake of clearness we offer, for consideration, the following paraphrase of these verses. The derision with which the Pharisees greeted the parable

of the steward was due to their spirit of self justification, hence the words of rebuke are aimed at this spirit. Ye are they which make self appear just (right) before men by strict obedience and observance of all ceremonies symbolizing the process of justification, but God knows that back of this outward appearance of righteousness, based on formal obedience and self control, is accepted by men and wins their esteem for you, but it is an abomination in the sight of the Lord. The law and the prophets with their methods of formal, ceremonial justification were until John, but since that time the kingdom of God is preached and people press into it by true justification of inner righteousness by faith. Though it is easier for heaven and earth to pass than for one jot or tittle of the law to fail, yet I say that the law and prophets were until John, and as a sample of its passing, I say that whosoever putteth away his wife and marrieth another, committeth adultery. You can no longer point to the law, (Deut. 24:1), as justification for divorcement. Justification gaining admission into the kingdom, does not tolerate the inner corruption back of the divorce. A higher justification is now required—that of inner righteousness.

After these remarks, Jesus proceeds to paint for the Pharisees a worse picture of themselves than that painted by the parable of the steward. He shows that they were covetous (selfish) not only in money matters but in matters concerning the true riches that had been bestowed upon them, such riches as God's mercy, high favor and love and divinely bestowed royalty. He also paints the inevitable result of such covetousness.

There are two opposing interpretations of this scripture, one based on the claim that it is not a parable, and one on the claim that it is. Read Matt. 13:34 to get the right start.

Read the parable noting the characters and the part each plays.

1. The rich man identified. Rom. 9:4-5; Ex. 19:6.

2. The rich man's lack of those characteristics that harmonize with such favor. Lu. 13:11-16; 11:42-44.

3. Lazarus identified. Eph. 2:11-12; Matt. 15:22-28.

4. The death of Lazarus and transference to Abraham's bosom. (Repentance, baptism into death of Christ and rising as Abraham's seed through Christ). Gal. 3:8, 26-29.

5. The death and burial of the rich man (result of covetous use of God's mercy and favor). Matt. 23:35-39; 24:1-2.

The interpretation of the rest of the parable is not clear to the writer. The following questions will show why. When have the Jews as a nation shown the humble, beseeching spirit of verse 24? When have the two tribes of Judah manifested any desire to send a message of warning to the ten tribes of Israel?

We may note this however: through suffering the nation of Israel is humbled to the point of beseeching and is made to think of the welfare of others even while she suffers. We should note also that the relationship of father and son between God and Israel is held through it all.

The Children's Lesson:—No part of Lu. 16 seems particularly adapted to children, except to the older ones. The three para-

bles of Luke 15 might be used in review to teach practically the same truths—service to God and love to man.

For Class

What is the general line of thought running through Luke 14, 15, 16?

Discuss the parable of the steward—the occasion, the application, right use of the mammon of unrighteousness, true riches.

Discuss the rebuke to the Pharisees in verses 14-18.

Discuss the parable of the rich man and Lazarus somewhat as outlined for study.

A Bible for the Blind

THIS picture shows a Bible for the blind printed in American Braille by the American Bible Society. It requires 19 volumes, weighs 150 pounds, and costs \$75 to produce.

The small volume held by the young lady contains a number of selected passages, such as the twenty-third Psalm, the fourteenth of St. John, the thirteenth of I Corinthians. It is available in New York Point, and Revised Braille. It weighs only one pound, is small



enough to be put into a man's overcoat pocket, and sells at a very small price. It is published by the American Bible Society and is the first such volume ever produced. The blind, as a rule, cannot meet the expense of these books, even when offered at cost. The Society depends upon the gifts of Christian people to make possible this service of love. For further information write the American Bible Society, Bible House, Astor Place, New York, N. Y.

REMITTANCES

F. R. Robinson; C. C. Sweany; George Francis; James Williamson; J. W. Dickinson; Daniel Schmitt; G. W. Wagonman; Alvin E. Phillips; V. C. Railsback; Mrs. George Young; Mrs. Anna Cady; J. A. Railton; Mrs. Otto Momsen; A. J. Eychaner; J. M. Prime; a friend; Miss M. Stites; Mrs. M. A. Woodward; J. E. Hatch; J. D. Davis; Mary J. Worthington; E. C. Pearson; H. M. McInturff; Mrs. Ramsey; Azorah M. Scroggs; Carl A. Broberg; Mrs. L. W. Antonides; Esther Peterson; Viola Lindsay; Anna E. Sleight; Mrs. C. H. Simpson.

EMERGENCY FUND

| | |
|-------------------|--------|
| Daniel Schmitt. | \$8.00 |
| Carl A. Broberg. | 1.00 |
| Viola C. Lindsay. | 2.00 |

Among the Churches

Word comes from Sr. H. C. Hammond, Cal- edonia, Mich., that she has suffered another injury from falling and is confined to her bed.

One of her Christmas remembrances was a bouquet from the Ladies' Missionary Society, Conference of Church of God. Not knowing the address of sender, she expresses her hearty thanks in this way through the Herald.

May the Father's blessings attend her.

Bro. and Sr. Conner and the church in Cleveland were made to greatly rejoice when their son Robert, and another young man asked to be assisted in putting on the all saving name. They were buried in the waters of baptism on Christmas eve, by Bro. Conner, and now the church will have the help of Bro. John Dodds and Bro. Robert Conner. May they ever prove faithful to the name they have taken upon themselves.

Bro. Patrick reports good meetings at Brush Creek, Ohio; three were immersed. The Brush Creek congregation has been an active one in the past, using its influence in a way that has persuaded numbers to become followers of the Lord.

Bro. and Sr. Conner's daughter, Corinne, now in Glenville Hospital, is recovering nicely from a serious operation. Sister Conner is her constant companion in the sick room.

Sr. Woodward left Oregon Wednesday evening for Cleveland, where she will stay during Bro. Conner's absence. He left Thursday evening for Nebraska.

NOTICES

Dear brethren:—

May God's richest blessing attend you this coming year which may be a very eventful one. May he b'ess and keep you until his coming.

Yours in his service,

Hanna Barber.

Babygram

January 5, 1923.

To friends and relations everywhere:—

Arrived safely. Dad and Mother very happy. Glad to say that my name will be Francis Laning, care of Mr. and Mrs. Lawrence M. Howell.

REPORTS

The Meetings At Brush Creek, Ohio.

It was announced in the paper some time ago that meetings were being held with the Brush Creek church. Perhaps the readers of the R. H. would like to know what the results were.

The meetings were continued for three weeks with fair attendance and interest. Up to the time the cold weather set in, the attendance was very good. After the cold snap, the attendance dropped off some. However the interest was good throughout.

As a result of the meetings three were baptized into the only name given to man-

kind whereby we may be saved.

I wish to introduce to the household of faith Bro. and Sr. Chester Miller of 712½ So. Broadway, Dayton, and Sr. Laura Curtiss of West Milton. On the last night of the meetings we met at 6 o'clock and gave the right hand of fellowship to these three, together with Bros. Floyd Kessler and Eldon Macy, who had previously been baptized by Bro. Siple. After this we partook of the Lord's supper.

One Sunday during the meetings, quite a number of the brethren and sisters drove over from Springfield and attended the morning service, thus aiding very much by their presence.

There has recently been added to our equipment a new piano, purchased from the Schiller Piano Co., of Oregon, Ill. This is a fine instrument and is a great help in the song services.

We were pleased to again greet our genial brother, Paul Hatch, of Chicago, who has been visiting friends in this vicinity.

Jas. A. Patrick.

Report of Work in Indiana for Dec. 1922.

Sermons:—Hillisburg, 2; Scircleville, 1; Pleasant View, 2; South Bend, 1; Burr Oak, 1; Jordan, 3; Roll, 1. Total, 11.

Bible Lessons:—South Bend, 1; Roll, 2.

| | |
|------------------------------|--------|
| Received from Pleasant View, | \$5.50 |
| Expenses, | 3.12 |

| | |
|---------------------------|---------|
| Applied on salary, | 2.38 |
| Received from South Bend, | \$20.00 |
| Received from Burr Oak, | 4.00 |

| | |
|----------|-------|
| Total, | 24.00 |
| Expense, | 4.93 |

| | |
|-----------------------|---------|
| Applied on salary, | 19.07 |
| Received from Jordan, | \$11.00 |
| Received from Roll, | 26.50 |

| | |
|----------|-------|
| Total, | 37.50 |
| Expense, | 4.57 |

| | |
|---------------------------------|---------|
| Applied on salary, | 32.93 |
| Total amount applied on salary, | \$54.38 |

Jan. 8, received from Bro. Snodgrass \$23.95, salary in full for December, 1922.

Jordan is a new field, the truth has never been preached there. However, we have a brother living there who has taught the truth privately. This brother wrote to Bro. Snodgrass to send us there for a few services as he felt confident the people there were ready for the truth. So we went for three nights during the week. The first night there were 40 present, the second night, 90, and the last night, 100. We never saw a congregation more anxious to learn the truth and we had to promise them a two weeks' meeting later on. Notwithstanding they were strangers, the last night they sent in \$11.00 for the work. I could use some good tracts at this place.

J. H. Anderson.

MARRIAGES

At the home of Mr. and Mrs. E. C. Railsback, 1020 So. Burlington Ave., Los Angeles, Calif., Mr. Austin Scroggs and Miss

Jessie Mingo. They are two of our well loved young people, and both being interested in things pertaining to the kingdom of God, and the name of Jesus the Christ, we are hopeful for their future happiness, and we pray God's blessing and guidance for them in the years to come.

Ella H. Wyman.

OBITUARY

Mrs. Julia Boyer

Mrs. Julia Boyer was born in Shenandoah County, Virginia, Nov. 6, 1874 and died in the same county, Dec. 31, 1922, at the age of 47 years, 1 month and 25 days. She and Elder B. F. Boyer were united in marriage Jan. 9, 1872. She leaves one son, Frank, one daughter, Sr. Charles Compton of Manassas, Va., three step sons, one step daughter, three sisters, one brother, several grandchildren and a host of friends to mourn her. However, we sorrow not as those that have no hope, for we know she sleeps in Jesus and we hope to meet her in the first resurrection. Her husband, Eld. B. F. Boyer fell asleep in Jesus several years ago. Sr. Boyer was baptized into Christ Oct. 20, 1878. She was a member of the Church of God at Dry Run, Va.

For more than five years the writer was her pastor and he can say from personal knowledge that she was a true Christian. The writer has spent many nights with her and her son Frank and ever found a home where he felt welcome when he was there.

Cancer and heart trouble were the cause of her death. She suffered great pain and was confined to her bed for nearly two months preceding her death. All that loving hands could do was done for her but the enemy has conquered for the present.

Words of comfort were spoken by L. R. Rhodes. Then she was placed away to sleep until Jesus comes. Her son and daughter are both members of the Church of God, and have the hope of meeting her in the kingdom of God. May God's blessings be with them, is my prayer.

J. H. Anderson.

National Bible Institution

Maintenance Fund For Some Needy Alone One.

This fund has been started by S. Harriett Boice. See last week's Herald.

| | |
|-----------------------|---------|
| Previously mentioned, | \$10.00 |
| Orpha Sanford, | 1.00 |
| Edna Anderson, | 1.00 |
| Charles Anderson, | 1.00 |
| Mrs. S. H. McRoberts, | 1.00 |
| Evelyn K. Harsch, | 1.00 |
| Nelle A. Stowe, | 1.00 |
| Total, | \$16.00 |

Maintenance of Golden Rule Home

We are glad to receive two or three letters indicating that we have failed to clearly state the suggested plans with reference to those for whom the Golden Rule Home has been provided. Glad, not that we have failed, but that interested ones will correspond on the subject, thus giving us op-

portunity to "try again," and this before they shall have broadcasted statements in opposition to these efforts. Every undertaking, good or bad, has its opponents, some of whom are deeply sincere in their opposition—persons who shrink from wrong doing as they shrink from death. In this the N. B. I. cannot expect to be any exception, nor is it. The more sincere an opposing one, the more injurious to a worthy cause is the result. Such opponents cannot be censured, when they, like Paul, verily think they are doing God service. But if all would diligently strive to rise above prejudice and to correctly understand the facts before making opposition—as Paul did not do, as those writing the letters above referred to are doing—there would be far fewer wounds and less discord among men, and much more effective service to our Master. So we are glad to receive the letters referred to. And, fearing lest others may be in a similar position, the suggested plan for the Golden Rule Home once more follows.

There are two financial requisites in every undertaking: first, purchase of property or plant; and second, operation of business.

The original purchase requires money to invest; operating of business requires money, working capital, with which to conduct affairs.

The N. B. I. has been busy of late raising funds with which to purchase plant—that is, for investment. This feature must first be perfected before the N. B. I. can offer a home to anyone whomsoever. This has already been partly accomplished,—but only in part.

Suppose, that these finances were already complete and the residence and land were ready for use, the N. B. I. would still be without funds to operate same. To operate a Home and land requires a hired superintendent and matron, fuel, lights, groceries, doctors, repairs, etc.

Other institutions have learned from experience that those expenses cost annually from \$150.00 to \$200.00 per capita. We have taken the average, \$175.00 yearly, per capita, as the least amount we can safely estimate to be the probable cost of operating Golden Rule Home—that is, to maintain its family.

Thus if fifteen persons are to be accommodated with Home comforts, it will require a total of fifteen times \$175.00 or, \$2,525.00 to cover the expenses. While it may cost a little less than this, it may possibly cost even more. Likewise the cost for 18 residents would approximate \$3,150. But whatever the amount may be, it must be additional to the original cost of property.

Most similar institutions have an endowment fund, the interest from which is sufficient to cover in whole, or in part, all this cost of maintenance. To secure the above \$2,525 per year, as interest from an endowment fund, would, at 6 percent, require an endowment principal of \$42,084.00; while to secure the above \$3,150 annually, would in like manner, require \$52,000.00 principal. Endowment funds of such amounts would provide revenue year after year, perpetually, for operating the Home, at no added cost to the church or to the residents.

Now the N. B. I. has not even suggested raising such an endowment fund, nor is it expected to do so, for the reason that the brotherhood would likely not approve. Therefore, the operating expenses for the

Home must be met in some other way. There are at least two ways left for raising these funds. One of them is for the Church of God to contribute yearly the required amount for operating expenses, whatever they may be, whether \$2525, \$3150, or more. This might be satisfactory for perhaps a year or two; probably not for long. Another way, and one that is most commonly used where there is not a sufficiently large endowment fund to provide money for operation, is to provide that a sufficient fund be laid aside for the maintenance of each one who enters the Home. If the person desiring entrance has means of his or her own, he or she, should be glad to put such means into the fund as will give them care and comfort for life. In case such person has no funds, or not enough, then we as the church interested in them, must make up the deficiency. In this way our poor, as well as those who have means, can be provided a home.

Thus, some alone-ones who have ample finances to care for self, and who need the fellowship and cooperation of others of like Christian faith within the Golden Rule Home, in order to receive needed care, comfort and pleasure, can be afforded the same at no expense to the church, for such ones each provide funds sufficient to fully cover all expense occasioned by themselves, including that portion previously provided by the church in Home and land. Whatever amounts are thus repaid will be constantly available to aid those having insufficient means to provide for self. In this way those providing fully for self not only secure any needed care, comfort and fellowship, but, by so doing, make it possible for some in financial need to receive like care, comfort and attention.

In addition to this it is always opportune for one or more to contribute sufficiently to furnish a minimum amount toward a maintenance fund for the entrance of any agreeable and acceptable person. Already Sr. Boice has started a fund to this end. She desires that this fund be in memory of the untiring services of our late Brother John L., and his widowed companion, Sister S. Roxanna Wince. It was not so named in the Herald as we wish to first secure the assent of Sister Wince. If the brotherhood sees fit to cooperate in this particular fund and do it now, one of the three or four needy ones who are anxious to enter the Golden Rule Home, can do so in the near future. All that will be required on their part is that they conduct self agreeably, doing, in the name of Christ, unto others as they would that others should do to them.

The Golden Rule Home is not equipped to receive hospital patients. It will do its best to care for its own sick, but cannot accept those who are searching for hospital care, nor can it care for those mentally afflicted.

We hope that the above is clearly stated. If it is not, kindly write for further explanation. An answer will be forthcoming as quickly as possible. The past fall has been a very busy one, and the work, including correspondence, has been much in arrears. But it is hoped that the next few days will enable us to overtake this work and thereafter be more prompt. Anyway, write.

F. L. Austin, Executive Secretary.

The Restitution Herald \$2.00 per year.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.—Prov. 27:2.

GREAT NEED FOR PROPHETIC TEACHING

(Continued from front page.)

Is this an invitation to sit with folded hands, although one has health and strength to toil? No! Paul says, "Not slothful in business," (Rom. 12:11)—but without doubt if "The earth is the Lord's." (Psa. 24:1). He surely will see to it that his own will have the necessities of life!

"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that BELIEVETH ON ME shall never thirst." (John 6:35). I see a double fulfillment in these words. I believe the promise is that Christ's own shall not want spiritual food to keep their faith alive and that his own will always have the necessities to keep the body alive, until their course is run.

"He Maketh Me to Lie Down in Green Pastures."

"I am the door; by me, if any man enter in, he shall be saved, and shall go in and out and find pasture." (John 10:9). Is this not an assurance, indeed, that his sheep will find the Word to feed on?

Does not the Word bring contentment, and literally speaking, is not contentment the state of the beast that actually lies down in the pasture?

"He Leadeth Me Beside The Still Waters."

Peaceful, indeed, are still waters—calm and quietude abound. So, too, by the blood of our Savior we have peace with God. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access BY FAITH into this GRACE wherein we stand and rejoice in hope of the glory of God" Rom. 5:1-2.

We know that "to be spiritually minded is life and peace—" (Rom. 8:6); and if we follow in the word do we not become more and more spiritually minded,—does it not lead us "beside the still waters?"

"He Restoeth My Soul"

Does not the word indeed restore us—is not our confidence and faith continually strengthened, our hearts again fortified, after each hearing of the Word? Does not the reading of the Word bring peace to us? And at the resurrection Christ will restore his own to life again—we can indeed say: "He restoeth my soul" not only in this life BUT IN THAT WHICH IS TO COME! "He Leadeth Me in The Paths of Righteousness For His Name's Sake."

We are led "in the paths of righteousness" by following the word of God. Not the righteousness which is of the flesh, but rather by the righteousness provided for us, even Jesus the Christ. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through FAITH in his blood, to



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declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his RIGHTEOUSNESS; that he might be just and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay; but BY THE LAW OF FAITH.

Therefore we conclude that a man is justified by faith without the deeds of the Law." (Rom. 3:20-28).

Through Christ we are led out of darkness into light; we are led from the "broad way that leadeth to destruction" (Matt. 7:13), and into the "narrow way, which leadeth unto life." (Matt. 7:14).

"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."

Paul says: "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he 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. Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution or famine or nakedness or per-

il or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter, Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:31-39).

Even though we "walk through the valley of the shadow of death," we need "fear no evil," for death itself shall not "separate us from the love of God, which is in Christ Jesus our Lord." Neither do we need fear the world for "If God be for us, who can be against us?" We can indeed "be of good cheer," (John 16:33), when we recall that we have One who said: "I have overcome the world" (John 16:33), as our "mediator" (1 Tim. 2:5).

"Thou Perparest a Table Before Me In the Presence Of Mine Enemies: Thou Anointest My Head With Oil; My Cup Runneth Over."

When we gather around the Lord's table to "shew the Lord's death" (1 Cor. 11:26), we can see that the "cup" which we partake of indeed represents blessings without measure—our cup surely "runneth over."

"Surely Goodness And Mercy Shall Follow Me All The Days Of My Life."

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28).

Christ's wn can indeed say with certainty that "goodness and mercy" shall follow them if "all things work together for good" and they will see that even those little things which seem a burden and a trial is for "their good," as they see deeper and deeper into the glorious plan of God.

"And I Will Dwell In The House Of The Lord For Ever."

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN and receive you unto myself; that where I am, there ye may be also." (John 14:33).

"EVEN SO, COME, LORD JESUS." (Rev. 22:21).

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William G. Rothe, Agent.
508 Jefferson Ave., Brooklyn, N. Y.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, January 23, 1923.

Number 17.

The Coming of the Lord

HARK! be still my heart and listen; there is a message in the air as clear as the sound of a trumpet passing through the world. Only those in harmony with the Divine purpose and who live close to the Lord hear the message: The Lord is coming.

The message falls upon the ears of a musician as his hand draws the bow across the strings of his violin, and his heart throbs and pulsates with new life, hope and inspiration and a strange new music throbs from the old violin so that those who hear it are spell-bound with rapt attention and wonder.

An artist in yonder shop is engaged painting a beautiful sunset, hears the sweet message and suddenly his heart leaps within him with new hope and cheer and a new thrill of Heavenly hope passes through his being, so that the beauty of the picture of that sunset painted by his hands represents Heavenly glory and seems to whisper to the admiring onlooker: The Lord is coming.

The maid in yonder kitchen as she is dutifully and faithfully performing her menial duty hears the blessed message, and her heart is all aglow with expectation. She looks down on the floor as she thinks of her many tiresome duties and murmurs, The Lord is coming, and then continues her task with renewed purpose.

The farmer out in yonder field, follows his plow, sows his seed and faithfully plods along in the heat of many a day; catches the happy strain of the glorious news, catches the vision and lifts up his voice in praise and sings: The Lord is coming, and goes forth "rejoicing in hope."

An invalid upon her bed of pain, her body full of anguish, her soul almost weary of life, hears the echo of the sweet refrain, as it sounds through the air: the message is so sweet and cheering that the pain and anguish are forgotten and she sings above her misery: The Lord is coming.

A missionary in the gravest danger, amid the densest darkness of sin, alone, forsaken by men and almost exhausted from travel and labor, suddenly hears the Heavenly message; his spirit is revived, his soul catches new fire and with renewed energy and revived hope he travels over land and sea, telling the glad story of Jesus and his love, and as he goes he sings with happy voice: The Lord is coming.

A preacher worn and almost disheartened because of the carelessness and indifference he is forced to meet everywhere as he stands before his people suddenly pauses, listens, then such a message of joy, hope and blessing falls from his lips that his listeners are gripped by a strange power and uplifted by his eloquence. In prayer he bows his head and soul and prays: "Even so, come quickly, Lord Jesus."

If I Knew You and You Knew Me

IF I knew you and you knew me,
'Tis seldom we would disagree;
But, never having yet clasped hands,
Neither fully understands
That each intends to do what's right,
And treat the other "honor bright."
How little cause for "kicks" there'd be,
If I knew you and you knew me.

When we're guilty of some slight mistake,
Or in our bill some error make,
From irritation you'd be free
If I knew you and you knew me;
Or, when renewals are behind
And friends don't even "drop a line,"
We might wait without anxiety
If I knew you and you knew me.

With readers many thousand strong,
Things occasionally will go wrong—
Sometimes our fault, sometimes not;
But kindness always helps a lot.
Then let no doubting thoughts abide
Of firm good faith on either side.
Good friends, how pleasant things would be
If I knew you and you knew me.

Selected from The Pathfinder.

The burdened and weary everywhere; the tempted and tried of God's people, in every land and among every kindred, nation tongue and tribe; the sad and downcast, the ones stricken with sorrow and bent with pain; even the deaf and dumb as they plod along hearing not a sound of sweet music borne along by the winds hear the sweet whisper from Heaven and oh! their hearts well up with praise at the strange and Heavenly inspiration that passes through their beings.

And so through the vast stretches of land and sea the message of hope comes to those who are waiting for their redemption and their full deliverance: The Lord is coming.

But alas! there are so many who do not hear, they do not wait and watch for the Lord from Heaven, they go on their way unheeding. How sad for them! But those of us who hear the message say: We will hear again, and yet again and will keep our ears open, maybe we shall soon hear the shout in the air and the voice of the trumpet as the Lord comes to gather his own unto himself. Then the dead in Christ shall hear the message, and shall rise to meet him, together with the living saints translated. Oh, blessed hope! Oh, happy message!

Glory to God! After the darkness of hate and strife there will be the light of eternal love, and after the anguish, sorrow and struggle there will be the day of eternal joy and peace. Amen.

"O weary heart look up,
The star of hope appears;
A better day is coming on,
Then dry away your tears.

When Jesus comes again,
There'll be no sorrow then;
No pain, nor sighs, nor weeping eyes;
When Jesus comes again."

—Selected from "The Friend of Russia"

Choose

By Lottie E. Young

DO you know I think many mistake as to what it is to become a Christian. You could not make yourself one by praying, or by reading the Bible, or by any amount of "feeling." It is simply a matter of deliberate choice. All through the Bible this thought runs like a thread. Away back in Deuteronomy listen to Moses saying: "I have set before thee life and death; therefore CHOOSE life." And again, Joshua calls upon them solemnly, "CHOOSE you this day whom ye will serve." A little later we find him saying to that same people, "Ye are witnesses that ye have CHOSEN you the Lord to serve him." In the book of Proverbs we have this record of a straying people:—"They did not CHOOSE the fear of the Lord." And the Lord through the prophet Isaiah says of them sadly, "They have CHOSEN their own ways." Then he comes closer with a solemn, personal reminder of their position, "When I called ye did not answer, when I spake ye did not hear, and ye CHOSE that wherein I delighted not."

In the New Testament we get a still clearer view of God pleading with his people, "Choose," "Come," "Follow," "Ask," the thought in some form seems always on the lips of the Lord Jesus. Away on in Revelation, think of the picture by which he represents the condition: "Behold I stand at the door and knock, if any man hear my voice and open the door I will come in to him." Always and everywhere is distinct effort of the will insisted upon.

Let us think of a man behind a closed door, shut in. He is not happy for he knows that ahead of him are many troubles and dangers. In front of the door think of one standing who speaks the words of the above text. He has explained to the man that he longs to help him; and he knocks and knocks, but the door does not open; it is locked. Yet the man inside has the key; he can unlock the door, and he is the only one who can. Why doesn't he do it? Listen to the one who knocks: "If you will open this door, I will come and stay with you and save you from all danger and take care of you forever." Still the door does not open. Does the man hear, do you think? Let us ask him. "Friend, do you hear what that one who knocks is saying?" "Yes, I hear." "Why don't you open the door?" "I don't feel like it." "Never mind that; he does not ask you how you feel. He says, Open the door." But the door stays locked, and the man is the only one who can open it.

It takes a distinct effort of the human will, a deliberate CHOOSING, that opens the heart door and then the blessed Guest enters at once and helps us over all the rough places of life. One thing more we must note—the day of invitation. It is always "this day," "now." Throughout the entire Bible you will find no call for tomorrow, or next month, or next year. Don't

say: I mean to be a Christian sometime, but don't feel like it now, for NOW is the accepted time, now is the day of salvation, and it may not be your privilege to ever hear this call again.

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 31:19.

A NEW YEAR WISH

If I may call you friend, I wish you this—
 No gentle destiny throughout the year;
 No soft content, or ease or unearned bliss,
 Bereft of heartache where no troubles near,
 But rather rugged battle for a mate,
 To mold your soul against the storm's wild flight;

To train you for the ruthless whip of fate,
 And build your heart up for the bitter fight.

If I may call you friend, I wish you more—
 A rare philosophy no man may fake,
 To put the game itself above the score
 And take the tide of life as it may break;
 To know the struggle that a man should know,
 Before he comes through with a winning hit,
 And, though you slip before the charging foe,
 To love the game too well to ever quit.

If I may call you friend, I wish for you
 When from the hills the fogs and mists intrude,
 Above self pity and its motly crew,
 The golden gifts of faith and fortitude;
 Raw courage and the knowledge that Fate yields
 To souls that rise through struggle and defeat,
 That life is not a dream in clover fields,
 Where summer winds move rustling through the wheat.

If I may call you friend, I wish this, too,
 As you grope blindly out the narrow beat,
 That you may have one old time dream come true,
 Which is one more that most men ever meet;
 That you will hold this as a worthy prize
 For all the traps with which the course was lined,
 Not scorning it with too ambitious eyes,
 That look for something you can never find.
 —Grantland Rice.

In all thy ways acknowledge him. Prov. 3:6.

TWO BIRTHDAYS

According to Charles Lamb, every man has two birthdays—the one, his own natal day when each year adds another rung to the ladder of age—the other, the first of January, when with the birth of the New Year, we wipe out old regrets, old scores, failures and worries and make a new start.

With this thought in our minds let us make the January rejuvenation thorough and complete. Let us forgive any one who ever did us a wrong and also let us forget the wrong done, let us resolve to watch our tongue so as not to give offence,—of course never compromising truth not THE TRUTH. Let us at all times be willing to do a good deed to a neighbor, acquaintance or friend. Let us show our appreciation of the blessings God has showered upon us in the gift of Jesus his Son, the Christ, by living a consistent Christian life in faith, hope, love and good works. By so doing our New Year will be joyous and happy and we shall scatter the same blessings among all those we meet.

A MODEL CONSTITUTION

In the beautiful old city of Edinburgh, Scotland, there were two branches of the Church of God—or, as they call it, "Church of Baptized Believers,"—both meetings were strong and healthy, having many week day gatherings with things so arranged that practically every member had something to do. These two meetings have married so now there is but one, and the following Constitution is the ground of the union. We feel that you will agree with us in stating that its briefness is not the only thing to commend it.

THE CONSTITUTION

Our aim:—The religion of Christ consists not merely of doctrines to be believed, but of a life to be lived. This life must be lived in fellowship and cannot be fully displayed in any other way. It is, therefore, the church's task as a whole and individually, to demonstrate in actual life what Christ means and is. To this end there must be provided opportunities for worship and service. Recognizing ourselves to be a part of the great church, which is his body, it is, and will be, our endeavor to carry out this aim.

Our basis:—We affirm our absolute loyalty to our Lord Jesus Christ as God's supreme gift for the salvation of the world. We believe that through him alone, by his atoning sacrifice, death and resurrection, we have forgiveness and justification and the hope of immortality at his coming. When God's ancient people shall be restored, when evil and evil doers shall come to an end, and the kingdoms of this world shall become the kingdom of our Lord and of his Christ.

We therefore set ourselves to proclaim the kingdom of God, and call upon men to repent and be baptized, thus confessing their faith in God the Father and in Jesus Christ his Son, our great High Priest, who is our Life our Hope, our Redeemer, our Lord and Master and the Savior of the world.

The Lord is my light and my salvation.
 Psa 27:1.

FOUR GREAT EVILS OF OUR DAY

| | |
|---------------|--------------------|
| Indifference. | Read Jonah 1:6. |
| Cowardice. | Read Joshua 2:11. |
| Worldliness. | Read 1 John 2:15. |
| Unbelief. | Read Hebrews 3:19. |

Trust in the Lord with all thine heart.
 Prov. 3:5.

THE REWARD OF SERVICE

Much of our serving one another, even that which passes under the name of generosity, may only be a concealed and refined kind of barter. We serve others that we know, or hope, will serve us. We bestow our gifts as a boy throws his ball against a wall so that it will rebound into his own hand. Genuine service goes beyond this and gives, not thinking to receive again. Yet such giving does not impoverish us but brings reward of the highest and richest kind. What we send out as streams comes back in mist and rain that fill our fountains full. Loving others makes us more loving and lovable. Exercising patience toward others who are provoking us, tempers us into stronger and finer patience. Making others better always makes us better. In

this field it always is more blessed to give than receive. The highest reward of life is not any outer wage or pay that comes after service, but this inner spiritual reward that comes in service.

God that performeth all things for me,
 Psa. 57:2.

BIBLE QUESTIONS

1. Why did God let the devil tempt Job?
2. Who was the father of Daniel?
3. Which of the twelve disciples betrayed Christ?
4. Which denied Him?
5. In what book do you find the parable of the sower?
6. How many did Jesus feed with the five loaves and two fishes?
7. Was John the Baptist ordained to be great?
8. What is the first book of the Bible?
 How many books are there in the New Testament?
10. On what day did God create man?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Isaiah, Jeremiah, Ezekiel and Daniel.
2. Last letter of the Greek alphabet, used metaphorically to denote the end of anything.
3. The Virgin Mary.
4. Soul.
5. Twelve.
6. Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Lebbeus, Simon and Judas.
7. Because he bore with patience the many trials passed upon him.
8. His mother hid him in a basket among the bulrushes.
9. Pharaoh had ordered all male children killed.
10. John the Baptist.

SUFFERING AND SONG

Said an eminent music teacher to a promising pupil, "If I could make you suffer two years, you would be the greatest contralto in Europe." She had a gift for music, but because she had been reared in luxury and ease and had not suffered, her voice lacked that subtle quality that would have made it appeal to the heart. Because she had not suffered she could not sing, for great artists "learn in suffering what they teach in song." We fain would dream and drift through life on flowery beds of ease, but out of such conditions can grow only a flabby soul, lacking fine fiber and temper. Mushrooms grow up out of a rich soil in a night, but oaks root themselves in rocks and are rocked in storms and they grow up through a century into strength that can withstand the fiercest blast and furnish the keel of the ship that rides the most furious sea. Human character grows strong and fine and rich only as it is tried and tempered in adversity. Great souls wear crowns that have been fashioned in the fires of great sorrows. Jesus himself was made perfect through suffering and whoso would follow him, must tread the same dark path that leads to Gethsemane.

The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. 8:16-17.

LITTLE THINGS

By Lyman Booth

WHY should we despise little things and treat them lightly, when the infinite mind seems to have reveled in a universe of little things. There is no great object in all his wonderful and infinite creation that is not composed of numberless littles.

A grain of sand is small; but the mighty beach is made of little grains of sand. A particle of dust is so small that it can scarcely be seen with the naked eye, yet without it the mountain that rears its snow-capped peak above the clouds could not exist. A drop of water is also a little thing yet without the little drops we would have no oceans. Small as are the grains of sand; the particles of dust and the drops of water, all may be divided into smaller parts. God's power, wisdom, skill and knowledge has had more to do with little than great objects. The earth upon which we live is only one member of our planetary system. Large as is the earth it would not be here if it were not for the little things of which it is composed. A snowflake is small and very light, but enough of them together can stop a ponderous train, and have also been known to sweep down the mountain slope leaving a trail of ruin and death.

Nations are great and powerful, but where would the nation be if it were not for the little men of which it is composed? And where would the little men be if it were not for the infinitely small particles composing their bodies? The most perfect and powerful specimen of humanity dare not boast of his greatness if he only considers his beginning which is through the laws of generation, brought to bear upon particles of matter so small that they can not be seen with the eye unaided by the microscope.

While considering his origin, the Psalmist said, I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. Paul in Heb. 2:6 refers to the words of Job in speaking of man's frailties, says, But one in a certain place testified, saying, What is man that thou are mindful of him? or the Son of man, that thou visitest him? Though an object may be small, and almost unnoticeable, yet in the hands of the Infinite being, it can be made great.

Abram was one, not great; yet God gave him the promise that his name should become great and that he should be the father of many nations. That promise has been kept, though not yet completed; for he is called the father of all God's faithful ones, selected from among all nations, as well as of Israel. He did not become great through mighty deeds of valor and bloody conquests as the world calls greatness; but through faithful service and obedience to simple requests. He placed himself in God's hands, and God has made his name great because many millions can look to him and call him Father Abraham.

Christ's idea of greatness was none other than that of service, for when his disciples inquired of him who should be the greatest in the kingdom, he replied, But he that is greatest among you shall be your servant. This serves to show how little the letter of a precept has to do with its true observance. It served to show that the greatest was he that rendered the most

service. In other words, the servant of the servants of God. Little deeds of kindness in every day life make up the sum total of human happiness.

How often a little act of kindness will bring to us a rich reward, unsought, is illustrated nicely by the kindness of a little girl to a hungry man, who had asked the girl's mother for something to eat, but who was turned away empty-handed. He walked down the road a few rods and lay down in the shade of the hedge, and talking to himself about the cold charity of the world, attracted the attention of a little girl who was playing in the shade of an apple tree on the other side of the hedge. She listened a moment, and then ventured to inquire what was the trouble. He told her. It touched her little tender heart. She gave him some apples and said, Wait a little while. She ran to her mother and asked for a sandwich and a piece of pie. Her mother thinking of course, that they were for herself, gave them without asking any questions. The girl took them to the visitor and he thanked her kindly. His gratitude is best described in what followed in after years. He wrote her name and address in a little book, bade her a loving good-bye and went on his way rejoicing and refreshed. A few years passed and she had forgotten the incident until she received notice from the court in another state, that the man whom she had befriended had died, leaving a will, and naming her as his sole legatee to an estate of three thousand dollars. She did a little thing. She had cast her bread upon the waters, only to have it return after many days, multiplied many fold.

Lincoln attained unto national greatness and fame, not so much for the great deeds as for the little ones he did. He showed the greatness of his manhood and honor more in granting pardon to an overtaxed sentry who had fallen asleep while on duty, than in his command of the Union forces, because he had saved a noble boy and returned him to the loving embrace of his heart-broken mother.

While our Savior wrought many mighty deeds and performed many miracles and wonderful works, and they all stand out very prominently, yet there is one little thing that he did that has gladdened the hearts of millions of mothers when he took little children in his arms and blessed them, saying, Suffer little children to come unto me and forbid them not.

Yes dear brethren, we are a little company compared to the great mass, and we are living only a little while, in a world of little things. We can grow or we can remain small. If we would grow, we must toil to help others; and gather that we may give. We must sow if we would reap. Our Master's joy will not be so much in the number of our talents as in the use we make of them. The widow had only two mites, but they outweighed all that the others had given, and they also won those words of commendation from Jesus which have been ringing through the succeeding centuries, testifying of the purity of her purpose, and of her love for her God that prompted her to give all she had.

This incident occurred in one of the courts of the temple. On one side of this court there were placed thirteen large chests with openings like trumpets, into which the people threw their free will offerings. Jesus was seated on the opposite

side of the room where he could best observe the passers by. Some were wealthy, some in moderate circumstances, and some poor and some very poor. When he saw her approaching he called his disciples' attention to her.

Now we have no gorgeous temple court in which to display and deposit our free will offerings, but we have a treasury where we may place them for the benefit of the Lord's needy and helpless. Christ's standard of commendable offerings is in our deficiency as much as in our sufficiency. More in what costs us some real sacrifice than in that which we will not miss. God will accept the little offerings of the poor as readily as those of the rich. Great and small offerings are alike in moral worth if given in Jesus' name. The widow had found how to render to God the things that are God's. She taught the lesson that the essence of Christian charity is self-denial. It consists in giving without stinting ourselves to those things which cost us nothing, and giving when needed.

If our Father's eyes are on the sparrow will he not see our poor, each of whom is worth more in his loving care than many sparrows? If Jesus noticed the widow's mites with such loving favor will he be unmindful of every offering of the heart and purse? Will he overlook him who can and does not contribute to the relief of his needy?

To the truly charitable there awaits a crown of heaven's blessings, if not for earth's gold. Let none of the Lord's poor think that they will be shut out from his beneficence. If hunger and cold, sickness and suffering await us here, a home of comfort and ease, of joy and plenty awaits us beyond this vale of tears.

Now may the God with whom all walk and work in holy communion, bless the needy and him who gives for their comfort, and may all look to him only, for the light and love in which they shall forever live and forever shine.

Can a man take fire in his bosom, and his clothes not be burned.—Prov. 6:27.

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.

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Selected by E. K. H.

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Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Illinois, under the Act of March 3, 1879.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY.

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Editorials

Prayer

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.—Eph. 3:14-19.

Can any one read the foregoing prayer of the Apostle Paul without realizing something of the blessings with which he must have been blessed in order to bring him to that mental state from which there could issue forth such rich expectancy with so complete confidence. Well might we of today repeat the request of the apostles of their Master, "Lord, teach us to pray," and when we shall have learned to lay self aside and to seek companionship with the mind of our Father for the purpose of discovering its duty, its richness, its comfort, not for selfish gain, but for the forwarding toward a completion of his great designs and intents of the Father, then we shall enjoy more fully the hour or moment of

prayer and can realize the compassion of the heart of the Apostle when he exhorted. "In everything give thanks."

111,000

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7:4.

"Alford says of this number, 'No one that I am aware of has taken it literally.' Very likely; but we are thankful to be an exception to the rule and to believe what God says," writes E. W. Bullinger in *The Apocalypse*, page 282. He then continues, "There is such a thing as Figure of Speech, but, we ask, what Figure is used here? What is its name? The truth is that there is here no Figure whatever; but it is the simple statement of fact; a definite number in contrast with the indefinite number in this very chapter (verse 9). If the total number is not exact, then all the items which go to make it up are indefinite also. If this number is symbolical, then what number in the Book may we take as literal? None, according to this principle of interpretation, which substitutes man's own vain imaginations for God's revelation. Again, we repeat, we prefer to believe God. And, believing Him, we conclude that as He had reserved 7,000 in the days of Ahab (1 Kings 19:18; Rom. 11:4), so He will reserve 144,000 in the Great Tribulation.

"We have here, therefore, the nucleus of the new nation referred to by Christ in Matt. 21:43. We have also what will be the fulfillment of the prophecy of Daniel 12:1: 'At that time shall Michael (the other angel), stand up, the great prince which standeth for the children of thy people (Israel): and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.' Here, in Rev. 7, we have the sealing of those written names, which shall be 'delivered.' (Compare Joel 2:28-32). What this seal was, we learn from chapter 14:1."

It is gratifying to know that one whom the world regards as a leading Bible student declares that the Bible means what it says, that while there are definite figures of speech which must be recognized, yet man does not have the liberty to intrude his own dreams to take the place of God's declared word.

There are many who interpret the 144,000 to refer to the church. Of course, "the church" is interpreted to refer to various specific peoples according to the views of the interpreter. But God's word declares literally and specifically that the 144,000 is made up of 12,000 out of each of several 12 tribes of Israel. If the 144,000 refers to the church as a whole then to what does the 12,000 refer, and to what do the 12 tribes refer?

When biblical students come to recognize the much declared fact that Israel as a nation will be restored; that in such restoration she becomes the kingdom of God, answering the apostles' query to Christ, "Wilt thou at this time restore again the kingdom to Israel?"—when students recognize this fact they will refrain from spiritualizing Israel contrary to Scripture declaration in affirming that the word "Israel" refers to the church. And as soon as biblical

students refrain from making this declaration, then they will cease declaring that the 144,000, specifically declared to be of Israel, refers to the Church of God.

The church is to be glorified with Christ; not so do the Scriptures announce concerning Israel. The church is to rule with Christ; Israel is to be ruled over by Christ.

In this, as with many other subjects, careful effort should be given to rightly divide the word, not according to man's interpretation, but according to God's revealed declaration.

The Mysteries of God

This word "mystery" comes from the Greek word "mysterion," which, according to the lexicons, means "a secret." The corresponding Hebrew word is rendered "a secret," in Dan. 2:18-9, 27-30, 47; 4:9. In the New Testament Scriptures various "mysteries," or "secrets" of God are referred to. Jesus, in Matthew 13:10-11, speaks of the "mysteries of the kingdom of heaven" which should be known by the apostles, though not known by others. The same thought is expressed in verses 34-35 of the same chapter. In 35 he states—"will utter things which had been hid (Diaglott) from the foundation of the world." In 1 Cor. 15:51 Paul declares, "I will 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:....." Here the secret, or mystery, referred to the fact that not all should sleep in death, but some would be changed in the twinkling of an eye at the last trump. Again in Col. 1:24-27 another mystery is revealed, even the mystery, or secret, relative to Christ and his church. This same mystery is again referred to by Paul in Eph. 3:3-7 where Paul declares, "That by revelation he made known unto me the mystery; which in other ages was not made known unto the sons of men.... that the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the gospel:...." In Rom. 11:25 the mystery of the blindness of Israel is declared, while in 1 Cor. 2:7, the mystery of the wisdom of God is mentioned. The mystery of iniquity is referred to in 2 Thess. 2:7, and the mysteries of faith, in 1 Tim. 3:9. In Rev. 1:20, is the mystery of the seven stars; 10:7, the mystery of God; 17:5, the mystery of Babylon the Great.

The foregoing is sufficient to call attention of Bible students to the fact that there are several mysteries, or secret things, referred to in the Scriptures. God has revealed his secret things age by age. He declared through Amos 3:7 that he will do nothing but he revealeth his secrets unto his servants the prophets." So when the right time was present, God revealed through Jesus certain mysteries of the kingdom; through Paul the mysteries relative to the blindness of Israel, till the time of the Gentiles would be fulfilled; again, through Paul, the mysteries of the church. It evidently would be wrong to confuse these things held secret by God, by saying that they all pertain to one and the self-same subject.

Inasmuch as the Scriptures definitely refer to several different mysteries of God or secret things which he has held to be revealed at the proper moment, we should endeavor to discover the mystery referred to in the days of the voice of the seventh

angel, Rev. 10:7, by the context of that Scripture.

Judgments seem to be the one thing made manifest as each of the several seven seals are opened, and as each of the angels enter upon his duties. Here, also, in Rev. 10:7, judgments, including several tests and trials of endurance follow immediately, and as these things apparently are to be chronicled after the gathering away of the church to meet the Lord in the air, it seems certain that this particular mystery cannot possibly refer to the church. At the time of the fulfillment of this portion of Scripture, Israel is evidently under judgment and purging. May it not be that this mystery, which is then to be finished, more likely refers to Israel, whose "blindness in part" will at that time be removed, because that the fulness of the Gentiles shall then have come in?

Intolerance solves no problems.

The Sunday School

By Alta King

HUMILITY AND GRATITUDE

Lesson V. February 4, 1923.

Lesson Text: Luke 17.

Luke 17:11-19.

Golden Text:—Enter into his gates with thanksgiving and into his courts with praise: give thanks unto him and bless his name. Psa. 100:4.

Memory Verses:—Luke 17:17-18.

For Study

Review:—Why and to whom did Jesus give the parable of the wise steward? Why and to whom did he give the parable of the rich man and Lazarus? Show that both these parables were spoken to help counteract the human trait of selfishness and overbearing pride and intolerance toward those who are seemingly lower down in the scale of human development and knowledge of God.

This week's lesson:—The new lesson is found in Luke 17. As we were studying the chapter we noticed some things concerning the composition which we believe to be characteristic of all the gospels, and knowledge of which will enable us to read the gospels more intelligently.

We noticed that in Luke 17 there is no special theme or topic being treated. The chapter contains short treatises on several topics. But these topics are not totally disconnected, though they do not bear directly upon the same subject, for invariably one topic suggests the next, and so on. There is a shining thread of connection running through all. We can discern the cause of this in Jesus' method of teaching. Jesus lived among the people and his teaching was an integral part of his every day living among them. He often seized upon casual incidents of every day life and using them as the point of contact with the minds of his pupils (especially the disciples), made it the basis of a lesson in spiritual living. For instance, his rebuke to the Pharisees as he sat at meat with them, and his rebuke to the man who asked him to divide an estate between himself and his brother. Often his treatment of one topic would start a trend of thinking which would suggest another topic and his teach-

ing passed naturally to that topic. His teachings were not prescribed doses of intellectuality to be gulped down in a prescribed time. They had a vital connection with living and were usually called forth by an incident of every day living. Jesus' three years of living and teaching was one big discourse, the central theme of which was fellowship and harmony between God and man. This is also the central theme of each of the gospels, they being but the records of Jesus' life and teachings. This being true, we do not find the gospels to be a collection of discourses, orations and pedagogical lessons such as delivered by professional teachers. We find them to be the single record of the life and sayings of a man who taught while he worked and by his works among people. His teachings are natural conversation growing out of the incidents of life, one topic suggesting and leading to another, but all bearing directly upon the one great central theme. We extract sweetness and help from his teachings only as we get into conversational touch with him, and discern the bearing of each of his sayings upon the topic of his life's discourse—fellowship and harmony between God and men.

The first topic of Luke 17 is found in verses 1-4. What is it? How does it connect with the parables of last week's lesson? What is the one great offense which Jesus found men committing against each other? To whom was this warning against committing offenses, given? Who are the little ones referred to in these verses? (Sec v. 4). What is the nature of the offense under discussion? Note Jesus' limitation on the extension of forgiveness his limitation on the reception of forgiveness. (Even though our spirit and willingness to forgive is unlimited, forgiveness cannot really pass to the trespasser so long as his mind is in an unrepentant state. Neither party can enter into that state of fellowship and harmony which is forgiveness, so long as the wrong is unrepented. Repentance is not an arbitrary demand, but an inherent necessity to forgiveness. Man often humanly justifies his lack of the forgiving spirit by the fact that the trespasser has not repented, but God does not justify the lack of a forgiving spirit by any means whatever). Whose forgiving spirit is Jesus holding up to view in these verses?

Verses 5-10 are a short treatise on the topic of faith. Show how it grew out of the preceding topic. How does Jesus tell the disciples that faith is not a matter of quantity but of quality? (See verse 6). Some people read such Scriptures as verse 6 and immediately jump to the conclusion that we cannot work ponderous miracles because we haven't enough faith and then urge themselves and others to agonize after more faith. All this is seen to be foolishness when we stop to think that faith is belief in God's word to the extent that we take God at his word and act upon it. If God in any way makes it known to us that he will work such a ponderous miracle as the above, through us, if we believe the word and do what is required toward working the miracle, the miracle will happen. But unless God makes such promise to us, faith in that particular word, so far as we are concerned, is impossible. If we have faith in what God has expressly told us, we needn't worry; we have the right faith in quantity and quality. If at any given time we find ourselves unable to take hold of

and act on or rest secure in God's promises, we need, not more faith, but faith itself. Whenever and wherever there is doubt, there is no faith whatever so long as that doubt lasts.

Verses 7-10 show the basis of faith. As you study these verses try to discern the way to faith as Jesus explained it to the disciples. What is the state of mind that underlies faith? What knowledge and influences develop this state of mind?

Verses 11-19 are the record of an incident which Jesus turned into a lesson on gratefulness to God. Gratefulness is the chief characteristic of the humble mind. This fact helps us to understand why Luke chose this incident to follow the above parable, even though it may not have happened immediately after, in point of time. What proportion of the lepers were consciously and openly grateful to God, giving him the glory? Show that this pictures the degree of gratefulness among the world of sinners. Why is this condition—who is more dominant in the consciousness of the human mind, man and his apparent ways and power, or God and his ways and power? Will mankind always hold this attitude toward God? Give reasons for your answer. It is impossible to conceive that the nine lepers utterly lacked joy and gratefulness for their cure. After perhaps years of social ostracism and separation from loved ones, after the humility of physical weakness, of consciousness that their very flesh and bones were rotting away, it must be, as they suddenly felt health course through their veins and witnessed their flesh becoming as firm as a child's, that unbounded joy and some degree of gratefulness must have leaped in their hearts. But the personal joy overshadowed the gratefulness. Their anxiety to be pronounced cured by the priests and to return to loved ones pushed any direct manifestation of gratefulness into the background, perhaps with vague notion that they would render it "tomorrow." Show that this tendency is common to humanity. In what class of people was gratefulness to God of first consideration in this instance?

The rest of Luke 17 concerns the establishment of the kingdom and the days immediately preceding it. How did the nation of Israel expect the kingdom to be established? Understanding the Israelitish view point of the kingdom, it is easy to discern the spirit of the question in verse 20. Jesus, claiming to be the long prophesied king of Israel, worked and taught day after day in a way that, to Israel's mind, had nothing whatever to do with the kingdom. In scornful impatience they demanded when the kingdom should come. Jesus' answer contains a valuable lesson on the nature of the kingdom and at the same time rebukes the Pharisees. Jesus was bringing the kingdom "at hand" by his works and teachings. The recent cure of the lepers was a good sample of the kingdom. In this sense the kingdom was among them. It had come without show and appeal to physical strength and force, contributing nothing to fleshly pride. Just so would its final establishment take place. And just as pride was preventing them from recognizing the kingdom "at hand," just as would pride prevent recognition of the kingdom finally and fully established.

LET US DO YOUR JOB WORK

Among the Churches

Our brethren will be pleased to know that our young brother, Maurice Findlay of Fort Dodge, Iowa, son of Sister Mabel Findlay, and grandson of our deceased Brother Southwick and his good wife, Sister Southwick, of Santa Barbara, California, has recently been appointed private secretary of the Speaker of the House of Representatives of Iowa. Maurice is Vice President of the Berean Society in Iowa.

Bro. H. S. Hunt reports a very instructive series of sermons and Bible studies at Clarksville, by Bro. Williams. No one expressed faith in Christ as a result of the meetings, but there is genuine interest and earnest study by some who may yet accept him whom to know is life eternal.

"Happy Christmas! Thanks for all your kind letters."—Mrs. C. C. Ramsey.

The above line was clipped to a recent letter received from Sr. Ramsey. Many remember Sr. Ramsey. To the younger ones it may be said that she is the lonely widow of our late Bro. C. C. Ramsey, who faithfully labored in Philadelphia, Pa., and elsewhere years ago. Sr. Ramsey is anxiously hoping to be able to soon become a member of the Golden Rule Home family. Her address is 331 Normal St., E. Stroudsburg, Pa.

Bro. L. E. Conner reports a lively interest among some of the Nebraska churches.

The special meetings at Oregon closed Sunday evening, Jan. 14. No one was induced to render service by these meetings. The church membership rendered faithful cooperation throughout.

REPORTS

Our Dixon Church

The church at Dixon, Ill., is starting the new year in splendid manner, and we are glad to see the interest that is developing there. After our Bib'e class on Monday night, Jan. 8, a business meeting was held and the work of establishing a permanent and working organization was finished. The official body is as follows:—

Trustees: Wm. G. Ford, DeWitt Dauntler and Lyman Booth.

Elders: Lyman Booth and Wm. Eckert.

Deacons: M. W. Perrine and L. H. Nokes.

These are sturdy, dependable brethren, and we pray that God will grant guidance and strength to each that they may faithfully carry out their part.

Frank E. Siple.

OBITUARY

George W. Haynes

George W. Haynes, oldest son of Silas and Margaret Haynes, was born in Noble Co., Indiana, Sept. 9, 1840, and died at his home 1308 25th St., Des Moines, Iowa, on Friday, Dec. 15, 1922, aged 82 years, 3 months and 6 days. He came with his parents to Pleasantville, Iowa, in 1849. In 1862 he was married to Miss Pheoba Drake. To this union were born eight children, five sons and three daughters. The three daughters and one infant son preceded him in

death. In 1871 he was baptized by Bro. R. I. Hill and put on the whole armor of God. He was a good, kind, affectionate companion and a loving father.

In 1892 his wife died and in 1895 he married Mrs. Lou Wright, who with his four sons, namely, Grant, Arthur and Ansil of Farnhamville, Iowa, and Everson Haynes of Des Moines, are left to mourn the great loss of a loving companion and father. Bro. Haynes has two sisters, Mrs. Sarah I. Ewens and Mrs. Lillie Notabom of Des Moines, Iowa, and two brothers, W. Scott Haynes of Blunt, South Dakota and Freemont Haynes of Lohrville, Iowa, and a host of relatives and friends that will miss him.

He was a firm believer in the promises made to the fathers and we laid him to rest in a beautiful moslem at Glendale cemetery, Des Moines, Iowa, knowing that when Christ comes the second time he will bring his reward with him to reward all his saints as their works shall be.

Who will chide us while we are weeping,

For our father that is gone?

He is sleeping, sweetly sleeping,

Waiting for the Lord to come.

In the resurrection morning,

He will hear the Savior call;

Then is when we hope to meet him

In the kingdom one and all.

Blessed time! Soon may it come is my prayer.

Mary A. Petty.

PLANS FOR MEMORIAL DAY

Gone But Not Forgotten

Dear brethren:—

Today, January 12, as I was sorting and putting away old letters, I found some from those who will never again write notes of cheer to us because they are sleeping in Jesus. However their deeds of kindness still are fresh in memory and many things they would have done are left for us to do.

One dated Jan. 28, 1919, reads as follows: "I thought you might not be aware that Feb. 10th will be the 81st anniversary of the birth of Auntie Wince, (S. Roxana Wince of Pierceton, Ind). No doubt you will want to join in sending her messages of cheer to brighten the occasion. A few words of appreciation for what she has done and is doing will prove to be words of encouragement for the future. Those of us who knew her father and husband will be glad of the opportunity to do something to shew our appreciation of what this family has done." Signed, G. M. Alexander.

Another of like import written Feb. 1, 1920 was received which was the last I had from him before he died, but today it was a reminder that Auntie Wince will be 84 years old Feb. 10. What shall we do to make this birthday the happiest one of all?

Plan No. 1. I am sure nothing could please her more than to know we are learning how to work unitedly for a great and good cause. So I am suggesting that without any delay each one send his dollar for that memorial fund to place some needy alone one in the Home, so that a complete list of names can be presented to her, if possible, on her 84th birthday. I am sure you will all rise as one united body and an-

swer. Amen!

Let not one be left out of this effort to prove by tangible evidence our live respect and grateful appreciation of what Bro. and Sr. Wince have done for us in the past. It will mean more to her than I can express and to you a blessing that cannot be estimated. The time may seem short to you to do this, but if you, who have not already sent your dollar will do so immediately, I know that in a week's time a letter sent from any part of the U. S. can reach Bro. Austin's table. Another suggestion is that any who know Sr. Wince's friends who might like to have a part in this plan, will you please write them, if they cannot be notified through the paper?

Plan No. 2. April 1 is Easter Sunday. My offer, to turn into the N. B. I. for permanent fund, i. e., for purchasing Home and land, etc., every dollar that comes with an order for two Visitors of 1912 edition, which is a book of 212 pages, for our use in gospel work, will close March 31, 1923. The book has a special message for Easter time. We hope none will fail to put at least two of these visitors in some home where it will teach the truths we love and are commanded to teach to others. This will help to accomplish some definite things. Your help in purchasing land for the Home; your cooperation in teaching some unsaved person; it will give you a knowledge of what the Visitor contains, so that you may know how to assist me in the publication of this book.

Sister Wince said in her last letter, "Let us send up a petition to the Lord to help us get the Visitors out." I have already in the bank savings from my tithe money to the amount of \$350.00 which I have been accumulating since I paid for the last Visitor. In this way I feel sure by the time I am informed of the number of books needed for active work in distribution of same, I shall be ready to turn this money over to N. B. I. or Herald Publishing Co. as soon as they can arrange to do the work. When the book is ready for distribution, I will have enough to pay in full for the printing. Now what I am asking is, that Sr. Wince and others will pray earnestly that each one will take at least two of these Visitors until the supply is exhausted. This should be accomplished before April 1.

Plan No. 3. Sister Wince and I have been looking forward to the day when we could give to the young people a Visitor which shall contain all that they need to meet the rising tide of doubt created by higher criticism and infidelity. I have promised to work on this task of accumulating material and writing to this end, as long as I am able, until this new Visitor, a Christmas Visitor shall be ready for publication. I will need much of Christian evidence of answer to prayer to accomplish with God's help this plan. I can but go on trusting for strength as I have in the past. When Sr. Wince wrote the following beautiful poem and sent it to me for my Christmas, she did not know what the Lord would put in my heart to do with it, but now I want her to know this, it shall be part of our Christmas Visitor, a message for all.

Let's Have Christmas All the Time

(Written by S. Roxana Wince to Sister Harriet E. Boice).

Let's have Christmas all the time,
You and I.

Make the gladdening joy bells chime,

As the days go hurrying by;
 Speak kind words, bring bit of cheer,
 Into homes all dark and drear,
 Orphaned child's deep sorrow soothe,
 By a smile, or touch of love.
 Life's too short to nurse our woe,
 We to work must quickly go.

Let's have Christmas all the time,
 You and I,
 Eyes fixed on that lovely clime,
 Where the fount of tears shall dry;
 Singing all the while to men,
 Song once sung at Bethlehem,
 Telling of the crucified,
 Who for us poor sinners died;
 Bringing thus sweet peace and rest
 To the sorely troubled breast.

Let's have Christmas all the time,
 You and I.
 They who would to glory climb
 Have no time to sob or sigh.
 Men are dying! Saving these
 We our own deep sorrows ease;
 Blessing others we are blessed,
 Cared for, succored and distressed,
 Have our Savior close beside
 Our tired feet to safely guide.

Let's have Christmas all the time,
 You and I.
 Help to lessen woe and crime,
 Champion Truth and Purity
 Bringing near and still more near,
 God's great glad millennial year;
 When the song the angels sung,
 Shall in truth on earth be done,
 And we finding lost friends there,
 Shall have answer to our prayer.

This was written for Christmas 1920. Time goes hurriedly by while our plans wait until we have means to accomplish them. Brethren, are you not all ready to cooperate in these plans that dear Sister Wince may be happy and her noble acts and works lead us on to higher things? I have one other request. Will some one living near her, see that a picture is taken of her with her cap on before or on her birthday and send the negative to me.
 Harriet E. Boice.
 1009 So. Wright St., Champaign, Ill.

National Bible Institution

Answers to Questions About Golden Rule Home

Several have written asking about ways to help in the establishment of the G. R. Home. Because of the number of such letters, the following information is given.

"How much will it cost to furnish a room?" A few substantial, plain, metal beds of neat design, walnut stain finish, have been purchased. These have just arrived. They each have comfortable spring and good quality mattress. Some of the rooms are sufficient for only one bed, others will accommodate two, or even three. They are single beds, 3 ft. 3 in. wide. Dressers and chairs to match have also been purchased. These goods are not all in yet and no one room is completely furnished at this date. It is expected that it will cost approximately \$75.00 per bed, with bedding and furniture. This furniture has been purchased at wholesale, adding 10 percent.

Any one wishing to furnish any particular room may do so, providing the room chosen shall not have been selected by another.

Several have asked to know what can be contributed by way of bedding, curtains,

etc.

There are five windows in one living room needing curtains, the length of which should be 2 3-4 yds. 5 other windows, in different bedrooms, need curtains 2 1/2 yds. long.

Bedding should be 1 3-4 x 2 1/2 yds., pillow slips, 43 inches. Table clothes, 2 1/2 yds. Couch pillows, dresser scarfs, bath towels, paper napkins, etc.

A Congoleum rug for the dining room will be needed soon.

There are numerous other things for indoors and out that can be used advantageously. Any one desiring to offer same, correspond for accurate information.

Excerpt From a Letter

"We are sending our pledge of \$5.00 a month to pay quarterly to the N. B. I., to be used where it is most needed in our Master's service. May we be able to give this much to his cause till he comes, is my prayer."

WINCE HELPING FUND

In Memory of the Untiring Devotion and Labors of the Late Bro. John L. Wince.

Elsewhere in this issue of the Herald is an article by Sr. H. Boice relative to the creation of fund for the maintenance of some needy one of our number within the Golden Rule Home. She has requested that the fund be named in memory of the untiring labors and services of Bro. and Sr. Wince. A line just received from Sr. Wince gives her consent that this shall be done in memory of Bro. Wince, but she prefers that she shall not be included. Accordingly, this fund has been named, Wince Helping Fund.

Sr. Boice is very enthusiastic about this matter. Apparently she has inspired others with similar enthusiasm. From grandparents to babes in arms, names have been coming in with remittances to this fund.

What can be accomplished by this fund depends very much on what it shall eventually total. There are several needy, worthy ones, any one of whom would rejoice to receive the comforts that may be afforded in this way. As soon as the Home and land are fully provided for, it is possible to in this way do much for our needy ones, much that in the past it has been impossible to render.

Read Sr. Boice's article for other suggestions.

The following is what has been received on this fund to date, Jan. 19:—

| | |
|---|---------------------|
| Previously mentioned, | \$16.00 |
| Chas. Gesin, Ernest Gesin, Mary Gesin, Ruth Gesin, Alice Gesin, Mrs. F. E. Siple, M. A. Woodward, Gertrude Miller, Alice Stadden, Mary Elton, Gordon Davidson, Henry Agard, Mr. Proseck, Ada Moses, Esther Peterson, G. C. Coats, Jennie Coats, Kendal Coats, Max Edwin Coats, Carl Heise, Mildred Heise, Dorothy Heise, Nona Coats, G. E. Coats, Gladys Hunt, Jos. Hunt, Mrs. Abbie Meade, R. A. Humphrey, | \$1.00 each. Total, |
| Lucy Lapp, Ida Lapp, Aurora Berears, Mr. and Mrs. H. S. Hunt,—\$2.00 each, | \$23.00 |
| Total, | \$ 8.00 |
| Leota Hanson, | \$ 4.00 |
| Ella Hanson, | \$ 5.00 |
| Total, | \$61.00 |

REMITTANCES

Mrs. Raymond Knife; J. H. Fletcher; Mrs. M. D. Cronbaugh; H. S. Hunt; Mrs. E. W. Meade; James Stilson; Wm. Fey; A. M. Spencer; S. W.

Harlan; Mrs. E. Crundwell; Mrs. S. R. Wince; Mrs. J. H. Mehrens; J. B. Raish; Mary A. Petty; R. W. Shewmake; Mae Mercer; Mrs. E. Mackie. Mrs. Lewis Lindsay.

Thanks be to God who giveth us the victory. 1 Cor. 15:57.

Thomas Walker on Immortality in Sin and Suffering.

"This doctrine (of immortality in sin and misery), more than anything else in religious teaching, is accountable for the open infidelity and the secret unbelief that prevail. It represents the Bible as absolutely committed to something utterly incredible. It blots out the light that should lead to God. It hinders the conversion of the world. The thoughtful among the more civilized non-Christian nations reject Christianity at once, on account of it. Missionaries go out to preach it and are stopped in their work by misgivings until they can see their way to renounce it as some are doing. At home, in very many cases, the impossibility of preaching eternal punishment (as construed by 'orthodoxy') often makes the preacher altogether silent as to that tribulation and anguish which will assuredly be the portion of every man who persists in evil doing." (Lectures on Tennyson's 'Despair.')—Selected by R. Curtis.

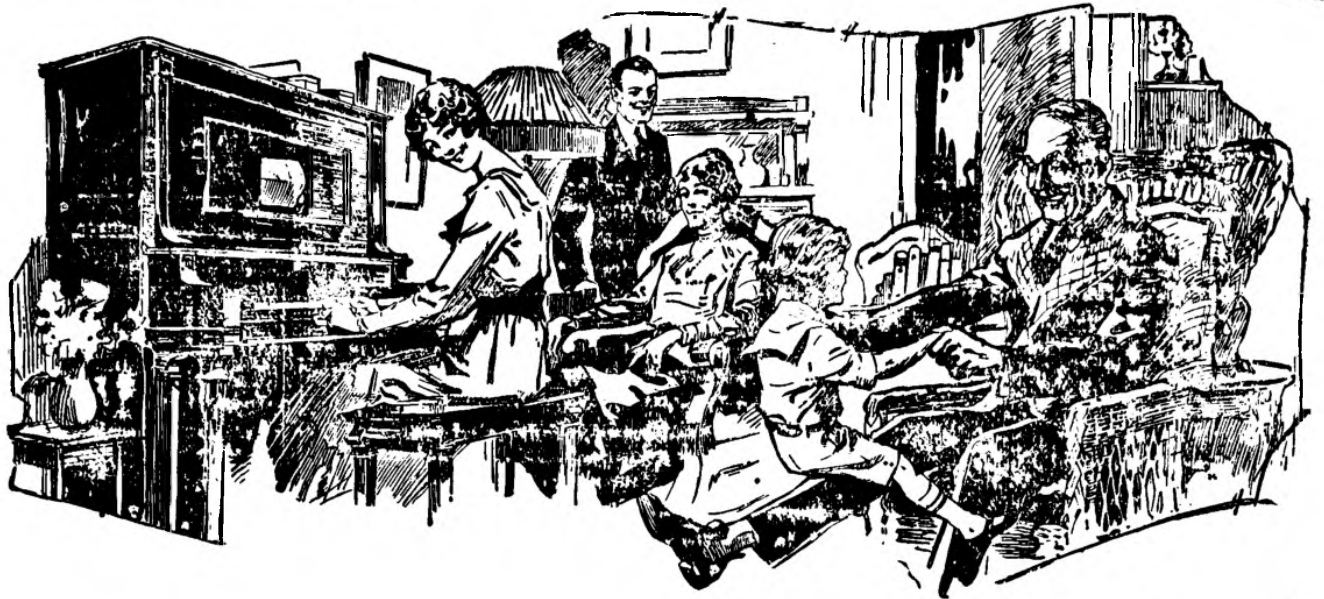
In the secret of his tabernacle shall he hide me. Psalms 27:5.

THE TWO ADAMS AND TWO EVES

MY article in the Restitution Herald, "The Two Adams and Two Eves," J. J. Heckman says is puzzling to him and he comments thereon and asks a few questions. He closes his article by saying: "I hope this will not be offense, either to you, dear editor, or the writer, but either of you will comment on it and give your readers with myself more light on those subjects."

The spirit in which the above quotation of J. J. Heckman is shown, should be manifested by all writers and especially by those who claim to have the spirit of Christ. For "if we have not the spirit of Christ ye are none of his." In the same spirit I shall now proceed to "give more light on the subject," as I see it, as taught in the Scriptures. And in doing so, I ask no one to accept what I say, but to examine the word of the Lord, and if you find that it so teaches, then accept it, otherwise reject it. The article, "The Two Adams and Two Eves" was intended to show "The Mystery of God" in comparison. The mystery of God is a new creation. "Christ in you the hope of glory." (Col 1:27). "We in him and he in us" (Jno. 15:4-5; 2 Cor. 5:17). "This is a great mystery, but I speak concerning Christ and the church." (Eph. 5:22-32). At the beginning of the sounding of the voice of the seventh angel (messenger). "The mystery (church) of God shall be finished" (Rev. 10:7). Mr. Heckman says, "In 'The Two Adams and Eves,' the author seems to teach that the sacrifice of Christ, the second Adam, is not complete minus the sacrifice of the church, the second Eve. Does this writer so teach? If so, will he kindly give Scriptures which so state, or from which references are taken?"

The word Christ signifies anointed. Anointing means designation to official



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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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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 ca'arets; 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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position in God's plan of salvation. The Christ is the instrument for the blessing of mankind. The Christ complete is composed of Jesus the head and 144,000 members. Rev. 7:4.

Christ Jesus is the head and the church is his body. (Col. 1:17-19; 1 Cor. 12:12, 27).

The Christ class is called the elect of God according to his foreknowledge. (1 Pet. 1:2). They are likened to a living stone. (1 Pet. 2:5-7). They are spoken of as a royal priesthood, a holy nation, a peculiar people. (1 Pet. 2:9-10).

The numbers of the Christ are designated his footstep followers and are called to suffer with him in order to reign with him. (1 Pet. 2:21). The true church is the body of Christ and one to be of that church must be a follower of Christ in the truest sense of the word. These are called a new creation, and this new creation is one new creature composed of many members, Jesus the head and the church his body. (Col. 1:18-24; Eph. 1:22-23). As the body is one and hath many members so also is Christ. (1 Cor. 12:12). The church which is Christ's body will be one in him (Christ) as he (Christ) is one in God. (Jno. 17:11; 17:21-23). In Rom. 8:23 Paul says, "The redemption of our (plural) body (singular)." This refers to the church which is the body of Christ. One body of many members.

Jesus when on earth was a man. He was

put to death in the flesh, and was raised a divine being. (1 Pet. 3:18). Only divine beings have life within themselves—immortality. (Jno. 5:26). He was then the express image of God. (Heb. 1:3-4). He was begotten to the divine nature at the time he was baptized in Jordan. He was born to the divine nature at his resurrection.

Mr. Heckman says: "We are told,"—"we drink his cup by sacrificing this righteous perfect flesh," here he stops and then proceeds thus: "I can only understand this as referring to our flesh as we now have it." There he asks us to explain Rom. 7:18, 22. If Mr. Heckman had read the whole paragraph it would have answered his question. Let us quote the whole of the paragraph. "We drink his cup by sacrificing this righteous perfect flesh with our restitution rights even unto death with our Lord. If we suffer with him the sacrificial death in the flesh, we shall be born members of a spiritual woman, (composed of 144,000 members). (Rev. 14:1-5; 19:7-9; 22:17). The twain—Jesus and his bride—are one. (Jno. 17:23-24)." How does the church eat and drink of the bread and wine? The church is represented as what? As many grains of wheat are gathered and ground into flour and baked into one loaf; many therefore become one bread or body. Therefore Paul says: "We (church) being many are one bread." (1 Cor. 10:16-17; Matt. 13:38).

Many grapes are squeezed into one cup of wine, so are we (church) many made one with him. One in heart, in mind and purpose to do the Father's will. "The cup (cup of suffering) which my Father hath given me, shall I not drink it?" (Jno. 18:11). We (the church) must drink his cup. "Drink ye all of it." (Matt. 20:22-23; 26:27).

The process the wheat has to go through to make bread and the grapes to make wine represents the sufferings we (church) must pass through in the change of nature (from human to immortal), filling up the sufferings Christ left off. (Phil. 3:10; 1 Pet. 4:13). "If we suffer with him, we (church) shall reign with him." (2 Tim. 2:12). As stated above, my article, the "Two Adams and Two Eves" was a comparison based upon the subject, "The Mystery of God," and before any one can understand a writer, he must understand the basis upon which he bases his reason and logic. Therefore in another article, I shall write upon the subject, "The Mystery of God," if our kind editor will publish it. Let us all investigate for the truth's sake, in the spirit of our Master.

Hoping no offense has been given to any of the readers of the Restitution Herald nor to the editor, I am,

Yours in the one faith.

M. A. Drinkard.

2006 Keaton Ave., Ft. Worth, Texas.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, January 30, 1923

Number 18.

The Crown

By S. Roxana Wince

IN an old dictionary of dates in my possession, it is said that the "ancientest mention of a royal crown is in the holy story of the Amalekite bringing Saul's crown to David."—Selden.

But the same word "hezer," meaning a chaplet, used in the Hebrew when referring to the crown of kings is also used when referring to the head dress of the high priest and much earlier in point of time. And while no record has been left us of the material or manner of construction of Saul's crown, a very specific description has been left us of the crown worn by the man who was permitted to go only once in a year into the most holy place, there to intercede with God for his people.

The record says: (Ex. 28:36-38), "And thou shalt make a plate of pure gold and grave upon it like the engravings of a signet, HOLINESS TO THE LORD.

And thou shalt put in on a blue lace that it may be upon the mitre; upon the forefront of the mitre shall it be.

And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts and it shall be always upon his forehead that they may be accepted before the Lord."

Exodus 39:28, 30-31 says: "And they made . . . a mitre of fine linen, . . . and they made the plate of the holy crown of pure gold, and made upon it a writing like to the engraving of a signet, HOLINESS TO THE LORD, and they tied unto it a lace of blue to fasten it on high upon the mitre, as the Lord commanded Moses."

Josephus says the mitre of the high priest was conical, but that those of the common priests were not. The latter were mere turbans. The high priests were swathed or banded by an embroidered piece or pieces of blue and covered with a whole piece of linen to hide the seams. The word "plate" means literally, the petal of a flower and Jamieson, Faussett & Brown, think that "this was the figure of this golden plate."

But having seen how explicit God was in telling Moses to make the crown of the high priest and how careful Moses was to carry out those instructions, we are wondering if it in any way typifies the crowns that those who are to be priests unto God and the lamb are to wear in the coming age. Any way it was a very sacred thing in the eyes of the Lord. Israel would not be accepted before the Lord if that crown was lacking. Every other part of the high priest's dress might be on him, yet would the offerings of the people be all in vain, if that golden plate were not upon his forehead.

The crowns of the kings of Israel and Judah are scarcely mentioned, not even those of David and Solomon. We are only

Reflect the Master's Tone



HE world is dark and you are called to brighten

Some little corner, some secluded glen;
Somewhere a burden rests that you may lighten,

And thus reflect the Master's love for men.

Is there a brother drifting on life's ocean
Who might be saved if you but speak a word?
Speak it today. The testing of devotion
Is our response when duty's call is heard.
—Selected.

told that David got his crown by fighting for it. He went to Rabbah of Ammon and fought against it and took it. And he took the king's crown from off his head, the weight whereof was a talent of gold with the precious stones, and it was set on David's head. (2 Sam. 12:29-30). But nothing is said about any crown when he was made king over Judah, or when he was made king over Israel. Solomon and all the other kings of Judah were probably crowned with the resplendent crown of the king of Ammon, for the little Joash was crowned when he was made king and Zedekiah the last king of David's line to reign over Judah until he comes whose right it is, was uncrowned. When Judah, the high was abased and Israel the low was exalted. (Ezek. 21:25-28; 17:22-24). For—Thus saith the Lord God, I will also take of the highest branch of the high cedar and will set it: I will crop off from the top of his young twigs a tender one and will plant it upon an high mountain and eminent; in the mount of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit and be a goodly cedar, and under it shall dwell all fowl of every wing. And all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree and made the dry tree to flourish. I, the Lord, have spoken and have done it.

And so because David's line passed from Judah to Israel, how, I cannot now stop to tell, only that Jeremiah was commissioned to build and to plant and to build and to plant what, if not this tender twig, taken from Zedekiah's family? We know not what became of the king of Ammon's crown. Tradition says "the royal regalia was taken by Jeremiah to Ireland," but we are not so much concerned about the preservation of a simple crown as we are about the perpetuity of that which the crown stands for, and the gospel, going back to Abraham and David says they were to have their inheritance in everlasting fee.

In the Song of Solomon (3:11), the daughters of Zion are called to go forth and behold King Solomon with the crown where-with his mother crowned him in the day of his espousal, and in the day of the gladness of his heart. (Continued on page 143).

No Disappointments

By Belva Knife

WHILE we journey through this sin-stricken world, we come in contact with so many forms of disappointment that we indeed wonder—what next?

So often clouds arise and cause mankind to worry, sob and sigh. We will relate just a few of the incidents that cause great disappointment in order to bring to mind the opposite of the subject. We see the poor, laboring man struggling so hard to provide the necessities and comforts of life for his loved ones, when suddenly his place of labor shuts down. What is the result of his ambitions? Disappointment.

Next we find a man, who, through his energy and ambition has purchased small possessions and everything seems to be moving along smoothly and nicely, when suddenly he is in the grip of disappointment, for the conditions of the government require of him such a heavy tax that he loses all for which he has labored so strenuously.

Then we find in the home, sickness and pain laying hold on our loved ones, whom we have cherished, bringing them into a helpless condition for all life.

And still in the home we see the mother going gently, happily and calmly about her daily activities, when, so unexpectedly, sickness enters and renders one of her loved ones helpless. She bestows all the fond loving care and devotion that she possesses in hope of restoration to health, but all in vain; death steps in and snatches from her that which she so fondly cherished. See her broken and bleeding heart and hear her sobs of anguish and woe. What disappointment has come to her!

Then as we pass along the highway, we notice crepe on the door, a long procession of vehicles following a bier, a plot of ground all dotted with tombstones, and an aged person crippling about in such distress. All these are indications of disappointments, not mentioning multitudes of others.

Now I wonder if our thoughts do not wander back to the promise made to Abraham.—"In thee and in thy seed shall all families of the earth be blessed." Gen. 12:3. And does it not make our hearts yearn for the coming of him who shall restore unto mankind that which he lost—the Edenic state of creation.

I find no better words with which to conclude than those of the song:—

"There's no disappointment in Eden,
No weariness, sorrow or pain;
No hearts that are bleeding and broken,
No song with a minor refrain.

"The clouds of our earthly horizon
Will never appear in the sky,
For all will be sunshine and gladness,
With never a sob or a sigh.

"We'll never pay rent for our mansion,
The taxes will never come due,
Our garments will never grow threadbare,
But always be fadeless and new.

"We'll never be hungry and thirsty,
Nor languish in poverty there,
For all the rich bounties of Eden,
His sanctified children will share.

"There'll never be crepe on the door knob,
No funeral train in the sight,
No graves on the hillside of glory,
For there we shall never more die.

"The old will be young there forever,
Transformed in a moment of time;
Immortal we'll stand in his likeness;
The stars and the sun to outshine.

"I'm bound for that beautiful city
My Lord has prepared for his own,
Where all the redeemed of all ages,
Sing glory around the white throne.

"Sometimes I grow homesick for Eden,
And the glories I there shall behold,
What a joy it will be when my Savior I see,
In that beautiful city of gold."

With this hope before us let us put forth all our energy and ambition and lay up for ourselves treasures in heaven where neither moth nor rust doth corrupt. "For where your treasure is, there will your heart be also." Luke 12:4.

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.

THE STORY OF MOSES

By M. A. Woodward.

ONCE upon a time, many, many years ago, a tiny baby boy was born. His father's name was Amram and his mother's, Jochebed. He had a brother, Aaron; about three years old and a sister, Miriam, about ten years old; and when they all knew the baby was a boy, they felt very bad, for the king of that country had told the nurses that every Hebrew boy that was born should be thrown into the river. What should they do? They loved that baby so much for he was very beautiful, and they could not think of being so wicked as to drown him, so they hid him for three months, and Miriam, his sister helped care for him. She often tried to think of some way to save his life.

When they could not hide him any longer they thought of a clever scheme. They did not live far from the king's palace, and I expect, like all other little girls, Miriam had watched Princess Thermuthis walk down the great stone steps leading to the river, and knew about what time she would come to take her daily bath. So, when the mother decided what to do, Miriam waited and watched. The mother made a little boat large enough to hold the baby and had made it waterproof by using bitumen. Then she put the baby asleep in it and hid the little craft with its precious little life among the flags on the bank of the river Nile, where the Princess could not help but see it when she came to take her bath. Miriam was sent down the road to watch, that no harm should come to the child. She stopped near enough to hear all that was said and done, even to watch the expression on the face of the Princess. Hark!

the Princess is talking. What does she say? Listen! "What is that among the flags? Bring it to me." One of her maids ran to the place where the ark rested, and took it to her mistress. Stirred by curiosity, the Princess raised the cover, and lo, she found in it a baby. The strange face of the Princess frightened the child and it began to cry. "It is one of the Hebrew children," she exclaimed. Miriam could wait no longer, but cautiously approaching, she listened. She thought there was pity and compassion in the voice of the Princess, so she came close to her and with quick wit, she said, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" And the Princess said, "Go." So Miriam ran to her home and breathlessly called, "Mother! Mother! Where art thou? Come quickly that I may tell thee the good news. The Princess has found our baby and sent me to call thee to nurse him." Tears of joy sprang to the mother's eyes as she hastily prepared to go. God's love had watched over her beautiful child and he was safe. But she must not act glad or the princess would know there had been a plot laid. So she quietly came and waited to hear what the Princess would say.

"Take this child away and nurse it for me and I will pay you."

So she took him home again and kept him until he was weaned.

Then the Princess sent for him to live with her in the beautiful palace home, and named him Moses, for she said, "I took him out of the water."

Miriam and her mother went often to visit him, and they taught him to love and worship God instead of the Egyptian idols that the Princess worshipped.

When Moses was about forty years old he went away from King Pharaoh's fine palace home, and when he knew how his people, the Hebrews, were being treated, he would not go back to his foster mother, Princess Thermuthis, but said he would rather suffer great affliction with his own people than to have all the treasures of Egypt. Read Heb. 11:24-27. Moses was a type of Christ, and in our next story, we will tell you more about this wonderful boy Moses.

GOD'S HOLY SPIRIT

By Earl Tabor

THE Restitution Herald of Jan. 2, 1923, publishes an article on the "Comforter," by J. W. Gamble, written in good spirit, and in the hope that he may have done some good and no harm, in which he denies that the holy spirit of God is present today, or is even needed, and offering to forward a check for \$1000 to the Old Folk's Home at Oregon, Illinois, to any writer in the royal family who can show where the spirit was manifested in any way since the death of the apostles, except "in the shape of a Bible, but no other way."

Certain disciples residing at Ephesus in the first century A. D., and knowing only John's baptism were asked by the Apostle Paul if they had received the holy spirit upon believing, to which they replied that they had not so much as heard whether there be an holy spirit. Acts 19:1-2. And today likewise we find certain disciples, who know only kingdom baptism, who are blissfully unaware of the presence of the holy spirit in the earth, in the hearts of God's

true children, and who believe and teach that God's plan of salvation, the counsel of God, and the holy Scriptures are the holy spirit.

In material things, they readily discern things that differ. For example, Henry Ford and his son Edsel by means of their factory force produce annually more than one million small automobiles which bear their name. No one claims that a Ford car is Henry Ford, or yet his factory, but merely his product. Yet God's inspired word, which he inspired and produced by moving men to write as they were moved by the holy spirit, is confused with that power which produced it, and others confuse by seeking to identify the holy spirit of God with God, and his Son, Jesus Christ, as a personality.

John 6:63 is used as a definition of the holy spirit: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you (Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you) are spirit and life." Jesus Christ had been using figurative language to teach the necessity of the holy spirit and the life to come through himself. Many of his disciples left him, and walked no more with him after this discourse, and those who take this verse, which explains his teaching from verse 32, out of its context and use it to define the holy spirit are doing violence to his word. God produced his word by means of the holy spirit (2 Peter 1:21), and the word of God is not the spirit, but the sword of the spirit, the only means placed in our hands with which to combat error and wrong.

The word of God can only be understood by those who possess the holy spirit of God. "The natural (soulish) man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2:14). Men can understand each other because they have the same spirit, that spirit of disobedience, (Eph. 2:2) which has come by generation from fallen Adam. The dog or the horse, not having the spirit of man, cannot understand the things of man, making money, self-gratification, pleasures; and natural men cannot receive or know the things of God's spirit, without receiving his holy spirit. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now, we have received not the spirit of the world, but the spirit which is of God: that we might know the things freely given to us of God." (1 Cor. 2:11-12).

But some may say, Only the apostles had the holy spirit. Let us see. During Paul's first missionary journey, as many as were ordained unto eternal life believed, and the disciples were filled with joy and with the holy spirit. (Acts 13:48, 52). The Corinthians were all baptized with holy spirit. "For, in one spirit have we all been baptized into one body, whether Jews or Gentiles, whether bond or free, and have all been made to drink into one spirit." (1 Cor. 12:13).

The great distinguishing difference between the saints and the world is the possession of the Holy spirit of God. "They that are after the flesh are concerned with the things of the flesh (and nothing else), but they that are after the spirit, the things of the spirit. . . . So then, they

that are in the flesh cannot please God, but ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his." (Rom. 8:5, 8-9). The brother would substitute disposition for spirit. But where would a disposition to seek after God of necessity spring from? Man is lost, unholy, unrighteous, wicked, and not seeking after God. No man can come unto Christ, except the Father draw him. And he draws those that he foreknew and predestinated to be copies of his Son, and calls, justifies and glorifies them in this dispensation of his grace, (Rom. 8:29, 30), and anoints them for service by his spirit, seals them as his own and the spirit all believers receive is an earnest, a small installment of what we are to receive in its fulness by resurrection, and pledge to us of what he is doing and will do.

"Now he which establisheth us with you in Christ, and hath anointed us, is God: who hath also sealed us, and given the earnest of the spirit in our hearts." (2 Cor. 1:21-22).

"Know ye not that ye are the temple of God and the spirit of God dwelleth in you?" (1 Cor. 3:16).

"What? Know ye not that your body is the temple of the holy spirit in you, which ye have of God?" (1 Cor. 6:19).

Yes! God is the Father of our spirits. (Heb. 12:9). We are joined to him who is spirit, by ties of holy spirit, that we might know and appreciate the things that God has prepared for those that love him. We must worship him in spirit and in truth. The love of God has been diffused (shed abroad) in our hearts by the holy spirit which is given unto us. (Rom. 5:5). His holy spirit is an influence, a power, a disposition, an implanted and indwelling first-fruit of spirit springing up into life eternal and a gift of God to his believing children, which enables them to know and appreciate him as Father, exercise faith, hope and love and minister to him as dear children, serving and worshipping him.

The word of God is one thing, the spirit of God another, gifts of the spirit still others. It is true that tongue-speaking, prophecies, miracles, gifts of healing and spectacular powers of the age to come, which accompanied the proclamation of the gospel of the kingdom, have ceased, as predicted by the Apostle Paul. (1 Cor. 13:8). And with the passing of faith confirmed by sight and the coming of our walk by faith as God has dealt to each one a measure of faith, (Rom. 12:3), but faith, hope and love remain and abide. (1 Cor. 13:13). It is true that the word of God has been completed, and we have a full revelation of God in Christ as his living word and expression, and in his written word, and that we no longer have apostles and prophets living, today, but do we not have evangelists and pastors and teachers called and anointed by him for their work of ministry for the perfecting of the saints and edifying of the body of Christ? (Eph. 4:11-12).

Surely if there is no spirit, there can be no fruits of the spirit, no understanding of the Scriptures, no men of God ministering to him without money and without price; all is material, fleshly, carnal. It was revealed unto Simeon by the holy spirit that he should not see death until he had seen the Lord's Christ. Was this written in the Scriptures somewhere for him to read?

(Luke 2:26). Agabus signified by the spirit that a great famine was coming. (Acts 11:26). Paul was forbidden by the holy spirit to preach the word in Asia at one time. These occurrences were wholly apart from what had been written.

But because such revelation and such manifestations of sign-gifts of spirit have stopped, we must not get our entire knowledge of the subject of the spirit of God from the early chapters of Acts and deny any further operations of the spirit after the death of the apostles and the change in his message and dispensation.

The early church at Corinth and elsewhere had spiritual graces that we do not possess today. But in every epistle of Paul that makes up the library for the true Church of God today, the body of Christ, we find positive teaching that a true saint of God upon hearing the gospel of his salvation, and believing has been sealed with the holy spirit of promise, as an earnest of his inheritance, (Eph. 1:13-14), not only a promise of the holy spirit in resurrection from death, but also a holy spirit within him, which promises a resurrection or translation at the coming of the Lord, himself, for those that belong to him, before the great and terrible day of the Lord.

Neither should we deny possession of this spirit in all true saints, or speak against the holy spirit. (Matt. 12:32). Let us remember that although Paul had not shunned to declare the whole counsel of God to the disciples at Ephesus, while living among them, that later as a prisoner at Rome, he wrote an epistle to them, in which he prays that God may give them a spirit of wisdom and revelation in the knowledge of him, the eyes of their understanding being enlightened that they might know the hope of his calling, the exceeding greatness of his power toward us who believe, and the riches of the glory and the prospect of his inheritance among the saints, (Eph. 1:17-19), which from the beginning of the world had been hid in God, and was revealed only by Paul, to make known among the Gentiles. (Eph. 3:8-9).

And if Peter found Paul teaching things hard to understand, while he possessed the spirit and had knowledge as a sign-gift, let us all acknowledge our need of his power and ability to grasp spiritual truth, and seek to be filled with the spirit, with his righteousness and his peace, and with joy at possession of the holy spirit within us.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ, throughout all the generations of the age of the ages. Amen.

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.

JACOB AND HIS FAMILY

By Horace Pierce, Junior Berean

JACOB having taken Esau's birthright and fearing for his life, started to his Uncle Laban's. On his way, he lay down and he

used a stone for a pillow and he dreamed a dream, and he saw a ladder extending from the earth to the heavens and the angels of the Lord ascending and descending upon it. The Lord stood above it, and said, I am the Lord of Abraham and the Lord of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be many, and in thee and thy seed shall all the families of the earth be blessed.

And he arose early in the morning and took the stone he had used for a pillow and set it up for an altar and poured oil on it, and called the name of that place Bethel, and he went on his journey.

And when he arrived at his Uncle Laban's he was going to work for him, and he asked him what his wages would be, and he said he would work seven years for Rachel, and when the seven years were up, his uncle gave him the eldest daughter Leah. So he worked seven more years for Rachel.

And Jacob took his wives to dwell in the land of Canaan and Jacob had twelve sons and he loved Joseph the best. He gave him a coat of many colors which made his brothers envy him.

And Joseph dreamed a dream and told it to his brothers and said, Hear my dream. We were binding sheaves and my sheaf arose and stood upright and your sheaves came around and bowed to my sheaf. And Joseph dreamed another dream and the sun, moon and eleven stars came and made obeisance unto him. He told his father and his father rebuked him and said, Must I and thy mother and eleven brothers bow unto you? And his brothers hated him the more.

And Jacob sent Joseph to his brothers who were watching sheep. When they saw him coming, they planned to kill him, but Reuben said, Let us not kill him, but cast him into a pit. When Joseph came to them they took his coat of many colors and put him in a pit. They saw a caravan coming and they planned to sell him to the Ishmaelites for twenty pieces of silver.

OUR JOURNEY

By Mary Gesin

WE were travelling along the highway recently. The day was clear and cool when we started, but we had not gone far when we encountered a thick fog in the lowlands. Part of the road lay along a steep ridge with a valley to the left and a highland to the right.

Soon the sun shone out and the contrast presented a beautiful picture; the valley clothed in fog, with only the tops of the tallest pine trees visible, while to our right the sun shone out with comfort in its beams. I thought how like our journey through life. Sometimes we start out amid prosperity and happiness and the way is smooth and safe. We get so self sufficient, we forget our heavenly Father and our loving Savior.

Perhaps in our travels, we encounter the fogs of sorrow and disappointment. They grow so thick and deep that we lose sight of the One who even notes a sparrow's fall. As long as we see only the valley of despair, life is indeed a burden. But when we gain the hilltop of hope, we can endure even the bitterest sorrows for the glory that is to come.

Dear Bereans, let us not forget in our busy lives that Sun of Righteousness that is soon to arise, with healing in his beams,

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY.

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Editorials

The Fig Tree

"When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."

Numerous events of world-wide interest force the mind to a consideration of the application of Christ's parable of the fig tree. The Jews are laboring hard to make Palestine a permanent home for Israel. One is forced to wonder if these are not signs of budding leaves on tender branches.

"A Jewish Palestine is no longer a theory argument," asserts Rabbi Goldman, as reported in The Jewish Review. "It is an established fact. England, by will of the League of Nations and endorsement of our own country, is holding Palestine to enable Jews through their own efforts and labor to reestablish Israel's ancient heritage, as a home for those Jews who must go, and a shrine for all Jewry."

After stating that the Jewish population in Palestine has increased by 30 percent, the same paper announces the following message as issued by the Palestine Foundation Fund headquarters:

"Have the Jews the power to create and build? Have they produced a generation equal to the task of national self-redemption?"

"This is the challenge which the present generation of Jews must face and answer,

according to the leaders of the Palestine movement.

"The eyes of the entire world are focused on the Jewish efforts to rebuild Palestine and to turn that country into a modern Jewish homeland. Are the Jews going to make a success of this effort?"

"The Keren Hayesod has set itself to raise one hundred million dollars, within the next five years to answer this challenge to the world, and to bring to realization the ardent prayers for Zion. Because America is the most prosperous, America will be asked to raise the major portion of the amount needed to irrigate the waste places, drain the marshes, cover the naked hillsides with green forests, harness the streams to drive the wheels of industry, fill the land with the hum of labor and the song of free men and women.

"The large sum is needed because the task which the Jews must accomplish in Palestine is a very large one, the largest which has ever faced the Jewish people. It is their task to prepare the land to receive a large influx of Jewish immigrants and to develop the country.

"The allied powers have done everything they can towards seeing the dream of the Jewish people come true. At the session of the Peace Conference held in San Remo on April 24, 1920, the Great Powers signed, sealed and delivered to the Jewish people the opportunity to restore their national homeland. The Mandatory Power, through Sir Herbert Samuel, its high commissioner, can be expected to do its part, but the British taxpayers cannot be asked to build the new Jewish commonwealth in Palestine.

"The undertakings in Palestine are such as cannot and will not be assumed by private initiative. The Keren Hayesod, in fact, does not propose to compete with private initiative. Its functions are governmental functions, such as would, under normal conditions, be met out of compulsory taxation.

"These undertakings include agricultural colonizations, public works, and public services.

"Only 10 percent of the soil of Palestine is at present under cultivation—a cultivation which is largely primitive in its methods and correspondingly meagre in its yield. Two thousand years ago, the now barren hillsides, marshes and dunes were rich with vegetation. Galilee was a net-work of towns and villages. The Jordan Valley, today fever-ridden and deserted, was teeming with life and labor and prosperity.

"The Keren Hayesod must be the chief instrument for the redemption and resettlement of this soil. It must purchase those tracts which are held by private, non-Jewish owners who are willing to sell. It will, no doubt, secure the right to develop the large tracts owned by the state, the former Turkish crown lands, which comprise over 1,000,000 dunams.

"One-half of the amount raised is to be applied for essential public works and public services without which no colonization, agricultural or industrial is possible in Palestine. Afforestation is one of the most important public works. Transforming the bare hillsides, the sand dunes and the marshes into forests will lead to the conservation of rainfall, the preservation of the soil against erosion and sand invasion and the decrease of malaria.

"General sanitation, the conservation of the water resources through the canalization of rivers and a system of reservoirs, cisterns and wells; road-building and the construction of workers' houses also are included in the plans.

"Schools, too, must be built. A number already have been established, while hospitals must be strengthened. The Keren Hayesod now supports 17 hospitals in Palestine. Last year about 1,000,000 patients were cared for.

"Caring for immigrants, of course, is an immediate duty. They are going into Palestine by the thousands, making their way from all countries in Europe. Hundreds of Caluzim, or pioneers, from all parts are going there to work as laborers to rebuild the country. They are tramping the roads of eastern Europe, towards the ports of Constanza, Trieste and Constantinople. Still more of them in Poland, the Ukraine, Roumania, Austria and other lands, are preparing themselves for the journey, waiting for the word that Palestine is ready to receive them. They come from the war-racked lands of eastern Europe, the special victims of hatred and persecution. But in their hearts is no despair or bitterness. The roads of Palestine ring with the music of their hammers and their songs of labor and hope."

The Sunday School

By Alta King

HUMILITY AND PRAYER

Lesson VI. February 11, 1923

Lesson Text: Luke 18.

Luke 18:1-14

For Study

Review:—In Luke 17, Jesus shows the relationship between humility and faith; and the cure of the ten lepers concerns gratitude, one of the chief characteristics of humility. If you cannot recall the teaching of the chapter on these topics, read it over carefully.

This week's lesson:—Luke 18 deals with the subject of humility through the topics of prayer, the child mind and riches. Show that prayer is an inevitable result of humility and faith.

Verses 1-8. What reasonable foundation is there for continued, unceasing prayer to God? Does Jesus mean to teach that God answers the prayers of his "own elect" for the same reason that the judge answered the widow's prayer, or does he mean to emphasize how much greater God and his attitude toward his "own elect" was, than the judge and his attitude toward the widow? Could this spirit of prayer exist with the spirit of pride and self-righteousness?

Verses 9-14 contrast for us the prayer of pride and self-righteousness and the prayer of humility. Try to discern the points of contrast, (1) the character of the classes of people represented by the two men; (2) the consciousness of self in each case; (3) spirit of thanks; (was the Pharisee's true gratitude?); (4) supplication and signs of humility; (5) results. Note that the Pharisee's conception of goodness was negative, chiefly. What positive elements there were (v. 12) did not concern heart righteousness. Either of these things can be and usually are, practiced without involving heart service at all. Jesus was not condemning the

Pharisee for not being an extortioner, etc. Such things are contrary to the spirit of love and cannot enter the kingdom. What was Jesus condemning in the Pharisee?

Verses 15-17. How do these verses show that the disciples did not imbibe the essence of the meaning of the parable of the two prayers? (The heart that feels helplessness and need, humility, is bound to be kindly disposed toward and in sympathy with the helpless and needy). Contrast the manner in which a little child receives a wondrous gift with the manner in which an adult receives such a gift, or is apt to.

Verses 18-27. Luke's next step in the gospel account is an incident which shows that law obedience lacks something as the means of eternal salvation. Jesus recognized in the ruler's salutation the human idea that the source of man's goodness is in himself, hence his rebuke. The ruler came to Jesus for help. The "first aid" was the counteraction of this idea. How do we know that the ruler was a zealous, sincere keeper of the law and that he, in spite of this, felt a lack of something? In verse 20 Jesus speaks from the viewpoint common to Jews—the viewpoint that life in its fullness is reached through man's obedience to law. After gaining from the ruler the admission that obedience to law had not resulted in the assurance of eternal life, Jesus tells him his "lack." What was it? Would the lack have been named if Jesus had stopped with the word "heaven?" "Come and follow me." With whom would the ruler be brought in contact by a daily contact with the mind, character and daily living of Jesus? John 14:8-9. How did Jesus interpret this contact in John 17:2-3?

Many people are prone to insist that eternal life has nothing whatever to do with future existence. To them it is the spiritual living in harmony with God during the present time, and that only we as a people, are prone to insist that eternal life is wholly a matter of future existence. Either extreme is bad. The first is the outgrowth of immortal soulism and involves and encourages man's pride in his own self-existence and his independence of God. The latter tends to make of us dreamers—looking always to the future, failing to enter into the joy of the fellowship with God that is possible in the present.

Where did the ruler's pride lay—in good works as did the Pharisees, or in material riches, the works of his hands? The question in verse 26 is an index to the Jew's conception of salvation and likewise to mankind's in general. "If this honored, law abiding, self-sustaining ruler is not on the road to salvation, who then can be saved?" asked the people in astonished unbelief. We should be careful to note here that obedience to law and possession of riches did not constitute the Pharisee's and ruler's unsaved condition. They were unsaved because they had not yet gained contact with God through Jesus, the contact of love resulting in service (and this contact can be gained only through Jesus). Obedience to law and riches contributed to their unsaved condition only as they hindered them from accepting fellowship with this humble man of service. Which of the three men, the Pharisee, the ruler and the publican, was the nearest to salvation? Does Jesus put the salvation of the seemingly impossible from man's viewpoint, beyond the power of God?

Verses 28-30. Of what did the words of

Jesus to the ruler make the disciples think? What is it that is "manifold more" which disciples receive during this present time? (Your own experience and such Scriptures as Eph. 3:16-21; 1:17-23; 1 Pet. 1:1-6 should help you to answer this question). What evidence here that eternal life pertains to the future as well as to the present? Compare with Luke 10:30. Such Scriptures as 1 Jno. 5:20 evidently concern the present phase of eternal life. The whole of John's first epistle deals largely with this phase of eternal life.

Verses 31-43. In these verses there are two incidents both of which show how pitifully slow human intelligence is to grasp new truths. In the first, the slowness was, in all probability, due to man's inability to reason out the scientific need and purpose of Jesus' death and resurrection. The flesh mind never accepts what cannot be reasoned to complete satisfaction. Only the spirit mind of faith can reach up and take hold of new teachings, using as the foundation for faith, truths and facts already in possession and tried and true evidences of integrity.

In the second case of slowness to believe, the disciples show a strong tendency toward the Pharisaical spirit. In spite of all that Jesus had said about children, about the prayers of the publican and Pharisee, and in spite of his daily service to just such people as the blind man, the disciples rebuked the blind man when he called for help. Perhaps they thought he was interfering with the great and glorious mission of Jesus (establishing a great and glorious kingdom in Israel) whereas the blind man and his need represented the great and glorious mission of Jesus and his kingdom. Did this little miracle contribute its mite toward the ultimate fulfillment of God's purpose concerning the world?

Scripture Reading: Luke 17, 18.

The Children's Lesson: Select the incident concerning the children and that concerning the blind man as the basis of the lesson. Help the children to understand the kind of child Jesus had in mind. Let the story of the blind man emphasize God's mercy and love.

For Class

What is the big topic in Luke 17? With what two other topics is it connected? What is the big topic in Luke 18? Through what sub-topics is it discussed?

Discuss Luke's treatment of the prayer of humility as concerns duration; as concerns the Pharisee's and the publican's prayers. How did Jesus teach humility by means of the child? What did Jesus show the rich ruler that he lacked as regards salvation? What was hindering him from remedying this lack? What does the incident of the blind man show concerning the disciples themselves?

A. C. Palmer on Immortality in Sin and Suffering

"So we are fully convinced that at the present day, if the unscriptural doctrines of the natural immortality of the soul, and therefore the continued eternal living of all men in (or after) death, and consequently, as part and parcel of these teachings—and growing naturally and inevitably out of them—the belief that (so called) disembodied souls go at death immediately to heaven or hell, as places of reward or punishment; if these popular, but un-

scriptural notions, which of necessity render the essential and fundamental Bible doctrines of the second personal coming of Christ, and the future, literal resurrection of the dead of little or no account, could be forever removed, and superceded in the faith of the church by the last named doctrines and by a full and hearty belief in the plain and simple statements of Scripture which clearly teach that man is by nature entirely destitute of immortality, and that his conscious life completely ends at death, so that without the return of Christ and the resurrection of the dead, he must continue to sleep in death forever. If, we say, such a change in the faith of the church could be effected, the result would be a hundredfold more true and genuine conversions than now come from all the direct efforts of the entire church. From the one false dogma of the natural, inherent immortality of man—the bastard offspring of satanic cunning and human pride—has sprung a numerous and deadly brood of spurious doctrines, heathen superstitions and false religions. If this doctrine were true, there could be no reasonable and consistent way to escape the conclusion that either all men, without regard to moral character, must be finally saved, or else, that by far the greater portion of the human family must continue to live forever without the faintest glimmer of hope in ceaseless and eternal torment. An inconceivably dreadful and horrid doctrine, repugnant alike to our better feelings, and highest sense of divine justice and mercy; a doctrine which has hung upon the church of the past like a dismal nightmare, causing saints to shudder and inwardly doubt the loving kindness and tender mercy of the Almighty Father; sinners to disbelieve, hate, and reject his blessed word; and devils to exult over the fatal reception, by the church of this terrible and God-dishonoring lie, of which the Protestant church is now everywhere inwardly and consciously ashamed, and from which she is longingly and almost unwittingly endeavoring, while blindly groping about in theological darkness, to discover some plausible and rational way of escape. This hatefully false doctrine is but the natural and legitimate outgrowth of the long-lived, widespread and fondly cherished dogma of human immortality. And we venture the assertion that all in vain will be every endeavor of the church to find any consistent and rational escape from the horrible doctrine of eternal torment, as long as she continues to hold in her firmly clenched right hand the heathen dogma of the essential immortality of the human soul, and in her left, the acknowledged, fundamental Bible doctrine of regeneration. O that the church might everywhere see and gladly accept the simple but positive statements of Scripture, that God only hath immortality! (1 Tim. 6:16). And that man, even when in honor (that is, at his best state) abideth not; but is indeed like the beasts that perish. . . . That as the one dieth, even so dieth the other also. (Psa. 49:12; Eccl. 3:19). That no man can by any means redeem his brother nor give to God a ransom for him, (for the redemption of their soul is precious and it—the soul—ceaseth forever); that he—or that his soul—should live forever and not see corruption. . . . It ceaseth, and it may cease forever.—"The One Fold and The Only Door."—Selected by R. A. Curtis.

Among the Churches

Grand Weather

Just by way of chronicling the weather conditions prevailing in Illinois, it may be said that everywhere around these parts a frequent expression is,—What grand weather. A mild, open winter has thus far prevailed. Similar word comes from southern Nebraska.

The Oregon congregation enjoyed the services of Bro. Siple, Sunday, January 21, in exchange with the regular speaker who spent Sunday at Ripley, Ill., where three wide awake congregations gathered, the last one filling the house.

Sr. Julia Ordnung of Oregon, Ill., was some time ago called to the bedside of her mother, Mary Shellenberger, at Ransom; Kansas, account of whose death will be found in this issue of the Hera'd. Her many friends extend heartfelt sympathy in this hour of sorrow.

REPORTS

From Cleveland, Ohio

All were rejoiced last Sunday to have Sr. Conner and her daughter Corinne, who is recovering from a recent operation, present at the morning service.

It was our privilege, with fourteen others, to enjoy a Bible study in Bro. George Aldridge's home last Friday evening. He led the service and brought out some beautiful thoughts on "Being baptized into Christ's death." These studies are held each Friday evening. A hearty welcome is extended to all to attend. May God bless every effort made in this direction.

M. A. Woodward.

Report From Ripley, Illinois

Once again the people of the Church of God at Ripley, Ill., were pleasantly surprised by being given the opportunity of hearing three discourses from the word of God, Bro. Austin being with us. He arrived Saturday noon, Jan. 20th, preaching Saturday night, Sunday morning and night. This was Bro. Austin's third visit to Ripley; once in 1899 and once in 1902. Many changes since then, time has brought about.

Considering the short notice of the meeting and some sickness, a good sized crowd attended. We trust our meeting together again has encouraged each and every one to strive more diligently toward the mark of the high calling. May all be worthy of life eternal when Jesus comes, is our prayer.

Tessa Laning, Sec.

Report of Meetings at Blair, Nebraska

On Tuesday, January 10, Bro. L. E. Conner came to Blair, and in the evening talked to those gathered at the home of Sr. Mary A. Johns and her daughter, Sr. Free.

The next evening we met at the home of Bro. and Sr. H. Krogh. Thursday afternoon he went to Kennard where he held meetings among the brethren, returning to Blair Sunday morning. An all day meeting was held at the home of Bro. and Sr. Krogh. Brethren from Avery, Omaha, Ir-

ington, Kennard and Blair were present. Also Bro. Russell Zeller from Palmer, Neb., who happened to be in Omaha, drove up, bringing Bro. and Sr. Adams with him. A very enjoyable day was spent and we are all very thankful to those who made it possible for us to have Bro. Conner with us.

We hope that we may again have the pleasure of listening to his very interesting and instructive words. He left Monday morning for the western part of the state.

Your sister in Christ,

Birdie Krogh.

OBITUARY

Clarence J. Rosenberger

Clarence J., son of G. N. and Delilah Rosenberger, was born in Marshall County, Iowa, Jan. 3, 1880 and died at his home near Gladbrook, Jan. 11, 1923, at the age of 43 years and 11 days. He spent his whole life near Gladbrook, following the occupation of farming.

On June 29, 1904, he was married to Miss Pearl Allard of Gladbrook, and to them were born two children, Ila, wife of Gustave Landt, of Gladbrook, and little Glenn.

Besides his wife and children there survive his mother, four brothers, Henry, of Cedar Rapids, Jesse, Ralph and John G., of Gladbrook, and four sisters, Mrs. Guy Hess, of Charles City, Ia., Mrs. Arthur Wise and Mrs. Grace Rosenberger, of Gladbrook and Mrs. Mary Smith, of Des Moines.

While he was robust in body, yet he had been in some abnormal physical condition for some months, which was responsible for his untimely and sad end. Though not identified denominationally, he possessed religious faith and was a kind and fatherly husband, industrious, honest and honorable, and beloved generally for his good cheer and friendliness.

The writer spoke mostly from Job and we laid him to rest in the cemetery near Gladbrook, committing him to the righteous Judge of all the earth, who will do right.

J. W. Williams.

Mrs. Joseph Shellenberger

Mary Catherine Showalter was born Oct. 19, 1843 in Indiana and died January 13, 1923, at Ransom, Kansas, aged seventy-nine years, two months and twenty-four days.

When she was small her parents removed to Brownsville, Nebraska. On January 9, 1864, she was married to Joseph Shellenberger, whose companion had passed away, leaving him with three little ones. In 1865 they moved to Andrew County, Missouri. In 1892 they moved to Mound City, Missouri where they lived until they came to Ransom in 1904 and built the home where they have resided ever since.

This couple lived a harmonious life together for fifty-nine years, raising twelve children to useful and noble manhood and womanhood.

Since early life Sr. Shellenberger has been an active member of the Church of God and has done her best to live the true principles of Christianity as well as teaching them to others. She and her beloved

husband celebrated their golden wedding in 1914.

This death leaves the husband and eleven children to mourn the loss of a faithful companion and mother.

Funeral services were held January 15, 1923, after which she was laid to rest in the Ransom cemetery to await the call of the Master.

Alice Jane Quinn

Alice Jane Quinn was born to Joseph and Elizabeth (Bridwell) Cox, April 26 1855; she died at Cooperstown, Illinois, January 23, 1923. She was married to Jasper Quinn in January 1883. To this marriage were born three children, Ark, Cleona and Harvey, all of whom are at present at Cooperstown.

On January 2, 1923, the husband and father was stricken by death, just three weeks prior to the death of the wife and mother.

The deceased had been an ardent believer in the gospel of Jesus Christ for nearly half a century.

Besides her children and grandchildren, there remains to mourn her loss, her only sister, Elizabeth Francis Orchard, familiarly known till recently as Jennie Cox, of Ripley, Illinois, now of Los Angeles, Cal.

At the funeral services the home was filled with neighbors and friends in token of the high esteem in which she and her husband had been held. She was laid to rest in the blessed hope that she may be called with those who shall ascend to meet the Lord.

REMITTANCES

Lou Vena Frazier; Mrs. E. Pendleton; Fern Moore; Arthur Gilbey; Mrs. George Nell; T. J. Ellis; Mrs. Etta Densmore; Mrs. Eunice Lewis; L. B. Boggs; Mrs. Abbie Stanley; Clyde Randall; E. H. Wickern; Herman Ruhn; E. T. Renner; W. Y. Pippin; Ella Hanson; Mrs. Hattie Poland; Gertrude Miller; Mrs. M. A. Woodward; S. E. Boyer; J. W. Williams; Mrs. Mary LeRoy.

EMERGENCY FUND

| | |
|---------------|---------|
| Ella Hanson, | \$25.00 |
| Fern Moore, | 1.00 |
| E. T. Renner, | 3.00 |

National Bible Institution

Home Commodities

Being again urged for specific information relative to articles which several wish to provide for the Golden Rule Home, the following is given:—

Bed sheets, blankets and quilts should be 63 inches by 90 inches; pillow slips, 43 inches around. All pillows are single length.

Curtains for 5 windows in living room should be 2 3-4 yards. Curtains for three bedrooms should each be 2½ yards. One bed room has 4 windows, another 3, another 2. (There are nine unfurnished bedroom windows instead of five as stated in last Herald). Dresser scarfs should be 18 inches by 55 inches.

Comforters, quilts and blankets should not be wide, as for double beds. Comforters should not be heavy, but made of long fibre, closely knotted and of light weight, that they may be the more readily laundered.

Floor rugs, chair cushions, sofa pillows, may be of various styles and sizes.

Hand, bath and dish towels may be of any convenient size.

Various articles, including a dozen teaspoons, have already been received. One pair of fine pillow slips came from California.

All these evidences of hearty cooperation upon the part of those who approved of the aim and spirit of this effort, give courage to press on.

WINCE FUND

| | |
|---|--------------|
| Previously donated, | \$61.00 |
| Elizabeth Ordnung, Phoebe Densmore, Ada Drew, Anna Drew, Mary Goodyear, Mary Jane Eckert, Mrs. H. E. Russel, Mrs. H. S. Bell, Mrs. Emma Eaton, Bob Conner, Corrine Conner, Mrs. Jos. Williams, J. A. Buckmaster, Amy L. Young, Mrs. Julia Ordnung, Mrs. Anna Cody, Mrs. Jessie Upton, Mrs. Maude Cross, Mrs. A. Chisholm, Eva H. M. Fletcher, Elsie Brown, Sadie Kerr, Mrs. Howard Hawkins, Mrs. George Aldridge, Mrs. Jessie Leweke, Mrs. Lizzie Mashader, Mrs. Carrie Elton, L. E. Conner, Corrine Conner, Wm. Hall, George Jones, W. A. Honeywell, Mr. and Mrs. J. W. Good, Mr. and Mrs. Conner, Mr. and Mrs. W. D. Tilton,—\$1.00 each. | |
| Total, | \$38.00 |
| Jennie Townsend, Mrs. Harry L. Davis, | \$2.00 each. |
| Total, | \$ 4.00 |
| Mrs. E. K. Robinson, | \$10.00 |
| Total, | \$113.00 |

Letters to the Editor

Dear editor and those of a like precious faith. (2 Pet. 1:1, R. V.),—

Enclosed find a two dollar money order for subscription. The Restitution Herald of the 9th has come and is more beautiful than ever. *Psa.* 48:2; 50:12.

Our dear weekly messenger, (*Prov.* 25:13), with a feast of manna for the hungry soul or inward man. (*2 Cor.* 4:16; *Col.* 3:10-13).

The most touching of all begins on the front page, giving the thoughts of our Savior for his mother while he was dying on the cross, referring to *John* 19: 26-27. Next to it, on page 114, begins "Just Little Things," by Sr. H. E. Boice. It reminds one of forty years in the wilderness without a change of raiment. (*Deut.* 8:1-5; 29:5. Also of Jesus' teaching, (*Luke* 12:23-24); and of your poor scribe wearing his "second hand" suit of clothes for years. (See *Matt.* 11:8-11; *2 Tim.* 3:10-15).

So may we pen some of our findings in the Holy Scriptures, (*Jno.* 5:39), viz: The first man was made very good, but he did not stay so. (See *Jno.* 8:44; *Isa.* 14:12-16; *Gen.* 1:26-31; 3:18-24).

Those pertinent "Bible Questions" on page 118, seem good for "little ones like me," so we have to study the lesson and then may fail to answer correctly, so let us try.

1. Who were the four greater prophets? We think Enoch, Elijah, Jesus and John the Baptist.

2. What is meant by Omega? The Christ alive. (*Acts* 1:3; *Rev.* 21:6).

3. Who was the mother of Jesus?

The Mary of Nazareth, Galilee.

4. Who was the first king of Israel? Saul. (*1 Sam.* 8, and 9:3; 10:1).

5. How many chosen disciples did Christ have?

Thirteen, including Saul of Tarsus. (*Acts* 9:11-15; *Gal.* 1:1,11-13).

6. What were their names?

They are give in *Mark* 3:16-19, except Paul. (*1 Cor.* 15:8-9).

7. Why do we refer to the patience of Job?

For an example of patience. (*Jas.* 5:10-11).

8. How was the child Moses saved from King Pharaoh?

By faith. (*Heb.* 11:23).

9. Why was his life endangered?

The midwives were instructed to kill all the boy children. (*Ex.* 1:15-16; 2).

10. Who baptized Jesus?

John the Baptist, sent of God for that purpose. (See *Mark* 1:2-4).

Brother Austin, please bear with me and reprint, as you see fit, some of our dear Bro. Joblin's articles, and it may do others good. Some dear one has kept our tag ahead on the Restitution Herald. Thank you.

Brethren, pray for us.

Yours in hope of life when Jesus comes. (*2 Tim.* 4:1, 8, 18).

R. A. Humphreys.

Bear, Ark.

If you have anything of a mean nature to say of anyone do not speak it, but write it; write it in the sands, near the water's edge! There are perhaps some mean things that might be said about almost everyone, but it will profit no one to say them. We profit only by the good we can find in others, and not by the bad.—Napoleon Hill.

THE CROWN

(Continued from page 1.)

We call upon the sons and daughters of the Lord Almighty to go forth and look upon Jesus, "crowned with honor and glory," at the marriage feast,—as King of kings, and Lord of lords.

But let us go to the promises made to David and see if it is worth our while to accept and to hold fast the gospel that our Savior and his disciples preached.

God says: "I chose David to be over my people Israel" (*1 Kings* 8:16).

2 Chron. 13:5 says: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David by a covenant of salt? And this in a chapter where no mistake can be made as to which kingdom is referred to. David and his seed were to reign, not only over Judah, but over the ten tribed house as well. Hence we see why the Lord took a hand in planting that cropped off, tender twig in the height of the mountain (or kingdom) of Israel. The planting done by the kings of Egypt and Babylon had not prospered. The Lord's planting would.

For in another place it says: David shall never want a man to sit upon the throne of the house of Israel, or as in *1 Kings* 9:5: There shall not fail thee a man upon the throne of Israel.

David, even when reigning over Judah, was reigning over Israel, because the tribe of Benjamin had been left with Judah to represent Israel. And Israel was never to cease from being a nation. (*Jer.* 34:35-37).

You cannot break God's covenant with Israel that she shall never cease from being a nation. You cannot break the covenant of the Lord that was made with David that he should not have a son to reign upon his throne. You cannot break the covenant made with the Levites, the priests, his ministers for these covenants are as enduring as the ordinances of heaven.

David said: He hath made with me an everlasting covenant ordered in all things and sure. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever.

No use of asking where, for the Lord hath chosen Zion; he hath desired it for his habitation. . . . There will he make the horn of David to bud. And as Abraham, the father of the faithful, was made heir of the world, and thoroughly surveyed his promised domain in so far as its central land was concerned, we know that no other part of God's universe was guaranteed to men by an oath bound deed: The earth hath he given to men. The meek shall inherit the earth. And David himself will be one of its kings in the coming age. When redeemed, reunited, restored and pardoned, Israel and Judah sit safely under their own vines and fig trees with Christ as their ruler and when we, the called out ones, also reign as kings and priests on the earth. (*Rev.* 5:10), for this is the revelation which Jesus Christ gave unto John to shew unto his servants, (*Rev.* 1:7), and is he a faithful witness? (*Rev.* 1:5-6).

And having established the endless perpetuity of the throne and kingdom, the nation of Israel and of the priests, the Levites, God's ministers, and the place where that kingdom is to be, have we not also established the crown as a thing that will be as enduring as eternity? Jesus said: I am he that liveth and was dead, and behold I am alive forevermore.

"And we shall be like him, O beautiful thought, Well may the soul with rapture be wrought, After the sorrow, the woe and the tears, We shall be like him when Jesus appears."

We too shall live forevermore, shall be made like unto his own most glorious body, shall sit with him in his throne, shall with him have power over the nations, ruling them with a rod that they cannot break, though teaching them his ways the while, that they may walk in his paths, judging the people with righteousness and the poor with judgment, bringing peace to the people and abundance of peace to the righteous as long as the moon endureth. (*Psalms* 72).

Is it worth men's while then to embrace and obey the gospel? They seem to think it quite an honor to become the mayor of a town or the president of a state though they may hold either office but for a very brief period, while the offices under Jesus are to be held as long as the sun and moon endure. And dear sister, and all other sorely tried ones, what are the light afflictions of the present time when weighed against the eternal weight of glory?

For that glory Jesus suffered the agony and shame of the cross, for that same glory cannot we endure the trivial frets and trials of every day life?

Hold that fast which thou hast; let no man take thy crown—that crown of glory that fadeth not away, that we shall receive when the chief shepherd shall appear. (*2 Pet.* 5:4). And high priests as well as kings shall have their crowns.



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"Or even as this publican." There are two kinds of people of whom Jesus Christ especially disapproved—those who trust in themselves that they are righteous, and those who despise others. The two disastrous characteristics, as in this instance, often go together—content and contempt.—Dean George Hodges.

Dr. Louis Albert Banks tells of a merchant whose cash drawer had been tampered with, and who arranged an electric wire so that when the drawer was drawn out, it would set off some flash light powder and a kodak would take a picture. The trap worked and a photograph of three boys was obtained. They stoutly denied their guilt until confronted with the mysterious picture, when they broke down and confessed. There is a complete record of the sins of all and the proudest soul when faced with that record, must confess its guilt.

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, February 6, 1923

Number 19.

Pulpit Echoes

By G. Eldred Marsh

Present Truth

TO those who believe that the only hope of everlasting life is through faith in Christ Jesus, by a resurrection from the dead, salvation becomes a question of paramount importance—a matter of actual life and death! For we realize that "He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 Jno. 5:12). It was this knowledge that inspired the early preachers of our faith to "forsake all" that they might carry this warning to a dying world. They felt that they must tell humanity—all whom they could possibly reach—that Jesus was coming to "judge every man according as his work shall be," and to reward with immortality those who had believed the gospel and held out faithful to the end. There seems to be a growing tendency in the church today to minimize the importance of present salvation. We become so imbued with the thought of the wonderful things God is going to do for the Jews and for the nations in the "Age to Come" that we are prone to overlook two essential facts: 1st, that the blessings in store for both Jews and Gentiles in the future, as well as the work the church will be called upon to perform at that time, ARE future; and 2nd, that unless the work required of each member of the body of Christ today is intelligently and faithfully done, the anticipated reward will never be realized. Rewards are not promised to those who neglect present duties. Therefore the matter resolves itself into this question: What must I believe now; what must I do now; what manner of service must I render now that all these rich blessings may come to me at the appointed time? Remember! Salvation does not so much depend upon understanding all that the Father intends to do for the Jews or the Gentiles or even for the church itself in the future, as it does upon us knowing and doing what God requires of us now!

In his sermon on "The Great Salvation" Bro. R. V. Lyon very aptly says: "A man who is in business need not commit forgery or robbery to ruin himself; he has only to neglect his business, and his ruin is sure." We would carry the illustration a little farther. A man who is in business may possess a vision of the wonderful possibilities of the line in which he is engaged; with clear understanding he may look into the future and picture the far-reaching success of his enterprise; he may even know just what policy he will pursue to assure its continued prosperity when his business is firmly established; but unless he first comes to realize the requirements of his business today, during its formative period, and meets those requirements, he will fail and none of his rosy dreams come

I Would Be



WOULD be true for there are those who trust me,
I would be pure for there are those who care,

I would be strong for there is much to suffer,
I would be brave for there is much to dare,
I would be friend to all the poor and friendless,

I would be giver and forget the gift,
I would be humble for I know my weakness,
I would look up and love and laugh and lift.

—Selected.

to fruition.

So it is with us, dear ones. God requires certain things of us now. These plain, present duties we may not put off with impunity. They must be observed. If we are faithful in the performance of these clearly defined services our future salvation is assured. So let us "seek first the Kingdom of God, and his righteousness,"—the great fundamentals of the gospel—and all these blessed rewards of the "Age to Come" will be added unto us!

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—Prov. 11:24.

BRINGING THE DEAD SEA TO LIFE

THE Dead Sea has always been used as an illustration, by the ministers, of a person who always receives without giving, as dead—while he liveth. The project which is now on foot to run a tunnel from the Mediterranean to the Dead Sea, which will pass under the city of Jerusalem, will bring the Dead Sea to life again. The tunnel will turn some of the waters of the Mediterranean Sea into the Dead Sea and change its nature so that it will sustain life. Then the desert plains around the Dead Sea will become fertile again as in the days of Sodom and Gomorrah. Then, because of the descent from the Mediterranean to the Dead Sea, water turbines will be placed along the way and electricity sufficient to light all Palestine and drive all its machinery for manufacturing, that it may be possible to establish this project, will make Palestine and the Jordan Valley a new country in every way. Jerusalem will then become a great manufacturing center in the East and the ideal city of the New East. The scheme seems perfectly feasible and I have no doubt will be accomplished. This will give the Zionist movement a new impetus and will assure it permanent success. Then travel over Palestine will be made easy through valley lines because this source of power will assume these other conveniences. Every Bible student and all who are interested in the land of the Book will hail this news with delight.—B. P. Robertson in Baptist and Reflector.

Succession or Continuity

By J. W. Williams

THE questions to be discussed herein are whether or not "apostolic succession" and similar ideas are true and whether or not the body of Christ and its officers, the holy spirit and its miraculous gifts, and the gospel and its "authority" have in any sense continued to the present time. These considerations are all involved in one thing, the body of Christ with its organs, functions and processes of operation. Then has the church continued?

Elijah thought that in his days of seeming universal apostacy of Israel the line of true succession was vested in him alone, not knowing of the seven thousand. This shows that the succession of believers may exist unknown to each other and that therefore a knowledge of the line of succession and ability to identify one's self in that continuity are both alike unnecessary to either peace or salvation. If correctly performed, baptism is indispensable to salvation, and if no one but a Christian may properly baptize others, then it is evident that we must know the unbroken line of succession of baptizers, and that the one baptizing us is in that line. This is impossible in our case. We might trust that all is well, but we can not know, and many are needlessly troubled in just that state of mind. Hence we must abandon either such ideas of succession or our assurance of salvation. But just as Paul extends the principle of Elijah's unknown fellow successors in true faith by applying that principle today after Elijah's time in Rom. 11:5, so the extension of this same principle to our own time and condition would say the same thing. True saints may be known by their love, John teaches, so if we find such ones today we may know that if succession and continuation of baptismal authority must continue unbroken, whatever of necessary virtue there be in such exigency has been preserved, as exhibited in the present election of grace. So that it violates this principle of extension above used by Paul to argue that apostolic succession is necessary, but that it was broken during the centuries and had to be restored to latter day saints. Indeed, as we shall see, "apostolic succession" is unscriptural. And those who plead for restoration of a broken line of necessary succession have extended it to include also the Aaronic priesthood and the succession of John the Baptist, both of which are unscriptural. For in Hebrews the Levitical priesthood is declared discontinued by fulfillment, not broken in line of succession by man's fault, and we shall find the same true of the question of successors to John.

Since faith in the gospel is indispensable to salvation, if it must be ministered, in

preaching and ordinances, only by those who are in a line of apostolic succession, and if that line was broken from early centuries till restored in the nineteenth, what becomes of the moral responsibility of earth's millions during the broken interim, who must thus be lost from opportunity of salvation? Upon what grounds are they thus condemned as lost? So that both Scripture and reason are against such claims. For Matt. 24:14 extends the gospel throughout the Christian era. The line of continuity of the true members of the one body perhaps cannot be historically traced from apostolic days to the present, though likely it has continued, at least in part, by some of such members being nominally in the false church and churches, who were and are, hidden away in such systems, not openly dissenting from the established order to such degree as to provoke excommunication or expulsion from fellowship, as heretics. For instance, Luther rejected the immortality of the soul. If "Babylon" of the apocalypse refers in a primary sense to the papal system in historical fulfillment as well as to another Babylon in futurism, then the words, "come out of her, my people," would indicate that the line of continuity has existed in that system.

And probably it is not necessary to our peace, assurance and service to prove our descent from former believers by such a sort of genealogical chronology, that we may establish our heritage in the faith by proof of continuity in living flesh from then till now.

The earthly ministry of Christ began with the mission of John the Baptist, and John's mission was two fold: To prepare a people for Christ, (Luke 1:17), and to manifest Christ to these prepared ones, (Jno. 1:31). To prepare a people by causing them to repent, thus saving Jesus that much labor, when he, like John, preached repentance, (Mark 1:15), as well as preaching the gospel, v. 14, (for John preached only repentance, and not the gospel). And to manifest Christ to these prepared ones, after himself recognizing Him by sign previously given,—by pointing him out that they might leave John to "decrease" by leaving John and following Jesus. John thus completed his service, after causing them to repent, by bringing them and their Savoir together, (Jno. 1:29). For though John could not preach the gospel to them Jesus could and their faith in him and it, (Acts 19:4), was the means of their salvation, thus completing the work John began. John shows in Jno. 1:33-34 that the evidence to him of the Messiahship of Jesus was the baptism of the Lord in holy spirit at the Jordan. For before John could declare him to Israel as the Lamb of God he must himself know him as such, and since he says he did not before then thus know him, this identifying sign was necessary.

It is thus clearly evident that the mission of John cannot possibly be either repeated, or extended to the present in one or more successors of John. For since his mission was, first, to prepare repenting ones for Jesus to take about with him for his followers then, how can any one do that now when the earthly career of Jesus is ended and no one can now follow him about in his work of preaching and working signs? To argue for succession on this point is to plead that the Messiah who stood in their midst in John's day must

come back to mortality and face the cross once more and that the pleaders for this would prepare some repenters for him, to be witnesses of Gethsemane and Calvary. And since John's mission was, secondly, to have Jesus certified to him by sign as the Christ when he baptized Jesus and then point him out to the eyesight of those he prepared, how could that be done now? So to argue is to plead that the Messiah then in the midst of Israel has never been manifested to the prepared ones, has not been immersed in Jordan or received the attest of his Messiahship by the dove-like spirit, and has not even suffered death nor risen as a basis of saving faith. There were in those days some,—Apollon in particular— who unintentionally continued John's service this side of the cross, but those who obeyed this succession of John's mission by being baptized in it found their immersion null and void, (Acts 19:1-8), and had to be reimmersed at Paul's hands. The reason is evident: they had merely repented, then were immersed. They had not believed on Jesus before baptism, had not believed the gospel, for they were baptized to John's baptism, repentance, since John did not preach the gospel. Therefore their obedience to John's baptism would require, if possible, that Apollon, the unwitting successor of John in this case, should after their baptism point out Jesus to them, as at Jno. 1:29, so they could follow him on earth and hear the gospel from him and thus get the faith Paul indicates at Acts 19:4, as being necessary before they were baptized. John baptized to repentance only, but Jesus baptized to repentance and faith, (Mark 1:15). So when he sent them out to preach after his resurrection their baptizing was to be preceded by faith in the gospel, (Mark 16:16), which was not the case of these twelve men at Ephesus, hence Paul sets Christ before them as the risen Lord, ready to certify his resurrection by imparting holy spirit to them by apostolic sign of imposition of hands, and after they believe on Christ they are reimmersed, having only repented before their former baptism.

So that if John is to have successors in his service today, all those baptized to him would subsequently have to believe on Christ and then repeat the water ordinance.

Apollon, the unwitting and spurious successor of John in this case, needed to be taught the way of the Lord more perfectly, that afterwards he might preach Jesus as the Christ to those to be immersed.

The body of Christ had its beginning in him, its head at his resurrection and ascension, (Eph. 1:20-22). For the divine order is to form the head first. And the process of formation was miraculous. He was divinely planned, miraculously born and miraculously empowered by the spirit for his two-fold mission of teaching and working miracles. His teaching was under inspiration and his miracles were under spirit power. And his headship has been by the stupendous miracle of resurrection, as above reference to Eph. 1 shows. But from his ascension onward his authority as head of the body has been communicated through other organs. While the head and the authority have continued, there have been a different avenue and process of transmitting the authority and activity in Christian operation. There has been no "succession" to the office head, because it has never become vacant. There is not, consequently,

and cannot be, any one earthly head of the church, whether Pope, Bishop or President, for such a thing would be usurpation, rivalry and schism, because he is now head, and two heads at once would necessitate either competition or two separate bodies. Since his office as head began at his ascension, he did not at ascension vacate his office as head on earth and provide for a successor. God rules on earth, though located in heaven. So also the Son. Any head but Jesus is an idea utterly foreign to Scripture.

So we pass to the next ranking authority, which by 1 Cor. 12:28 and Eph. 4:11-13, is the twelve apostles. In the natural body the corresponding organs are the twelve pairs of cranial nerves, which next to the brain, rule the body, having control of the five senses and of all the vital processes.

The twelve apostles were miraculous—miraculous in being chosen and in their work of teaching and sign-working, like their head in all these things. They finished their work and died, and there are now no true living apostles. No Scriptural provision was ever made for "apostolic succession." The reason is evident: they were chosen to occupy thrones over Israel in the kingdom when they live again, and there being but twelve thrones, because only twelve tribes, the number of apostles of Jesus Christ to Israel is necessarily limited to twelve. There were other apostles then, such as Barnabas and Titus, (2 Cor. 8:23; see the Greek for "messengers"), but they were not apostles of Jesus Christ, but of different congregations, "apostle" meaning "one sent," hence translated "messengers" in 2 Cor. 8:23. Paul and Barnabas were apostles, (Acts 14:14), "sent on a missionary journey by the Antioch congregation, (Acts 13:3), sent only by the spirit, (verse 4), because the spirit was operating through the congregation, (verse 1), hence they were apostles of the Antioch church, and Paul was doubly then an apostle, being at the same time an apostle of Christ. In 2 Cor. 8:23 Titus is shown to be an apostle of a whole group of churches, the Gentile congregations who sent relief to the Jewish famine sufferers in Palestine.

Even Jesus was an apostle, (Heb. 3:1). An apostle of God, sent by him. The twelve were Christ's apostles to Israel, and Paul was Christ's apostle to the Gentiles, the last apostle he ever chose.

(Concluded next week.)

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 14:6.

THE UNFORGETTING GOD

When the mind is dark with fear,
And the heart oppressed with care;
When the life forgotten seems
And the hopes are but as dreams:
God remembers all his love,
He will soon his mercy prove.

When the weary days, and slow,
Seem to pass and never go;
When the clouds return again
And no sunshine follows rain:
God remembers former grace,
Time reveals his shining face.

When the promise of the years,
Turns to ashes, and sad tears
Blind the eyes to lights on high,
Veiling oft his presence nigh:
God remembers on his throne,
God will ne'er forget his own.

My grace is sufficient for thee. 2 Cor. 12:9.

THE PARABLES OF OUR LORD (C. H. Eastwood in "The Evangel")

To a person in whom the imaginative faculty prevailed over the logical, the parable, or placing side by side, of some familiar object of daily life, some incident in human relationships, and deducting therefrom some deep spiritual lesson, is a marked characteristic of the method of the Lord Jesus Christ. The Old Testament is packed with figurative expressions, similitudes and illustrations, and some that bear the distinctive title of parables. To the eastern mind bare abstract teaching removed from the actualities and activities of life is for the most part lifeless and without meaning. Moreover, the instinct is universal for the reception of a lesson through the medium of a story, and is by no means confined to ancient or primitive peoples or children. But the parables as vehicles of divine truth became in our Lord's day, an art by which the telling of a story, truths were conveyed to the minds which else would have remained closed and non-receptive. They stand out today as they have through nearly two thousand years, as the great, finished and artistic methods of imparting instruction.

"For wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale,
Shall enter in at lowly doors."

Not the least striking feature about the parables is that they are concerned with PROCESSES, especially with growth and fruit bearing. They speak of searching and finding, of digging and striving for hidden treasure, of building and planting, of casting the net, and seeking lost sheep, of death and marriage, of business and trading, of feasting, rejoicing and mourning. The commonplace and ordinary facts of life receive a new meaning and significance. Jesus did as he declared his apostles must do if they would be scribes instructed unto the kingdom and able to instruct others; he brought forth out of his treasure things new and old; by the help of the old, he made intelligible the new; by the aid of the familiar he introduced that which was strange; from the known he passed easily to the unknown. The parables were spoken for the most part unto the people, but their chief application and purpose was that of preparing the minds of his apostles for the work of teaching and preaching, by which his kingdom might be extended after he had left them. They use no parables in their addresses and writings; but the spirit of them remains in many a figure of speech and metaphor. And if we trace down the ages, we find that the illustrative story is never absent from the sermons of those men who gain the ear of their fellows for Jesus Christ.

"The simplest sights we met—
The Savior flinging seed on loam and rock,
The darnel in the wheat; the mustard tree
That hath its seed so little, and its boughs
Wide spreading; and the wandering sheep; and
nets

Shot in the wimpled waters, drawing forth
Great fish and small; these and a hundred such
Seen by us daily, never seen aright,
Were pictures for Him from the page of life,
Teaching by parable."

THE REMEDY

There is but one sure way to obviate the evil effects of a bad habit—stopping the habit. Reducing the number of times one indulges in it, or even forsaking it temporarily, only is a makeshift which leaves no one better off than he was before. "Part of my ground," wrote an inquirer to a horticultural magazine, "is overgrown with wild berry vines. Can I remove them by cutting them down frequently?" The magazine's specialist replied simply: "Grubbing out the vines is the only method of eliminating them permanently from the premises." Bad habits are like these vines; only complete destruction of them can prevent their recurrence and persistent harmfulness. Either we must destroy them, or let them do their utmost to destroy us. It requires only a little experience with life, moreover, to convince one that the only way to insure absolute destruction of an evil habit is to attempt the task in the strength of the Master. What we are too weak to do, he is strong enough to accomplish once for all.

BIBLE QUESTIONS

1. Where was Christ born?
2. Who was the Emperor of Rome at this time?
3. What is the shortest verse in the Bible?
4. Into how many different languages has the Bible been translated?
5. Who was Esther before she became Queen?
6. Who reared her?
7. Of what disposition was Saul?
8. For whom did he feel a strong affection?
9. Was Job faithful to the last?
10. What was the attitude of Job's wife?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Satan boasted that he could lead Jesus from the paths of righteousness.
2. David.
3. Judas.
4. Peter.
5. Matthew 13.
6. Five thousand men, besides women and children.
7. Yes, even before birth.
8. Genesis.
9. Twenty-seven.
10. Sixth.

A THANKFUL SONG

I'm thankful for the summer,
With its blossoms an' its bees,
I'm thankful for the winter,
With its bluster an' its breeze.
I'm such a thankful feller,
That I couldn't if I'd try,
Say whether I'm more thankful
For December or July.
Of course, there's disappointments,
An' there's trouble, more or less,
But I'm so brimmin' over
With the sweet o' happiness,
I don't have time to worry
O'er the bitter things; you see,
For the Lord jes' keeps me busy,
Bein' thankful's I can be.

—R. F. Greene.

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The Restitution Herald,
Oregon, Illinois:

Dear sirs:—

Believing what the Restitution Herald stands for, I would like it sent to my address. Please find two dollars (\$2.00) enclosed.

I would like to say to any of our people that come this way, we would be glad to have them make us a call. There is no church here so I go to the First Baptist church and Sunday School. There are about 75 members in the class I attend and I have a good chance to show what I believe. I am often asked to give my Scriptural thought of the lesson. Then I help some in teaching the children in an Italian Mission. There I have the chance to tell my side of the lesson. I find nothing is gained in staying home from church just because we have no Church of God here in Syracuse. I believe in letting my light shine where there is a chance. Christ went into the temple and taught his views to those who did not understand.

Your sister in faith,

Mrs. Agnes Sealey Congdon,
301 Clarendon St., Syracuse, N. Y.

Editor Restitution Herald:

Dear Brother:

In the January 2nd number of the Restitution Herald is an article by J. W. Gamble on the Holy Spirit. He says the Holy Spirit was in the world, but is not now. Here is a quotation from his article: "Therefore we have the Holy Spirit or counsel of God and don't need the Holy Spirit." He says, or that is the way I understand him, that we cannot find a text like this, "If any man have not the Spirit of Christ he is none of his;" "be filled with the Spirit;" etc. Please read Rom. 8 and 9.

Now if the Spirit of Christ, or the Holy Spirit, is not in the world how can we be filled with it? I believe it's every one's privilege to know whether we are filled with the Spirit of Christ (the Holy Spirit), or the spirit of the world.

Again, if the Spirit is not in the world what does Paul mean in Rom. 8:13-15?

I wish this brother would make things plainer or retract what he said.

Your brother in Christ,

Moses E. Lowd,

Box 288, Berwick, Maine.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50.
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THE RESTITUTION HERALD

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Editorials

Jesus and the Samaritan Woman

It is interesting to note that Jesus in his conversation with the woman of Samaria, recorded in John 4:7-26, made seven statements unto her. The first one was quite simple, the last one was very important.

Verse 7: "Jesus saith unto her, Give me to drink."

"Then saith the woman....., How is it that thou, being a Jew asketh to drink of me which am a woman of Samaria?...."

"Jesus answered and said unto her, If thou knewest the gift of God thou wouldst have asked of him and he would have given thee living water."

The woman questioned his ability.

"Jesus said unto her, Whosoever shall drink of this water shall thirst again, but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

"The woman saith unto him, Sir, give me this water....."

"Jesus saith unto her, Go, call thy husband....."

"The woman answered and said, I have no husband."

"Jesus said unto her, Thou hast said well, I have no husband....."

"The woman saith unto him, Sir, I per-

ceive that thou art a prophet....."

"Jesus saith unto her, Woman, believe me, 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...."

"The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will teach us all things."

"Jesus saith unto her, I that speak unto thee am he."

Note the climax reached in the last statement—I am the Messiah.

The Messiah

"I that speak unto thee am he." For long centuries Israel had been looking for a prophet to be raised up unto them like unto Moses. In the days of the birth of Jesus the Jewish race was alert for the coming Messiah, something as the church today is watching for his second advent. The meaning of Messiah, or Christ, to Israel, was that he should be their deliverer. One who should restore the nation from its captivity under Gentile sovereignty.

God had delivered them to the Gentiles and turned away from Israel because Israel had turned away from God: they had turned unto idolatry, unto all kinds of sin; they had gone to the depths of immorality. Their looked for Messiah was to be one who should restore them to their former high estate. Thus it would be necessary to redeem them from their low, moral, idolatrous condition of sin.

Is not this the meaning of the angel's message as recorded in Matthew 1:21, "And thou shalt call his name Jesus: for he shall save his people from their sins"? So, likewise the angel's message, "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord," that is, Jehovah's anointed; the Messiah to save Israel, his people, from their sins.

As the Messiah it is quite evident that Jesus was sent particularly to Israel. It was Israel for whom Jehovah had predicted one to sit upon the throne of David and reign over the house of Jacob; it was Israel that must be builded and planted after having been broken down and scattered; it was Israel who was to reinhabit Jerusalem, build its waste places and bring forth the song and mirth of the bridegroom and bride. All this requires a ruler, a ruler who should be able to save from past and present sin and to establish and lead permanently in the paths of righteousness. This was the Messiah for whom Israel was looking; this was the Messiah whom the angels announced as born, in the city of David.

Israel and the Church

The scriptures refer to two specially chosen people. The first one was Israel,— "Ye shall be a peculiar treasure unto me above all people.....an holy nation," Exodus 19:5, 6; "The Lord hath chosen thee to be a peculiar people unto himself above all nations that are upon the earth," Deut. 14:2; "The Lord hath avouched thee this day.....to make thee high above all nations.....in praise and in name and in honor; and that thou mayest be a holy people unto the Lord thy God, as he has spoken." Deut. 26:18, 19.

The other chosen people is the ekklesia,

the church of God. The latter is being called from all people, from Jew and Gentile; it is being called for the name of Christ; in its final position it is to be glorified with Christ; fashioned like unto his glorious body. Thus these two chosen companies—the nation and the church—are destined for distinctly different activities in the final completion of God's purposes. The church as such is being prepared unto salvation today. Her test and trial is in process; her high calling will have been attained when the shout, and voice of the archangel, and trump of God calls her to ascend to meet her Lord in the air.

For Israel these things are not true at the present. Israel is now scattered; God's government over her has been withdrawn and the government committed to Gentile sovereignty. But Israel is to return. God's government is to be replaced in the person of Jesus, the Christ, the looked for Messiah. Then Israel will be under test and trial to take her place among the nations for which the Father has called her, a place above every nation.

The church is being called out and prepared for perfection today. The process of Israel's perfection, as a nation, will not be again taken up until the church shall have taken her seat with Christ to colabor in the greatest work for which the prophets announced the Messiah.

In "dividing the word of truth" the portion pertaining to the Messiah's work for and with Israel should be kept distinct from the portion that pertains to the church of God. Both chosen peoples have very important positions in God's purposes. Both honor him in his way.

The Sunday School
By Alta King

JESUS AND ZACCHEUS

Lesson VII. February 18, 1923.

Lesson Text: Luke 19.

Luke 19:1-10.

Golden Text:—The Son of man came to seek and to save that which was lost. Lu. 19:10.

For Study

Review:—It is claimed that a star has recently been discovered of such immense distance out in space beyond the sun that the distance between the sun and this earth is considered as nothing when the position of these two bodies as regards the new star is being considered. The sun and the earth are considered to be the same distance from the star though there are millions of miles between them. Man considering the sun and the earth, perceives an immense almost inconceivable distance between the two; but as he comes to realize more and more of the vast inconceivableness of space, 93,000,000 miles sinks into nothingness. Such consideration of distances in space helps us to understand the classification of men found in Rom. 3:9-19. Considering two men, it is possible to perceive a vast distance between the two and a distance that actually exists, a distance made up of differences between moral, intellectual and physical abilities. It seems almost inconceivable that some men are as low in the scale of development along these lines as we sometimes find them. But viewing these same two men in comparison with God, the distance

between the two sinks into nothing. Neither has begun to span the distance separating the highest of natural men from God, howsoever much the "highest" may think he has progressed toward God. And it is astounding how much of the time and energy of Jesus was spent in a leveling process to bring down the "thinking" of the highest, to the end that the lowest and the highest might start from the common level, and through himself, begin truly to span the distance separating God from men. In Luke 18, this leveling process is discernable in the parable concerning the publican and the Pharisee praying, in Jesus' rebuke to the disciples through the child incident, in his call to the rich ruler to come and follow him in his service to mankind regardless of class, and in his rebuke to the disciples through the healing of the blind man.

This week's lesson:—In Luke 19, the same leveling work is continued. Wherever Jesus went he found need for the doing of this work, and it was in meeting this need that he used stinging, humiliating rebukes and, in the worst cases, harsh, cutting language.

In Luke 19:1-10, we have a very pointed lesson along this line. To what man made class of people did Zaccheus belong? (see verse 7). What was his business and what did his wealth signify as to his business methods? Zaccheus had undoubtedly heard of Jesus' free and sincerely friendly association with his "class" of people, hence his interest and anxiety to see the man. And then, Jesus, fearless of adverse criticism, and of losing social prestige with those around him, invited himself to spend the day with Zaccheus. What in verse 6 shows that Zaccheus had the right spirit in seeking to see Jesus? His joyfulness also indicates that he was in sympathy with Jesus' attitude toward his "class" of people and that he accepted Jesus' invitation as an honor. Show that he manifested the spirit enjoyed by Jesus in Luke 18:17.

Verse 8 is usually interpreted to mean that Zaccheus, through his presence and personal teaching of Jesus, made confession of his sins and turned a new leaf, but another interpretation seems more in harmony with the first of the story and with the spirit Zaccheus showed. This other and different interpretation is that Zaccheus, knowing the reputation of publicans and eagerly desiring to counteract the disparaging remark in verse 7, said: Behold, Lord, the half of my goods I give to the poor, etc. In his remarks, there is merely the humble desire to have Jesus know the truth about himself. The tense of the verbs and the word "behold," both are in harmony with this interpretation, and from verse 11, it seems that Jesus and Zaccheus had not yet left the crowd, and that, hence there had not been a period for instruction leading to conviction and confession. Note that the works of this despised publican exceeded the works of the law-abiding, trumpet-blowing Pharisee. (see Luke 12:11-12). The fourfold restitution was more than the law required. "The Hebrew law required a fourfold restoration only in case of a malicious thief who wantonly destroyed what he had stolen. If the thief was caught with the goods on his person, he was obliged to restore double their value. But if he confessed and voluntarily offered restitution, he was to give back what he had stolen and only one fifth more."—Pelou-

bet's Notes. What evidence that Jesus considered the spirit shown by the publican as the right beginning toward salvation? Jesus could truly say, This day is salvation come to this house, for so long as the publican held the attitude of mind toward Jesus and his teachings, that he had shown, progress toward fellowship with God was guaranteed; furthermore, Jesus, in this very definite language, announced to his critical onlookers that, notwithstanding their disapproval, he extended salvation to such as Zaccheus for the very simple reason that he came to seek and to save that which was lost, without regard to class. Explain the larger meaning in the phrase, "to seek and to save," than the meaning in the phrase "to save." How do professed followers of Jesus often take merely the "to save" attitude?

In the parable of the nobleman, (Luke 19:11-28), Jesus contrasts the Pharisee and publican classes through the citizens and servants of the nobleman. Why was the parable spoken? Evidently there was complaint and criticism among the people against Jesus' claim to Christship on the grounds that he was not establishing the kingdom immediately as they thought it should be. How does the parable answer this criticism? To whom does the parable predict that the work of Jesus would be entrusted during his absence? What does it predict as the attitude of the educated, patriotic leadership among his countrymen? To what extent does the servant class fail the trust put in it? (Note: Evidently one talent was given to each of the ten servants so that the one servant that failed represents one tenth failure—a small portion as compared to the citizenship class).

Note the final outcome to each class. What work was entrusted to the servant class when Jesus went into the far country? How did the citizenship class send word after him that they would not have him to rule over them? What is in store for the citizenship class when Jesus comes, having received the kingdom? Rev. 1:7; Lu. 13:24-30. What is in store for the faithful of the servant class? Rev. 1:5-6. What for the unfaithful of the servant class? Matt. 24:48-51.

The rest of Luke 19 is given over to the account of Jesus' last entrance into Jerusalem, toward which place he had steadfastly set his face many days before. Lu. 9:51-53; 13:22. What evidence in the account that the friends of Jesus regarded this entrance as the establishment of the kingdom, a work which they had long expected Jesus to accomplish? Why did the Pharisees want Jesus to rebuke the disciples for the praise and honor they were rendering him? Why could not the Pharisees see the great and glorious king of Israel in this humble man riding toward the temple on an ass? What was the fundamental cause back of the rejoicings and praises of the people? This final entrance into Jerusalem is a simple concrete picture of the spirit and purpose of the kingdom but the Pharisees were unable to get it. Verses 41-44 reveal Jesus' deep yearning over his country as represented by the Pharisees, and the pain and anguish he felt because of what he knew would come upon it. But the chief priests, scribes and chief of the people continued their blind opposition to him.

The Children's Lesson:—Any one of the three incidents in Luke 19 makes a good

story for children. The story of Zaccheus illustrates the attitude of Jesus toward the people that we are inclined to shun. The parable of the nobleman gives a beautiful picture of Jesus' return and his reward of faithful use of our abilities to serve him. The entrance into Jerusalem illustrates the love of the people for Jesus and the cause of that love.

Discuss man's classification of men and God's classification of men. Show that man's classification of men furnished the need for much of Jesus' teaching and labor. How does Luke 18 connect with this phase of Jesus' labors.

MY SCRAP BOOK

By Lyman Booth

Editor of R. H.,—

For more than fifty years I have been an interested reader of Sister Wince's excellent poems as well as her prose writings. During all these years I have been clipping choice poems, prose articles, short paragraphs, single stanzas and short sayings. In this collection I find I have more than 80 of her poems, 10 of Bro. Wince's writing and 18 of Bro. Chaplain's composition. I have them all in a scrap book which measures 16 inches long by 12 inches wide and 2 inches thick. It contains 2,200 poems besides numerous single stanzas. I have nearly enough more to fill another of the same size.

While it requires time and patience to make a book in this manner yet the comfort and pleasure it affords more than repays all the time and toil in making it.

Time and space forbid the mention of all the authors' names, for they are many; but I will state that none of them bring to memory a warmer welcome than those which originated in her fertile mind.

Aside from my Bible there is no book that gives me more joy and comfort than my scrap book. Though some of the clippings are yellow with age and their authors many of them, long since left this scene of activity, yet their words are fresh as when I first read them.

When I hunger for a mental feast and wish for a visit with friends, I turn to my scrap book, and in it I meet and visit with many brothers and sisters, from nearly every state in the Union. Some of them have long ago gone to their last repose. Others advanced in years, are waiting the Master's call, or for the scythe of time to lay them low. As I read the thoughts of those noble men and women, as they tell of their faith and hope; of their joys and sorrows; I mingle my joy and tears with theirs. Then I close the book with the wish that I may see their smiling faces in the Kingdom of God and hear the melody of their voices as they sing the song of victory over sin and death.

The queens and ladies of nobility may have their jewel caskets filled with precious and the most elegant gems and bags of gold. I envy them not their possessions. They can enjoy them but for a season. Then they must part forever. My book is my jewel casket, filled with gems rich and rare, and which give peace of mind, joy to the heart, and a hope and sweet consolation which ends only when we can join in one universal anthem of praise to God and the Lamb for so great salvation.

Among the Churches

A brief line from Sister Ella L. Hanson, Superintendent of the Bishop Randall Hospital, Lander, Wyoming, accompanied by a substantial contribution to the Emergency Fund, mentions the "beautiful winter" "just like spring," prevailing at Lander. Sickness not so prevalent as in previous years.

Sister Hanson has just started on her fourth year with this hospital at which time she received appreciated evidence of the Board's approval of her labors.

Miss Mercy Roll, eldest daughter of Mr. and Mrs. W. W. Roll, 509 W. High St., Montpelier, Indiana, was united in marriage with L. D. Daily of Indianapolis, Indiana, at Toledo, Ohio, January 20, 1923. The new home will be made in Toledo, Ohio where the Herald wishes for Mr. and Mrs. Daily the truest blessings for the life that now is, and for the life to come.

Mrs. Susan Meyers, widow of the late William Meyers, died at the home of her daughter, Mrs. Nellie Wilson, of Oregon, Feb. 1, 1923, in her 84th year. Funeral services were held at the Church of God, Sunday afternoon, Feb. 4. The sympathy of the brotherhood reaches out to Sr. Wilson, Sr. Lillian Meyers and the other relatives of the deceased.

A brief line from Bro. Blakely announces the death of Bro. Amos Hamilton at his home at Byron Center, Michigan, on Sunday, January 28. This leaves Sr. Hamilton who has been blind for several years in a sad and lonely condition. May God guide her to his honor and her comfort.

Bro. and Sr. G. E. Marsh of Niagara Falls, N. Y., are again on duty after a short vacation occasioned by sickness.

NOTICES

Meetings at Adeline, Illinois, Feb. 12-19.

OBITUARY

John Fletcher Hill

John Fletcher Hill, son of John and Sarah Hill, was born at Chinquacousy, Peele County, Canada, October 20, 1846 and died at his home in Blanchard, Michigan, January, 1923, being 76 years, 3 months and 2 days old.

He came with his brothers to Michigan in 1872 and on October 19, 1875 was united in marriage to Ida Decker. To this union were born four children; Richard Henry, who died at ten years of age, Nellie Jane, who died at two years and 4 months, Jennie who lives at home and Mrs. Fannie Bemers of Big Rapids, Michigan.

Coming under the conviction of the gospel, Bro. Hill was baptized by Bro. O. R. L. Crozier, some forty-three years ago, uniting with the Church of God, and has always been very faithful in his living by the standards of that gospel ever since.

He was a devoted husband, a loving father, a kind neighbor and friend. He was most patient and kind through his sickness and helplessness. He was always pleased to see his friends and had a welcoming smile for every one. Those who knew him best had the highest regard for him. He will be

greatly missed, especially by those who have labored so many years with him in the church.

Besides the wife and two daughters, he leaves one brother, Thomas, and a sister, Mrs. Sarah Snell of Edmore, Mich.

We feel assured that he sleeps well. That "his life is hid with Christ in God. When Christ, who is our life, shall appear, then shall he appear with him in glory."

The writer spoke words of comfort to the family and friends gathered to pay last respects from Psa. 37 and 1 Cor 15.

F. V. Blakely.

Mrs. John Rosebaum

Lavina C. Malmsberry, daughter of John and Susana Malmsberry, was born March 7, 1850 at Garfield, Mahoning County, Ohio. She was educated in the public schools and the Damascus Acadama till she reached the age of 20 years, when she was united in marriage on January 19, 1870 to John F. Rosebaum. To this union were born five children, three of whom have preceded her to their last resting place.

She departed this life on January 10, 1923 at 9:30 a. m., making her age 72 years, 10 months and 3 days. She leaves to mourn their loss, her husbands and two sons, Webster and Lawrence, seven grandchildren one great grandchild and three brothers, Joseph, John and Lewis, besides a great number of other relatives and friends who will miss her kind and willing ways.

In the year 1884 she, with her husband united with the Church of God of which she was an ever willing and active member, taking an active part in all church activities.

She also was a member of the W. R. C., always taking an active part in the societies' work, holding positions of trust and willing to minister to the wants and comforts of all.

The funeral services were held from the Church of God on Saturday afternoon at 2:00 p. m., conducted by the minister, Eld. C. C. Maple, who spoke from Psa. 127:2. Burial was made in Maple Grove cemetery.

W. H. Thompson

W. H. Thompson was born in Knox Co., Ohio, in June 1855, and died in the Protestant Hospital, Columbus, Ohio, January 21, 1923, at the age of 67 years and 7 months. He came to Indiana when a boy and spent his life in Indiana, going back to Ohio just before death took him. He died of asthma and heart trouble. He and Cynthia J. Smith were united in marriage in September 1884. They were blessed with three children, Carl, Earl and Edith. Sr. Thompson fell asleep in Jesus in 1916. Bro. and Sr. Thompson were both faithful members of the Church of God. On January 22, Bro. Cyrus Evans, of Williamsport, Ind., called us to know if we could come to West Lebanon on January 24 to preach the funeral. So we arranged to have him meet us at Lafayette and convey us in his auto to West Lebanon. The funeral was held in the Christian church Wednesday at 2:30 p. m., January 24. A very large congregation heard us sound forth the hope of a resurrection when Jesus comes. After the funer-

al he was laid in the grave to sleep until Christ comes. He leaves the three children, two brothers and five grandchildren.

J. H. Anderson.

Meetings at Adeline, Illinois, Feb. 12-19.

Mrs. Emma McClary

Emma C. Stinchcomb was born in Logan, Ohio, March 20, 1840; was married to John H. McClary, March 12, 1857. To this union were born fourteen children, seven sons and seven daughters. Three died in infancy and one daughter Ethel died in her fortieth year. The other ten are still living.

She professed faith in Christ and was baptized in the fall of 1886 and has lived a faithful Christian ever since. She had been in poor health for several years and we could see that she was failing for some time but she ate her supper and went to bed as usual the night before she died. She took worse about 9 o'clock p. m. and died about 1:30 Wednesday morning, January 10, 1923. She bore her suffering with much patience and we feel that our loss is her gain.

Our dear mother we have laid to rest,
I know we should not grieve,
For she is better off by far
Than those she had to leave.

She was always ready with her means
To help the ones in need,
If unto her they did appeal,
They found a friend indeed.

The Lord her great physician was
In her declining years;
She learned to look to him for help,
With neither doubt nor fear.

She fought the fight and kept the faith,
She trusted in the Lord,
And now she sleeps till Jesus comes,
And brings her her reward.

Composed and written by her daughter, Mrs. Dora Haggard, Branson, Mo.

Alfred Harper

Again we are obliged to chronicle the passing of another of our faithful brethren, Bro. Alfred Harper, near Vicksburg, Kalamazoo County, Michigan. Our arch-enemy is no respecter of persons. Bro. Harper was the oldest child of George and Maria Harper. He was born May 7, 1840, in Washtenaw County, Michigan and died at his farm home near Vicksburg, January 25, 1923, being 82 years, 8 months and 18 days old at time of his falling asleep.

He came with his parents to Kalamazoo County in 1848 where he has lived continuously ever since. On January 9, 1867, he was united in marriage to Sarah Merritt, to which union were born three children, the oldest, Isadore Weinberg, having preceded him in death; Norman, and a daughter, Mrs. Nathan Chapman. Besides the wife and two children, he leaves eight grandchildren, one great-grandchild, and a sister, Mrs. Rose Wilson, besides many other relatives and friends to mourn his passing.

Being one of the early pioneers of that section of the state to which he came and settled in, his early life was one of toil and hardship well known to those of like experience. He cleared and settled the farm in Brady Township which was their home for 46 years, and where the son, Norman, now resides. They then moved to their present home near Vicksburg, where on January 9, 1917, they celebrated their Golden Wedding anniversary.

In 1900 he was baptized by Bro. B. W. Woodward, uniting with the Church of God in which faith and practice he remained a firm believer until death.

The funeral services were held at the home Sunday afternoon, the writer speaking words of comfort to the best of his ability from 1 Cor. 15. A large number of relatives and friends from near and far gathered to pay last respects. We laid him to rest in the Vicksburg cemetery to await the call of the Master.

F. V. Blakely.

National Bible Institution

The Master's Work Calls For Haste

The fact that the National Berean Society and ten of the twelve State Conferences of the Church of God have ratified and approved of the aim and spirit of the work of the General Conference, as we have repeatedly stated, is evidence that the majority of the Church of God people are in heart behind the effort. It is true that there are some who for one reason or another have not from the start approved of the same. There has been no desire to force this work upon such against their wishes. Therefore each one has been asked to use his own personal judgment relative to all this work, and for each one to act according to his own conscientious views as unto Christ.

Inasmuch as the large majority of the people expressing themselves by letter, or in person, or through their state conferences, to the Board of the N. B. I. have approved of the labors; and inasmuch as the General Conference in open session last August authorized the Executive Board of the N. B. I. to proceed in the establishment of headquarters, including the establishment of the Home, therefore the Executive Board has been using every proper effort to execute the work, and to bring it into operation at the earliest possible date.

Some may feel that the matter has been emphasized overmuch. But we forget that our minds must repeatedly consider, and reconsider, every new undertaking. We wonder sometimes when preaching the gospel, which looks so clear and so plain to us, why it is that it needs to be repeated over and over again before the persons newly considering it, can come to grasp its import and its value. We then wonder why it sometimes must still be repeated over and over before they determine to accept, endorse and support the same. It is the same in every undertaking. This National Bible Institution work is no different.

Some will say that the church is ever calling for increased amounts of money. True. Has there ever been a time since the days of our Savior when the church has been blessed so largely with the wealth of this world; has there ever been a time when the church had so much of the world's luxuries; so much of pleasure; so much with which to reach and enjoy the provisions of God's hand? Does it not occur to us that with increased blessings of finances, physical and mental strength there must attend increased responsibility.

The Golden Rule Home is one evidence of what the united consecrated service of the people of the church can accomplish. We wish that one and all could visit this Home. We wish that you could know the content-

STATEMENT OF FINANCES AND WORK

The following is a statement of the amount of cash and pledges received for N. B. I. work from June 1, 1922 to January 31, 1923.

| | | |
|--|-----------|------------|
| Amount in Treasury Aug. 1, 1922, | \$1827.97 | |
| Received from 8-1-22 to 1-31-23, | 14879.29 | |
| | | \$16707.29 |

| | | |
|--|--|------------|
| Balance of unpaid pledges, 1-31-23 | | 5283.67 |
| | | \$21990.67 |

Total,

The above does not include different pledges for a given amount per month to run indefinitely, nor does it include a \$500 additional pledge provided that the sum total of pledges runs to \$30,000.00, or more.

In addition to the above there has been received for the Maintenance Fund from three members now in the Golden Rule Home family:

| | | |
|-------------------|-----------|-----------|
| Cash, | \$ 500.00 | |
| Securities, | 4600.00 | |
| | | \$5100.00 |

| | | |
|--------------|--|-----------|
| Total, | | \$5100.00 |
|--------------|--|-----------|

Average per member, \$1,700.00.

Also additional, there is in the Wince Fund for maintenance purposes, \$183.50. By oversight a pledge of \$3000 made with a view for personal maintenance, had been reckoned in the Permanent Fund. After transferring this \$3000 to the Maintenance Fund, the Personal and General Funds combined, stand as above.

Our goal in view for immediate use is \$30,000.00. As the work progresses it is evident that the goal is none too high. The Board needs all of this amount to carry forward the work assigned it by the General Conference. Current operating expenses have to be taken from the current portion of this fund. We are therefore in need of upwards of \$10,000.00 before we shall have reached the \$30,000.00 mark.

We have purchased the Home and are occupying it. Nearly all of the furniture has arrived. The land is not yet purchased. Spring is soon here. It is high time that the purchase should be made of the land to the end that active preparation for spring work might begin at once. The Board feels that they are somewhat handicapped in this matter as it now stands. We are, therefore, urging that all those who have this work at heart, numbers of whom contemplate pledging sooner or later, will at once notify us of the amount of intended pledge, to the end that we can reach the \$30,000.00 mark in the quickest possible time.

ment and the satisfaction that those who have been forced to sail life's rough sea alone, are finding in this Home. We wish that you could all read and know some of the letters expressive of the hope and anxious desire of some to avail themselves of just the blessings and strength that the church is endeavoring to provide by means of this Home effort. We wish all could realize what it means to some who have been laboring alone in life to be privileged to enter into cooperation with others; to feel in the dark hours of the night that there are others near to lend a hand in case of need.

Now, brethren, to make this Home what it should be, to give to it the value intended, it is necessary that we secure adjacent land of proper kind with which to raise in the most economical manner things for the Home. Brother and Sister Lake are deeply interested in planning and laboring for the successful operation of this department. They are anxious to begin the labor of producing things from the land with which to minimize current expenses of the Home. This requires investment capital. We are needing at once, the balance of the \$30,000 for which we asked last fall. Kindly remember, one and all, that the estimated figures per capita maintenance are based upon the supposition that we have land with which to economize expenses. Should it be impossible to purchase the land, then the average per capita expenses must necessarily be higher than the estimated \$175. per annum. Therefore, the first thing we need is investment funds. The Wince Fund can accomplish very little until we have established the work as a permanent, revenue producing activity.

Will not one and all kindly consider this matter. We are thankful for the moral support that has been given; we are thankful to those who, though unable to pay into the treasury, still notify us of their interest and of ardent wishes for its success. But, again, there are those who possess far more of this world's goods than they will be able to use in the few years remaining

to them; more than is profitable or beneficial to be left to descendants. Is it not possible that some such may be touched with the teachings and spirit of our Lord and Master and contribute liberally at once to make up the balance that is needed in order that immediate activity may be pursued. This must not be understood as referring to any who conscientiously disfavor the effort; nor must it be understood as urging those who have already contributed all possible. But there are numbers who have expressed favor of the work, who are able to contribute, but who as yet have not taken action in this direction.

Kindly think and pray and labor according as your Christian judgment urges you forward.

F. L. Austin, Executive Secretary.

REMITTANCES

A friend from Mo., J. M. Morgan, Mrs. O. J. Dorsey, Mrs. Agnes Congdon, Mrs. George Nell, Mrs. Elizabeth Hartley, Mrs. J. W. Dismukes, C. V. Sauer, Mrs. J. E. Lent, F. R. Robinson, A. M. Jones, Dora Haggard, Mrs. R. S. Sullivan, I. M. Abbott, A. M. Jones, T. B. McCullough, O. P. Clough, Adelle Starbuck.

EMERGENCY FUND

A friend from Mo., \$4.00
Mrs. Elizabeth Hartley, 2.00

PROPHECY

By George Francis

IN the Restitution Herald considerable of late is being written favoring the study of Bible prophecy, especially that relating to our times. I have thought that a good subject for study would be the unfulfilled prophecy that is to materialize between now and the second coming of Christ.

Isaiah, the Psalms, Daniel, and the Revelation are largely prophetic, the last mentioned is called a prophecy, for the expressed benefit of Christ's brethren. (Chap. 1:1).

In Dan. 2, we have the prophetic metallic image—and in chapter 7, the four prophetic beasts following the same lines as do



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the four different metals of chapter 2.

These two chapters should be thoroughly studied for they stand as a constitution to other prophecies spanning the time from Nebuchadnezzar to the Kingdom of God.

The metallic image and the four beasts symbolize Babylon, Medo-Persia, Greece and Rome. The metal of the image has the gold in the head, and the value of the metal in the image, grows less and less, unto the iron of the feet and toes. But there is another component part of the image that is generally overlooked by expositors, and to us it is important because it is in the toes of the image mixed with the iron. And if we are living in the last phase of the kingdom of men, it must be that in our day the clay is mixed with the iron in the toes of the image.

The clay of the image is to us the most interesting part of the image. Now what is the clay of the image a symbol of? Job knew some things that we are ignorant of. He says, "Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing." (Job 26: 6-7). Again he saith, "I am formed out of the clay." (chap. 33:6). The clay is earth and of what are the clay and the earth a symbol of?

In Deut. 32:1 we read, "Give ear, O ye

heavens, and I will speak; and hear, O earth, the words of my mouth." Here we have two classes, the heavens and the earth, the rulers and the ruled, royalty and democracy.

And in Hosea 2:21 we read, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth."

From Gen. 38:9-10, we learn that the sun, moon and eleven stars, which made obeisance to Joseph, were immediately interpreted by Jacob to be symbolical of himself, Rachel, and his other eleven sons. "The heaven of this political world," says Mede, "is the sovereign part thereof, whose hosts and stars are the power ruling the world. The earth is the peasantry together with the terrestrial creatures serving the use of man."

The following writers all agree that the heavens is the symbol for the higher places of the political universe: Dr. H. More, Daubuz, Lancaster, Sykes, DeWall, Vitringi, Louth, Owen, Warburton and Sir Isaac Newton. As the sun and the moon, and the stars are symbolical expressions, to annex a dissimilar interpretation to the earth, would incur the charge of inconsistency.

In that book of symbols—the Revelation, (chap. 12), we have an example of the earth symbolic in action. In the war be-

tween Michael and the dragon, the dragon was cast out of the heavens into the earth. (verse 9). This may be illustrated by the German Kaiser who was supreme in the German heaven, but the world war cast him out of the heaven into the earth, having lost his royalty and his crown.

"And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." (verse 16). The earth here is the symbol of the Roman plebeian, the common soldiers, the woman, the Christian church, whose child the pagan dragon sought to destroy.

The reason why Constantine and his army is called the earth is because he was of plebeian birth. His mother Helena was the daughter of an inn keeper. When Constantine, the father of Constantine, was promoted to royal rank, he divorced Helena and took a royal bride, leaving Constantine in disgrace, but he, as a rebel aided by the soldiers, fought his way to the throne.

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William G. Rothe, Agent,
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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, February 13, 1923

Number 20.

Pulpit Echoes

By G. Eldred Marsh

Lloyd George Foresees War

THEY shall cry, "Peace, Peace, when there is no peace!" Thus Jeremiah very aptly describes the attitude of many sincere and honest people in these latter days. They earnestly desire the world to realize at once the fulfillment of the promise of the angels: "On earth peace!" But they do not take into consideration the eternal purposes of Jehovah. They recognize the awfulness of war; they deplore the suffering it entails; they abhor the continuance of this barbarous practice, and they wish with all the mind, heart and desire of their being for the final ending of all national struggles on the field of battle. They contribute freely of their time and means to further their philanthropic aim, and, in spite of continued discouragements and disappointments, they persist in maintaining an optimistic outlook; being firmly convinced of the eventual happy accomplishment of their great purpose.

Far-sighted statesmen, however, are more pessimistic in their declarations. They frequently sound a warning of breakers ahead that threaten the continued tranquility of the nations. Some ten years before the Great War burst upon the unsuspecting world, Sir Edward Gray called attention to the alarming increase in military preparations being made by all the nations of Europe, and upon which he looked with grave concern as an almost certain portent of a general war on the continent. In the course of a speech delivered in Parliament, he said:

"The great countries of Europe are raising enormous revenue, and something like half of that is being spent on naval and military preparations. We may call it 'national insurance.' That is perfectly true, but it is equally true to say that half of the revenue of half of the nations of Europe is being spent on preparations to kill each other! Surely the extent to which this expenditure has grown has really become a satire and reflection on the civilization of the people. Not in our generation perhaps, but if it goes on at the rate it has recently increased, sooner or later it will submerge civilization!"

When this threatened danger, of which Sir Edward Gray gave such timely warning, eventuated into an awful reality, Great Britain entered the arena to protect the territorial integrity of Belgium, "the innocent by-stander," from the encroachments of a ruthless enemy bent on her destruction as a nation. As the conflict grew in extent and ferocity, one by one other nations were drawn into the vortex, until almost the entire world was engaged. Then the cry was raised by the Allied Nations, "The victory of Germany means the fastening of militarism upon the world forever!" No doubt this would have proven true, so far as human eyes can foresee. And it was in response to this cry that still other nations including the United States, cast in their

The Few

THE easy roads are crowded;
And the level roads are jammed;
The pleasant little rivers
With the drifting folks are crammed.
But off yonder where it's rocky,
Where you get a better view,
You will find the ranks are thinning
And the travelers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.
But the steepes that call for courage
And the task that's hard to do
In the end results in glory
For the never-wavering few.

—Edgar A. Guest.

lot with the enemies of the Prussian War Lord. "Down with militarism!" now became the slogan, and repeated over and over again was the announcement that with the overthrow of Germany would come world-wide peace. And such indeed was the expectation of many who made the supreme sacrifice in France.

Disappointed Hopes

Four years ago, on the eleventh of last November, the earth resounded to the joyful cry of "Peace!" All nations united in one grand pean of joy. They felt that militarism was vanquished forever. That never again would the hills reverberate to the thunder of bellowing cannon, nor the blood of valiant men tint with ruddier hue the poppies that grow in Flanders' Field!

The League of Nations was formed to preserve the peace so dearly bought. And a few months ago a congress of the leading nations was called to Washington, and treaties drawn up and solemnly signed and sealed, limiting naval armament, consigning certain vessels of war to destruction, and suggesting various plans for further disarmament. All of which was most praiseworthy and desirable.

But alas for human hopes and purposings! Not for one single day since July 28, 1914, when Austria declared war on Serbia, has the poor old suffering world known actual peace. Leading statesmen of all nations are declaring that we stand today on the very brink of another world-wide struggle, and some thoughtful observers assert, that should such a conflagration occur it would mark the end of Christian civilization.

Mr. Lloyd George's Warning

Among those who take this darker view of conditions, though still hoping and striving for peace, there is no one who speaks from more certain knowledge nor with keener insight, than Mr. Lloyd George, the Great War Premier of England, who recently resigned. By many competent men he is considered the greatest of all living statesmen, and his position (Continued on page 160.)

God

By R. H. Judd

Article 3.

THE first two of the theories referred to in our last article were virtually answered together. It now will be necessary to consider the third, viz.—that Elohim being plural and Jehovah singular, the doctrine of the trinity is implied thereby. So widespread is the belief in this doctrine of the trinity, and so serious are the consequences said to be for those who deny it, one would naturally expect that the evidence of its truth must be unimpeachable, and that the statements concerning it must be expressed in language which would be definite and comprehensible to every seeker after truth. Above all, no word of man would be sufficient to establish a doctrine the rejection of which calls for the most drastic punishment ever meted out to mankind.

What the doctrine is, is aptly and briefly expressed by the word "Trinity," which when applied to current theological thought in relation to the Deity embodies the idea that three separate Beings constitute "one God." Each of the three personal Beings are said to be co-equal and co-eternal both as regards the past and the future, yet at the same time, they are not three beings but one. Three terms of relationship are expressed,—Father, Son and Holy Spirit, and so definite is the individuality of each that by almost universal consent they are designated, "God the Father," "God the Son," and "God the Holy Spirit," and yet they are said not to be three Gods but one. That this is no exaggeration of the case may be readily ascertained by reference to the "Athanasian Creed" which forms a part and an important part, of the service of the Church of England in its book of Common Prayer; and the anathema that attaches to any reader who may reject the same is that he "shall perish everlastingly." So beautiful, so simple and so wonderfully in accord with the language of Scripture are many portions of the book of Common Prayer, the Athanasian Creed stands out in singular contrast, and the very associations in which it is placed, have doubtless caused the devout among the worshippers to regard it with solemnity akin to awe. But even in the Church of England there have occurred notable instances of men, who seeing the inevitable inconsistencies of such a doctrine, and its utter incompatibility with reason, revelation and fact, have not hesitated to bear witness that "such teaching ministers to infidelity." Among them we might mention Mr. T. Hughes, Q. C., also Rev. H. R. Haws who frankly stated in St. Brides Church, Fleet St., London, that "he never read the Athanasian Creed because he did not believe in it;" and it is stated that "Mr. Bradlaugh himself was first led to doubt and disbelieve because of his inability to satisfy his mind on this

very matter." Bible doctrines will bear looking into. They do not offend the reason. They do not confound the intellect. No sophistry is required in their defense. They are "true and righteous altogether," and "the statutes of the Lord are right." The Apostle Paul appealed to those to whom he wrote as "wise men," who were to use their judgment regarding his message. He bade them "Prove all things; to hold fast (only) that which is good." But the Church of England is not alone in thus teaching the doctrine of the Trinity, and before resuming the study of the Hebrew word Elohim and its relation to this matter, it may be well to consider the teaching of those who are today prominently recognized as the leaders of orthodox evangelical thought in relation to Bible doctrines, and the doctrines and the grounds of their belief on this all important question of the Deity. Feeling my own liability to err and the limitations of my knowledge, I have on various occasions sought to gain from others a definite expression of the foundations of their belief in this doctrine of the Trinity, for I felt it too serious a matter in which to remain in doubt. The following are some of the sources of my enquiries, and the accompanying facts regarding them will bear witness that they are fairly representative of current theological teaching. In some cases, the enquiries have been through personal conversation and personal correspondence, in others by investigation of their published testimony. In each and all of them, enquiries have been made for the sole purpose of obtaining the truth and an open consideration of their view cannot be regarded as a matter of merely personal moment—on the contrary, satisfaction and pleasure should result from the knowledge that that which they regard as truth is obtaining wider consideration.

"The Evangelical Christian and Missionary Witness" published in Toronto, Canada, is now entering upon its 18th year of publication. It does an ever increasing volume of business under the title of "Evangelical Publishers, 856 College St., Toronto." Great care is taken to announce that they are "publishers and importers of only sound Christian literature," and a special appeal for the support of their work by the Evangelical Missionary bodies of all denominations, emphasizes the statement in bold type that they "handle only good seed," they "do not scatter tares with the wheat." The editor of this enterprising publication is Mr. R. V. Bingham, who is an author of some repute. Among its contributors are such world renowned Bible students as Rev. Griffith Thomas, D. D. and Rev. R. A. Torrey, D. D., the one time world famous evangelist, whose latest work, "The Fundamental Doctrines of the Christian Faith" has much to say on this particular subject. Closely associated with this magazine is the Toronto Bible College, having for its Principal, Rev. John McNicol, B. A. B. D. From such a galaxy of authority, one would naturally expect to find on appeal positive, definite and conclusive evidence regarding the doctrines which are the recognized basis of their teaching. The issue for August 1921 contained an article supporting this doctrine of the Trinity based upon the Hebrew words "Elohim," and "echad." The article was by Rev. B. Angel, and a special photo of the author appeared on the front cover of the magazine. My special attention was

called to this and I at once wrote to the editor, Mr. Bingham, for permission to reply. This request was refused accompanied by the statement that "all the doctrines for which they stood had been carefully considered, and no opposing views could be allowed in their pages." Feeling that one who could take so responsible a position must possess more positive and definite information than had already appeared, I again wrote to the editor asking for proofs—biblical proofs—of his personal belief in this doctrine. I was amazed at the reply. No Scripture whatever was cited in support, but the remark was vouchsafed that he "had no more difficulty in believing in the doctrine of the Trinity than he had in believing that light, heat and power could enter his house by the one source of electricity." I wrote, replying that light, heat and power were three separate attributes of electricity, whereas the doctrine for which he stood maintained that three separate persons, not attributes existed as one living Being, and very plainly expressed my surprise that a person of his repute should so fail to distinguish between things that differ. Such instances as these could easily be multiplied, but we will only notice two others before we return to the consideration of the claim that "Elohim," and "echad" are Scriptural proofs of the plurality of God. These instances will show us how men of unimpeachable character and clear mental capacity in the ordinary affairs of life, seem unable to discern the inconsistencies that are prevalent in their theological and doctrinal teaching.

One of the largest missionary societies in the world makes the belief in the doctrine of the Trinity a basis of membership. In the year 1920 I had conversation and correspondence with one of their number who was on furlough, and who occupies a prominent position in the offices of the Mission to which he belongs, and is the officially recognized pastor of the native church in what is probably their most important center. That correspondence is recorded in "The Restitution" of Cleveland, under dates of January 18 and February 8, 1921. It is too long to repeat here, but the following extract from the January issue is a striking illustration of the inability of the defenders of the doctrine of the Trinity to see the illogical trend of their reasoning. If such reasoning were applied to any other than theological subjects, they would be among the first to point out the inconsistencies. The Missionary says: "This subject is not a mystery to me at all—not in the least—it is as clear as anything I believe in the Bible, at least the possibility of a triune God is clear." My comment on this was:—"Now if you can make a statement like the above, I must certainly congratulate you, for you are the first man I have met in over fifty years of life to make such a statement or anything like it. When a man can write as definitely as that about any subject, we naturally expect him to be able to give a convincing and lucid explanation of what to others is a serious difficulty. Here is your explanation: how much is anyone helped by it?"—"If a man can be a trinity of body, soul and spirit, why cannot God be a trinity of Jehovah, Jesus Christ and the Holy Spirit?—Jehovah being God in the soul aspect, Jesus Christ being God manifested in bodily form, and the Holy Spirit, the spirit of God."

So many errors both Scriptural and logical are bound up in such a grotesque explanation of the Trinity that the following brief remark was deemed sufficient: "Probably the best thing for me to do is to ask you to read your own explanation over a time or two, bearing in mind that you believe the trinity consists of three personalities, whereas man is only one personality, one being not three."

The third and last explanation we will give, emphasizes more emphatically the absurd dilemmas of those who seek to uphold this unscriptural doctrine. It has been well said that "Bible truth is best expressed in Bible language," but the person who has expressed the doctrine of the Trinity in the language of the Scripture has yet to be found, as has also a single passage of Scripture which confirms it. In the Methodist Berean Quarterly for April 1918, published by the authority of the Methodist Church for instruction in its Sunday Schools appears the remarkable quotation herewith. "Meaning of Trinity:—There is one God, one only God who reveals himself to us and deals with us in three ways so different that we call him by three different names. When we think of God as the Maker of the world and giver of all good gifts we call him the Father,—when we speak of God as dwelling in Jesus Christ who loved us and gave himself for us, we think of the same God, but call him the Son. When we think of God as speaking in our conscience, encouraging us, making us strong to do right, we think of the same God but call him the Holy Spirit." It would seem as if the writer of such an explanation as to the "meaning of the Trinity" must have been familiar with the Athanasian Creed, and that the reaction from such an absurdity made him the author of a proposition equally preposterous. That any body of thinking men representing one of the most numerous sections of so-called evangelical Christendom should allow such utter nonsense, the recognition of their official sanction for the express purpose of the instruction of the young seems amazing indeed. That there should be no protest from the thousands of parents who send their children to Sunday School, is one of the most striking proofs of the apathy and credulity that prevails regarding the very foundation facts of all religious belief. Can we consider it strange that in all the activities—ministerial and missionary—of the various churches that call for the service of men, in the highest sense of the word man, they find it almost impossible to supply the need. A candid examination of the great missionary bodies will abundantly verify this statement.

We will now return to the further study of the Hebrew word "Elohim," as some of the most widely recognized leaders among orthodox Bible expositors have endeavored to prove that it affords convincing evidence of the doctrine of the Trinity. We will take their own arguments and compare them directly with Scripture, and it will be seen how completely they have accepted "a delusion" instead of the truth. We shall see too how beautiful and explicit is the Word of God, and how clearly it reveals to us his nature and his character, and how closely he unites himself with man whom he made to have dominion over the works of his hands.

(To be continued.)

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.

MOSES AS A TYPE OF CHRIST

By Mrs. M. A. Woodward

ETHEL, do you know what a type is? It is a symbol of the ideal representation of a group. A symbol is a sign by which one knows or infers a thing.

All through the life of Moses, we can see the inference of some great things. Can you think, James, of one instance in which Moses symbolizes Christ? Think now of his early life, then think of the child Jesus. Read Ex. 2:2 and Matt. 2:13-14, and you can learn how both boys were hidden away in Egypt. Egypt means darkness. Jesus was carried away from his home in the darkness of night into Egypt and God's angel told them to stay there until he should call for them to return. Both boys were under their mother's care and both taught the Jewish religion. Moses was a prophet to his people. Jesus was more than a prophet. When Moses grew to manhood he went into the land of Midian and married a wife; then hired out to tend his father-in-law's sheep, so he became a shepherd. A shepherd must be willing to lay down his life for his sheep. Jesus came to his own people to select a bride, but they would not accept him, so he goes to the Gentiles and began choosing his bride, until he comes and calls for her, that bride must be faithful to him, as he will always be to her. So the "good Shepherd" is carrying out the antitype of Moses. Again Jesus says in Jno. 10:11, "I am the good shepherd." and in the 15th verse, "I lay down my life for my sheep." Children, you know the sheep are lambs first. Are you trying to be one of Jesus' lambs? If you are, you are trying to be honest in everything you do, kind, and obedient to your parents, patient and loving to all around you, then when you are old enough to understand, you can be baptized and become a sheep of the good Shepherd's fold.

Moses' adopted mother, Princess Thurmutis, sent him to the best schools in Egypt. It is said he attended the great school of Hermopolis, twenty miles from the magnificent city of Memphis. It occupied nearly the site of the present city of Cairo. Opposite Memphis was the Necropolis, or cemetery. North and south for twenty miles stretched that vast city of the dead. In it were sixty pyramids, of which the three now known as the pyramids of Gizeh are the greatest works done by the hand of man in any age. It was under the shadow of these three great works of art that Moses was reared. Jesus had wisdom equal to Moses besides the wisdom God gave him which no other child ever had.

Moses led his people from Egyptian slavery, but God taught Jesus how to lead us out of the slavery of sin; for if we do not get rid of bad habits, we are slaves, but if we accept the love of Jesus, he will help us to have strength to break away from them, and if we try to follow Jesus and live Christian lives, when Jesus comes back to earth, he will have the power to raise us from the dead, to a life that will be eter-

nal. Moses would not stay in his palace home in Egypt, because he could not worship God there, although he had years of suffering after he left Egypt. He chose to suffer rather than to lose eternal life. So you and I must be willing to give up many worldly things if we would be a part of that wonderful family of God. I might tell you many more things about Moses and Jesus, but my story is long enough for this time. I wish all this dear family of children would read the story of Moses, which begins in the first chapter of Exodus. Will you? Then when I visit you, I would like to hear you repeat it just as you remember it. Thank you, that will be fine.

SUCCESSION OR CONTINUITY?

By J. W. Williams

THE qualification for apostleship forbids any one now being an apostle of Christ. Two qualifications were necessary for one to be an apostle of Christ to Israel: in the first mission of the Lord to Israel they must be with him throughout his ministry, that when they were to make the second offer of the kingdom to Israel as related in the Acts, they might fill the two necessary qualifications of being thus continuously with him, (Acts 1:21), and of having seen him after his resurrection, because this was the testimony they were to bear to Israel in making the second offer of the kingdom, (Jno. 15:27; Lu. 24:48; Acts 1:8, 22; 4:33). Since Paul was to be "an apostle of Jesus Christ," bearing testimony to his resurrection, (for instance see Acts 13:33), he must therefore have the qualification of having seen the risen Lord, as the twelve must before him, but since Paul was sent to the Gentiles he did not need to have been with Jesus continuously in his personal ministry to Israel, as must Matthias and Barnabas when lots were cast to fill the place of Judas, so Paul needed only to have seen the risen Lord to qualify him in this respect for apostleship, and he appeals to this one thing in his apostolic claim in 1 Cor. 15:8 and 9:1. Since no modern aspirant for apostolic honors can establish evidence of having been continuously with the Lord in his earthly ministry or having seen him after his resurrection, it is preposterous to claim any form of "apostolic succession" in a mission either to Israel or Gentiles. And since the mission of the twelve to Israel and of Paul to the Gentiles was an offer of the kingdom, any one today who claims apostleship must preach what they did, "The kingdom is present," and then demonstrate the truth of their announcement by apostolic miracles, as they did, miracles both of mercy, as healing and resurrection, and of judgment, as the smiting of Elymas blind for opposing the preaching, and the death of Ananias and Sapphira. Since some today oppose the preaching of such modern apostles it would be in order for them to smite such opposers blind if their claims are valid. And there is another reason why no modern claimant can qualify: there were "signs of an apostle," (2 Cor. 12:12), miracles which only apostles could perform, one of which was to transmit holy spirit by imposition of hands, (Acts 8:14-17), which sign Paul did demonstrate, (Acts 19:6, as he intimated to the Corinthians in above reference. It may be objected that Ananias had this sign-power, (Acts 9:17), but since he himself says in

this verse that the Lord "sent" him, it is evident that for the occasion he was an apostle, one for the special service there revealed. As he and Barnabas and Titus were not apostles in the same sense that Paul was, it probably was necessary for them to see the risen Lord, but on this point the Scriptures are silent.

The Kingdom of God is now in abeyance, and will so remain till the King's return, (Lu. 21:31). This fact precludes the possibility, or at least, the fitness, of miracles now. For the miracles were for the purpose of confirming the proclamations then made, (Mk. 16:20). To confirm is to demonstrate, to prove true beyond all dispute, (Heb. 6:16-18), so that there shall remain "no doubt," (Lu. 11:20), that the message proclaimed is true. And the message was, "the kingdom . . . is at hand," present. Each miracle was a demonstration of this message. After telling them in Matt. 10:7 to say this message, he added in next verse the means of proof for the demonstration of the proclamation. Each miracle made the kingdom present while it was offered to Israel, (Lu. 11:20), for how could he offer what he did not have to give? But when sickness was healed, the healed ones were taken into the health that will be in the kingdom; when the storm was stilled they entered the calm of nature that then will be; when the dead arose at his call they entered the life of the kingdom, for in Mk. 9:43, 45, 47, entering life is equivalent to entering the kingdom; and when Elymas and Ananias were smitten they entered the judgment of the kingdom. The miracles were samples of the kingdom. When they entered the miraculous condition they were temporarily in kingdom conditions, and in that sense, in the kingdom. For by Matt. 21:31; 23:13 and Lu. 16:16, people then entered the kingdom, and by Matt. 11:12, the enemies of Christ then forcibly devastated the kingdom when they killed John and persecuted Jesus and the twelve. So the kingdom he offered and they rejected was offered them again by the twelve in the Acts period, after the King had put a new meaning in the kingdom message by his resurrection. Since we are not now offering Israel or Gentiles the kingdom, that they may either crucify the King, (Matt. 13:13-15; 1 Cor. 2:8), or by refusing the second offer, bring salvation to Gentiles, (Rom. 11:11), we do not express miraculously the spirit we have. But there is continuity of the body and spirit of the service, officers and qualifications.

The next ranking officers under apostles are declared in both 1 Cor. 12 and Eph. 4 to be prophets, evangelists, pastors and teachers. By the first reference these all are miraculous in their calling and means of serving, like the Head and the twelve. And by the second reference these officers are all gifted into the church by the ascended Lord, thus being a miraculous operation of the spirit as stated in the first reference. And the further context in both places shows that these and other miracles would last only until the body attained the completed fullness of the Head, then all these miraculous operations would "cease," "fail," and "vanish." And since these officers were all miraculous gifts of spirit, and all miracles were to cease, how can there be in any body of saints today either miraculous operation of spirit or spirit-authorized officers as (Continued on page 159.)

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50.
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Editorials

By Their Fruits

This issue of the Herald contains an article from Sr. A. J. Chaplin, referring to the home life and deeds of Christian servants. It is unavoidable that the writer should mention names. The emphasis, however, is not upon the doers, but upon the things done; upon the fruitage of consecrated service. To the end that the others may be encouraged to break the binding bonds to which all so easily submit, and, breaking loose, may work with zest and zeal as true servants of a greater Adam—our Lord, space is gladly provided for this article.

Unity

"As truly as I live the whole earth shall be filled with my glory."

Unity is as essential to the realization of such glory as is the earth in which it is to be or God its author. For such universal harmony all things must be in harmony with God and in harmony with each other.

Duality of thought and action was the first sin. It was dis-union, a separation from Jehovah.

Unity necessitates a Master Leader. The mind, the purpose, the desire of that Leader must attract and be received by all those being led.

Though attracted and led by the Master

Leader, the first steps and all following steps toward him must be actually taken by the one seeking the unity; the one being led, moving toward the Leader.

Such numbers moving toward a common Leader must be prompted by a common spirit, and in the unity of the spirit, move as one toward the common ideal.

Christ is the only Leader guiding all faithful followers toward their common goal. His is the task of showing the way for the reconciling of all followers unto God and unto one another; theirs is the task of each adjusting self and encouraging others to a faithful and successful following.

This requires spirit, a spirit common in all, a "unity of the Spirit," the spirit of Christ. "If any man have not the spirit of Christ, he is none of his."

Such common Christian spirit in the mass of his followers encourages energy, enthusiasm, great labor, great sacrifice. In its field it is like the college spirit, the baseball spirit, the nation spirit, in their respective fields.

Without an earnest community spirit, little community progress can be achieved; the community is dead.

No nation undertakes a great advance, or a great warfare without first and constantly striving for the greatest and truest national spirit,—loyalty.

The General Conference of the Church of God began with this—the unity of the spirit—as a basic underlying principle. All need more and ever more of a spirit to follow and actively serve in fullest power and capacity our one common Leader, Christ. Denominationalism, sectism, self, should be thrown to the winds. Removing these films from our eyes, our visions clear, our hearts exhilarate, our steps quicken, our tasks lighten, our sacrifices fade, our advance progresses.

The unity of the spirit, the spirit of Christ, is the greatest value to all. We need it, more and more. With this we will kindly discover to each other our mistakes; our erroneous methods; we will one and all make corrections; we will more clearly see our true opportunities; we will serve with truer hearts and greater zeal; we will take a larger part in the service of filling the earth with the glory of the Lord.

Let us pray. Let us pray that God will guide us to think and live and act as to strengthen us in the spirit of Christ, common in purpose, united.

Let us work. Work in the Master's field of service, proclaiming the gospel, edifying the church, providing for the needy.

Unity will honor God. It will enrich us.

The Sunday School

By Alta King

"OCCUPY TILL I COME"

Lesson VIII. February 25, 1923.
 Lesson Text: Matt. 25:14-30.
 Matt. 25:14-21.

Golden Text:—He that is faithful in a very little is faithful also in much. Luke 16:10.

For Study

Review:—Last week we considered the parable of the pounds found in Luke 19. We emphasized the contrast which Jesus drew between the citizenship class and the

servant class of the nobleman's subjects. The parable also contains a valuable lesson on service that concerns exclusively the servant class, so we shall consider briefly the parable from this viewpoint, and in connection with it, the similar parable of the talents found in Matthew 25.

The parable of the pounds:—What do the pounds of the parable represent? Whom do the servants represent? From what social class were the most of the men to whom Jesus entrusted his work when he went into a far country? How was the work divided among the ten servants? Give possible reasons for the difference between the gains of the two servants mentioned. Show the relationship between the gains made and the rewards received—does faithfulness to work result in a corresponding increase in ability and opportunity for service? How did the unfaithful servant attempt to justify himself? Did he give good reasons for lack of service, or did he make excuses to cover up the real reason, slothfulness? With what principle of life are verses 24 and 26 in harmony?

The parable of the talents:—Matt. 25:14-31. To whom was this parable addressed? Matt. 24:1. Compare the value of a talent with the value of a pound. Compare the distribution of the pounds among the servants. (Since the express purpose of this parable is to emphasize faithful service, the details are given more explicitly). How does the parable sound the warning that the person with the least degree of talent is the one most apt to hide it? Are we one talented people apt to think our services are not worth the trouble of rendering them? What harm results from such attitude? What was the percent of increase made by each of the faithful servants? What degree of faithfulness to labor which our hands find to do is represented by this percent of increase? Will Jesus accept anything less? Compare the rewards rendered to the two faithful servants. What does entering into the joy of the Lord mean? Heb. 12:2. Do the rewards involve the principle that ability and opportunity for service increases with faithful use of the ability and opportunity at hand? How was slothfulness in service regarded by the Lord in the parables? Why have these parables, especially the one of the talents been put on record and handed down through the ages to us? What do the talents represent in our lives? How may we be hiding our talents? 19:11-28.

The Children's Lesson:—Give the parable of the talents, explaining business men often go away and leave others whom they trust in charge of their affairs. Then show what God has given in trust into our keeping—our ability to think and work and play—and everything he has given to us is intended to result in more goodness and love to himself and others.

For Class

Read and discuss the parables of the talents and the pounds bringing out the slight difference between the two and their present day meaning to us.

HERALD REMITTANCE LIST

J. D. Jeffries; Leota Hanson; Adelle Starbuck; Mrs. Ethel Hall; A. K. Richardson; Isabelle Smith; Richard Lindstrom; Mrs. J. H. Hobart; Mrs. Edwin Dopp; Rolla Hightower; L. M. Howell; Sylvester Logan; J. Rosser; Mrs. Emma Kelley; Flora H. Prior; Mrs. Leola Clark; S. E. Kirk-

patrick; Syrrillas Trump; G. P. Allard; Mabel Anger; S. T. Shirley; Mrs. M. Grady; Dr. A. Mac Farlane; Mrs. Blanche Bayne; Mrs. A. E. Chapman; Lawrence E. Gibbs; Mrs. Glenn Daily; M. V. Brantley; Mary F. Cook; J. A. Patrick.

EMERGENCY FUND

Leota Hanson, \$2.50
S. T. Shirley, 2.00

National Bible Institution

In preparing copy for the financial statement last week, two errors were made in copying figures in the cents column. The amount \$14,879.29 should have read \$14,879.32; and the amount \$5,283.67 should have read \$5,283.38. The totals were correct.

By special request we repeat the following information.

Being again urged for specific information relative to articles which several wish to provide for the Golden Rule Home, the following is given:—

Bed sheets, blankets and quilts should be 63 inches by 90 inches; pillow slips, 43 inches around. All pillows are single length.

Curtains for 5 windows in living room should be 2 3-4 yards. Curtains for three bedrooms should each be 2½ yards. One bedroom has 4 windows, another 3, another 2. There are nine unfurnished bedroom windows instead of five as stated in last Herald. Dresser scarfs should be 18 inches by 55 inches.

Comforters, quilts and blankets should not be wide, as for double beds. Comforters should not be heavy but padded with long fibre cotton, closely knotted and of light weight, that they may be more readily laundered.

Floor rugs, chair cushions, sofa pillows, may be of various styles and sizes.

Hand, bath and dish towels may be of any convenient size.

Various articles, including a dozen teaspoons, have already been received. One pair of fine pillow slips came from California.

All these evidences of hearty cooperation upon the part of those who approve of the aim and spirit of this effort, give courage to press on.

Permanent Fund

This fund is for investment in the necessary property to make the benevolent and publishing labors possible. These properties, once provided, become the foundation for continued unremitting labor—let us hope, till the Lord come. The Maintenance Fund moneys must not be used for this purpose. Those moneys must be faithfully used for the most economical and efficient maintenance of the residents of Golden Rule Home. The Home properties will provide no small part of the maintenance, but not all. Without a sufficient Home property, the maintenance cash for residents must be larger. Therefore, the necessity of proper and sufficient Home property. Therefore, the necessity of an ample amount for purchasing such properties.

The financial statement for January 31, in last Herald showed that upwards of \$20,000 has been pledged or paid since June 1,

last, for carrying this work to perfection. It will require nothing less than \$30,000.00 to establish the Home and its properties according to the decisions of the General Conference in session at Oregon last August.

The Home itself has been bought and mostly furnished. The accompanying land has not yet been purchased. This should be done at once. Spring will be here all too soon. The land should be in our possession at once that Brother Lake can have opportunity to get the work laid out and properly commenced to obtain best results for the growing season.

So, once again, an appeal is made to one and all, that you will carefully consider this matter, and if you can do so as a service to Christ, promptly communicate to the National Bible Institution, what you feel that you can contribute to this work. Even if you cannot make payment for several months or a year, we need to know what you expect to do in the matter and we should know at the earliest date possible. Remember, we need at the least another \$10,000.

Please let us hear from you at once.

Wince Fund

Sister Wince writes that she will be 85 instead of 84 on February 10. She also writes that after reconsideration, she is willing that she shall be included with Bro. Wince in the use of the name for this fund.

The purpose of this fund is to provide means with which the Golden Rule Home may give comforts of home to one or more of our needy ones. It is a special maintenance fund for this purpose. You'll want to have a part in this. At the close of February 8 the receipts for this fund were as follows:—\$324.00.

Wince Memorial Fund

| | |
|---|----------|
| Previously mentioned, | \$193.00 |
| W. L. Crowe, | 40.00 |
| Mr. and Mrs. DeWitt Dauntler, | 5.00 |
| W. G. Ford and family, | 5.00 |
| Mrs. P. W. Ogan, | 5.00 |
| Mrs. J. F. Miller, | 4.00 |
| C. E. Anderson, | 3.00 |
| Mrs. Mae Mick, | 1.50 |
| Mrs. E. C. Lakin; Mrs. J. A. Vickery; | |
| Mrs. Hattie Reed, \$2.00 each,—total, | 6.00 |
| Mrs. Phelps; M. T. Aslaksen; Glendora Musselman; Mrs. Blanche Bayne; Mr. and Mrs. R. Harmon; Bertha Mowrey; Mr. and Mrs. T. H. Hill; Mr. and Mrs. Hugh Logan; Milford Boice; G. A. Driskill; A. M. Cronkhite; J. C. Whitten; S. J. Whitten; Dorothy W. Lyon; Margaret Lyon; Melville Lyon; Bell Stadden; Anna Proseck; Mr. and Mrs. Will Holland; Mr. and Mrs. M. W. Perrine; J. E. Cross; Rolla Hightower; Alice Kerr; Mrs. E. Moran; Mrs. Frank Moran; Emma Stefa; Mrs. Geo. F. Scott; Mr. and Mrs. S. Logan; Mr. and Mrs. J. H. Willey; Mrs. Glenn Hook Daily; Mrs. Sarah Hook; F. M. Hook; Mrs. M. VanDerweele; Mr. and Mrs. C. H. Chapman; Marcellus Boyer; Hugh McInturff; Mrs. Fred Imphis; A. C. Boyer; E. R. Boyer; Mrs. Frank Shepherd; Mrs. Fannie LeCrone; Effie Long; Mr. and Mrs. M. V. Brantley; Melissa E. Allard; Mrs. Leola Clark; Mrs. Chloe Sims; A. J. Chaplin; Lydia Chaplin; Lenora Baird, \$1.00 each,—total, | 58.00 |
| Mr. and Mrs. George Hobson; Gladys Reed, Mr. and Mrs. Reed; Mr. and Mrs. J. P. Jeffries, \$.50 each,—total, | 3.50 |
| Total, | \$324.00 |

Thy mercy is great unto the heavens. Psa. 57:10.

A Month in Auntie Wince's Home

Dear readers of the Herald:

I have been thinking ever since Sr. Boice proposed starting the Wince Memorial fund, what a beautiful thought it was, and how I am sure Auntie Wince will appreciate it.

Nearly forty years ago it was my privilege to spend a month in Auntie Wince's home. My husband and I were just married, ceremony having been performed by Bro. Wince and we went directly to their home with him, as my husband was engaged in doing some work for Bro. Wince. What a welcome we received. I can see in memory now the sweet face of the little white-haired women who stood in the open door to welcome the little stranger girl to her heart and home for a few weeks.

What a home that was. A perfect bee hive of work. But it never was too busy to have the Bible lesson each evening, and the songs of praise and the prayer. Nor was the work done in that home just for the family. Auntie Wince had a faculty of finding out the poor and needy. Never a week passed that some needy one was not remembered. One girl, I remember, whose mother was a widow, was trying to keep up the home. She needed a nice-winter dress. Auntie Wince was the good angel that brought happiness to her. Another family needed clothing. The mother was sick. Auntie brought home bundles of sewing and two sewing machines soon had it all done. Thus a mother made happy and children clothed. Another poor family that was in destitute circumstances. I think there were seven children. Each received two outfits of clothing. Several had given Auntie their tithing money to use where needed, and this was drawn on to clothe this poor family of children. Dear Auntie Wince knew where to find the alone ones and the poor and needy.

In her Saturday shopping, there was always a pound of butter, some eggs or perhaps a can of fruit, or a peck of potatoes, which made glad some heart who was struggling for existence. Nor was Bro. Wince behind her in acts of benevolence. He hired his wood sawed and chopped and many a fireside was warmed that cold winter with wood from Uncle John's wood pile. Busy, happy days filled with blessing others, yet through it all Auntie Wince and her husband found time to write and tell others the blessed story of redeeming love. Many of her beautiful writings were written after a day of toil. She told me her best thoughts often came after she had laid down to sleep. So she would get right up and write the message while it was fresh in her memory. Her life has been one of self sacrifice. It has been a busy, beautiful life. No one who entered her home could help but be better for having been with her and for the last thirty years, she has been practically isolated from those of like precious faith, and engaged in unceasing care for the unfortunate one who is in her home. She is one of the alone ones. Would it not be a wonderful thing, if after the memorial room is a fact, furnished and ready, dear Auntie Wince could be induced to occupy it herself, a few weeks, or months, each year while she lives, for rest and recreation and to be with our people at least for a short time.

Your sister in Christ,

Mrs. A. J. Chaplin.

Among the Churches

Miss Hildreth, daughter of Bro. Wm. Fey of Ripley, Ill., recently underwent a surgical operation at St. Luke's Hospital in Chicago to be relieved of a condition, the result of infantile paralysis with which she suffered in infancy. The report is that she is doing well.

Send her a line of cheer and hope to St. Luke's Hospital.

Bro. Martin Aslaksen of Forreston, Ill., took residence in Golden Rule Home, February 1. Those who know Bro. Aslaksen, know him but to honor him for his faithful devotion to our Savior.

On February 7 the editor was called to Niagara Falls, N. Y., on account of the death of Mrs. Jesse Bouk, daughter-in-law of the late Peter Bouk.

Bro. Siple began a series of special evangelistic services at Adeline, Illinois, February 11. Let us all aid him and them with our prayers.

The Oregon congregation enjoyed a week's visit from Sister Evelyn Harsch of Chicago. Sister Harsch is a booster—for truth and right.

Sr. Woodward is reported back in Michigan after several weeks in Cleveland, Ohio.

NOTICES

Illinois Conference

The Illinois Bible School and Conference meetings will be held this year commencing July 31 and closing August 12. It is placed a few days earlier than usual in order to cooperate with the Iowa and Nebraska Conferences, allowing them to come afterward and yet close before the opening of the public schools.

It is perhaps a little early to announce mid summer meetings but let us make our summer plans so as to keep that date open. May this be the best meeting yet.

F. E. Siple, Pres.

REPORTS

January Report of Work in Indiana

Sermons: Hillisburg, 3; West Lebanon, 1. Money received: South Bend, \$12.00; from Bro. J. J. Snodgrass, \$71.33:

Because of sickness in the family, we were unable to fill our appointments at South Bend, Burr Oak and Roll.

J. H. Anderson.

Report From Nebraska

On Tuesday, January 23, Bro. L. E. Conner arrived at Moorefield and meetings were held at the school house two evenings where we hold Sunday School, then taking it to our church at Moorefield, remaining there until Sunday, returning again to the school house for morning services. Bro. Conner gave a very interesting talk after which all gathered at Bro. and Sr. S. T. Stedman's where they partook of a basket dinner. At 3 p. m. we returned to the school house for Bible study. Sunday evening Bro. Conner spoke at the M. E. church at Moorefield with a very large attendance. Bro. Wharton's drove over from Farnam

for a number of meetings, also others from Farnam on Sunday.

After the meeting closed, Bro. Delbert Stedman and Bro. Vern Todd drove him over to Gothenberg to take the train for Oregon, Ill. We hope that we may again have the pleasure of listening to his very interesting and instructive words.

Yours in the one faith,

J. P. Stedman.

Evangelist Report for Nov.-Dec.

Sermons, 33; money received, \$170.00; expenses, \$24.34; baptisms, 4. Total amount of orders, \$224.34; due on orders, \$54.34.

Almus Adams.

The above report was accompanied by extended, well written "Remarks," to print which would crowd everything else out of this department of the paper,—and then some. So, in order to run the report promptly, we make the following brief digest.

The meetings held at Hector, Minnesota were given earnest support by the brethren especially by "The Johnson Brothers." Interest was good with encouragement for definite results at some later time. Later Bro. Adams was called to Sioux Falls, S. D., by the death of Sr. Bertha McClain. Following the funeral, meetings were held for some time. These meetings resulted in the baptism of Margaret, Helen and Lelia McClain and Mr. Moore.

Meetings were also held west of Sioux Falls in the neighborhood of Sr. Titus. After leaving this place, word was written that one who had attended the services had decided to accept the gospel and render obedience in baptism.

Brother Adams reports that he begins the New Year with calls from six states in addition to numerous calls from Nebraska.

—Editor.

Citronelle, Alabama,

Jan. 30, 1923.

Dear ones in the faith:

This is not meant to be an "official" report, by any means, but we want the brethren to know of the happiness that has been ours in having Bro. E. O. Stewart with us for nine whole days.

Bro. Stewart reached Citronelle from Hammond, La., where he had been holding meetings on the 20th of January and returned to Houston on the morning of the 29th. During that time he preached nine sermons, one each Sunday morning, and one every night except one on which rain interfered. The rest of the time we had beautiful weather.

We had looked forward to these meetings for some time and had done everything we could to bring out the crowds to hear Bro. Stewart. We placed attractive and appropriate posters representing the different sermon subjects in the chief places of business all over town, ran the announcement of the meetings in the paper for three weeks, and gave urgent personal invitations to all with whom we came in contact for many days beforehand. The members of the Christian Church very kindly turned over their meeting place for our use.

We really did expect a good attendance, but we were disappointed. Bro. Stewart was almost discouraged. The congregation, if I may call it that, was different each night from that of previous nights. One sermon from the Word of God by a man who knew how to preach it seemed to be all they could stand. However there were a few who were faithful, and of these some one said, "They have heard more Bible here in one week than has been preached everywhere else in Citronelle for three years." (Bro. F. E. Siple was here three years ago). Those who have heard Bro. Stewart can appreciate the remark.

Only the isolated ones can realize what it has meant to our own family, alone in the faith in Alabama, to have one of our ministers here. Six people can say a lot in nine days and nights and we besieged our visitor with all kinds of questions and problems until it is no wonder poor Bro. Stewart could hardly wait for the train Monday morning, and is going to take a week's vacation and rest up!

Although the visible results of this effort have been rather discouraging, we have no right to lose hope, for some interest has been aroused and we are going to try our best to increase it. We do not care that the other churches in town put forth special effort to secure large congregations during the time our meetings were in session, or that our posters within reach of passers-by mysteriously disappeared, or that the ministers of the town will preach for weeks "to counteract the effect of the poison," for we know that if there are any whom God has chosen here, they will hear the call. We have done our best. Bro. Stewart's sermons were clear, forceful and interesting—the Word of the Lord straight through from beginning to end.

We press forward now with renewed hope and courage. We extend our sincere gratitude first to the Hammond brethren for lending us the services of Bro. Stewart for this series of meetings, and to the Texas Conference for releasing their evangelist to the Hammond church. May God bless the work of Bro. Stewart wherever he may go.

Your sister in the Master's service,

Dorothy W. Lyon.

Report From California

The first Church of God that meets in Taft's Hall in the Walker Theater Building, 730 South Grand Ave., Los Angeles, at 11 o'clock each Sunday, had quite a nice lot of visitors last Sunday, Feb. 28th. Mrs. Alma Steffa of Pomona, E. C. Corbell of Arizona, Bro. Pyatt and niece of Santa Ana, J. E. Hammond and family of Fullerton and Mrs. L. V. J. Kimball of Long Beach. Bro. John Taber and wife have returned from a two month's trip to Honolulu, giving us a full attendance of our regular attendants. Therefore we had a little extra meeting.

Bro. Greenslit who resides in Los Angeles, assisted by Bros. Patterson and Loomis of Pasadena, presided at the Lord's Table. Bro. Allard preached on the subject of Adamic Death in Figure. It was a meeting long to be remembered.

We gladly welcome all the brethren from the east. Come and see us. We want to make your acquaintance. Preaching every Sunday, 11 a. m.

Mary L. Bailie, Sec.

Golden Rule Home

An open letter to all who are interested to hear from one who has shared the hospitality and comforts of this lovely home since Dec. 29, 1922. Have found our worthy superintendent, Bro. Lake and wife, well suited to the place. My first thought when coming into the home was an immense place; but where are Bro. and Sr. Hamilton, whom I had expected to meet here and perhaps be able to help comfort them in doing little things. And word has come to us of his death, leaving the dear, sightless sister to the care of strange hands, which may be one of the opportunities for the Golden Rule Home to prove itself the place of refuge for those who choose to accept the hospitality and kindness of the matron who welcomes all who enter this home, where all meals are well cooked, served on time. It is the wish of the members of this Home to share our gifts with dear Sr. Hamilton. Personally, I will be a helpmeet to read or write or assist you in any possible way should you be desirous of sharing this wonderful Home place, as well as to be taken to and from church by those who kindly care for me. God's love is manifested at the family altar. There is a player piano left here for the winter which cheers our hearts. May the fellowship of each one give words of cheer to you, dear sister, is my prayer.

Mrs. C. J. Chaffee.

OBITUARY

Clarence DeCounter

Clarence DeCounter, youngest son of Frederick and Catherine DeCounter, was born in Camden Township, near Rushville, May 13, 1888, and died in Redlands, Calif., Jan. 21, 1923.

Deceased had lived in the western states, largely among the gold mines, since 17 years of age. About a year ago he was united in marriage with a childhood playmate, Vena Densmore, daughter of William and Etta Densmore of Ripley, Ill., who with his infant daughter, Wanda, his mother, Mrs. Catherine Marooney, and a host of friends mourn his untimely death.

Interment was made beneath the roses and orange blossoms of Hillside Cemetery in Redlands.

SUCCESSION OR CONTINUITY?

(Continued from page 155.)

then? If there be operation of spirit now we must seek it in non-miraculous manifestation, and if there be divinely appointed officers in the body now they must be called and qualified otherwise than by miraculous manifestation.

There is, therefore, now no successor, either to John, to Jesus, to the twelve or to any office of prophet, evangelist, pastor or teacher.

So it remains to determine if there be continuity, since there is no succession. And we believe the truth is to be found in this latter line of study. Since the gospel is God's only power of saving, and since those who preach it are "evangelists" as the derivation of both this word and "gospel" in the original language shows, as is shown also by comparing Acts 8:5 and 2:18, and since the gospel is to be preached throughout the present time, as is evident by the fact that there will be saved believers at the coming of the Lord, it is

therefore evident that when the office of miraculous evangelist ceased it was continued in others, not successors, but those of a new order, the non-miraculous, as John 10:41, and this idea is expressed by Paul in 2 Tim. 2:2. When Jesus left the earth the holy spirit took his place as comforter. And when the holy spirit ceased to operate miraculously the completed revelation of Scripture took its place as comforter, (Rom. 15:3-4). So it is possible to have the efficacy of the spirit without miracles, even to be filled with the spirit, (the mind of Christ and of God, 1 Cor. 2:16; Rom. 8:9-10), as John was, (Lu. 1:15), without miraculous manifestation of it. Who has the most Christlikeness is filled most with the spirit.

Since by Rom. 15:3-4 the Scripture took the spirit's place, whatever was then done miraculously by the spirit is now done non-miraculously by the Word of God. We have seen that all officers then were appointed by the spirit when it placed them in the body, and we see by Acts 20:28 that the spirit then ordained elders. It did it personally by Paul, (Acts 14:23), and by the epistles written to Timothy and Titus. Hence the Word of God still specifies our spiritual leaders, the prophets, (preachers of the Scriptures), evangelists, pastors and teachers, including elders and deacons. Their authority is therefore not human, but divine, just as their qualifications are God-given and not man-made. Their curriculum is that Word of God, not that of a theological college, and no amount of imposition of hands or election by people can put them in office. Nor can any resistance of men qualify them for service or remove them from office, any more than the Judaizing teachers at Corinth could do so with Paul. True, people can refuse the service, which others will then get, in which case, as Paul said, "If I be not an apostle unto others, yet doubtless I am to you," as we thus address the ones who accept our service. The essential nature of a gift is that it is not forced upon the receiver.

By Rom. 8:9-10, to be a Christian, one must have the holy spirit. But by 1 Cor. 13, the miraculous manifestation of the spirit has ceased. Hence, the spirit has been continued non-miraculously, as "the mind of Christ," 1 Cor. 2:16. Thus we have continuity of spirit as we before found continuity of the body of Christ and of the gospel. Then every member of the body was baptized into the body by the miraculous manifestation of the spirit and so became members of the body, (1 Cor. 12:13). Here we have the one body, one spirit and one baptism. But if we are Christians we are in that same body, for the church is the body, and Christ has but one body, for "there is one body." And just as the "one Lord" and "one God" are the same ones they were then, so have the one body and one spirit continued to the present, non-miraculously, and so have the one baptism, (the filling of each member with the mind of the Head), and the one faith and one hope continued, with the one body and one spirit. For since the one body could exist then without always miraculous expression of spirit power, (1 Cor. 14:27-32), it can today also, as John could be filled with the spirit from his conception without ever expressing that spirit presence miraculously, (Jno. 10:41). For since he did not preach the gospel, he did not confirm the king-

dom message by miracles. The true idea is not succession, but continuity. And since we are "complete in him," and since the Scriptures were given to furnish the people of God thoroughly to all good works, we need no human invention now more than they did then, to suit modern times or conditions, on the plea that we must be "up to date." Let us not thus blaspheme God, nor glorify men by substituting human invention for divine revelation.

THE EVERY DAY THINGS

It was by the common things around him our Lord taught while he was here on earth—the birds, the fields, the lost coins, the wandering sheep—and so now does he write our lessons. We look for signs in the heavens and great things on the earth, but still he leads us through the daily happenings of gain and of loss, of pleasure and of pain. It is in the little things that we must prove our faithfulness, and along the every day roads of service that we must follow him, our Lord, who makes of earth's common bread and wine the most sacred feast of remembrance and fellowship.

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:—

I like the Restitution Herald, don't you? I always have liked it and I read all the articles and enjoy them. I like Bro. Donaldson's page and will say in answer to the poem, "How Do You Tackle Your Work?" that I always tackle mine with the intention of winning.

The article, "Turkey in Prophecy," in the Nov. 14th issue appeals to me.

The Christian Workers' Magazine says:—"Prophetically speaking, God does not count time while Israel is in captivity, or dispersion or dominated by any other nation." This article about Turkey carries the same thought when it says: "A careful reading of the Bible prophecy and history reveals the fact that God deals with other nations than Israel, according as their activities are related to those of God's chosen nation."

So these governments spoken of in Dan. 2 are those that should bear rule over Palestine during the years of Gentile supremacy. And certainly Turkey should be numbered with the rest whether mentioned by name or not. It has been the power above all others capable of keeping that land in the desolate condition God intended it should be kept in while his people were scattered among all nations, homeless and friendless.

As Rome is represented by the "legs of iron," Turkey must be the feet, the last human power that shall have control of the land so well beloved. This certainly is great cause for rejoicing among our people, for we know for certain that the King for whom we wait, will soon return. "Glorious things are spoken of thee, O city of God." "The Highest himself shall establish her."

Lillie H. Willis.



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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A POSTAL CARD to our address will place our large catalog and special proposition at your disposal.

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PULPIT ECHOES

(Continued from page 1.)

and acknowledged ability gives added weight to the solemn words of warning he gives of impending war.

In an address at a luncheon given by prominent Free Churchmen a short time ago, he gave utterance to the following impressive remarks:

"More terrible machines than those used in the late war are being constructed. What for? To attack cities and to maim, destroy and burn helpless women and children. Keep your eyes open on what is happening.....We reduced our armaments, and if other nations follow the example there will be no serious menace to peace. But it is difficult for a nation to remain defenseless while others are preparing for war."

Mr. Lloyd George said that the next war, if it came, would be a war against civilization itself. Speaking of the suddenness with which wars come, he said:

"The war germ, like any other germ, you do not know that you have it until it has got you; there is no use arguing with an epileptic when the fit is on him. There is that atmosphere in the world now, and the explosive matter is scattered over the face of Europe. When a match is dropped, it is too late to save the covenant of the League of Nations."

The prime minister said he attached high hopes to the League of Nations. He said civilization would be safe if the League succeeded. If it failed, civilization was

doomed, he thought.

Where Shall We Look For Peace?

In the light of the foregoing reliable declarations, where shall we look for peace? Eminent statesmen in the United States are of the opinion that "the League of Nations is a dead issue," while others of equal standing express much dissatisfaction with the apparently fruitless results of the armament conference. The world is seething with discontent, where actual warfare does not prevail. Humanity, struggling for freedom in the quagmire of militarism, sinks but deeper in the slimy depths. The very efforts they make to escape serves to fasten them more securely within that deadly grip. What is the answer?

The Coming of the Prince of Peace

We could find no more fitting language with which to close our remarks than the words of Brother H. L. Hastings, (deceased), the talented editor of 'The Christian,' in his work on "The Reign of Christ on the Earth."

"The times in which we live are ominous. We stand amid the rush and thunder of earth's most restless age. The gospel of Christ is speeding on its way to every land and tribe, many run to and fro, and knowledge is increased; art, science, invention and discovery wing their way over the globe; but meanwhile, iniquity abounds, the love of many waxed cold, dark shapes of evil stand in

the pathway before us, infidelity, atheism, anarchy, confusion and turmoil swarm around us. Against such hosts the doctrines of men and the inventions of worldly wisdom are vain. Nothing will avail in such a battle but the power of Almighty God. The coming conflict may be fierce and terrible, but it will be brief and decisive. It will end, not by human power, but by the power of Him 'who giveth us the victory through our Lord Jesus Christ.' He shall break in upon the world's disorder and misrule, and shall crush the usurpers, and 'destroy them that destroy the earth.' He in his time shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; and they who have borne his cross and endured his reproach, shall bear with gladness the trump that heralds his approach, and, as they ascend to meet him, shall shout the answer back: 'Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, and we will be glad and rejoice in his salvation!'"

Thou art the Christ the Son of the living God. Matt. 16:16.

No good thing will he withhold. Psa. 84: 11.

Subscribe to the monthly magazine "WORDS OF LIFE," and get the best thoughts of brethren across the sea, on "Life and Advent Truths." It will make an excellent adjunct to your regular church paper. Only 65c per year. Write for sample copies.

William G. Rothe, Agent.
508 Jefferson Ave., Brooklyn, N. Y.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, February 20, 1923

Number 21.

The Gospel

By Alta King

"Fear not: 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."

THIS is the angel's epitome of the gospel as he gave it to the shepherds watching their flocks. The good tidings, the gospel, is all bound up in the terms "Savior" and "Christ the Lord." Until we know what these terms signify, we cannot know the gospel, so far as the angel's presentation is concerned. The angel's message to Mary helps us to know the Bible significance of these terms—"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." Even with this, the element of "good news" in the message is somewhat vague, and we must search farther for the fullness of the "good news" that shall be to all people, and that is bound up in the terms "Savior" and "Christ the Lord."

The word "Savior" means one who saves. The word "Christ" means anointed or set aside. To appreciate the meaning of either term as applied in any particular instance, one must know the what and why of saving, and the purpose for which the particular one is set aside. The purpose for which Jesus was anointed, set aside, is concisely and beautifully set forth in Isaiah 61. It is meaningless to say, "I believe on Jesus, the Christ," if I haven't the least vestige of an idea of what the word "Christ" stands for. To believe on "Jesus the Christ" can mean nothing less than to believe that he is the one anointed or set aside, to the particular work outlined in Isa. 61 and other similar Scriptures. As we have seen, the angel designated the "good news which shall be to all people" as the birth of a baby, "a Savior which is Christ the Lord." And since "Savior" and "Christ" are general terms, we can know the good news, the gospel, only by getting the background of these terms as applied to Jesus. And some degree of such definite knowledge is necessary before belief in "Jesus the Christ" can take place in the mind.

What is the significance of the word "Christ" as it is given in Isaiah 61? A few readings will reveal the following phases of work as work to which Jesus was set aside:—

1. Preaching, healing and freeing captives.
2. Redemption of Israel to the end that her people might be trees of righteousness, the planting of the Lord that he might be glorified. Isaiah deals with this phase of the anointed's work at some length, and in verse 11 he states the final outcome of Israel's redemption. In verse 10 the anointed says, "I will greatly rejoice

Without and Within

IF every man's eternal care
Were written on his brow,
How many would our pity share
Who raise our envy now?

The fatal secret, when revealed,
Of every aching breast,
Would prove that only while concealed
Their lot appeared the best.
—Metastasio.

in the Lord...for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness . . . ;" and then the final result of all this and of Israel being sown among Gentiles as the seed which the Lord hath blessed—"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations."

Through such Scriptures as the above, belief on Jesus the Christ becomes tangible and beautiful. Belief in such "good news" carries with it faith, hope and love, the three great redemptive forces drawing man ever nearer to the God of the universe, with an ever growing consciousness that he is the great loving Father. This, then, is the gospel as it was preached by the angel when he said to the shepherds, "Unto you is born this day in the city of David a Savior, which is Christ the Lord." A wondrously beautiful message, so wondrously beautiful that a host of angels, viewing the final consummation, appeared singing, "Glory to God in the highest and peace on earth, good will toward men;" which was merely another way of stating the same piece of good news.

When Jesus grew to manhood he began to do the work to which he had been anointed or set aside. He began with that phase of the work mentioned first in Isa. 61—preaching the gospel, and healing, and freeing from bondage of physical and mental weakness, and from death. He designated the gospel as the gospel of the kingdom. In Luke 4:43 he said, "I must preach the kingdom of God to other cities also: for therefore am I sent." In Luke 4:19 he said the same thing in different words—"To preach the acceptable year of the Lord." Though Isaiah 61 does not mention the term "kingdom of God," it is very evident that Jesus, when he preached the kingdom, or the acceptable year of the Lord, preached that phase of his work which is outlined in Isa. 61:3-11. He preached the same gospel as did the angel to the shepherds, even though he designated it by a different term, and this designation, gospel of the kingdom, is warranted by the angel's message to Mary. (Concluded next week.)

"In the shadow of thy wings will I make my refuge." Ps. 57:1.

Unashamed

By S. Roxana Wince

UNASHAMED,—I like that word. It appeals to my heart as few words do, for only one with whom no fault can be found and in whose mouth there is no guile can be unashamed. There are few such in the world and not one outside of the ranks of the followers of Jesus.

"The thief is ashamed when he is found," (Jer. 2:26), so is the liar, the slanderer, the defrauder. But they are ashamed, not because they have wilfully and knowingly broken the statutes of God and their country, made in love of and for the happiness of all, but only because they do not want their true character to be known.

But with the members of the body of Christ when "overtaken by a fault," or "betrayed into sin," whether the thing becomes known or not, the feeling is different. There is not so much concern as to what men may think as there is as to what God will think. Their fear is of him. Their shame comes from having broken their vows and defiled the temple of the great and ever living Jehovah.

They may only have used a two cent

* * * * *
* The writer of "Unashamed" has present- *
* ed in a simple way a number of most time- *
* ly and needed references to genuine every *
* day Christianity. Her words are such as *
* strike close to the heart of the child, and of *
* the youth,—in fact close to the heart of all *
* who look for the simplicity of gospel appli- *
* cation to present life.—Ed. *
* * * * *

postage stamp that a careless postmaster has failed to cancel, thinking it a lost one of their own, though a little bit doubtful, yet because of that doubt, the feeling of guilt is there and their shame and grief will be keen, sharp and remorseless, unless reparation is made and forgiveness is asked of God. They know they sinned when they did not stop at the doubt and that they are defaulters in the eyes of God, if not in the eyes of men, for there must be no question as to the right or wrong of our actions. We may do no doubtful thing and be unashamed. There are no little sins with God: no lies that are white. The false timber is in the man who would steal a penny, just the same as it is in the bank robber. It is not the amount stolen that makes one a thief, but the violation of divine laws—four of them at least; love of God, love of one's neighbor, not covet, not steal, for

"He who stoops to steal a pin,
Will stoop to steal a greater thing."

He who steals fruit from the merchants' baskets would steal dollars from his till. I wish to impress this fact most emphatically upon the hearts of our young people, that whenever we take that which does not belong to us, be it an apple, a pear, a peach or a berry, without the permission of the owner, we are thieves. His fruit is measur-

ed and when the measure is lessened, he cannot sell it at its full value, and just what he loses, you are taking from him, and something more infinitely precious from yourselves—the strength to stand unassailable against temptation under all circumstances and in all places.

"Yield not to temptation for yielding is sin, Each victory helps you another to win."

And right here, let me tell our little people that it is impossible to hide our wrong doing from God. Bad men who steal other people's money and who do other dreadful things and do not want it known, but want others to think they are good, honest men, are so ashamed when it is found out that they are not, that they hurry off to some other land, to hide from every body who has ever known them. But no matter where men go, or what covering they put on, like Adam and Eve, they are naked before him; "all is open and known to him with whom we have to do." He sees in the dark and in the light and reads our most secret thoughts far more easily than we read an open book.

With the young girl who has been entrapped into sin, this feeling of nakedness and shame grows into absolute terror, and rather than meet the scornful fingers of the world and the heartbroken look in the eyes of her mother, she hides herself in a suicide's grave, forgetting that a few shovelfuls of dirt cannot cover our wrong doing from the eyes of God, and that it would be far better to live and redeem the past than to die a hopeless sinner.

David said, "Let me not be ashamed." (Psa. 25:2). "Let me not be ashamed for I trust in thee." "Let them be ashamed who transgress." "Let me never be ashamed."

We too trust in the Lord and pray him to not let us be ashamed over the committal of wicked acts, for we want to be perfect even as he is perfect in so far as it is possible for a human being so to be.

But there are other things to be ashamed of aside from the committal of positive sins as Paul plainly shows in his Philippian letter. He was at the time "a prisoner in the Pretorium attached to the palace of Nero on the Palatine hill at Rome." He had been set for the defense and confirmation of the gospel. He looked to his enemies as if he were going to be ashamed or disappointed as to the success of his work. But Paul did not think so. Brave old man that he was, he believed that the things that had happened to him would turn out for the furtherance of the gospel. His earnest expectation that in nothing he would be ashamed of his Lord, would most certainly meet with fulfillment. And it did. The Pretorian guards at the palace made it known at the general Pretorian camp that this patient, persistent preacher was not held in chains because he had broken the laws of Rome, but for the sake of Christ's cause, whose disciple he boldly affirmed himself to be. And this had its influence on the Roman world for they of course, knew the story of the Nazarene's tragic death and would be eager to hear Paul for themselves, when they had heard that he was declaring that that crucified One was the long expected Messiah of the Judean Seers and that he had been actually raised from the dead and had ascended to heaven to plead with the only true and living God on behalf of dying men.

That this must have been so, we can have

no doubt. And we know from the record, that his boldness, made his brethren "much more bold to speak the word without fear."

But what if Paul had kept silent during those weary years of imprisonment? And what if his brethren had kept silent? Would they have been without offense and unashamed in the day of the Lord Jesus? Most assuredly not.

We, like them, have been "set for the defense and confirmation of the gospel." Like the Bereans we must sound it out. To be ashamed of the gospel, will be to be ashamed before him when he comes; for the gospel story is his story. It is the sum and substance of his preaching and to be ashamed of that gospel is to be ashamed of him and of his words. Remember this, dear young people, when people taunt you for being an Adventist, and you feel a little timid about standing up for your faith.

But there are many more things than the ones I have named that would keep us from looking with unashamed eyes into the face of Jesus.

What about our unsubdued tempers? We grieve over them and over the unhappiness they cause our friends, and much more do we grieve because of the reproach we bring on the name of Christ by our unChristlike speech and conduct.

We are not at all in love with ourselves in this thing. We do not like our disposition any better than other people do. We would be ashamed beyond telling to have Jesus step into the room when "we are speaking our mind" to some dear, offending friend.

Well, Mr. Newton N. Riddell in his book, "Methods of Attainment," says: "If you do not like your disposition, change it. It can be done. It is simply a question of method and persistency. Human nature is the most plastic form of life known to science. The drunkard can be cured, the profligate reformed, the degenerate regenerated, —even an egotist may be made humble. Latent powers may be quickened, dull minds sharpened, morbid tendencies eradicated and common mortals changed into saints by the indwelling presence of Christ."

And Mr. Riddell is right. And if our disposition still remains unchanged, it is because we have not yet been brought into subjection to the Father of spirits that we may live. We have not been rightly exercised by his chastening, that we may be partakers of his holiness. We have not been careful to make straight paths for our feet lest that that is lame be turned out of the way.

We have not been journeying with Jesus as we ought to have been, nor have we been striving to fashion our lives after his. The time is short. What we do must be done quickly. But how are we to have Christ change our dispositions? How have him dwell in our hearts by faith? By hiding his words in our hearts and obeying them. He speaks to us through his words. To do what he tells us to do is to follow him. To refrain from wrong doing is to walk in his steps.

He did not get angry. He did not fret when things went wrong. When men reviled him, he flung back no reviling word. His love was an unailing love. It went down into the very depths of sin; it kept after the lost sheep until it was found.

We see men going down to death and stretch out no hand to save; we have the

words of life, but do not give them to the perishing. Are we like Jesus here?

"Little children, abide in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming." (1 Jno. 2:28).

A few words now as to nations.

For nations are to be ashamed of their trust in other nations, ashamed of their trust in gods of wood and of stone. Isaiah says: "They shall be ashamed and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the land with an everlasting salvation; ye shall not be ashamed nor confounded, world without end." (Isa. 45:16-17). "For they shall not be ashamed that wait for me." (Isa. 49:23).

"They shall not hunger or thirst, neither shall the heat nor the sun smite them: for he that hath mercy on them shall lead them even by the springs of water shall he guide them." (Isa. 49:10).

"The Lord knoweth the days of the upright; and their inheritance shall be forever. They shall not be ashamed in the evil time and in the days of famine they shall be satisfied."

So nations and individuals alike, who keep the statutes and commandments of the Lord in the present time are not to be ashamed in the final outcome. Their hope in God will not be in vain for "hope maketh not ashamed." (Rom. 5:3). "Whosoever believeth on him (Jesus) shall not be ashamed." (Rom. 9:33-10:13).

Jesus is not ashamed to call his sanctified ones brethren, and God is not ashamed to be called their God, for he hath prepared for them a city.

But not to believe on Jesus, not to have God for our God, to be ashamed of the gospel of the coming time when the Prince of Peace shall make an unbreakable pact of peace with all nations, and good will instead of hate shall fill all hearts, will be to meet with a disappointment beyond remedy, a shame, the bitterness of which will be as the piled up agony of ages.

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 13:8.

LEANING ON HIM

Leaning on Him, make with reverent meekness
His own, thy will,
And with strength from Him shall thy utter
weakness
Life's task fulfill;

And that cloud itself, which now before thee
Lies dark in view,
Shall with beams of light from the inner glory
Be stricken through.

And like meadow mist through Autumn's dawn
Uprolling thin,
Its thickest folds when about thee drawn
Let sunlight in.

Then of what is to be, and of what is done,
Why querist thou?
The past and the time to be are one,
And both are now.

—John Greenleaf Whittier.

OUR MIND AND THOUGHTS

By Helen M. Keate

Our thoughts determine what we are. Prov. 23:7. "For as he thinketh in his heart, so is he."

Satan controls the mind of the wicked. (2 Cor. 4:4). "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

This is what alienates us from God. (Eph. 4:17-18). "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

An alien: one who is estranged or excluded.

Alienation: mental derangement.

Our mind must pass through a change before it can tell what is good. (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."

This new mind is the mind of Christ. (Phil. 2:5). "Let this mind be in you, which was also in Christ Jesus."

Christ has given this to us. (1 Jno. 5:20). "And we know that the Son of God has come and hath given us an understanding."

God calls one of these conditions of mind carnal, the other spiritual. (Rom. 8:6-7). "For to be carnally minded is death; but to be spiritually minded is life and peace."

The mind God gives us is sound. (2 Tim. 1:7). "For God hath not given us the spirit of fear; but of power and of love and of a sound mind."

God has promised us that through Jesus Christ our minds shall be kept. (Phil. 4:7). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"What we must do to keep it. (2 Cor. 10:5). Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

How this is possible. (Phil. 4:8). "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, and if there be any praise, think on these things."

We must not associate with those of corrupt minds. (1 Tim. 6:5). "Perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

God punishes people for their evil thoughts. (Jer. 6:19). "Hear O earth: Behold, I will bring evil upon this people, upon this people, even the fruits of their thoughts."

The reward of peace is bestowed by God on those who have right thoughts. (Prov. 16:3). "Commit thy works unto the Lord, and thy thoughts shall be established." (Isa. 26:3). "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

"The true followers of Christ do not wait for truth to become popular."

TRUE ADVERTISING

We believe that good can be found in most places and that whenever found, it should be followed. From time to time we have given you the contents of signs seen by us, on or near church buildings, feeling that from such we can get ideas to assist us in advertising our own places of worship. The following is the latest one noticed.

WELCOME

We welcome all persons finding their way to this place of worship.

To the friends who know us we desire to renew our welcome. To the stranger, we extend it most sincerely, and to those seeking a church home, we want to assure that here you will find Christian fellowship and love, and also a place of service.

BIBLE QUESTIONS

1. Who was king of Judea at the time of Christ's birth?
2. What was Mordecai's employment?
3. Who found Moses in the bulrushes?
4. In what book was foretold the birth of John the Baptist?
5. Why did God destroy the world?
6. How many words are there in the Bible?
7. What is the shortest book in the Bible?
8. What was the meaning of patriarch in Old Testament times?
9. Who were the Pharisees?
10. What is the meaning of Seraphim?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Bethlehem of Judea, six miles south of Jerusalem.
2. Augustus Caesar.
3. "Jesus wept."
4. Two hundred and forty-one.
5. A Jewish orphan girl.
6. Mordecai the Jew and her cousin.
7. Fiery and wayward with a taint of madness at times.
8. David.
9. Yes, he trusted God till the end.
10. She counseled him to curse God and die.

"IF THOU CANST."

At times Jesus had to correct the false emphasis of men. You will especially notice this if you will read the Revised Version account of the healing of the demoniac boy when at the foot of the Mount of Transfiguration. The abstracted father, having witnessed the failure of the disciples, cries out to the Master: "If thou canst do any thing, have compassion on us, and help us." The reply of Jesus was, "If thou canst!" It was not a question of the Lord's pleasure or power, but of the father's faith. "All things are possible to him that believeth." Our being blessed is conditioned upon our desire and determination to be blessed.

THE NEEDLESS ANXIETY

Sometimes we wonder at the seeming lack of faith of some Christians as expressed in their fretful anxiety in the face of little set backs and failures, and those tender rebuking words of the Master once addressed to Peter, are brought to mind: "O, thou of little faith, wherefore didst thou doubt?" The journey across life's sea might have been so much more peaceful if only we had considered the supporting love

and power that were pledged to us instead of the troubles and stormy winds around us—if only we had looked up and not down! No doubt but that the final safety will be the same, but the daily comfort of the way might have been immeasurably greater.

BEAUTY IN PLAINNESS

Were it left to you whether you would choose to be a rose or a cabbage in the garden of humanity, you probably would choose the former. But, after all, the cabbage serves a use which the rose cannot and there are many people who prefer a boiled dinner to all the nosegays in the world. The poet may delight in the morning glory, but the average man prefers a potato. People with plain gifts have no reason to be dissatisfied, for they are estimated quite as highly as the rarer talent.

We lay away our pounds in napkins, not only when we misuse any possession or faculty, but when we fail to use it for Christ's kingdom. Selfishness is such a napkin; distrust, doubt, fear, hopelessness, false modesty, cowardice, sloth, worldliness—all of these are napkins.—Selected.

THE CROSS AND THE CROWN

By Lydia Railsback

THE two words "cross" and "crown" are very close together in the dictionary, but in life they are very far apart and the one leads to the other. A cross in itself is a very simple thing made of two pieces of wood, but to the one who hung on the cross it must have been the severest test to which any one could have been subjected. The word "cross" does not occur in the Old Testament, so its use must belong wholly to the Christian age. The crown has been used since the days of Jacob and Joseph, and is still used and will be in the ages to come.

The Cross must be borne; the Crown is worn.

The Cross denotes afflictions regarded as a test of patience; with the Crown no afflictions come.

The Cross brings trials; the Crown means victory.

The Cross is disappointment; the Crown appointment.

The Cross opposition; the Crown position.

The Cross is misfortune; the Crown a great fortune.

The Cross was used to execute criminals; the Crown decorates kings.

Crosses are corruptible; there is a crown which is incorruptible.

Jesus bore the Cross; he wears the Crown.

We, too, must bear the Cross if we ever wear the Crown, for we read in Mark 8:34: And when he (Jesus) had called the people unto him with his disciples also, he said unto them, Whosoever will come after me let him deny himself and take up his cross and follow me. This same thought is recorded in Matt. 16:24 and Luke 9:23, but Luke adds the thought of the cross being carried daily. Luke 14:27: And whosoever doth not bear his cross and come after me cannot be my disciple. Matt. 10:38: And he that taketh not his cross and followeth after me is not worthy of me. Rev. 2:10: Be thou faithful unto death and I will give thee a crown of life. May each Berean strive to receive that crown.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY.

Terms:

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Editorials

The Song of Hope

On another page will be found an article under the caption, Hatikvoh, which, according to the Jewish school lad in Chicago, Illinois, means a "Song of Hope."

Touching is the account given by Sister Harsch that these Jewish children are taught in home and in public the fact of the dispersion of the Jews and their present state of partial bondage; but more touching still is the thought that in the lives of all these children is nourished the hope of the parent that this dispersion is soon coming to an end and that their longings will be satisfied again upon the God-chosen fields of Palestine.

Who but can see that, with such sentiment cultured from infancy to old age, and with the God of heaven blessing the effort of Jewish life by strengthening them with the strength of the world's finances, the present day activity points strongly toward the soon realization of this "song of hope." What race in all the earth is doing more to create racial loyalty, and what race has more reason to hope for racial supremacy than the Jewish race of whom the prophets speak so fully?

In view of all this it is not difficult to anticipate that in the near future an affirmative answer will be given to the question last asked of Christ, "Lord, wilt thou

at this time restore again the kingdom to Israel?" Would that the Christian world could distinguish between the "Church of God" and "Kingdom of God" according to the distinction made in the Scriptures. That Israel has a definitely designed position in the future economy of the Father is most definitely and positively asserted throughout God's word. That the church being gathered out of Jew and Gentile by the gospel is to engage with Christ in the labor of regathering and restoring Israel unto their kingdom establishment, is also one of the large truths of Scripture. And so while the "Song of Hope" is being nurtured in the breast of new born Jewish childhood, a larger song of hope should be nurtured in the hearts of every new born babe in Christ who is pressing toward the mark for the prize of the high calling. May it not be that a large part of the joy of Christian service shall be, not the reward that is coming to the individual, but the reward of blessing that shall be made possible to God's chosen nation, and others, through those who make up the members of Christ's body, the church.

Communications
to the Editor

"I wish you would write an editorial on 1 Pet. 1:13. Are the 'strangers' referred to, Jews?"—E. C. R.

The work "scattered" is, in the Greek language, found three times in the New Testament: here; Jno. 7:35, render "dispersed;" and Jas. 1:1. Baxter and Bullinger both say that this word "diaspora" refers to the "dispersion of the Jews," and in this text, undoubtedly refers to Christian Jews who with others of their nation were among the dispersed.

This thought is in harmony with that of Galatians 2:7 where Paul declares that unto Peter the "gospel of the circumcision" was committed. Not that it was a different gospel but that it was presented in a way that those who were familiar with, and habitually accustomed to, the Mosaic rules might understand. They too, "according to the foreknowledge of God the Father," were elected even "unto obedience and sprinkling of the blood of Jesus Christ." Thus there is no difference in the church between the Jew and Gentile, "they are all one in Christ Jesus." It was particularly true of this dispersed people that the resurrection of Jesus Christ begot them "again unto a lively hope," and directed them toward an "inheritance incorruptible, and undefiled," one that was permanent in that it "fadeth not away."

"Will you kindly give me your personal convictions concerning the paternity of Jesus? Was he begotten by Joseph?"—S. H. T.

Without going into a discussion of the subject pro or con, I will say that my personal convictions always have been and are that the Bible teaches that the paternity of Jesus was miraculous.

God, who answered me in the day of my distress. Gen. 35:3.

Our God . . . which holdeth our soul in life. Ps. 66:9.

The Sunday School

By Alta King

JESUS TEACHING IN THE TEMPLE

Lesson IX.

March 4, 1923.

Lesson Text:

Luke 20.

Luke 20:9-16

Golden Text:—The stone which the builders rejected, the same is become the head of the corner. Luke 20:17.

For Study

Review:—Luke 19 closes with a picture which shows "the whole multitude of disciples" definitely and joyously accepting Jesus as King. Without doubt, their conception of the kingdom was crude and fleshly, as compared to the kingdom which Jesus had in mind, and involved only narrow nationalism. Nevertheless in verses 33-38, there is hearty acceptance of Jesus as King despite the fact that he carried none of the show of glory and power which Israel expected her king to show. Jesus in all his humility and without appeal to human pride, was definitely and openly accepted as King by the whole multitude of disciples. And Jesus accepted their acceptance even though their conception of the kingdom was yet narrow and fleshly. Luke 19 also shows, in strong contrast to the above beautiful picture, the growing intensity of the opposition of the chief priests, scribes and chief of the people. Luke 20 is a continuation of this opposition, and Jesus' counter-opposition. Every item in the chapter centers around the idea of opposition.

Verses 1-8. What days are referred to in verse 1? (See vs. 47-48). Was the design and purpose which was back of the question in verse 2, honest and sincere? Had Jesus ever made known the authority back of his work? Jno. 5:19-23. How did Jesus shut off this line of questioning? Show that the people would have regarded the leader's questioning of Jesus' authority much the same as they regarded their questioning of John's authority. Thus, Jesus very quietly tells his enemies that their line of attack from the viewpoint of "authority" was futile.

Verses 9-19. After the questioning, Jesus fearlessly and pointedly painted for these men a picture of themselves in their rejection of him as King. Interpret the picture. Were the leaders fearful of losing their leadership and "inheritance" to Jesus? Jno. 11:48; 12:19. Note the national pride and great confidence in the fleshly descent from Abraham in the last of verse 16. If a stone, rejected by one set of builders, is made the corner stone of an edifice by another builder, could the first builders have any part in the edifice erected upon the rejected stone? Apply this argument to the men about whom Jesus was talking. What kind of a nation (edifice) did the leaders in Israel think to build—based on what? Rom. 10:3. Why were the leaders rejecting Jesus as King (the corner stone in the edifice)? Would he fit at all into their schemes and plans? Why not? In 1 Jno. 2:10-11, you will find the fundamental cause of the leaders' stumbling over Jesus. Study for the meaning of verse 18. The writer has not been able to discover it.

Verses 20-26. In these verses we find a different method of attack. Failing in their attempts to trick Jesus into condemn-

ing himself before the people, what was their next move? Why was it necessary for the enemies of Jesus to prove him to be an offender against the Roman government? There is a double catch in this question. Show that if Jesus had answered merely "Yes," he would have been denying one of the chief works of the Christ—deliverance of Israel from Gentile domination; and that if he had answered merely "No," he would have been committing a seditious act against the Roman government. Jesus' answer, however, is not a "trick" answer, devised merely to get out of a tight place. It states a truth. The material benefits of the Roman monetary system originated with the Roman government. So long as a person accepts such benefits from a government, and the enemies of Jesus would be the last to refuse such benefits from the Roman government; justice says that a part of the benefits be returned for its up-keep. Roman taxes paid to a Roman government in no wise involved disloyalty to God and his kingdom so long as that kingdom was not established. Furthermore the payment of taxes to the Roman government in no wise interfered with the Christ's mission of freeing Israel from Gentile bondage, for such freedom was not to be accomplished through rebellion as Israel expected. Show that this truth holds today.

Verses 27-40. A third attempt to entangle Jesus in his words is found in these verses. Judging from the question asked, what was the general conception of the resurrection? Did it involve a "change" of any kind? How did Jesus open up to them a wider vision of the "resurrection from the dead?" In verses 37-38 is Jesus' positive argument that there is a resurrection "of the dead." Who agreed with Jesus? verse 39. How did the Sadducees admit defeat?

Verses 41-44 contain a counter attack from Jesus. Show that the enemies of Jesus could not answer this question because all their thinking was on the flesh plane. (Note: This question seems to have been put to the scribes, who had just approved of Jesus' argument concerning the resurrection).

Verses 45-47. Having put to silence his questioners three times in succession, Jesus openly, before all the people, enemies and friends alike, declared that the boasted knowledge and authority of his enemies were mere sham and show.

Verses 1-4, chapter 21, really belong with chapter 20. How did Jesus declare that even a poor widow was accepted before such as had been questioning him? Why?

The Children's Lesson:—Base the lesson on the parable found in verses 9-16.

For Class

What is the general subject treated in Luke 19, 20? Read and discuss the three attempts, recorded in Luke 20, to entangle Jesus and thus to find a ground for accusing him. Where did Jesus get the wisdom that enabled him to meet these attacks from his supposed superiors?

THE CHURCH, ITS RELATIONSHIP TO CHRIST

By Hazel Logan

IN order to take up the study of the church, we must understand the meaning of the word church and what it is composed of. The Greek word for the word

church is "ek-klesia," meaning "called out ones."

What the body of Christ is composed of: In Gal. 3:27-29 we read that as many as have been baptized into Christ have put on Christ and are all one in Christ Jesus. Paul says in Eph. 4:4-5: There is one body and one spirit, one Lord, one faith, one baptism; and in 1 Cor. 12:13, by one spirit are all baptized into one body of which Christ is the head. Since those baptized into Christ are baptized into the one only body, Christ's body, therefore we see that those who have been baptized into Christ are members of his body.

The church, members of the body of Christ. In Eph. 1:22-23, Paul tells us the church is of the body of Christ and in 1 Cor. 12:27, he also tells us that the church is the body of Christ and members in particular. Paul speaking concerning the church in Eph. 5:30, says, For ye are members of his flesh and of his bones.

Christ is head of the body, the church. Col. 1:18; Col. 2:10; Eph. 1:22-23.

In the 12th chapter of Romans and the 12th chapter of 1 Corinthians, Paul tells us there are many members of Christ's body, or the church, and are all one body, but not all the same members, nor do they have the same office to perform. He uses as an illustration the body of natural man as the head, hands, feet, etc., all of one body but having different functions to perform. He set in the church some apostles, prophets, evangelists, pastors, teachers, ministers and so on. We as members of the body of Christ, or the church, have duties to perform and a holy life to live. We should have charity. (Eph. 4:32), be kind, forgiving and tenderhearted one toward another, (Eph. 5:2), walk in love, (Eph. 6:13-17), have the breastplate of righteousness, shield of faith, helmet of salvation, sword of the spirit, praying always with all prayer and supplication in the spirit as exhorted, and, in Matt. 24:42, 44, watch and always be ready for Christ to appear and call us. (Eph. 4:1-14). All should work together in unity to the same purpose and aim, for the edifying of the body of Christ and perfecting of the saints for the work of the ministry.

The church, called of Jesus Christ. Paul, speaking concerning the disciples, (Rom. 1:6), among whom ye are also the called of Jesus Christ, the apostles are also members of the church, (1 Cor. 12:28). Paul to the church in 1 Cor. 1:9, called to the fellowship of God's Son, Jesus Christ. Peter to church in 1 Pet. 3:9, called to inherit a blessing. The church, adopted as children of God through Jesus Christ. (Eph. 1:5).

The church, chosen out of the world, (Jno. 15:19).

Name of church, Church of God. (1 Cor. 3; 1 Tim. 3:5; 1 Thess. 2:14 and Acts 20:23).

HATIKVOH

Dear Herald Readers,—

Brother Austin has asked me to tell you what I have found out about the Jewish National hymn.

I have worked with Russian Jewish children for some time and I didn't know that they have a national song until I stumbled on to the fact when leafing through a music book. I learned the melody, and the next morning when I went among the children, I began to hum it. Their faces lighted up and an invitation to join me in singing

it brought an eager response, some humming, some singing with la, and others singing the Hebrew words.

When I asked how they happened to know the tune which was new to me they said, "Why, that's our national song. It is to us what 'The Star Spangled Banner' is to America."

One boy volunteered to sing the Hebrew words for me. Others who knew the words refused to join him because they thought they must always wear a cap when singing the song, but Morris' conscience was clear on that score and he sang it. He then explained that they call it "Hatikvoh" which means, "Song of Hope."

Then I asked why the Jewish national song should be a hopeful song. Morris again explained,—"The Jews are in exile. A long time ago our people disobeyed God's laws and as a punishment they were scattered among all the nations of the earth. But God promised that sometime we could again live in our native land, which is Palestine, and all through the long years we have hoped and prayed that the promise would be fulfilled, so our song is about that hope."

I next asked why the melody is so very minor. The children hadn't thought about that, but finally decided that it would naturally be a minor because of the sadness of their exile.

Here are the words:

Lift thine eyes, behold the light!
Turn to the east where dawns the day.
Hope and Faith forever bright,
Guide and protect us on our way.

Chorus:—

Onward, strong and fearless soul!
Yonder stands the shining goal.
Lift up the voice with praises ringing,
Turn to the east where dawns the day.

Let the tear no longer fall,
Joy shall attend us evermore.
Brightly gleams our City wall,
Safe is its shelter, wide its door.

Angel Hope, whose snow-white wing
Bears every heart to realms of love,
O'er our grief thine aegis fling,
Lead and inspire us from above.

I have recently spent a delightful week with the church family at Oregon. Of course I visited the Golden Rule Home, in fact I have the honor of being its first especially invited dinner guest. (I had to say "especially invited," or Bros. Austin and Siple might take exception). Brother and Sister Lake are the best ever and their family seems happy and contented. I was delighted with the Home atmosphere and the surroundings, and I'm glad it has been made possible.

But the Home is only one part of the plan. If you haven't already put your shoulder to the wheel morally and financially it isn't too late, and you will surely find joy in having a part in this great work. Let's all help!

Evelyn K. Harsch.

HERALD REMITTANCES

T. O. Myers; Mrs. Katie Brugh; F. R. Robinson; J. E. Cross; Mrs. Ray Aldrich; Wm. Rothe; Jno. F. Waggoner; Albert Eberhardt; Mrs. John Wallrath; Glendora Musselman; L. C. Anthon; Virginia Kincheloe; Fred Smith; L. S. Haney; Ida Vogel; J. A. Railton.

EMERGENCY FUND

Wm. G. Rothe,
Ida Vogel.

\$5.00
2.00

Among the Churches

REPORTS

Report of Work in Alabama and Louisiana

While in Alabama and Louisiana three meetings were held with splendid interest especially in Louisiana where the congregations were larger.

We held services a week on Blood River about twelve miles from Hammond, La., with an increasing interest. Returning to Hammond, held a ten nights' meeting in which our hearts were made glad by seeing one (Sister Campbell) obey the gospel, and we do hope more will be added later.

Leaving Hammond, I went to Citronelle, Alabama, where ten discourses were presented. Some of these meetings were well attended, but not so much as at the other places.

I wish to thank the people of the faith and others also, for their liberal donation and kind hospitality. May God's blessings rest upon them, and may we all meet again.

I returned home February 2nd. I will leave for Brady, Texas, February 15.

Yours for truth,

E. O. Stewart.

1119 Kansas St., Houston, Texas.

Report From Blair, Neb.

On Monday January 22, Bro. J. W. Williams of Belle Plaine, Iowa, came to Blair from Avery, Neb., going on directly to Kennard for meetings. He preached there Monday, Tuesday and Wednesday evenings. Thursday A. M. he returned to Blair and held meetings in the L. D. S. church for the balance of the week. As we were unable to obtain the use of the church for Sunday, the all day meeting was held at Bro. Harvey Krogh's.

Sr. Mary A. Johns was able to be with us during the afternoon service, and all were glad to see her able to be out.

All enjoyed Bro. Williams' visit, his excellent sermons and the vocal selections he favored us with.

We hope that in the near future he may again find it possible to meet with us and instruct us in the truths he can make so clear. He left Sunday evening for his next appointment in Iowa.

Your sister in Christ,

Birdie Krogh.

MARRIAGES

McClain-Moore

Married, at the residence of the bride's father, S. J. McClain of Sioux Falls, Mr. Aldran Moore and Miss Margaret McClain, both of Sioux Falls. They were attended by Mr. and Mrs. Wheeler of Minneapolis, Minn. The ceremony was performed promptly at eight o'clock, P. M., before friends of the contracting parties, after which a sumptuous wedding dinner was served. They were the recipients of some very nice and useful presents.

Bro. and Sr. Moore were recently baptized and start life in the best possible manner. Their sterling qualities foretell a happy home and useful life. We pray this union may glorify God and his Son whose name they bear.

Almus Adams.

OBITUARY

Amos H. Hamilton

Amos H. Hamilton was born Sept. 8, 1842 in Herkimer County, New York. His early life was fraught with considerable hardship as in fact a goodly portion of his life has been. He served his country faithfully during the Civil War and well deserved the assistance a grateful people could extend through its government for such service.

He moved into the community near Byron Center, Michigan, nearly sixty years ago and has made that community his home ever since till the time of his death, which occurred very suddenly on Sunday, January 28, 1923, being 80 years, 4 months and 28 days old.

On Sept. 23, 1878 he was united in marriage to Celinda Barney, who survives him, together with many other relatives and friends.

Something over fourteen years ago, Bro. Hamilton was baptized by Bro. B. W. Woodward, and has identified himself with the people of the Church of God ever since. He and his wife had been planning on going to the Golden Rule Home to live as soon as weather and their health would permit of the trip.

Funeral services were held at Byron Center on Jan. 30, at the M. E. church, through the kindness of the friends of that church. On account of illness of herself, Sr. Hamilton could not attend the services or burial. God grant her strength and comfort that He alone can give.

F. V. Blakely.

Clarence S. DeCounter

The many friends of Sr. Vena Densmore DeCounter will learn with deep regret of the death of her husband, Clarence S. DeCounter, at Redlands, Calif., on Saturday, January 20th.

Clarence had spent four years in the navy and afterwards spent some time as a soldier across the sea in the recent struggle. Here he was wounded and gassed. This led him into the trouble which culminated in his death as before stated. He leaves our sister, Vena, a little five months old girl and his mother to mourn his loss. He was laid to rest in a beautiful hillside cemetery at the outskirts of Redlands.

Bro. Lindsay responded to her call and spoke words of truth at the funeral. Sr. DeCounter will probably return to her Illinois home in the spring where she will do the best she can to care for the little charge that is now hers alone.

Ella H. Wyman, Sec.

The above is given because of additional information to what was contained in last week's notice of same.—Ed.

Dear ones of like precious faith:—

I am one of those whom God in his kind providence has led to this Home, after living alone for two years.

Oh how sweet and restful! Indeed it is a haven of rest to sit down to the table and partake of the temporal blessings with others. I have never met two people just like Brother and Sister Lake. My affection was drawn out to him and his dear wife

who is singing all day in her work, songs of joy and praise.

Now dear ones, would you not like to have a share in this Home in providing for others who need it? Before I came here I hesitated because I did not understand the working of the plan, as Bro. Austin had told me until I questioned him personally. I came right over here and picked out my room, meeting Bro. and Sr. Lake for the first time; then went home and sold my place. After they selected the pieces of furniture for my comfortable room, I moved here, as God opened the way for me. Everything moved along smoothly.

Different ones have asked how they might contribute to the furnishing of the Home. Soon there will be needed another substantial dining table. Anyone wishing to unite with me in providing this, I invite to remit to Bro. Austin with explanations.

Dear ones do not forget our Home at the throne of grace as well as our dear Bro. Austin.

Your brother in the blessed hope,

Martin T. Aslaksen.

Mr. Editor,

Dear sir:

If the explanation of unquenchable fire in the Herald of January 9, by J. A. Patrick was applied to one of the future ages, it would give a vast amount of knowledge of God's plan. Idumea as also Babylon must be reinhabited and rebuilt to fulfill prophecy. We are slow of heart to believe all that the prophets have told. When the evil spirits return sevenfold to their former habitations which have been swept and garnished free from inherited ailments and find themselves living in the abundant life of a new creation, then they will suffer for their own sins and not for their fathers'. The promises will be just as literally fulfilled as in the past. Sodom and Gomorrah suffered as ensamples. Egypt was literally judged by fearful plagues. The water was turned to blood as one of them. The new creation is to be a very live, working, growing one. Then the tares will be gathered into bundles and burned with fire and not drop off simply as in this gospel age. It is a vast subject.

Faternally,

S. J. W.

Colborne, Ontario.

Feb. 8, 1923.

Earl Tabor's article very good. Hope you get the \$1000 cheque O. K. I recently sent two manuscripts. Did you get them? Glad to see article by Bro. G. E. Marsh.

Yours faithfully,

R. H. Judd.

WINCE MEMORIAL FUND

| | |
|--|-----------------|
| Previously mentioned, | \$324.00 |
| Ida Vogel, | 5.00 |
| Mrs. H. A. Lapp, Lavinnia Stedman, | |
| \$3.00 each, total, | 6.00 |
| Janet Gunn and Katie Brugh, | 3.00 |
| Helen Hennessey, Delbert Stedman, | |
| \$2.00 each, total, | 4.00 |
| Mr. and Mrs. Otto Momson, Therese Momson, Chriss Momson, Hildred Momson, Enos Elton, Mr. Rosser, Alice Chase, Mrs. Clara Stinette, Mrs. L. M. Utterback, Mrs. E. S. Newell, Mr. and Mrs. M. D. Newell, Mrs. Ella Jewell, Mrs. George Reighard, \$1.00 each, total, | 15.00 |
| Total, | \$357.00 |

Greeting to all the household of faith: I hardly know how to express in words the thought I wish to convey to all the church. Somehow, I feel impressed to write and exhort all the willing workers to be more diligent, and put more zeal into the work which we as a church have undertaken.

While I believe from the reports that Bro. Austin has given that we have made a good start, and have done as well as could be expected so far, but have we done our best? This is what our Lord will require of us.

Bro. Austin travelled far and near, and labored untiringly as secretary of the N. B. I., and was getting in touch with all our people personally, as far as it was possible. The report he read to us at the last General Conference showed that the church as a whole were heartily in accord of the undertaking as drafted.

At this conference, we as a church, appointed a committee of five men to select and buy a Home. They have worked faithfully and have done their duty. The Home was purchased and is now ready for occupancy. It is now up to the church to make the Home a reality for the dear ones who need a Home and have waited patiently and hopefully for just such a Home. It is a large undertaking but we are equal to it, if we will each rally to the support according as the Lord has blessed us. The Home has been dedicated to the Lord. We must not grow slack in doing business for our Lord if we expect to be blest. There is no other way to serve our Master except by doing "unto others as ye would that others would do unto you." I do not believe there are so many of our people who need a Home and have not sufficient funds but what we as a body are able to take care of at once.

I know one dear sister who has grown old in the faith. She was never a strong woman but has worked all her life with her hands for her support. She has always paid into the Lord's treasury, and has zealously given her one-tenth of every dollar she earned. Now she is old, her health is broken, her strength gone, but she is still compelled to do what she can with her feeble hands and toil for her daily bread. No doubt there are others in this same position. Brethren, I hope what I say will be taken in the spirit it is given. Let each one count his blessings, and give generously and willingly of the substance the Lord has blessed him with. We must not stop when we have paid our pledge, and wait to see how it is going to turn out. We must simply give and keep on giving, and give again and again to get a room for our needy ones. The Wince Helping Fund is a good plan; let us rally to the support of the plan until we obtain an amount equal to take care of our needy brethren and welcome them to the Golden Rule Home.

I do not regard it only as a duty to help in this good work but I feel it is a privilege to be able to help build a House unto the Lord. The Lord has blessed me wonderfully. For many years I was practically an invalid. By his great mercy, I am again able to do whatsoever my hands find to do, and by the grace of our Heavenly Father, I want to do all I can; it is not so much but if I do my part, and each member of the church his part, there will be enough and some to spare to keep in comfort all our needy brethren, and pay for

the Home and make it self-supporting in a few years. We are living in the perilous times spoken of in the Holy Scripture as being the last days. We have only a short time to make our calling and election sure. The great salvation will only be won by those who make a complete sacrifice of self, and lay their all at the altar. May there be awakened in the heart of each member of the church, a desire to do his service so strong that he will arise and say, "Here am I Lord; what wouldst thou have me do," is the prayer of your sister in the hope of the high calling which is in Christ Jesus.

Ida Vogel.

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

CHRISTIAN SERVICE

By Lulu Stilson

IF any man serve me let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my father honour. Jno. 12:26.

In following Jesus we must cultivate the spirit of meekness, forbearance and compassion which characterized his life and conduct. It is not a difficult thing to follow Christ in baptism, which is only a single act and easily performed and then obey him in a few other things which do not require any special sacrifice on our part, but we shall not receive any honor from our Father for such service.

Let us remember there is only one perfect example, the spotless Son of God of whom Peter says, "Christ also suffered for us, leaving us an example, that ye should follow in his steps, who did no sin; neither was guile found in his mouth. 1 Pet. 2:21.

So if we desire to follow Christ aright, let us sincerely study the word as to his rule of duty. If we wish to serve God, we must be ready to "present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service. Rom. 12:1.

In trying to follow Jesus we must expect to suffer persecution, "For all that live godly in Christ Jesus, shall suffer persecution." 2 Tim. 3:12. Even Christ himself, although he was a Son, yet learned he obedience by the things he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. Heb. 5:8.

We serve God by serving our fellowman, and if we follow the Lord with a true heart in the spirit of meekness and humility which he ever manifested, we will be ever ready to forgive one another as God, even for Christ's sake hath forgiven us.

"Love God with all your soul and strength,
With all your heart and mind;
And love your neighbor as yourself,
Be faithful just and kind.

Deal with another as you'd have
Another deal with you;
What you're unwilling to receive,
Be sure you never do."

Dear Bereans:—

The year 1923 is now upon us, and is full of opportunities which I hope we can meet and accept.

The Berean Relief Committee is a grand opportunity for real service, one which all Bereans should be proud of. There is no greater service on earth than that of serving the living God and his Son Jesus the Christ, therefore, let us all be ambassadors for Christ.

I have noticed more than one appeal through the Herald from old people that needed some assistance, and I hope that all Bereans everywhere will never turn a single one of these away. Think for a moment. These old people are somebody's father or mother, some mother's child. They have enjoyed their pleasures, they have had their sorrows, aches and pains; they have cared for their little ones; they have loved and cared for all that were entrusted to their keeping, until their limbs have become partially inactive, their steps have become uncertain; their minds not so clear as they were in their younger days; their eyesight dimmed with the weight of years, and their heads in full bloom for the grave.

Bereans, as never before, watch for these opportunities. Help care for these aged fathers and mothers. Every time you look into an aged person's face, you are looking into some mother's child's face. Though the face be wrinkled from age and trouble, yet she is some mother's child. Care for her.

Let us Bereans do more relief work this year than we have ever done before.

I like the Bereans, I like the Society, I especially like the relief work, and I certainly appreciate the instructive lessons that I have been enjoying since I became a Berean.

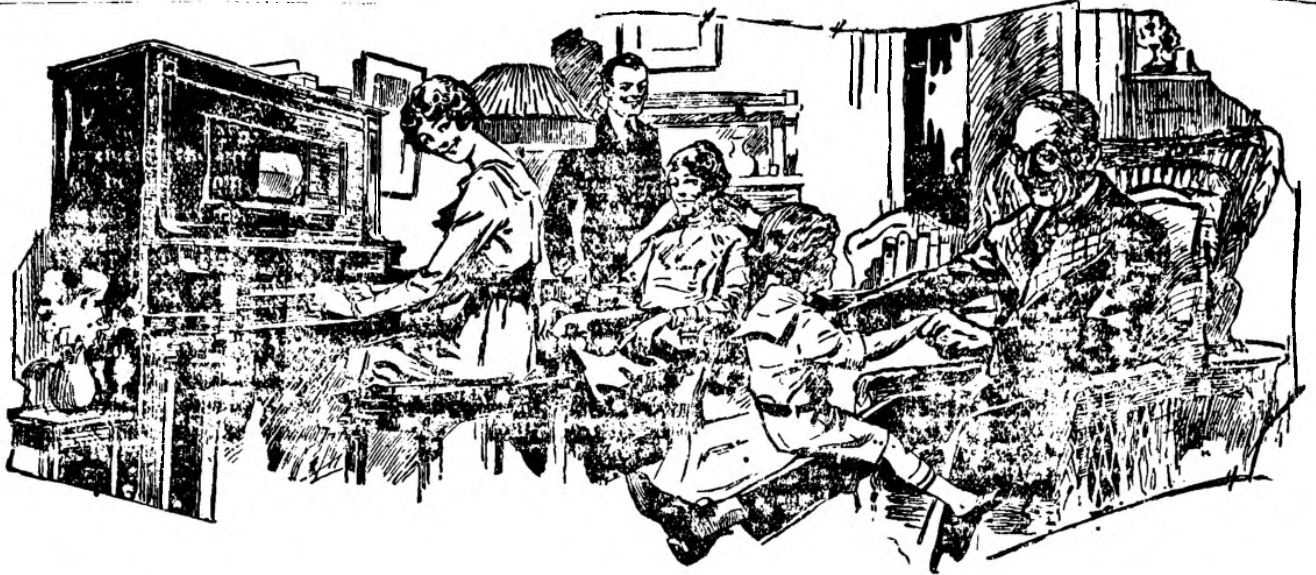
I appreciate every department of the Berean work and am glad to be a Berean.

Weldon McCoy.

William F. Spray on Immortality in Sin and Suffering

The following brief excerpt is found in an article written by Mr. Spray, on "Our Work and How To Do It."

"Firstly: By seeking to remove the stigma which has been heaped upon the Divine character. We feel warmly in this matter; we resent it warmly for Him whose love is infinite, whose anger will not burn forever. We resent it for sorrowing humanity, knowing that through the atrocious things spoken and written of our God—yes, and their God—this same sorrowing humanity has grown distrustful, suspicious and uncaring for Him. You could never tell how many millions dead and living have cried out for the living, just and pitying God—who have stretched out their weary hands to feel the grasp of their Father; but who, through the Dicta of the Sects, have entered upon a sorrowful and voluntary orphanhood, they have lost their Heavenly Father. They shudder at Him for they have listened to lies in the name of truth. He to His human offspring whispers, I am love, but the whispers are drowned in the babel of tongues sacerdotal. Brethren, it is ours to take them by the hand and lead them to our Father; to show them that the monster idol, of a corrupt theology, all implacable and vengeful is not the God and Father of our Lord and Savior Jesus Christ."—Selected by R. A. Curtis.



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

SEARCH AND WORK

By Carrie Wile Chambers

IN John 5:39, Jesus says: "Search the Scriptures." Why? "For in them ye think ye have eternal life." What will we learn by searching? "And they are they which testify of me." The more we search, the deeper we get.

In Restitution Herald, Jan. 2, 1923, Bro. Austin gave us some good thoughts. "Is it not a fact, that God, in the greatness of his wisdom, presented his purpose to man, little by little, at one time inspiring a prophet to instruct, as to one portion of his work, at another time, sending instructions, relative to another element of his great outline?" And with the instructions of those various writers, from time to time, God has permitted his Word to unfold gradually, as the people were able to receive them, and on down to the present time. If nothing new were found, the search would be useless. Does it not seem that we are in the place in the world's history, as we are nearing the close of Gentile times, that the hidden things are coming to light, as the search continues, unfolding more and more? But not to the extent that it deceives, for there is danger of deceiving the very elect. Surely the Word is unfolding to us, as the rose bud, perhaps slowly, emitting a faint odor of the fragrance which is concealed within the

folks of its petals; spreading that fragrance far and wide, as we watch it—yes, and study it, as it raises its beautiful face heavenward, in thanksgiving to our heavenly Father, as we gaze and study, inhaling its fragrance and wonder at its increasing loveliness, until we see it in all its beauty. Just so with the Word of God. The more we gaze and study, the more it unfolds its fragrance and beauty to us, and each time we study it, there is more and new fragrance and beauty for us. Is it any wonder the story it contains is often called good news?

We learn God provided a plan of redemption for humanity, after the fall in the garden, and has also given us a plan of salvation that we can and must work out ourselves, "with fear and trembling." So each one has a work to do for himself, and no one can do it for him. As we continue our study of the Word it unfolds to us, and its fragrance brings to us, good tidings of great joy, from a merciful, loving Father, which strengthens and encourages us, as we continue the work. We are to be faithful and endure to the end. The reward comes after the work is completed. Jesus said, "My reward is with me." He told his apostles, "If I go . . . I will come again," and for them to watch for him. "And what I say unto you, I say unto all,"—what was it? "Watch."

Those words have been singing down the stream of time, since he uttered them, to the present time and we are included in the "all." They will continue to ring until the Savior returns. Then they will have fulfilled their mission. We don't know when he is coming, therefore we must watch for him. But he is coming, and the signs of the times seem to tell us, we won't have to wait very long. In December Restitution, Bro. Brown in his editorial, gives more light when he says, "There is not the least doubt that we are living in the world's Saturday night, an in the very last hours of that night, and that the dawn of the new day, that wondrous day for which God's children have looked for ages, is about to dawn." Also, H. K. Edens, in December Prophetic Age, says, "We are, without a doubt, in the interval between the midnight cry and the coming of the Bridegroom. Verily, events will hasten and the vision may not tarry much longer." Then if we are faithful in our work, there will be a reward and 'twill be given by one who loved us—our Savior.

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, February, 27, 1923

Number 22.

Pulpit Echoes

By G. Eldred Marsh

In His Name

HOW deeply significant, how full of spiritual suggestion, becomes the sacred symbolism of the Lord's Supper when viewed under the revealing light of a correct understanding of the truths it so wondrously portrays! The Christ-body broken for us, that we might be grafted in and become partakers of the divine nature of the Son of God; the broken fragments of which we are permitted to eat to become the brawn and sinew of our "new creature" life in him; the blood of the dearly beloved of the Father poured out that we might drink and quench the thirst of mortality for the vital fluid of endless being! His life given, that through him we might become united with the eternal Father!

What is true of the Lord's Supper is also true of baptism, the only ordinance enjoined upon us by the Master. Every portion of God's wonderful plan of redemption possesses a constant affinity for every other part. No one fact or set of facts are found to stand alone, nor can they be rightly understood without a more or less comprehensive knowledge of the relationship each part bears to every other part and to the whole.

Is Baptism Essential to Salvation?

The value of any idea or commodity lies in the fact that it fills a distinct need, that it is an actual necessity in the particular field that it occupies. Does baptism fill such a need in God's plan? We believe that it does, and that the Bible clearly sustains this view.

Jesus declares that "Every one that... heareth my words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went deep and laid a foundation upon the rock." Faith and obedience to the words of Jesus are indeed the very bedrock of Christianity, for the truths he proclaimed were in reality commands of God, as he plainly states that "the words I say unto you I speak not from myself: but the Father abiding in me doeth his works." In fact, obedience to Christ is the one manner in which we may prove our allegiance to him, for he says, "If ye love me, ye will keep my commandments." We cannot hope to become a member of his body and disregard with impunity the plain requirements of discipleship, the first of which is obedience. When Jesus-commissioned the apostles to preach the gospel among all nations, he also said to teach "them to observe all things whatsoever I command you."

Jesus Commanded Baptism

"Go ye therefore, and make disciples of all the nations, baptizing them...." This simple command of Christ should be sufficient to induce any follower of Jesus to

Be Strong!



BE STRONG!

We are not here to play, to dream, to drift;

We have hard work to do, and loads to lift;

Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce—oh shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.
—Maltbie Davenport Bobcock.

desire baptism. Faith in Christ includes a hearty assent to the truth that our Lord will require nothing of us that is not for our good and that is not necessary to our salvation. Therefore to the Christian whatsoever Christ has commanded is essential and necessary to be observed.

Faith, repentance, baptism—these three we hold to be the necessary foundation requisites of salvation. Are each of these principles of equal force? Let us again recall the words of Jesus: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." Here salvation is conditioned upon two things—belief and baptism. This being a clear statement of God himself, given through the lips of Christ, (Jno. 14:10), no evasion of its dual provisions is at all possible without wilfully disobeying the command of Jehovah. According to the Father and the Son, baptism is equally important with faith as a means of salvation.

The Apostle Peter on Baptism.

Following the first sermon delivered under the Great Commission on the day of Pentecost, those whose hearts had been touched by Peter's message, cried out: "Brethren, what shall we do?" They had believed the words of the Apostle, and they now acknowledged that the One whom they had crucified was indeed their long-looked-for Messiah, and they desired to escape the just penalty of their sins. "What shall we do?" Then Peter answered, "Repent ye, and be baptized every one of you in the name of Jesus Christ...." Forgiveness and salvation is once more made conditional upon two things—repentance and baptism. They had believed the gospel, therefore there remained but two demands with which they must comply: they must repent and be baptized. Equally necessary, one would have been no value without the other. Baptism is thus declared by Peter to be of no less importance than repentance.

The Apostle in another place (1 Pet. 3: 20-21) gives additional force to the statement made in his Pentecostal sermon concerning baptism (Continued on page 176.)

Forgiveness

By Lyman Booth

Part One

IN Luke seven thirty-six to fifty we are given a narrative containing an instructive and interesting lesson in relation to forgiveness, love and patience. In order that this paper may not be too lengthy and to save space in the Herald I am asking the reader not to read any further until he gets his Bible and reads the above reference.

This incident occurred in the home of a Pharisee who had invited Jesus to dine with him. For the benefit of those who do not know how tables were constructed in those days I will give a brief description of this one, which was entirely different from ours. We sit with our feet under the table.

This table was called a triclinium, that is, it was in the shape of a hollow square with one side of the square open, leaving only three sides of the square, hence its name. It stood in the center of the room with a passage between it and the walls of the room, affording room for the guests to get to their places. Around this there was a couch on which the guests reclined on their left side and elbow with head next to the table, and feet out toward the walls. The open side of this table was near the door leading into what we might call the kitchen, for the convenience of those who served. It was at a table of this kind that our Lord washed his apostles' feet.

It will be seen how the woman in this narrative, standing at Jesus feet, could readily do what she is represented doing. She had entered the room without invitation and unnoticed. When the Pharisee saw what she was doing he, no doubt, felt a little mortified to think she, a sinner, should do so without some one requesting her service, and he began to think and say to himself, This man if he were a prophet would have known who and what manner of woman is this that toucheth him, for she is a sinner. His reasoning shows some doubt of Jesus being a prophet; but Jesus answered his thoughts before the Pharisee could speak. He said, Simeon, I have somewhat to say unto thee. And Simeon said, Master, say on, little knowing that Jesus was about to administer a mild rebuke, which would expose Simeon's attitude.

Simeon had only spoken to himself, but now Jesus proceeded to answer Simeon in such a manner that he could readily perceive that Jesus was really a prophet, else he could not have read his thoughts and have answered him so perfectly. He perceived that Jesus had read his thoughts and answered them so easily as if they had been clothed in words. Jesus' remarks showed Simeon that if it were improper

for Jesus to hold intercourse with sinners, such as she, it was also unworthy for him to do the same with Simeon. It was no more unworthy for him to suffer her to wash his feet than to dine with Simeon.

Jesus' treatment of this contrite, penitent sinner must have pierced Simeon's hard and self-righteous heart. The comparison which Jesus made between those two debtors must have shown Simeon the true condition of himself and this woman, for when Jesus asked him which of the two debtors loved most he answered correctly by saying, The one who had been the greater debtor, and who had been forgiven the most.

Whether the woman had ever heard Jesus preach, or even heard his invitation, which he had given but a short time before, "Come unto me all ye that labor and are heavy laden, and I will give you rest," is not known; but the narrative shows she was weary of sin, and heavy laden, had come to Jesus in deepest humility, with broken heart and bitter weeping. Multitudes had already come to him for relief from bodily ills; but she came under the pressure of a most noble and spiritual impulse. She came grieving, hoping and loving. The sincerity of her desire for the peace of forgiveness, which she so meekly expressed in the spirit of love, moved her to action, and it won for her all and even more than she might have hoped to gain.

She presents to our mental vision the most striking picture of a loving, humble penitent at the feet of Jesus. First entering the room, unbidden, standing at his feet, silently weeping, then kneeling and bathing his feet with her flood of repentant tears, then tenderly clasping them she pressed them to her quivering lips and kissed them many times, then dried them with her hair. This showed her penitence; but when she opened the alabaster box and anointed his feet with the ointment she made a sacrifice of much more value, which manifested her love, and its fragrance not only filled the room but the fragrance of the story has gone to all parts of the world as a memorial of her. The shame of sin and her unworthiness were struggling within her breast, and under a heavy burden of sorrow she bows at his feet, and while her scalding tears were flowing there was more joy in heaven over her than over the ninety and nine just persons that needed no repentance.

There were two debtors present, the woman and Simeon. The criminality of one was ten times that of the other. Both were bankrupt. Both, probably, frankly forgiven. Simeon was made to acknowledge that the greater debtor will cling to her benefactor with deepest gratitude and ardent love. They were both sinners. She knew she was. He was, and did not know it. She was self-conscious of it. He was not. She loved most, not alone because she was the greater debtor, but because she realized more fully than he the need of a Savior. She must have previously learned of Jesus' fame, his wonderful power and mercy, and hence when she learned that he was to dine with Simeon she resolved to go and seek for mercy.

This incident teaches us that where there is little sense of sin and forgiveness there is or can be but little love, and where there is greater sense of sin there is or will be much greater love. Not that love will be in proportion to the multitude or

degree of sin; but in proportion to the knowledge of sin and the desire to be forgiven.

God asks of us, not success but fidelity. Results are his business; ours is to do his will.—Margaret Sangster.

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.

THE PATIENCE OF MOSES

By Mrs. M. A. Woodward

IN our last lesson we told you how Moses left his palace home, for he would rather be a child of God in poverty than to be the son of a princess. All the beautiful things he had enjoyed for years must be forgotten now for he was a shepherd in Midian, tending his father-in-law's sheep. The beautiful city on the river Nile, with its wonderful pyramids, its gorgeous Egyptian temple of worship, all the surroundings of his kingly home must be forgotten, for God had called him and he must obey. For forty years he cared for the sheep of Jethro, his father-in-law. His clothing was the rough skins of animals; his feet were covered with sandals. You know, children, when you go to church you take off your hat at the door, but Moses took his sandals off when he approached the altar of prayer—a sign of reverence in a holy place.

Moses grew to be one of the greatest men that ever lived, and still he did not become puffed up over his greatness, but was called the meekest man that ever lived. Do you know, James, there is a slang phrase used, "As meek as Moses," which means the person spoken of is a gentle, sweet tempered person, like Moses? He needed all the patience he could muster for he was coming to many trials, to prepare him for which God had given him forty years of schooling in the wilderness.

During all these forty years, the people of Israel were working as slaves in Egypt, making bricks and building cities. The king of Egypt was very cruel to them, often sending his servants into the fields, who would come up to the Israelites and without any warning, would strike them across the bare back with whips having long ugly lashes, making great ridges on their bare flesh. God heard them cry in their agony and pitied them, and now he was going to send them a deliverer. Moses was to go and tell Pharaoh he must let them go away. Moses did not know all this until God told him. He said, Moses, I have seen the wrongs and cruelties my people are suffering; I have heard them crying for help and I want you to go and lead my people out of bondage. Moses had not heard from them in forty years and he did not know but they had forgotten all about the true God and were worshipping idols. He knew they would ask him all kinds of questions, such as, Who is your God? What is his name? etc. He told God he feared to go for these reasons. But God said, Moses, do not fear; I will be with you. You tell them, "I AM hath sent me unto you." They will listen and believe you. Take the elders of your tribes and go to Pharaoh and tell him to let my people go that they may worship

me in the wilderness. At first he will not let them go, but when I show my power in Egypt, then he will let them go.

Still Moses feared to do what God had asked him. Then God said to him, Moses, what have you in your hand? Moses said, A shepherd's staff. God said, Throw it on the ground. It immediately became a crawling snake. Moses was frightened and began to run away. God said, Come back, Moses; take the snake by the tail. He obeyed and it as suddenly became a shepherd's staff again. Then God said, Moses put your hand into your bosom under your mantle. He did so. Take it out again, said God, and when he drew it out it was covered with a scaly crust and white as snow. Moses trembled with fear for he knew he was a leper. God said, Put your hand into your bosom again; and when he drew it out again it was healed. Still Moses feared to do the work God asked of him for he said, Lord, thou knowest I am slow of speech and cannot talk before men. O Lord, choose some other man for this great work. I do not feel able to do it. God loved him for his gentle, meek spirit and said, Moses, I will send your brother Aaron with you. He can talk, but you must go to perform the miracles I am about to have you do.

So he took the sheep home to Jethro, found his brother and started on the strange journey. When they and the men God told him to take with them, found the poor, tired Israelites, and told them what God was going to do, they cried for joy and began praising God, who had not forgotten them. But they had many sad hard days before they yet.

The gifts of God are never at home in napkins. We must employ them if we would enjoy them.—Geo. Morrison.

GOD

By R. H. Judd

Article 4--Part 1

A Consideration of "E'ohim" and "echad" in Deut. 6:4 and Other Passages

THE two writers to whom reference was made in our last article, viz., Rev. Prof. B. Angel and Rev. R. A. Torrey, D. D., have each adopted such a similar line of argument and phraseology in defence of the doctrine of the trinity, it would seem that one must have based his remarks on the findings of the other. These men cannot openly deny the Bible declaration that "God is one," but so wedded are they to the doctrine of the trinity that at all costs they must endeavor to find a way to prove that after all God is not one, but three. This is evinced by the fact that the whole tenor of their remarks are specially directed against those who steadfastly maintain that God is one, and that "there is no God beside him." Not being able to make a direct Bible statement in support of their trinitarian teaching they are driven to the not very creditable method of seeking to undermine the true meaning of the words used in the passages at the head of this article. Not only so, they are obliged to make use of language that has no equivalent in the Hebrew Scriptures.

Their first effort is directed to a consideration of the Hebrew word, "echad" which is in these verses translated "one." This word, they say, "denotes a compound unity, not a simple unity." To those who

cannot verify such an assertion, a statement of that nature carries considerable weight. That the statement is only partly true is indicated by the fact that Rev. B. Angel, who evidently borrowed from the writings of Dr. R. A. Torrey, does not add the latter half; for to say that the Hebrew word "echad" "does not denote simple unity" is to state what is untrue.

The word "echad" (one) occurs considerably over five hundred times, and the instances where it may be said to indicate compound unity are comparatively rare, and where such instances do occur there is additional contextual evidence in support, but in the instance under review the contextual evidence disproves such a theory. "And I will make them one (echad) nation in the land upon the mountains of Israel," Ezek. 37:22, is cited as an example of compound unity, the evident intention of the writer being to inferentiate to the reader that the one nation is composed of many people. Did he purposely withhold the latter part of the verse? It certainly looks like it. Why is the word (echad) one used here? The nation of Israel had been divided into two nations and had had two separate kings. In the latter part of this verse God tells them that a time is coming when they shall no longer be two nations, but one, and one king shall rule over them. There is no thought of division here, unity—simple unity—could hardly be more definitely expressed.

"One," correctly speaking, (and the Bible always speaks correctly) can never indicate more than one. Whether the subject be composed of one, or many such, an individual nation which is made up of many people, does not in any way alter the character of the numeral. One, one nation as distinct from two nations, is equally as expressive of unity, as when applied to individuals. The following are some, out of hundreds of passages, where the Hebrew word "echad" (one) occurs, and they completely nullify the claim that "the word does not denote simple unity.

Genesis 2:21, took one of the ribs; 4:19, the name of one was Adah; 42:11, we are all one man's sons; 42:19, let one of your brethren be bound. Exodus 29:23, one loaf of bread; 36:15, one curtain; 36:24, one board. Joshua 23:10, one man of you shall chase a thousand; 34:14, not one thing has failed. Numbers 29:36, one bullock, one ram. 2 Kings 7:8, they went into one tent. Eccl. 4:9, two are better than one. Psalm 4:20, he keepeth all his bones, not one is broken.

But to still further give color to the statement that "echad" denotes compound unity it is asserted: "There is a word in the Hebrew to express absolute unity—the word "yacheed (or yachid)"—"an only one"—but it is never once (emphasis the writer's) used to express the unity of God."

We have already given a sufficient number of instances (and could give many more) to prove that "echad" does express absolute unity time and time again, and if this is so in the cases we have cited there requires to be some very definite proof that absolute unity is not the meaning conveyed in Deut. 4:35; 6:4 and others. Indeed the evidence in the text of Deut. 4:35 is decidedly against the idea that "echad" is in this instance an evidence of compound unity in the Deity, for it is used in connection with the personal name of Jehovah, and distinctly states that be-

side him there is none else.

In the light of these facts to pen such a statement concerning "yacheed" is most reprehensible, for the writer well knows that there are few who will try to verify his remarks with the Hebrew Concordance.

What are the facts concerning "yacheed"? "Echad," as already stated, occurs considerably over five hundred times, and is used in every variety of connection where it is desirable to distinguish between one or more than one. "Yacheed" (let the reader carefully note) occurs only some half dozen times and is never once translated by any other English equivalent than the word "only," and in every instance refers to human relationship.

But the writer's argument may be used to overthrow himself. It is quite true there is another word other than "echad" which unquestionably expresses absolute unity, and to his consternation, be it remarked, the only instance of its use is in Psa. 4:8 where it is expressly used in connection with Jehovah. "Thou Lord only (the Revised Version has "alone") (Heb., lebadad) makest me to dwell in safety." Young's Concordance gives the English equivalent as "alone," "solitary." Thus by direct reference to Scripture the insinuations of these leaders of orthodoxy are discredited, and Scriptural doctrines are once more proved to be based on solid facts and not on inferential deductions.

"My strength is made perfect in weakness." 2 Cor. 12:9.

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

TWO KINGS—SAUL AND DAVID

By Joseph Fletcher, Jr.

PAUL, Israel's first king, was head and shoulders taller than his fellows: a type of man who would naturally inspire confidence to his fellow men; the sort of man they would have selected to direct their affairs. Possibly he lived up to their expectations of his value. Evidently he was very fond of their praise, but was unable to stand adversity or hardship.

His true characteristics were revealed when entrusted by Jehovah to perform a service for him. The rendering of this service showed him to be, first, a poor general, because he did not obey or carry out the commander-in-chief's orders; second, he proved himself a self righteous person by seeking to justify his misconduct in regard to instructions; third, he proved himself a coward by laying the blame for his misconduct upon his followers. Finally he proved that he was selfish for when told the result of his disobedience, instead of repenting in sack cloth and ashes, thus openly confessing his transgression, he sought to secretly obtain forgiveness, thinking by so doing to retain the good will of his followers and at the same time to regain favor with God. By thus trying to please two masters, he brought about his downfall, and once down, he remained down.

He sought to continue his reign without

the controlling influence of God, which made him more arrogant, more selfish, filled his mind with jealousy and hatred, until in his own heart he became a murderer by seeking to slay David, the Lord's anointed one. But things went from bad to worse until in desperation, he ended his own life.

David, Israel's second king, like Saul, was chosen of God, but unlike Saul, was of small stature; a person of no importance, even in his own father's estimation, being only a keeper of his sheep. These seemingly handicaps, instead of hindering him, aided him in this respect by making him look to and rely upon a higher source of power and ability than his own. Thus his early training while tending his father's sheep, strengthened and enabled him to qualify for the work God was to call upon him to perform.

The nation of Israel certainly was in need of a strong-hearted, courageous man to help it out of the difficult position Saul left them in at the close of his reign. David was not a stranger to his people. Many of them remembered his battle with Goliath and flocked to his standard to aid him in the establishment of his kingship, but it was nearly seven years before he got the united support of his nation. Even then, his reign was one trial and struggle after another; some from the surrounding nations, some from within his own family.

But through trial and storm, through peace and calm, his devotion to his heavenly Father never ceased. When he had transgressed against God and his fellowmen, he was always ready, when shown him, to acknowledge same, to repent and try as far as it lay in his power to undo and restore harm done. Although he fell many times and some times very hard, he never allowed himself to remain down, but always came back to strive again; each failure helping strengthen him for the next trial. "In this respect he was a man after God's own heart." Thus his whole life was consecrated to the services of Jehovah, and unlike Saul, who died with an uncertain future before him. He was assured of God that his faithfulness would not go unrewarded. David speaking in this connection said, "God hath made an everlasting covenant ordered in all things and sure, for this is all my salvation and all my desire." On his deathbed, he counselled his son Solomon saying, "I go the way of all the earth; be thou strong therefore and show thyself a man. And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments and testimonies," etc. He stated in another place, "He that ruleth over men must be just, ruling in the fear of the Lord."

What a wonderful contrast between the outlook of these two kings selected by God to rule his people Israel." The one with a gloomy, uncertain future before him; the other one stepping off the stage of action to rest, with the blessed assurance that at God's own appointed time, he will rise again to carry out more of the service God has for him to perform.

Submitted in Christian love.

"Is not the Lord your God with you?"
1 Chron. 22:18.

"Men shall not live by bread alone."
Matt. 4:4.

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50.
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Editorials

Works

"Not of works, lest any man should boast. It is the gift of God." Doing, getting things done, a show of works accomplished,—these are not foundation of, nor reason for salvation. Salvation rests upon faith. "By grace are ye saved, through faith."

But faith is an active, inspiring, prompting thing, and a person of great faith is a person of great works. Witness Jesus and his mighty works! It was faith that made his works possible. To some who were unable to do certain works, his rebuke was,—“Oh, ye of little faith.” James, by inspiration, asserts, Jas. 2:18, “Point out to me thy faith apart from (thy) works, and I to thee will point out, by my works, (my) faith.”—Emphatic Bible.

Faith

While referring to faith, it should be frequently remembered that Jesus, too, was a person of faith. Not only did he believe fully in God, but he had a measured faith in some of those about him. He had faith in John and commended his own mother to John's home; he had faith in Peter and committed to him the keys of the kingdom of heaven; he had faith in Saul and called him to be sent to the Gentiles with the gospel. Jesus had faith in

certain ones, that they would, under his guidance, carry forward his labors.

He continues to manifest such faith down to the present. God's "eternal purpose" provides that "now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." That is, that to the church is committed the duty of making known to the world God's purposes as revealed in the gospel. He has committed to the body of Christ—the church—this task. He has faith in that church—his true church; faith in its members.

Of whom is that church composed? Does it include you and me? Does he have faith in us? Has he committed to us tasks to aid in his great service?

Caution in Prophetic Study

"God will do nothing but he revealeth his secret unto his servants the prophets." If there is one work of literature in the land in which the author classifies his thoughts, and attributes them accurately to the people and the time intended, that piece of literature is God's word, the Bible.

While the Bible pertains to all mankind, the plan revealed by which the blessings are to reach the various families of earth concentrates largely upon one race, Israel; upon one center, the Holy Land; and covers the ages of time requisite for the accomplishment of the original plan. Gabriel's word to Daniel, 9:24, is to the point: "Seventy weeks are determined upon thy people, and upon thy Holy City." Thus God locates the activities which are there specified. These things are assigned for Daniel's people—not for Irish, Spanish, or Yankee; and for Daniel's Holy City, Jerusalem—not London or New York. God inspires definiteness in these things. The same thing is true throughout Scripture. Thus Bible students will do well to at all times analyze Scripture with reference to God's intent.

To the writer it seems out of place to take Scriptures that have been definitely assigned to a given people, under given conditions, for a given time, and simply, because similar conditions prevail relative to some other people in some other location, to therefore divert the Scriptures from their intention and apply them to suit the fancy of the student.

There is much unfulfilled prophecy pertaining to God's Holy people and to God's Holy Land. Not only are many of the promised punishments yet unfulfilled but most of the promised blessings and rewards are for future bestowal. Days of darkness and days of brightest glory yet await Abraham's seed according to the flesh, and as developing conditions apparently prepare for fulfillment relative to these people and this land, the student should not endeavor to force a present fulfillment by endeavoring to discover where in the prophecy may be applied to Canada, France or China.

For instance, the angel speaks specifically to John of 144,000 out of the tribes of Israel. Why should the Bible student interpret that number as applying to the Church of God? Again, Rev. 6, the Lamb opens the sealed book, seal after seal, consecutively, down to the 6th seal, the breaking of which reveals the darkening of the sun, moon and stars as mentioned by Je-

sus in Matt. 24:29; while the beasts of Rev. 13 are manifest in connection with the breaking of the 7th seal.

It is quite evident that the conditions introduced by the opening of the 6th seal, the 5th, the 4th have not yet come to pass, and a closer study will even emphasize the thought that the 1st seal has not yet been broken. If this is true, why then go to conditions that are to develop later on and endeavor to fit them into prevailing conditions current in our day previous even to the time when the Lamb takes the sealed book from the right hand of him who sits upon the throne.

It is true that current and world-wide activities are most interesting and valuable studies in connection with prophecy, but it is also true that Israel has been given the part of leading actor upon the stage of world events, and that the one who analyzes Scripture should keep this fact ever foremost in mind.

Pressing Forward

When the General Conference work was first undertaken several departments of labor were mentioned as being desirable for accomplishment by the Church of God: a larger and more thorough effort toward evangelization was sought; a more extensive distribution of literature; some way for aiding and encouraging Bible students who wish to become Bible teachers; an effort to aid any of the Church who were in need of the aid and cooperation of others.—these were the main points emphasized in the beginning of this movement. The writer with others expected that evangelization and literature would be the first to be developed. But, there were several who urged that the first thing should be that of developing a home and making provision with a view to aiding such as might be needing aid. Therefore, in harmony with the apparent judgment of the brotherhood, effort was concentrated upon this department of the work, though it was realized that this department would require most money.

Few had any idea that this work would progress as rapidly, and with as much strength as it has. The work today is in such shape that the doors of the Home are opened and members are being received to the Golden Rule Family, where busy activities are already attended by increased comfort and contentment; and part of the money necessary for the purchase of land with which to aid in providing food and sustenance for the Home has been pledged with a small amount paid.

Considerable more than has been pledged, in fact, nearly \$10,000 more, is needed, and it would greatly strengthen the work if this full amount could be at least pledged immediately. Preparation for spring management and cultivation should be in full swing now. And, realizing the necessity for immediate action in this direction special efforts are being made to take care of this without delay. Here still, is a chance and need for all.

While practically all of the efforts have been concentrated upon this phase of the work attention should be recalled to the fact that the other phases have not been forgotten. Just as soon as strength and opportunity may make it possible, in the near future, we hope the other phases of work which were in mind at the beginning

will be pressed forward with all the zeal and earnestness possible.

The point to be emphasized here is that the same ideals, the same aims and the same spirit of Christian service that prompted the work in the beginning are held before the vision today and are the ideals and aims, toward the realization of which, every effort is being devoted. The large measure of favorable sentiment supporting the work, the consecrated efforts of several hundred individuals, the degree of unity of spirit prevailing far and near, all speak volumes for the encouragement of each and every one to press forward toward a larger and fuller attainment of the original purposes.

Nor should anyone permit the thought that these, or similar works, will save. Upon the other hand our works reveal the underlying faith and spirit of service which prompts and inspires and consecrates the laborers.

May faith ever increase and attendant works enlarge; may benefits and blessings, to the Church and to the longing world, more abound; and may God's name be extolled and honored as the people of the Church of God press forward in their devotion to him whom to know is life eternal.

The Sunday School

By Alta King

JESUS IN GETHSEMANE

Lesson X. March 11, 1923.
Lesson Text: Luke 22:1-53.

Golden Text:—Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God. 1 Pet. 3: 18.

For Study

Review:—For several lessons back, we have noted how opposition of leaders against Jesus had increased, and how, at the same time, the people and Jesus' friends and followers remained loyal to him, it seems even drew nearer to him. Both sides must have felt the crisis must be near. In all probability the friends of Jesus were hoping against hope that the time had arrived when he would, by some means, take the throne and reign. The leaders were afraid to do anything openly for fear of the people, and the people, in open defiance of their leaders, went early in the morning to hear Jesus in the temple. Luke 21:19, 38. And so the time of the Passover drew near.

In today's lesson, Luke 22, we have the story of the apparent victory of the forces of the evil over the forces of good. We say "apparent" for every circumstance in the story makes plain that Jesus yielded himself willingly, not from necessity or lack of strength, but from choice and purposely. This robs evil of every vestige of victory.

"We have reached the beginning of the world's most terrible tragedy. Satan appears on the scene. From the outset, from the forty days' temptation in the wilderness, our Lord has been contending with the adversary. Now the arch-fiend was ready for his final effort.... There were the Pharisees, the popular leaders, enraged at Christ's abounding influence over the people, and his bold condemnation of Pharisaic hypocrisy. There were the Sad-

duces, stung out of their cynical indifference by Christ's superior wisdom. There were the Herodians, fearfully anticipating another uprising of the Jews, with Jesus to lead them.

There were the high priests, fanatical, cruel, ready for any infamy. There was Pilate, the Roman governor, weak, vacillating, and politic, caring naught for justice if only he could hold his office, and most shameful of all, there was Judas Iscariot."—Peloubet's Notes.

What a setting to usher in the last night which Jesus spent among men as a mortal being—a night filled to overflowing with teaching, admonishing, working and suffering,—suffering for both Jesus and the disciples.

Luke 22:1-6 tells us that before the day of the passover feast, Judas had made arrangements to betray Jesus. Why in the absence of the multitude?

What was the first event of the eventful last night? Luke 22:7-18. John 13:1-30 gives a fuller account of the evening. The supper mentioned in verse 2 may have been the regular evening meal. Verse 1 says, "before the feast of the passover." The "sop" mentioned in verse 26 was a Jewish symbol of special friendship. Was Judas at the passover feast? Luke 22:14. What other evidences are there that Jesus did not make known to the disciples (except John) that Judas would betray him. What does the last part of Luke 22:16 mean—how will the passover feast be fulfilled in the kingdom of God? (Recall the typical meaning of the slaying and eating of the passover lamb, and the result, to the firstborn, of the blood on the door post).

The second event is recorded in Luke 22: 19-23. Was Judas still with Jesus? Verse 21. What was the symbolism of this act of eating and drinking? Read also Matt. 26:26-30. The symbolism was clarified to the writer by a recent sermon in which it was stated that the bread, representing Jesus' flesh, and the wine, representing his blood, were separate; thus they symbolize the death of Jesus—the blood (the life) separated from the flesh entails death. How little the disciples must have sensed the significance of the word "remembrance" since they would not permit themselves to believe Jesus' predictions of his death.

"This cup is the new testament in my blood." What is the new testament or new covenant? Heb. 8:10-13. How did Jesus' blood seal (make sure of fulfillment) the new testament?

Partaking of the bread and wine was followed by teaching and admonishing. Luke's account, verses 24-28, is very brief as compared to John's (see Jno. 13:31-38; 14, 15, 16), and the teaching was followed by the long prayer of John 17. From Jno. 13:31 we may conclude that Judas was not present. There is not time to consider all these teachings of Jesus in one lesson. But as you have time, study them, keeping in mind that they were spoken to the disciples late at night, just a few hours before the betrayal when Jesus' mind must have been burdened with grief and dread of what was soon to take place. But his own grief did not make him forget to teach the disciples, whom he knew would desert him. How the strife, mentioned in Luke 22:24 must have pained, coming at this late hour, after he had spent so much time and patience teaching against and re-

buking the very spirit that provoked the strife. Sometimes, when we think of the apparently slow progress of the preaching of the gospel, we may be inclined to think, "What is the use? We may as well give up. People will not listen and learn." But let us keep in mind that our teaching ability does not measure up to the teaching ability of the world's great Teacher, and also that we have not borne with half the indifference and spiritual blindness with which Jesus has borne in teaching the twelve and ourselves. Read Luke's account of these last teachings of Jesus. What evidence that the disciples, after 3 years companionship with Jesus, were still in need of conversion? How did Jesus tell the disciples that they would soon go back to their old life—the life when they were not trusting in him and depending upon his power? Perhaps Jesus' advice to buy swords was interpreted by the disciples to mean that at last Jesus was going to permit them to fight in his defense and by God's power through Gideon's few, place himself on David's throne. Some such thought must have been in Peter's mind at least.

Read the story of the garden of Gethsemane. Luke 22:39-53. What evidence do you find that Jesus felt human dread of appearing before the people, whom he had been teaching in the role of an imposter, a betrayer and a sinner? His love for people, and especially his love for the disciples would make this dread all the more dreadful. Can you see that this element of shame and disgrace which Jesus was called upon to endure, helped to make manifest Jesus' great love for man? Whom does Jesus represent? What evidence do you find that Jesus yearned for the companionship and fellowship of the disciples? What final rebuke did Jesus give to the spirit which results in the destruction of human life, even though the purpose is the establishment of God's kingdom on earth? Read also Luke 9:53-54. Note how the disciples were yet influenced by law system of force—"as Elias did," was their guide.

The Children's Lesson:—Any one of the numerous events which crowded the last night of Jesus' life among men, can be made interesting to children. Try to give a general view of the night.

For Class

Discuss the general attitude of people, all classes, toward Jesus as the time of the last Passover drew near. What picture do you have of Jesus himself during these last days? What picture have you of Judas?

Discuss the events of the night somewhat as follows:—

1. The evening meal and feet washing. Jno. 13:1-20.
2. The passover supper. Luke 22:7-18.
3. Partaking of the bread and wine. Luke 22:19-22.
4. General teachings. Luke 22:23-38. Mention briefly the general teachings as recorded by Jno. 13-17.
5. In the Garden of Gethsemane, Luke 22:39-53.

Christ gives the seed, not to be hoarded in a granary, but to be scattered over the field that it may be multiplied many fold, and though it may not seem so at first, yet the keeping of it in the granary is as really a disobedience of him as would be the emptying of it into the sea.—Wm. M. Taylor.

Among the Churches

Word dated Feb. 19, from Bro. B. A. Cummings, Millbrook, Mich., announces the very serious sickness of his wife, Sr. Emma Cummings. Bro. Cummings asks for the prayers of all.

Many will be interested in knowing that Bro. A. H. Zilmer now resides at 315 E. 6th St., Little Rock, Ark.

Various vicinities report extensive sickness among the brotherhood.

Sr. J. E. Cross has returned home, much improved, after two weeks at the hospital.

REPORTS

Meetings at Adeline, Illinois

Our meetings at the Adeline church were very rudely interrupted by the worst blizzard seen in these parts for several years. This being a country church where most of those in attendance must come for some miles, the work was absolutely blocked for several days. However, on the closing Sunday the weather had quieted down, and at night especially there was a splendid attendance. Bro. Arstin kindly assisted by going up and speaking the first Monday night.

We have some faithful brethren at Ade-

line, and we trust that the light will not be allowed to burn low, but will be the means of guiding others into the pathway of truth.

Frank E. Siple.

OBITUARY

Henryetta Hickman

Henryetta Hickman, daughter of Mr. and Mrs. Frank Hickman, of Lester Prairie, Minn., died at her home, Feb. 4th, at the age of 17 years, 1 month and 25 days, death being caused by an acute attack of rheumatism.

Etta had been afflicted with the dread disease of tuberculosis for the past few months, but was a patient sufferer. She was a girl that every body spoke well of, and her friends were numbered by her acquaintances.

She was the first to be claimed by the enemy death from the family circle of ten children. Although she had never made a public confession of faith yet she was an interested church goer before her confinement to the sick room.

Funeral services were held from our church at Bergen. Words of comfort were spoken by the writer.

C. E. Randall.

THE GOSPEL

By Alta King

(Continued from last week.)

TO preach the gospel is to preach Jesus the Christ (according to the angel's message); to preach Jesus the Christ is to preach the work, or mission to which Jesus was set aside. One very tangible, effective presentation of his mission is "the gospel of the kingdom," the presentation which Jesus himself employed.

Jesus' presentation of the gospel as the gospel of the kingdom is the only safe guide for man to follow in his presentation of the gospel as the gospel of the kingdom. What did Jesus preach when he preached the gospel of the kingdom? Study any of the accounts of Jesus' teachings and you will find that the predominant ideas running through them all are man's attitude and relationship to God and to fellowman—the ideas of love and service. He taught truths in positive, clear cut statements, in parables, and in burning condemnation of those who trusted in themselves that they were righteous, despising others. He not only taught these truths but he lived them, demonstrating them in the ordinary acts of life and in miracles. To a certain few he announced himself as the "Christ," and this terse statement covered the large background of meaning given to the word "Christ" in such Scriptures as Isa. 61—many, many sermons preached in one.

But why was all this preaching the kingdom as Jesus claimed to be doing? Merely because it was teaching and demonstrating the purpose, mission and spirit of the kingdom, and bringing it at hand in actual experience on a small scale. Of the physical establishment of the kingdom, the

leaders in Israel were fully and proudly convinced. They were strong believers in the restoration of Israel to all her former strength and glory. But the teachings of Jesus and their attitude toward them shows how pitifully far they were from believing and accepting the gospel, the good news of the kingdom. Their minds were as destitute of any consciousness of the great purpose, mission and spirit of the kingdom as were the minds of the Gentiles around them. They believed in the kingdom fully, but they did not know and believe the gospel of the kingdom—the wonderful good news which the purpose, mission and spirit of the kingdom reveals.

And so, preaching the gospel of the kingdom means far more than preaching that the kingdom is to be literal and that Jesus is to sit upon the literal throne of David. It means this of course, especially to Gentile minds who have no knowledge of Jewish prophecies, but this alone leaves listeners just where Jewish leaders were when Jesus found them. There was crying need for the preaching of the gospel of the kingdom. The gospel of the kingdom has not been preached until the wonderful purpose and mission of the kingdom as demonstrated in the life of Jesus has been preached. And the gospel of the kingdom cannot be believed until this purpose and mission is believed and accepted, heartily and gratefully.

In Gal. 3:8, Paul epitomizes the gospel as follows: 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 "justification through faith" variously termed in the epistles to the churches, as forgiveness of sins, accounted as righteous, and covering of

sins, etc., is shown to be the blessing promised to the nations by God through Abraham, and is designated as the gospel. And this gospel, justification through faith, forgiveness of sins, etc., is predominantly the gospel of the epistle to the churches. Is this piece of good news a different piece of good news than the good news of the kingdom, or are the two merely different presentations of the same piece of good news? The question fades away into nothing when we consider the purpose, mission and spirit of the kingdom. The purpose, mission and spirit of the kingdom as demonstrated in the life of Jesus, and as they will be carried out through the organized kingdom, is the fullest possible and widest possible enactment of the principle of justification through faith or forgiveness. Through the kingdom whole nations, Israel heading the list, will be brought to God and will receive from his hands the blessing of forgiveness. The gospel, good news of the kingdom and the gospel of forgiveness, or justification through faith are one and the same gospel.

We, as a people, have long believed in, taught and earnestly contended for the kingdom, a literal kingdom, with Jesus himself sitting upon David's throne in Jerusalem. The leaders in Israel could not have surpassed us in loyalty to this truth. But we, as a people, have not believed in, taught and earnestly contended for the gospel, the good news of the kingdom, as demonstrated by Jesus in his works, and as taught in the epistles through such terms as "justification through faith." The kingdom as the means in God's hands of dispensing on a worldwide scale, redemptive blessings in the form of judgments, teachings, healings and forgiveness, is just beginning to dawn in our consciousness.

The human mind is somewhat like a pendulum. It tends to swing from one extreme to another. Let us use care that in swinging away from the purely physical, fleshly conception of the kingdom as the gospel, that we do not swing to the opposite extreme that the gospel does not concern the physical kingdom of Israel at all. A point midway is the place of rest and surety.

The body without the spirit (margin, breath) is dead; and faith without works is dead. But on the other hand, spirit (breath) without the body is nothing so far as a "person" is concerned; and works without faith are not pleasing to God since it is impossible to please God without faith.

Just so, the kingdom without the good news of its wonderful purpose to be accomplished through its King, Jesus the Christ, is a dead thing of the flesh in our consciousness; and on the other hand, the good news of the mission of Jesus without presentation of definite, tangible means through which the news will become facts cannot take definite, tangible hold of man's consciousness, forming an iron link of faith between man and God. It is this indefinite, intangible teaching of the gospel that leaves people up in the air, and forms fertile soil for the growth of "spiritual" interpretations, and ideas and self-salvation worked out through man made schemes and plans. The wisdom of God has seen fit to call the kingdom (as Jesus taught it and lived it and pointed forward to it) as the gospel. In our present tenden-

cy to turn from the old Jewish, fleshly conception of the kingdom, we must use care that we do not turn too far and say that the kingdom is not the gospel. The kingdom is all right. The kingdom of Israel restored and operated through Jesus is the full, complete expression of God's love and mercy to man in righteousness. The trouble is not with the kingdom. The trouble is with us, that we have not measured up in our understanding, to its full beauty and wonder. As always, it is we that need to change—not God or his plans.

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SEARCHING THE HEARTS

By Harriett Boice

Part One

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . For he shall give his angels charge over thee, to keep thee in all thy ways.—Psa. 91.

No greater challenge can come to the Christian of today than is made in this wonderful Psalm, for it is the challenge of Jesus who said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I read again that wonderful petition of Jesus for us, "Neither pray I for these alone, but for them also which shall believe on me through their word." Hence the endless chain of love reaches down and encircles us. It is in this Shepherd's fold we have entered and all his love and care is pledged for his sheep. I can not doubt it though I may often wander far. 'Tis when he brings me back again that I rejoice and become a witness for him of his goodness and mercy and the truth of his promise.

In these times when there is so much doubt and skepticism the challenge to us is to become living epistles "known and read of all men." Proving these truths by our lives. "Epistles of Christ," written not with ink but with "the spirit of the living God" in our hearts, for "the letter killeth but the spirit giveth life."

Christianity: "Let it not be a creed but an experience; not a restraint but an inspiration; not an insurance for the next but a program for this present world." This brief but vital injunction came to us in the Herald of Jan. 2. It seemed almost like a challenge and a program for the New Year of 1923. The grand truths that we love so well should not become subjects of controversy. The Bible is a great mine of truths for our investigation and testing. There are depths none of us have yet reached though some may go much deeper than others. It is with this in mind that I call attention to Bro. J. W. Gamble's article on "The Comforter" in the same paper. It disturbed me so much, not because I was affected personally, but because I know God can use us as instruments to verify his words and to witness for him. "Ye are my witness, saith the Lord." As to the offer of a \$1,000.00 to the Memorial Home as a reward for proof of healing, etc., after the apostles' day, I could cite instances of healing among our own number, who have laid hold of the promise given in James 5,

14, also as a direct answer to prayer in special cases. I think there is one in the Home today who could verify my statement in her own case, also in that of another, for she was with us at Indian Lake Conference and no doubt heard the testimony of Sr. Reed (now deceased) which was nothing short of marvelous. I might also be able to get the doctor's testimony in this case, but it is not necessary. I have also a letter in my possession written by one of our most venerable and trustworthy sisters that cites instances in her own family. I have two instances in my own experience which are proofs to me, but too sacred for publicity.

I have also a proof in my bookcase of a need supplied in a mysterious way. Helps that I needed in preparing the Visitor for publication in 1912. I shall not go into more details but will say that means would be provided for all things needful for our up-building and care if the challenge of Malachi 3:10 was heeded. "Bring ye all the tithes into the store house that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It is certainly for our benefit that those things are said because our faith must be strengthened by putting into practice and testing these teachings. Paul is teaching us in unmistakable language when he says, "Finally my brethren, be strong in the Lord and in the power of his might." Oh what masterful language he uses to show us the need of full equipment for the conflict. See John 6. It is not enough to put the armor on but the need is felt of praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. I cannot pass by the great commission of Jesus to his disciples when he spoke unto them saying, "All power is given unto me in heaven and earth; go ye therefore and teach (margin, make disciples or Christians of 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. Amen."

I want to call special attention to the far reaching scope of this commission of how it reaches down to us. The phrase all power is significant. It shows us that there is more than the influence of the Bible back of Christianity. There is a force, the "all power" of Jesus and his vital presence through his spiritual power, "Lo, I am with you alway even unto the end of the world." It is this that stands out and back of every promise he has given in his word. I have power—"all power"—"go." "I am with you always."

THE CURSE

IN Genesis 3:17 God, speaking to Adam, says, "Cursed is the ground for thy sake." I have wondered what benefit man could derive from the ground being cursed. I have asked a number of persons what they thought and invariably got this answer: "To give him employment so he would not get into mischief."

That could not be the reason, for Adam was given work to do before he sinned.

When God placed him in the garden he was told to dress and keep it. I think the statement, "Cursed is the ground for thy sake," has a very significant meaning. It seems to me the curse was pronounced on the condition in which man was placed at the beginning, for the Scriptures, plainly state he was of the ground.

From the study of the plan of salvation it shows the Creator had a higher sphere in store for man. Just a few verses of many that go to prove it can be found in Rom. 8:18 to 22: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For 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."

We are creatures of circumstances and are placed under different environments; some have had opportunity of studying God's word and others have not. The 20th verse says the one that placed us here did so with the hope of deliverance. Hope, desire and expectation, so that is what the Lord willed at the creation of man.

As man is to be redeemed from the curse, so is the earth. The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. Isa. 35:1.

How much better the condition than now. May that blessed time come soon is the prayer of your brother,

H. B. Hathaway.

"When he hath tried me I shall come forth as gold." Job 23:10.

HERALD REMITTANCES

Mrs. Chas. Blomquist; T. E. Wickwire; Mrs. Barbara Leamon; M. T. Aslaksen; Mrs. L. H. Ralston; C. L. Wigle; J. A. Railton; J. W. Gamble; Mrs. Fred Hall.

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"Mind not high things, but condescend to men of low estate."

NOT GREAT THINGS, BUT SOMETHING

By Lottie E. Young

WE cannot always do great things, but we can always be doing something for the glory of God. But to do this we must watch opportunities; we must be willing to do the little things; we must condescend to men of low estate. A word, a kindly, thoughtful act, which we may do in a moment, will brighten someone's life for all day long, and if we are ever ready to do such things, we shall find them ever waiting to our hand.

Let us do something today. We may never see tomorrow. Our great plans may fail; let us work our little plans; let us do what our hands find to do, and in being faithful over a few things we have the best prospect of becoming rulers over many things by and by.



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PULPIT ECHOES

(Continued from page 1.)

when he says: "When the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism." The Apostle to whom the Lord consigned the "keys of the kingdom," herein positively asserts that baptism is a saving ordinance, for it "doth now SAVE YOU!"

Recapitulation.

Baptism is essential to salvation because 1, Jesus commanded it, and we cannot be an accepted follower of his without obedience; 2, In the Great Commission our Lord places baptism on an equality with faith, as a primary condition of salvation; 3, Peter declares that baptism must follow repentance, with which he makes it of equal value in the process of redeeming sinners; 4, And finally, the same Apostle unequivocally asserts that baptism actually SAVES NOW!

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, March 6, 1923

Number 23.

Counting The Cost

By Alice B. Curtis

SEEK ye first the Kingdom of God and His righteousness. These words spoken by Jesus have the same authority now, as when the multitude sat under his beneficent teaching, for he declared, "My words shall not pass away." The mournful words of Isaiah, "Who hath believed our report? To whom is the arm of the Lord revealed?" were verified in Christ's time. Because the Jews rejected their Messiah, the riches of the gospel were offered to the Gentiles. But the prolonged and terrible sufferings of the Jews, seemingly have not taught the Gentiles even a little of what it means to reject God's holy Son; for the many today are rejecting him and that in meridian light.

We see mankind presenting a facsimile of Paul's pen picture found in 2 Tim. They are selfish, proud, blasphemers, unholy, without honor or natural affection. David says, "The wicked through the pride of his countenance will not seek after God: God is not in all his thoughts." Pride seems to be man's besetting sin. This pride, unknown to the sinless pair in Eden, was implanted in their hearts by the words, "Ye shall not surely die," spoken by the father of lies.

His evil words have come echoing down the centuries, have been taken up by an ever increasing number of voices, until the world seems like a vast sounding hall, whose acoustic properties equal those of noted places of which we read, where spoken words are repeated by an echo, an almost incredible number of times. If man could see himself as he really is, a being possessed of a most transitory life, he would be largely stripped of his pride and would turn to the Prince of life for the inestimable boon of endless life. The doctrine of inherent immortality has become so firmly established that people may read such texts as "Shall mortal man be more just than God?" "This mortal must put on immortality," and "God only hath immortality," without being impressed by the plain truth they teach. It is God alone who can truthfully say as he does in Deut. 32: 40: "I lift up my hand to heaven and say, I live forever." It is for those who have had the eyes of their understanding enlightened to show to this class of people how beggared the world would be if Christ had not died to redeem the race from death. Man's transgression alienated him from the Creator and the sentence of death was passed upon him, but Christ was in the world reconciling the world to God, (2 Cor. 5:19), so Christ made the at-one-ment between God and man pouring out his soul unto death. God thus set a door of life and hope before each one and the "golden hinges" that open it are "Jesus and the resur-

He Faileth Not

I HAVE tried to love, and known love to fail,
I have trusted friends and found that friends forgot,
Sought help from my own heart without avail,—
He faileth not.

Neither by day nor night, in age or youth,
In poverty and in fairest lot,
In sorrow and in joy His word is truth,—
He faileth not.

If I should let all other comfort go,
And every other promise were forgot,
My soul would sit and sing because I know
He faileth not.

I cannot tell what winds of God may blow,—
What safe or perilous ways may be my lot;
But I have little care, for this I know,
He faileth not.

rection." "The wages of sin are death but the gift of God is eternal life." But God does not bestow that gift indiscriminately. Christ says, "This is life eternal that they might know thee, the only true God and Jesus Christ, whom thou hast sent." (Jno. 17: 2). When one asked Christ in Matt. 19:16. "What good thing shall I do, that I may have eternal life?" Christ did not say, "You have it now," but told him how he should live to receive it. In Mark 18:30, Jesus says that "eternal life" is given "in the world to come." In Rom. 2:7 we read, God will render eternal life to them who by patient continuance in well doing, "seek for glory and honor and immortality," and 1 Jno. 5: 12 says, "He that hath the Son hath life: and he that hath not the Son of God hath not life." Jesus has paid dearly for the many crowns that shall be his and to deny that he is the great Life-giver is to try to rob him of much power and glory that belong to him. Error and unbelief are leading many over the broad road to destruction and Christ knew that it would be so, for when asked the question, "Lord, are there few that be saved?" he said unto them, "Strive to enter in at the strait gate: for many I say unto you, will seek to enter in and shall not be able." (Luke 13:23-24). The marginal reading for strive is strive in agony. That is, agonize to enter in. Let nothing prevent you. Relinquish ease, pleasure, wealth, fame, friendship or life itself if necessary. Those who seek to enter fail because they will not crucify the desires of the flesh though they desire salvation. It has been said, They who are born twice, need die but once, while they who are born but once, must die twice.

God has not hidden the truth that the second death is the doom of the wicked and impenitent. Scripture abounds with texts showing that wrath, death and destruction await the sinner. They are God's sign boards of danger to man. But if man ignores or disbelieves them and at last is face to face with (Continued on page 184.)

Forgiveness

By Lyman Booth

Part 2

WE are not to think there is any advantage in a multitude of sins; that the more sin the more love. Many people who have done very little wrong, have the deepest sense of the exceeding sinfulness of sin, and therefore their love will be more ardent than a hardened criminal's. It, no doubt, was easier for Jesus to forgive the woman than the Pharisee, because her sense of sin and her desire to be forgiven was much greater than his, therefore her love was proportionately greater.

God is our creditor. Our sins are debts. We were all debtors, but some more deeply than others. All were bankrupt, sold under sin. No man can pay his debt. The only way to discharge the debt is through forgiveness, and the only way to obtain forgiveness is through Christ, who so freely forgives the greatest as well as the least sin, and our love for him and the Father will be in proportion to our sense of their mercy and forgiveness. He will never despise those who appeal to him in sincerity for his invitation is to all to "come." He has the power and will to forgive and he will in no wise cast him out who comes in faith believing, but will lead on from pardon to purity, holiness and perfect peace.

The faith of this woman was genuine. It sprang from love and touched the compassion of Jesus. Her conviction of her own sins and her extreme desire for mercy and salvation led her to the feet of Jesus. Her warmth of love aided her in finding her Savior, and she embraced him as such, and this before he had spoken those comforting words, "Thy faith hath saved thee; go in peace."

Let us not mistake this woman for Mary Magdalene, mentioned in Matt. 26:7. This woman anointed his feet. Mary anointed his head. Mary anointed with a spirit and purpose far different than the woman did. While each gave the precious ointment in sacrifice, one was of penitence; the other of purest devotion. The woman anointed him as her Savior and she was concerned mainly in her own behalf, while Mary anointed him in view of his approaching sacrifice, in death, which was to prove a blessing to the world. (See Matt. 26:12). According to an ancient custom it might be called an extreme unction. Anointing with oil was quite frequently practiced in some churches. It was the custom to anoint the sick with oil, but not practiced in the Roman Catholic church, except in danger of death. Neither of those women used oil chose an ointment of great value.

The woman was of no certain city; Mary was from Magdala. The former's name is not given; the other was called by name.

We are not so much concerned about names as of their good deeds of love and devotion to our Lord. We have the story of the poor woman who washed his feet. She had been a great sinner, but was freely forgiven. From whence she came, and whither she went, we know not, except that she went in peace.

She came burdened with the weight of many sins, her heart saddened with the sense of her shame, and perhaps suffering bodily ills as the results of her folly and sins. Sins, that, perhaps, had left their signs upon her face, as they generally do, telling plainly of inward suffering and incurable disease. She came seeking relief from them and obtained it. Her faith was akin to that of the man with the palsy, (Matt. 9), to whom Jesus said, "Thy sins be forgiven thee, whom he also cautioned to sin no more lest a worse calamity befall him. Whenever Jesus forgave sins, the parties were instantly relieved of the effects of those sins, and they were made well. Hence this woman, if she had borne the sad and dejected countenance of a great sinner, was made well at the same time she was forgiven.

I imagine that as she went out into the world, those who had seen her sad and forlorn condition, beholding her smiling face and eyes beaming with joy, could easily see the wonderful change that had been wrought in her appearance. No doubt that she, like all other recipients of his favor, went away singing and praising God.

She had been the cause of Jesus teaching some weighty truths to Simon which are worthy of our memory.

First, Jesus and his Father being one in purpose concerning our salvation constitute our creditor to whom we owe our debts for forgiveness of sins, however great or small they may be. Since the Father has given the Son authority and power to give life to whomsoever he will, to him belongs the right to forgive.

Second, the man who is pardoned through love, realizing his inability to discharge his debts, is made better by the love which grants his pardon; but alas, the man whose pride alone keeps him from wrong doing is likely to become hardened, and like Simon, to pass unjust criticism upon others.

Third, Simon's attitude indicates that we should be careful not to assume to be superior to others.

Fourth, if our treatment of others lacks meekness and sympathy, we lack the spirit of Christ. Those who have struggled the hardest amid the waves of opposition and sin, to plant their feet upon the solid foundation, will have the most sympathy for those who are striving under adverse circumstances. It is he who has risen highest in purity and holiness that will be the first to help him who is striving for the blessedness of peace contained in those words, "Thy sins which are many, are forgiven; go in peace." Peace, the precious fruit of faith and love. May it be ours to enjoy.

"Ask and it shall be given you; seek, and ye shall find." Luke 11:9.

"Thou shalt not tempt the Lord thy God." Matt. 4:7.

"When thou passeth through the waters, I will be with thee." Isa. 43:2.

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 66:9.

KINDNESS

'Tis not alone what we receive
That makes the joy of living,
But rather burdens we relieve
By our unselfish giving.

Sweet thoughts, kind words and noble deeds,
Their power we cannot measure,
So oft are they the golden seeds
That bring forth hidden treasure.

A friendly act that's timely done,
A few words gently spoken,
May soothe the anguish of some one,
Or heal a spirit broken.

It is not meet that we should pray
For deeds of pomp and splendor,
But rather fill each passing day
With service true and tender.

BIBLE ALPHABET

And be ye kind one to another, tender-hearted; forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32.

Be ye doers of the word and not hearers only. James 1:22.

Create in me a clean heart, O God, and renew a right spirit within me. Ps. 51:10.

Delight thyself in the Lord and he shall give thee the desires of thine heart. Ps. 37:4.

Even a child is known by his doings, whether his work be pure and whether it be right. Prov. 20:11.

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. Jno. 3:16.

God loveth a cheerful giver. 2 Cor. 9:7.

Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20:12.

I love them that love me: and those that seek me early shall find me. Prov. 8:17.

Jesus said, Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven. Matt. 19:14.

Keep thy tongue from evil and thy lips from speaking guile. Ps. 34:13.

Lying lips are an abomination to the Lord, but they that deal truly are his delight. Prov. 12:22.

My sheep hear my voice, and I know them and they follow me. Jno. 10:27.

Now is Christ risen from the dead and become the first fruits of them that slept. 1 Cor. 15:20.

Open thou mine eyes that I may behold wondrous things out of thy law. Ps. 119:18.

Pride goeth before destruction and a haughty spirit before a fall. Prov. 16:18.

Quench not the spirit. 1 Thess. 5:19.

Remember now thy Creator in the days of thy youth. Eccl. 12:1.

Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me. Jno. 5:39.

Thy word is a lamp unto my feet and a light unto my path. Ps. 119:105.

Unto you is born this day in the city of David, a Savior which is Christ the Lord. Luke 2:11.

Verily, verily, I say unto you, he that believeth on me hath everlasting life. Jno. 6:47.

We love him because he first loved us. 1 Jno. 4:19.

'Xcept ye repent ye shall all likewise perish. Luke 13:3.

Ye are my friends, if ye do whatsoever I command you. Jno. 15:14.

Zion shall be redeemed with judgment and her converts with righteousness. Isa. 1:27.

THE HELPERS WE CHALLENGE

"Nay; but as prince of the host of Jehovah, I now come," answered the stranger whom Joshua met outside the walls of Jericho, that seemingly impregnable city which he and his people must take before they could possess the promised land. God's messengers are many and they always do not come as angels of light. We challenge many a seeming ill and reverse as dreaded adversaries only later to learn that they were for us and not against us; that through them new strength, vision or faith has come to us; that because of them new doors have opened for us, and the way forward has been cleared instead of barred.

PATIENCE

Patience is the power to bear and suffer and wait. We want short cuts and quick rewards in business, in education and in religion, but good things come slowly and one measure of the value of things is the time it takes to produce them. A mushroom grows up in a night, but a peach or an apple takes all summer, or counting the growth of the tree, it takes years to reach ripeness. We then must expect to take time and exercise the endurance of patience in all our work. Short cuts often fail to reach their end and quick results generally are poor in quality and short lived in endurance. We need to exercise patience with God. He is working on deep purposes and long plans, and takes plenty of time. Being impatient, we would like him to hurry up his ways and bring us quick relief from our pains and burdens and speedier and richer rewards. But we must learn to give God time and let him work his will with us in his own way. And while we work and wait, we should be of good courage, and he will strengthen our hearts and will.

BIBLE QUESTIONS

1. Who chose Esther for his queen?
2. Why?
3. Did he know of her parentage or race?
4. Who were Cain and Abel?
5. What connection had Moses with the Jewish religion?
6. Who was fed, while in the mountains, by the ravens?
7. Who had John the Baptist killed?
8. Why did the Egyptian princess rescue Moses from the bulrushes?
9. How many verses are there in the Bible?
10. Who was Naomi?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Herod the Great was king of Judea at the time of Christ's birth.

2. Mordecai held an office in the household of the king.

3. An Egyptian princess found Moses in the bulrushes.

4. The birth of John was foretold in Lu. 1.

5. God destroyed the world because of its grievous and hopeless wickedness.

6. There are 773,692 words in the Bible.

7. 3 John is the shortest book in the Bible.

8. The head of a family or tribe was called a patriarch.

9. The Pharisees were a religious sect among the Jews, who cared more for self-righteousness than spirituality.

10. The "Seraphim" formed an order of celestial beings whom Isaiah beheld in vision.

COMES THE MOMENT TO DECIDE

"It has been well said that in the life of every man there is one supreme hour to which all his earlier experience moves and from which all future results may be reckoned." Who uttered these words? Lord Kitchener in a great address delivered in the Guild Hall in London, when he was urging every man in England to do his duty—as he saw duty—in the great war then breaking upon the world. No fervent Christian could utter more solemn words. They sweep away all superficial views of life, especially all deterministic theories that deny our free will and responsibility and puts the duty and destiny of every one in the power of his own will; and they make the decision far reaching and final. It even is so with the great act of faith and obedience that decides our relation to God in Christ. The Christian in urging the unbeliever to forsake his evil way and come to Christ appeals to just the same peculiar powers and motives as those that Lord Kitchener appealed to, and thereby is Christianity shown to be the greatest decision and crisis of life.

LET LOVE ABOUND

"Half a dozen mad words may break up a friendship forever, may render a useful fellowship in good works impossible, may discount many years' consistent example of godliness, may wound nearly unto death some modest, tender soul. A passionate person is as great a menace to society as is a gun powder magazine to a district."—John Watson.

"Choose ye this day whom ye will serve; . . . as for me and my house, we will serve the Lord." Joshua 24:15.

GOD

By R. H. Judd

Article 4—Part 2

SOME years ago the fact that "elohim" is a plural Hebrew word entered largely into the arguments of defenders of the trinity, but on wider acquaintance with the Hebrew language that contention was practically abandoned as untenable. The paucity of the remaining arguments supposed to favor such a doctrine, have, however, caused some of the more recent leaders of orthodoxy to return to it, and the methods they have adopted in relation thereto we would hope would make many burn with shame and indignation. There are numerous versions of the Hebrew

Scriptures that are universally admitted to be excellent translations, but it has remained for these writers to place on record a version of their own (for they quote no authority) in regard to special texts. In these they have given "elohim" a significance that no other writer has yet dared to do when the direct reference is to Jehovah, and their rendering of such passages as 2 Sam. 7:23 and Isa. 54:5, if incorporated in any published translation would discredit its claim to inspiration by the self-contradictory assertions disclosed by the most simple analysis of the passages contained. For instance, let the reader compare 2 Sam. 7:23 with the following translation submitted by these two men. "And who is like unto thy people, like Israel, one (echad) nation in the world whom the Gods went (plural—they went) to redeem for himself a people." Also Isa. 54:5 with the following: "For thy masters (owners) are thy makers, the Lord of hosts is his name, and thy redeemer the Holy One of Israel, the Gods of all the earth shall he be called." How like heathen mythology! The terrible wrong of such a rendering is more marked when it is observed that in the immediate context preceding the first passage it is distinctly stated: "For there is NONE like Thee (singular), neither is there ANY GOD beside THEE;" and the second passage occurs in the midst of a chapter and book which are noted for the very frequent repetition of the first personal pronoun, and the allegory in the context shows that the received translations are correct. Beside, how can one speak of the HOLY ONE of ISRAEL as God's? Dr. R. A. Torrey D. D., in his book brings forward several passages which contain the plural pronoun "us" as "proof of the plural nature of the Deity." The last quoted words are surely flat contradictions of the Divine. If true, then it certainly would be more in keeping with the truth to say—"There are no Gods like us, neither are there any Gods beside us," Dr. Torrey quotes:—

Gen. 1:26: Let us make man.

Gen. 11:7: Let us go down.

Gen. 3:22: Behold the man is become one of us.

Isa. 6:8: Whom shall I send, and who will go for us?—as "proof of the plurality of persons in the Godhead." Apart from the evil of trying to prove that which God himself has already denied, the question may well be asked, What is proof? Surely it is something that cannot be disproved, something demonstrated. Before any writer can say that the use of the pronoun us is "striking proof of the plurality of persons in the Godhead," he must first clearly demonstrate that no other explanation is possible. It is widely recognized that a person may by the use of this pronoun often include those to whom he speaks when they have a common interest even though they may be in an altogether different station in life to himself. Each one of the passages cited is legitimately open to such a possibility. That God held converse with the angels in heaven is admittedly taught in Scripture, and so long as that alternative exists the futility of proof along the line of Dr. Torrey's reasoning must be apparent. The reference of Isaiah 6:8, to harmonize with Dr. Torrey's interpretation should read—"Whom shall WE send and who will go for US?" Besides the

Dr., to express himself with anything like seeming reason is obliged to make use of a term that for at least 4000 years had no place in sacred Hebrew literature, and of which Job, Moses, Joshua, David, Daniel and Isaiah and all the Old Testament worthies who sung praises to the God of heaven knew nothing of. Yet these men, as none others, have endeared to us the sacred name of Jehovah, the HOLY ONE of ISRAEL. True the word "Godhead" appears in three passages in the New Testament (authorized version), viz:—Acts 17:29; Romans 1:20; Colossians 2:9.

In the first passage the Revisers give as an alternative—"that which is divine." In the second passage they substitute the word "divinity," and in the third retain the word "Godhead." A reference to the Hebrew concordance however, gives "Deity" as the primary meaning and a candid examination reveals the identity of thought in all three. In any case the term "Godhead" expresses little and certainly the idea of plurality is not necessarily or even probably contained in it. The word does not seem to have the ring of reality in it, but of being coined to fit a preconceived idea. That plurality is not contained in the meaning is sufficiently demonstrated by the pronoun "his." The following are a few passages that clearly prove that whereas "elohim" is a plural Hebrew word, it is frequently used with a singular meaning. Whether a singular or plural meaning is decided by the context.

Ex. 7:1: See I have made thee a god to Pharaoh.

Ex. 22:20: He that sacrificed to any god.

Ex. 10:17: God of gods.

Judges 6:31: If he be a god.

Judges 9:27: Went to the house of their god.

Judges 11:24: Chemosh thy god.

Judges 16:23: Dagon their god.

1 Sam. 5:7: Dagon our god.

1 Kings 11:33: Chemosh the god and Milcolm the god.

1 Kings 18:27: Cry aloud for he is a god.

2 Kings 1:2: Baalzebub the god of Ekron.

1 Sam. 28:14. I saw gods (A. V.). I see a god (R. V.). It is worthy of note in this last reference the Revisers have actually altered the translation from gods (plural) to god (singular).

The above passages and many more, abundantly show that no argument for the trinity can be based on the word "elohim." "Elohim" answers to the race. Jehovah stands for the individual. In the memorable conflict between Elijah and the prophets of Baal this is clearly brought out for we see there that it is applied to Baal as well as to Jehovah. "If Jehovah be (elohim) God, follow him; if Baal, then follow him."

There are one or two other lines of argument relied on by orthodoxy to establish the doctrine of the trinity. We will try and consider these briefly. Then, D. V., it is our purpose to take up the positive side of the question and I trust we shall not only find in that much that is intensely interesting, but also that which will be to us spiritual food, and make us to realize in a small measure that God is indeed a God of Gods, and like David, we may be able to say, "There is NONE on earth I desire beside THEE."

LET US DO YOUR JOB WORK

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50.
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Editorials

Kept Secret

"I will utter things which have been kept secret from the foundation of the world." Matt. 13:35.

That God, who knew the end from the beginning, has, through many centuries, kept many things to himself, untold to man, and unknown by man is very evident. It was but a smallest portion of his infinite plan that was revealed to Adam. A little more was told Abram, then more to Moses, to David, to later prophets. But our Savior's ministry told things of the Kingdom of God that had not before been revealed by God. And even these things were revealed largely in parables to his disciples, "Because it is given unto you to know the mysteries (secret things) of the kingdom of heaven, but to them it is not given." 13:11.

And all should notice that our Savior's parables pertain very largely to the kingdom. All of the parables of Matthew 13 are illustrative of the kingdom, revealing things kept secret.

Restore The Kingdom

"Lord, wilt thou at this time restore the kingdom to Israel?" Acts 1:6.

The time when the kingdom would be restored to Israel was a topic of particular interest to the Apostles. They were Israel-

ites. As such they were interested in the fulfillment of the prophecies announcing their regathering and reestablishment into the position of "kingdom of the Lord." 1 Chron. 28:5, which position they formerly held. Therefore the question, "Wilt thou at this time restore?"

That Christ has not yet made this restoration is self-evident. That God purposes to effect such a restoration is much evidenced in Scripture. That the parables of Jesus largely pertain to the manner, method and time of this restoration and reestablishment of the kingdom is quite clearly indicated therein.

"When anyone heareth the word of the kingdom," Matt. 13:19; "the kingdom of heaven is likened to a man which sowed good seed," v. 24; "the kingdom of heaven is like to a grain of mustard seed," v. 31; "is like unto leaven," v. 33; "a merchant man seeking goodly pearls," v. 45; "a net," v. 47; "likened unto ten virgins," 25:1; "a man traveling into a far country," 25:14,— these parables severally refer to the kingdom.

As the kingdom is not yet restored, and as the "time of restoration" has not yet arrived, it is very likely that these parables refer largely to that work of the rebuilding of the kingdom unto permanency at the return of Jesus. Thus information relative to the manner of restoring the kingdom is revealed to those who will search the Scriptures.

In such studies the relation of progressing current events is very interesting.

The Church

Paul was "made a minister" of "the church," to make known thereto certain mysteries (secrets) "which had been hid from ages and from generations," Col. 1:24-29. These things Paul was "taught... by the revelation of Jesus Christ," Gal. 1:12, as something altogether new to the knowledge of man, "which in other ages was not made known unto the sons of men," Eph. 3:2-7. Thus Paul revealed many things to the church and concerning the church, which had never been revealed to Israel, as the kingdom people, even by Christ himself. Christ, in his ministry opened secret things pertaining to the kingdom; afterward being at God's right hand, he revealed, Gal. 1:12, other secrets to and through Paul relative to the Church of God, the body of Christ.

The Sunday School
By Alta King

JESUS CRUCIFIED

Lesson XI. March 18, 1923.
Lesson Text: Luke 23.

Luke 23:33-47

Golden Text:—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes are we healed. Isa. 53:5.

Memory Verses:—Luke 23:46-47.

For Study

Review: We have seen that the purpose of Jesus' life among men is the revelation of God to man. For the past two quarters we have been studying Luke's account of the teachings and works of Jesus. Each of

these has contributed its share toward a complete revelation of God to man. In today's lesson we are to consider that work and teaching which reaches the climax of revelation, though the full import and meaning of that revelation is, as yet, but faintly grasped by many, even of the closest followers of Jesus. How the death of Jesus reveals God and his attitude toward man is a matter of little concern to the majority of people. A large majority of Christians, even accept the death of Jesus and the claims made for it largely as a matter of tradition without giving it any further thought. Others, through superficial study, have caught the idea of substitution, not realizing that substitution can reveal nothing about God himself, except it be that he is a God very similar to heathen gods who demand the suffering and sacrifice of innocent humans as the means of appeasing his wrath. Such a revelation has nothing of saving power in it.

Though we may not be able to fathom the meaning to the full of the how of salvation through the death of Jesus, still we may begin to know and we may develop in that knowledge, and our conception of God will broaden to the degree that we grasp this revelation of him.

The new lesson: The aim of this study then, is to clarify to some degree, our understanding of how the death of Jesus reveals God, what it reveals about him and the effects of the revelation upon those who grasp it.

1. How does the death of Jesus, a human being, reveal anything to us about God?

Study 1 Tim. 3:16; Jno. 14:7-9. Do these Scriptures warrant the following conclusion: "What ever the works and teachings of Jesus reveal to us about Jesus himself, these same characteristics are revealed to us about God"? The question may now be asked: "Why did not God make this revelation of himself directly, without a human being as an agency?" Find the answer from the following Scriptures. 1 Tim. 6:16.

God points to the man Jesus and tells us that whatever is true of him is also true of himself and to give weight to this statement, he endowed this man Jesus with power to do works that no man can do in and of himself.

2. What does the death of Jesus reveal to us about Jesus and therefore about God?

Study Jno. 15:13. What is the measure of the fullness of love? If the death of Jesus for us measures the fullness of love in him for us, does it not also measure the fullness of love in God for us? If so, why? Now study Rom. 5:8. This verse of Scripture expressly states that God commends his (God's own) love toward us, in that Christ died for us. Commend means to give in charge for care. In other words, then, God deposited in Jesus his own love toward us and Jesus has faithfully cared for and manifested that love in his works and teaching, reaching the full measurement of love in his death for us. The next question that presents itself is, "How did Jesus die for us?" The answer to this question is made manifest through answering two other questions—(1), What was the direct agent that accomplished the death of Jesus? See Acts 5:30. (2), What necessitated the manifestation of love in the first place? If there had never been any need through weakness, imperfection and sin, would there ever have been need

for the manifestation of love? Is Jesus' death for us, a death "instead of" our death, or a death on "account of," "because of" our sins? Which view emphasizes more strongly our sins?

3. What effect does the revelation of God through the death of Jesus have upon those who grasp the revelation? The answer is simple. Jno. 4:19. Man's realization of God's perfect love begets love in his own heart, and in this love lies the salvation of man, his growth and development into the highest and best God has in store for the children of men, that is, unto the measure of the stature of the fullness of Christ, which is God's own likeness. The death of Jesus for us, because of and through our sins, manifests the fullness of love in God for us. The terrible suffering and shame in connection with his death only emphasizes the extent of that love.

Jesus presents the purpose and virtue in his death from another viewpoint. A few hours before his death, Jesus looked forward to it as the hour in which God and himself (man) were to be glorified. Jno. 17:1; 13:31-32. In other words, in the very hour when sin and evil in man seemed victorious and triumphant, in that very hour and in that very act, God and the Savior, (the forces of obedience and good), were gloriously triumphant. And the Scriptures explain how. Study Rom. 8:3, last part), with Heb. 2:14. What was the only thing destroyed by the process of Jesus' death? Rom. 6:6-9. How was the death of Jesus the actual working out of God's purpose in sending him, as stated in Rom. 8:3? Thus, we see that the forces of evil in man plotting and accomplishing the death of Jesus, the manifest embodiment of righteousness and love, actually worked out their own destruction, for out of this, death emerged by God's power, a man having in himself full power over all flesh, power to trample under foot and destroy all forces of evil, they having first been condemned and destroyed in himself through his death that seemed a triumph for the forces of evil. In connection with these thoughts, read Jno. 12:31; 16:8-11. (See margin for "reprove"). Of whose sin was the world to be convinced? Of whose righteousness? Of whose power to render judgment? Has this process of "convincing" been completed?

A world of pathos is in Jno. 14:30. Evidently Jesus knew that something of the "prince of the world" lingered in the disciples, and that it would soon manifest itself, becoming a barrier between himself and those he loved.

Read the story of Jesus' crucifixion as found in Luke 23.

Scripture Reading:—Luke 23.

The Children's Lesson:—Tell and read with the children the story of Jesus' crucifixion.

For Class

Follow the lesson as outlined for study.

HERALD REMITTANCES

Ora Worley; G. E. Coats; Mrs. M. M. Richey; Fannie LeCrone; Wm. Storjohn; Mrs. Elias Thorene; Mrs. C. M. Southwick; Almus Adams; L. E. Millington; Mrs. Clara Stewart; Leland Hanson; F. R. Robinson; Alma Orr; Mrs. Amanda Cramer; W. V. Lansbery; Mrs. Emma Davis; Wm. Lansbery.

SEARCHING THE HEARTS

By Harriett Boice

Part Two

Teaching them to observe: In this phrase I want to call attention to difficulties. Sometimes teaching is easy, because hearts are receptive but difficulties come when truth is circumscribed. It is so with the subject of the Holy Spirit or Comforter. The trouble lies in recognizing but one phase of the Holy Spirit's work. We must try to go deeper and understand more fully what the Holy Spirit is, and its mission in the world today.

The word comforter means one called along side for help. The Holy Spirit is more than an influence, it is God's power. Peter says, "His divine power hath given unto us all things that pertain unto life and godliness." Power is the attribute of God by which he created and upholds all things "by the word of his power." By this spiritual power proceeding from him he is omnipresent. Hence the highest spiritual power which exists in the true and living God is called the Spirit of God. God's power was manifest in creation. It is said, "The Spirit of God moved upon the face of the waters." Again its work is seen when we read, "My spirit shall not always strive with men," and the flood came. God manifested his divine power through Jesus. The purpose was, "That the world may believe that thou hast sent me." God's power was manifested when he raised Jesus from the dead, and exalted of him, and gave him a name above every name, "that at the name of Jesus every knee should bow. . . . and that Jesus Christ is Lord, to the glory of God the Father." God gave him power over all flesh, that he should give eternal life to as many as thou hast given him. He gave him authority to execute judgment also. We see the same spiritual power that proceeded from the Father, proceeds from the Son, hence there is one Holy Spirit which is the divine attribute of both the Father and his divine Son, Jesus Christ. With this understanding, why should any one claim that the Holy Spirit's work is ended and its mission fulfilled in the world.

Jesus said, Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father. . . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you.

Did not Paul say, "What? Know ye not that your body is the temple of the Holy Ghost (spirit) which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirits, which are God's." And again: "And what agreement hath the temple of God with idols? For ye are the temple of the divine God." Oh, what a thought? It may overwhelm our deepest conception of our calling but the truth must enlighten our minds. God is working today in those and through those who receive this great truth in their hearts. It must convict us that God's Holy Spirit has yet a work to cleanse and make us a fit dwelling place, and a fit

instrument to do the work he has called us to do. And through Jesus we have "access by one Spirit unto the Father." We have access to the throne of grace through his Holy Spirit and together we grow and are builded "for an habitation of God through the Spirit."

This book, the Bible, the inspired word of God, reveals many wonderful truths that many are not yet able to receive. It is the sword of the Spirit. It was given by inspiration of God and is backed by the power of the Holy Spirit. That is what makes it unlike other books. However, a man's disposition may be very good or very bad and not be changed by reading the Book. Truly a man may know but little of that wonderful story of salvation, but when he gets down on his knees and prays, "Lord, be merciful to me a sinner," something happens to change his whole life. We have only to read of the story of missions in heathen lands to know that some power is back of it all.

It is the gospel and the Spirit of God and of Jesus, the divine Spirit working in the hearts of all humanity who seek salvation. We must not separate the gospel from that great personality, the living Christ, who said, "All power is given to me."

In David's charge to Solomon are these words: "The Lord searcheth all hearts and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." Surely God is no respecter of persons, for Paul said to the men of Athens that "they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us: for in him we live and move and have our being." Paul in the Hebrew letter also says, "The word of God is quick and powerful. . . and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." This shows us clearly we have to deal with these living personalities, the living Christ and the Father of us all, the great power or spirit back of all creation. We must let them come into our lives as a living regenerating force that will make us new creatures indeed. "Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need."

Open Letter to Writers of Birthday Greetings to Auntie Wince

Dear ones:—

So many of you sent me tender, loving greetings and precious tokens of affection on my 85th birthday that I fear I shall not have the strength nor the time to make personal reply to each beloved one. But be assured that your love is appreciated and returned in full measure and that I wish for you all happiness dears, when your birthdays appear, and that as you wished that I might live until Jesus comes, so do I wish that you, too, may live to be changed and caught away without dying. To live till he comes—what a wonderful thing!

Caught away in a moment his praises to sing;

The wearisome toil forever gone by,
Our place with the legions who never will die.

Among the Churches

The editor spent Sunday, February 25, with the church at Casey, Ill. This church is actively and energetically engaged in studying and proclaiming the gospel, and to this end is doing much to encourage and strengthen the work of the church throughout the country.

Appointment was announced for services by Bro. Conner on the first Sunday of April.

A brief line announces the death of Sr. Hamilton of Byron Center, Mich.

NOTICES

Notice To Iowa Brethren

Conference funds are low and I am asking those who can to please pay whatever they can at this time that the work may not be hindered.

H. S. Hunt, Treas.

National Bible Institution

A New Era

With March 1, 1923, the National Bible Institution entered upon a new era. The day previous, land for the Golden Rule Home was purchased, and Brother Lake at once took possession to press the work forward to accomplish the most possible for the Home.

The property purchased totals about 15 acres. Upon this property is located the Oregon Green House, which has upwards of 9,000 square feet of roof glass. This green house last year netted the owners upwards of \$2,850. While Brother Lake is retaining the florist to manage the growing and will have the advice at any time of the former owner, yet it is not to be expected that he will be able to conduct the business with the same former efficiency until he shall have familiarized himself with its affairs. But it is hoped, and fully expected, that this property will afford sufficient income to the Home to render material aid in lessening the table expenses, and in providing means with which to pay much of the overhead expense of the Golden Rule Home. It is thus expected that the Home will be operated at the least possible of net expenses, and, as soon as the property shall have been entirely paid for increase the financial power of Golden Rule Home to serve those of our membership who are in greatest need of assistance.

Various kinds of bearing fruit trees are on this property. Not only the real estate, including a fair dwelling house for florist but all tools and equipment, poultry, horse, cow and hogs,—everything as it stood was purchased. Milk and eggs were in Golden Rule Home kitchen, and sales of flowers came to its treasury on March 1.

The purchase of this property was made possible by twenty-five persons uniting to guarantee the unpledged portion of the \$30,000, asked for last fall. Twenty-seven letters were sent out asking for guarantees to the amount of \$10,000. Within ten days

replies were received totaling \$11,400 of which \$700 was in the form of pledges.

These guarantees must not be understood as pledges or contributions. They simply guarantee that the N. B. I. will, within a certain reasonable time, contribute this needed balance, or in the event of failure that the guarantors will assume the deficit and be secured therefore by the property itself. Thus the Executive Board was enabled to take over the property at once and advance a step forward in the work.

All Together

Though the needed amount necessary to finance our work has not been fully pledged and though it is much realized that the sooner the full amount is contributed the easier it will be to operate, yet attention to this matter will not be pushed for the present. We have faith that the church will attend to this as the work advances. But the time has now arrived for one and all to work together in heartiest accord, in deep earnestness, and quiet, sincere prayer for God's guidance.

Remember that every effort of cooperation goes to advance the cause, while every obstacle only increases the labor and expense of those who are striving to thus render a service in the name of Christ. Mistakes must be expected. The greater the task the more numerous will be the errors. But if one and all will cultivate in themselves the spirit of Christ and work as for him and not for selfish aim or purpose, there is opportunity for a service that will strengthen the workers, assist any needy ones and honor our Lord.

At the earliest possible moment that strength and time will permit, earnest attention will be given to the Publishing and Bible Training Departments.

F. L. Austin.

WINCE MEMORIAL FUND

| | |
|--|----------|
| Previously mentioned, | \$366.00 |
| J. W. and Anna Cochran, Mrs. C. Seely, Ida Jeffrey, Joseph and Harriet Rosser, Mr. and Mrs. S. B. Sprinkle, Jane Pyper, Mary Renner, Mrs. M. A. Lillybridge, \$1.00 each.—total, | \$11.00 |
| Mrs. Annie Trotter, | 1.50 |
| Wm. Lansbery and family, | 5.00 |
| Total, | \$383.50 |

"THE CHURCH AS A MYSTERY"

By Clyde Randall

IN the first place we understand the term "church," as used by Paul in his writings, to mean the same body or class of people he otherwise calls the "body of Christ," i. e., "bride of Christ." 1 Cor. 12:27-28. Paul uses these terms of designation interchangeably. Therefore, when referring to the "church" it is with the understanding that it is the class that will constitute or make up Christ's bride, or the people that God is taking out from among the Gentiles for his name, Acts 15:14.

The church is a body or class of people that Christ is calling out and perfecting from among the Gentiles, "for an habitation of God through the spirit" (Eph. 2:22) to be "heirs of God, joint heirs with Christ" (Rom. 8:17) for the purpose of assisting him (Christ) as fellow heirs in putting down all rule and all authority and power, (1 Cor. 15:24), and to "destroy the works of the devil." (Jno. 3:8).

Paul says in his epistle to the Ephesians, that the work, which Christ was to perform among the Gentiles, was a "mystery in other ages" and wasn't made known to the sons of men, that they didn't understand or know anything about it, because it hadn't been revealed to them. He doesn't wish to leave any doubt or chance of speculation in their minds as to how many ages of the past, the "mystery was hidden," but states that it was hid in God from the beginning. (Eph. 3:5, 6, 9). In writing to the Colossian and Roman brethren, Paul informs them concerning the "mystery of the church" by saying it had been kept secret since the world began and from all generations of the past. (Rom. 16:25; Col. 1:26).

Now if the church had been in existence prior to Christ, and if the ancient worthies and faithful men, such as Abraham, Isaac and David, etc., had been pillars in the church as commonly taught, don't you think they would have known it? Would it have been possible for the church to have existed and them to be part of it, without knowing the fact? If they were in the church, why did God keep it a secret from them? They couldn't have known anything concerning it, or it wouldn't have been a mystery and a secret from the beginning of the world.

Paul states that Christ is the head of the church and I think we all accept this view. (Col. 1:18; Eph. 1:22-23). The church is the "body of Christ," (1 Cor. 12:28), how could the body exist before the head (Christ) was created? Which is first, the body or the head? Can you have one without the other? The body gets its directing or supervising powers from the head: therefore, if the church (body) existed prior to or before its head (Christ), where did it get its directing or supervising powers from? I am inclined to think the trouble with the modern or popular church of today is that it has a headless body.

Simeon declared that God was going to take the church from among the Gentiles; (principally speaking) James preached it at Jerusalem; and Paul taught it to the various assemblies. And in Eph. 2:12, Paul states that at Christ's first coming the "Gentiles were strangers from the covenants of promise, having no hope, and without God in the world." The question now arises, if God was not dealing with the Gentiles prior to Christ, how could he take out a church from among them? If part of the church had been perfected previous to Christ, would they (Gentiles) be without hope? Would they have been without God?

Even Christ, the head of the church, confirmed the idea that the church did not exist before him; moreover, hadn't been established during his public ministry. When Christ came into the coast of Caesarea Philippi, he asked his disciples, saying: "Whom do men say that I, the Son of Man, am?" They replied with various names, but Peter giving his own conception, said: "Thou art the Christ, the Son of the living God." Jesus in replying to the answer said in part: "Thou art Peter and upon this rock (Peter's confession), I, (Christ), will (future tense) build my church." (Matt. 16:14-17). If the church had been built, or was being built, Christ would have said: "It has been built," or, "I am building my church." But, inasmuch as Christ had other work to perform before commencing his work with the

church, he spoke in the future tense by saying, "I will" at some future time, commence this new phase of God's plan.

Another point we wish to stress against the pre-Christ church theory is this: Christ, the apostles and prophets (New Testament prophets) are the foundation of the church, and the superstructure (church) cannot be erected before the foundation is constructed—therefore, the superstructure (church) could not be built before the foundation, i. e., Christ. If the church was partly built before the time of Christ, then we have a foundationless superstructure. This would conflict with Christ's own statement, when he said the "church was to be built upon him," and not him under the church as would be the case if the church was partly built before his time. In other words, we would have a living body without a head.

Christ's own statement is conclusive evidence that the church wasn't in existence at the time of his conversation with the disciples as previously mentioned. If the church had been in existence during Christ's public ministry, he would have preached a different gospel. He would have preached to the church and concerning the church, but as a matter of fact, he said practically nothing about the church. He preached a different gospel entirely—"The gospel of the kingdom," not good news or glad tidings concerning the church. He not only preached the gospel of the kingdom during his public ministry, but during the forty days after his resurrection, his teaching was "pertaining to the kingdom of God." (Matt. 4:23; Acts 1:3). Why did he preach this kind of gospel? Because he was sent unto the kingdom of Israel—Israel being the only kingdom God ever had and the only one he ever will have; only in a purified condition. (Matt. 15:24; Jno. 1:11).

When Christ commissioned the twelve, also the seventy and sent them forth, it was with the instructions to go only to Israel. (Matt. 10:5-6; Luke 10). They were thus commissioned in order that his kingdom work might be completed, whereby he could turn to the Gentiles or the new phase of God's prearranged plan. Because he was dealing only with the kingdom is the reason he spoke to them (kingdom people) in parables. The church was not the subject of the parables. They were concerning the "mysteries of the kingdom." (Matt. 13:10-11). All the parables were kingdom parables, hence, all the difficulty we have occasioned in interpreting them, has been because we applied them to the church when the church wasn't even established. If the parables rightfully belong to the church of today, as many claim, then Jesus made a mistake when he said they were parables of the kingdom. But personally, I believe he meant what he said and said what he meant and didn't err in associating them with the kingdom.

If Christ didn't reveal the "hidden mystery," i. e., church during his public ministry or before his ascension, when did he reveal it? It was revealed to Paul after Christ's ascension by special revelation (Eph 3:3-4) and made known to Peter by a peculiar vision. (Acts 10). They carried it to others—proving its truthfulness by performing signs and miracles. Paul states he didn't receive his knowledge of the "revealed mystery" from flesh and blood; neither did he confer with the apostles that were before him, but went immedi-

ately to the Gentiles and preached to them concerning the "revealed mystery," and showing them how God had visited them to take out from among them a people for his name. It was three years after Paul had been preaching to the Gentiles, before he went up to Jerusalem; and then he only saw Peter and James of all the apostles. (Gal. 1:15-2:2).

In conclusion, I ask the question: If the church had been an established body during Christ's public ministry, would Peter have needed a special vision in order that he might know Christ had turned to the Gentiles; or would Paul have been destitute of knowledge concerning the "mystery" without a revelation?

IMMORTALITY

As Understood by Bible Students

Collected by R. A. Curtis

IN conclusion, I must say, that after a careful and prayerful examination of the entire Bible on the subject for over fifty years, I can honestly come to no other conclusion than that the word soul in the Bible nowhere represents a part of man that exists in a conscious state, when the physical organism is sleeping in the embrace of death. I am most fully satisfied that the Bible, the facts of science, the eternal principles of pure reason, metaphysics and common sense, are all harmonious with this conclusion. It is a fact that the immortality of the soul was not taught by Moses, the prophets, Christ, the apostles nor any other Bible writer, nor by the Apostolical Fathers. It was believed and taught by the pagans and is today the chief corner stone of all false systems of religion. Is it not high time for every lover of the Lord and his truth to abandon forever this unscriptural doctrine that has produced such a vast amount of evil fruit?—Miles Grant in "Positive Theology."

In the due time we shall reap if we faint not. The four preliminary steps being taken by the believer, viz: faith, repentance, baptism and a walking in a new life, or a continuance in well doing, will result in exaltation to the divine nature at the coming of our Lord, when the sons of God shall be manifested by resurrection from the dead and a change of the chosen and faithful ones who may be found alive when the King returns. Thus the Bible, when properly understood, will be found to be consistent with itself. . . . This precious life and immortality brought to light by the gospel, is not to be indiscriminately bestowed. All men will not attain to it; only a few will be counted worthy. The precious gift is freely offered to all, but it is conditional. It is not to be given to the faithless and the impure. Perfection of character must precede perfection of nature. Moral fitness is the indispensable prerequisite and God is the Judge and the Prescriber of the peculiar moral fitness necessary in the case.—John O. Woodruff in "The Words of Eternal Life."

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 fire 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.

The Restitution Herald \$2.00 per year.

PALESTINE AND ITS PEOPLE

PALESTINE has held so long a conspicuous position in sacred history, Jewish, Christian and Mohammedan, and is so closely associated with the religious life of several peoples, that many persons almost everywhere seem to fall into the error of assuming that it is a great country, great in size as well as in its influence on mankind and the affection in which it is held. But precious as it is to all of us, for the moral and spiritual teaching which its high souls have given to the world, it is geographically only a small strip of land, such as in most countries would amount to no more than a province or a country. Its extreme length is 145 miles, and its average breadth west of the Jordan is 40 miles.

Could a large population have lived and prospered in that little place? One who reads that as long ago as the time of King David, about 1000 B. C., the Jews were "as the sand that is by the sea for multitude." may harbor in his mind some vague picture of an innumerable nation. But we have to remember that the sand comparison is hyperbolic and that no oriental would take the words literally. Palestine, however well it may be developed, agriculturally and industrially, can never provide a "national home" for more than a fraction of the Hebrew race. It has been for centuries the native land of others, who far outnumber the Jewish citizens.

Then what is the present population and of what peoples is it composed? As conflicting estimates have been put forward of late it is pleasing now to have official figures which can be accepted as reliable. The results of a census of Palestine recently completed were published by the British colonial office in London on Jan. 12, 1923. Palestine's population is 753,412. The Arabs or Moslems number 589,564, the Christians 73,026, and the Druses 7028, making together 669,618, or 88.8 percent of the entire population. And the Jews number 83,794, or 11.1 percent of the total. The improvements being made by the British government, in the exercise of its mandatory power, will doubtless make room for an increase of population, but the first, most important and most difficult task is to get the peoples who are already there to work in harmony for the good of all.—Selected.



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COUNTING THE COST

(Continued from front page.)

the fearful doom of the second death, he has himself to blame for it. Would not the words, "Thou hast destroyed thyself," be a fitting inscription to trace above his grave?

Turn Ye, Turn Ye, For Why Will Ye Die?

"Why longer in the crooked ways
Of sin and folly tread;
In pain to travel all your days,
And dwell among the dead?"

"For all who turn to God shall live
By his redeeming grace;
His mercy will the guilt forgive
Of all who seek his face."

Fergus Ferguson on Immortality in Sin and Suffering.

"But in our times another idea is being advanced into prominence in relation to this matter, and made a test of orthodoxy on the subject—an idea which I venture to say, is beyond all expression, the wildest absurdity that could be broached in the name of sound doctrine. I allude to the notion that God will sustain in existence to all eternity, creatures, the sole end of whose existence, has become active, implacable and unchangeable hostility to Him-

self. If there is one conception in the whole field of human thought more monstrous than another, it seems to me to be that conception. I look upon this eternity of sinning as the heresy of all heresies, because it contradicts and contravenes every other conceivable truth in its deepest essence and ground." (Everlasting Punishment.)—Selected by R. A. Curtis.

A LETTER

For the Restitution Herald:

About a month since George Francis asked for some comments upon the promises of Christ's second advent. I have read and thought of them many times and also read the thoughts of others as written. I never liked the way many writers regarded the signs as figurative, but believe them to be as real and actual as any event occurring at present.

The signs regarding Jerusalem and the Jewish nation were fulfilled to the letter and just as real will those be of the advent. The condition of the people compared with Noah and Sodom are similar in Illinois and are perilous. I wonder how much worse they must grow to expect those to be before we see those in sky and water.

The beginning of sorrows is now on the earth in wars, famine, pestilence, earth-

quakes and atmospheric conditions. The deluge and destruction of the cities of the plain are ensamples of judgment upon evil, and judgment of this evil generation will be just as severe and complete.

Most of the signs of Matthew 24 and Luke 17 are identical, as are those recording the location to which those of the elected ones are taken. It will be a swift and sure event—no putting over till tomorrow.

If I take the word too literally may I be forgiven.

Faternally,
S. J. Wilson.

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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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, March 13, 1923

Number 24.

Take No Thought Of Tomorrow

By Lyman Booth

THAT is to say, be not anxious to the extent that we make ourselves miserable with worry about tomorrow's labors and duties. Not to make ourselves wretched by anxious forethought for the future; but if any difficulty arises we should diligently and patiently perform that which in our judgment, appears wisest and best, and after having done so to resign the matter into the hands of him who clothes the untoiling lilies in more than Solomon's glory and splendor, and who feeds the raven that neither sows nor reaps.

Life is more than meat and the body than raiment, not the pleasure nor the skill that gives us strength; but the discipline that fits us for eternal life. We have better things for which to seek and for which to hope than meat and raiment. Be not aimlessly tossed about on the troubled sea of care and worry and anxiety; but be ours the life of fearless hope—the life of the lighted and burning lamp, as humble and patient servants ever watching, waiting and praying for the unknown moment when our Lord shall return.

Our Lord had been urging his hearers to unity; let the whole man be one, not divided, for a man devoid of unity is halting between two opinions—is looking two ways, undecided which way to go. Remember that anxiety that leads to worry is needless and harmful. Needless, because it does no good. Harmful, because it robs us of rest and makes us irritable and unpleasant. Worry spreads a clouded mouth over our countenances, which only a bright smile can remove.

Our heavenly Father knows our needs better than we. He knows better than we what is best for us, and hence he has designed that we labor moderately, not with excessive toil. He does not forbid necessary employment, nor reasonable and innocent relaxation from toil. We are permitted to use the world but not to abuse it. We are not to permit our liberties to run into dissipation. Neither should our industry drive us to ceaseless toil. Neither should moderation and frugality degenerate into extreme anxiety and fruitless worry.

Jesus would not have us ruffle our passions with worry because our Father knows all our real needs and has provided us with the means to acquire them. If he clothes the flowers of the field and feeds the birds, will he not be as thoughtful of his children who are more to him than many sparrows? He does not infer that his Father is going to make our garments and cook our food. Neither does he gather the food for the birds; but he does provide it in abundance, and they are given the instinct and disposition to cheerfully gather it for themselves.

His Gifts



HE joy that Jesus gives, it is the gift of Heaven;
Not as the gifts the world bestows are gifts by Jesus given.
The pardon Jesus gives is pardon full and free;
He looseth us from chains of sin in His sweet liberty.

The peace that Jesus gives is pure and perfect peace;
Deep, silent, full as ocean swell, when winds and tempests cease.
The rest that Jesus gives is like the blessed rest
Which the beloved disciple knew, upon the Master's breast.

The life that Jesus gives, to life eternal grows
And backward to the fountain springs from which at first it flows.
Lord Jesus, from Thy hand these gifts we Thee implore:
Joy, Pardon, Peace, Eternal Rest and Life forevermore.

—Author unknown.

We should be no less cheerful and industrious than they.

He has also provided enough and to spare for all, and it is necessary that we make the effort to gather enough for our necessities. Though our actual needs may be few and simple, yet life requires them, and our heavenly Father knows it. Whether we be just or unjust, he showers his blessings upon all. 'Tis true that some acquire more of life's comforts than others; but that isn't his fault. It may be that he who gathers too much is in greater danger than he who has scant supply. He would have us early learn the lesson that each day has its portion of labor and rest, of joys and sorrows, of troubles and blessings, of evil and good. We should remember that the same fatherly care that is with us today will be with us tomorrow, for he is the same today, yesterday and tomorrow.

The best way to prevent worry is to postpone it until tomorrow, then it will always be out of the way. Forget yesterday's vexations and dismiss from our minds the dark forebodings of the future. That which transpired yesterday holds no claim on us, except it might be a fervent petition for some faults of ours. That which we vainly imagine may happen has not yet arrived and perhaps never will. We are too prone to neglect the present. To be well and faithfully employed in some useful task is a good panacea for anxiety. It makes the memory of the past less bitter and sweetens the prospects of the future.

While our Father could feed us as easily as Jesus did the thousands with the loaves and fishes, and clothe us as gaily as the lilies, he would be indulging us in idleness and we would be worthless drones. This he has wisely avoided and has appointed labor upon our part to pay for the blessings which he has so abundantly and graciously supplied. He has

(Continued on page 191.)

Never Off the Press

By Frank H. Mann

General, Secretary, American Bible Society

FOUR hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible and it took five years to complete the task. One of these books sold recently for \$50,000. Today great presses printing for the American Bible Society are turning off copies of the gospels at the rate of 10,000 an hour to be sold anywhere in the whole world for one cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet if all the Bibles printed in all the years since printing was invented were available today, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birth rate. Large portions of the population of the world are still unable to get the whole Bible or even a main part in their native tongue.

It must be said to the credit of the church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible Societies. Millions of dollars have been given by the church for this great task. Thousands of consecrated men have given themselves in sacrificial service.

But still the fact remains that the Book is undelivered. When the Bible Societies are asked for an explanation their answer is immediate, direct and simple: "It could be delivered in hundreds of languages to millions of people if paid for." It is merely a matter of dollars and cents. The scholarship of the church is equal to the gigantic task of translation if it can only be made available. The mills are equipped to furnish the paper and the presses to print the sacred words if only funds are at hand to meet the expenses. The man power and woman power of the church are adequate for the task of distribution. In the most literal sense all that is wanting is money to finance the venture.

No phase of the church's task is so basic as that of giving the Bible to all men everywhere. It is probable that no other phase of the church's work produces so large a return for the same amount of money and service. And yet the church has never given as generously to this part of its work as it has to other branches of its missionary program. The percentage devoted to Bible work in the benevolent program of the church as a whole is not some-

thing of which the church may boast. If a great wave of generosity were to sweep the church in behalf of the Bible cause, it would bring a revival of spiritual life to her membership. This thing is fundamental to the church's success as a spiritual force in the world.

Nor have the stewards of great wealth seemed to realize the unlimited opportunity for far-reaching service presented by the Bible program. The really conspicuous gifts made during the first hundred years of this work could be counted in the proverbial way on the fingers of one hand. No one has come forward to create a foundation for Bible circulation as has been done in behalf of other worthy enterprises such as public health, education, music; literature and art. After a century of operation the total endowment of the American Bible Society, which is second in importance to no other American institution, is less than two millions of dollars yielding an income of less than \$100,000. May God stir the hearts of those whom he has richly endowed with material things to see this work as an opportunity fraught with vast possibility for human betterment and spiritual advancement.

The Children's Page

THE GOLDEN COFFIN

CHILDREN, do you remember what I have been telling you in the story of Moses, how he was rescued from the River Nile by the king's daughter and lived in her palace home for a long time; was educated in the best schools of Thebes; had every advantage of that royal home; but found they were pagan worshippers? Because of this last he could not think of always living there, so one day he ran away, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

When Moses was about forty years old the Lord called him and said, "Moses, I have a work for you to do among those Egyptians you used to live with." Moses was afraid to go at first, "For," he said, "I am not an eloquent man, I am slow of speech. Send some one else." But the Lord said, "I will send Aaron your brother with you; he can talk, but you must go to do some wonderful things I will have to have done before Pharaoh will let my people go." The king had made slaves of the people of Israel, and was very cruel to them.

So Moses went to Pharaoh and asked him to let the people go but he would not, but made them work harder than ever, so God sent many trials to them by the hand of Moses. But still he would not let the people go, neither would he believe in God, but worshipped painted cats, birds, dogs, snakes, and such like.

At last God sent a very hard, sad trial to them. One midnight there was a great cry heard in every Egyptian home, for in every home there was a dead child; and when they went to the sheep fold, there were dead sheep; and in the fields were dead camels, horses, cattle. Every place they went there was death. The whole land was one sad death chamber. Then Pharaoh thought, It is the God of Moses that has

caused this because I would not let his people go. So he called Moses and said, Moses, you take your people and go; I do not want you here any longer. So Moses and his people began to sing praises to God and gathered up all their belongings and started away. When they came to the Red Sea, God opened it up and let them all pass through dry and safe. After they had gone, Pharaoh was sorry he had let them go, so he gathered all his army together and started after them. He started to follow them through the open pathway in the sea, but when he was in the middle of the sea, the waters came together and they were all drowned. Read Exodus from the fourth chapter to the fourteenth and you will get the wonderful story.

And now after this king has been buried thirty-five hundred years, today, Sunday, the 18th, 1923, his swathed, mummified body is to be brought to the light of day, for his grave was in the vast cemetery of graves I told you about being in the Necropolis, near where Moses was educated. This king's name was Tutankhaman, and, children, you cannot imagine what strange things were found in his grave or tomb. It is a very large room hewn out of the rocks. The walls are painted in the most fantastic, weird pictures one could think of—Egyptian gods, supposed to be guarding the soul of the dead. These kings engaged a priest to manage their estates, and the priests made such offerings as they thought were needful for the repose of the soul. They were called KA-Servants, but this line of priests is long since dead, leaving the royal tomb and its treasures to the security of the forgotten, until stumbled upon recently by the tireless efforts of the excavators. In this large room they found royal furniture, garments, chariots, armaments, works of art and funeral equipment valued at millions of dollars.

Treading on dust no human foot had trodden for thirty centuries, the little party of four, headed by Mr. Carter, Lord Carnovan, his daughter, Lady Evelyn Herbert and Mr. Lacan entered the strange, silent room. The rest of the party stood peering through the broken walls into the darkness.

The light flashed, revealing the golden sarcophagus, and awe-struck, they stood gazing upon the image of a gigantic cat, beautifully painted, which had kept watch over the coffin of the king for centuries. The newspapers tell us this is without doubt the same Pharaoh who oppressed the children of Israel, and who was drowned in the Red Sea. Within this tomb was found a very beautiful ivory box, which it is hoped will contain manuscript which will throw light on this period of ancient history. And now reports from Egypt say Tutankhaman's bodyguard till next season will be two massive iron gates, one electrically charged and several tons of limestone which will completely fill in the cavity at the entrance and hide all trace of the tomb.

And now we wonder, Will the grave of Moses ever be found? For we read in Deut. 34:5-6, So Moses, the servant of the Lord, died there in the land of Moab, . . . and he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day. But this we do know, if he was a man of God, and he was, God's angels will watch his body, and in the day of the Lord he will come forth with rejoicing.

GIVING OUT OF THE DEPTHS

By S. Roxana Wince

WE are not by nature inclined to be liberal. We do not like to break on the five dollar bill and even the shining silver dollar seems almost too much to give toward relieving the pressing needs of God's poor saints. But when the grace of God has been bestowed on us how it changes matters! How ready we are then to pass on God's grace to others!

I am thinking of the Macedonian churches. How many, many times I have read that eighth chapter of 2 Corinthians, and each time it seems more wonderful, more beautiful than before. The members thereof were in a great trial of affliction or literally, "in a great testing of affliction." No hint is given as to what this testing of affliction consisted in. Perhaps they were being bitterly persecuted. We do not know.

But think of a people in deep poverty, or as the Greek has it, "in poverty down to the very depths of it," beseeching Paul "to grant them the favor of sharing in the ministering to the saints." And they not only gave but took such abundant joy in giving that their gifts, when put together, actually amounted to riches, so liberal had they been.

It is an object lesson that we cannot ignore. The little flock scattered abroad have made great plans as to furnishing the Golden Rule Home and providing for those who are to find shelter, rest and comfort in its rooms.

Some think there is not money enough among our church members to carry on this work with all the rest that must be done. But, has God forgotten the promises he has made to his children, "Even to old age will I bear you?" Do not the cattle upon a thousand hills belong to him? And does it not say in the ninth chapter of this same second Corinthian letter that "he that ministereth seed to the sower, will minister bread for our food and multiply the seed sown, and so, increase the fruits of our righteousness?"

We must work out by faith in this matter. We must not fear to give even our last dollar when God calls for it. God is a good paymaster. "Abraham believed God and it was accounted to him for righteousness." Do we believe God when he says, "There is no want to them that fear him." It pays to believe God; it pays to obey him. I have proved him and know. Disobedience on the other hand always proves disastrous. Men lose in various ways that which they withhold from God. The drouth is sent; the grasshoppers come; the fig tree does not blossom; there is no fruit in the vines. The labor of the olive fails. The fields yield no meat. The flocks are cut off from the folds and there is no herd in the stall. That which the palmer worm hath left hath the locust eaten and that which the locust hath left hath the canker worm eaten, and that which the canker worm hath left, hath the caterpillar eaten.

Men invest their money in worldly schemes and lose it, but treasure laid up in heaven is absolutely safe.

Blessed is he that considereth the poor, the Lord will reward him in time of trouble. He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse. He that hath mercy on the poor, happy is he. He that hath pity upon

the poor, tendeth unto the Lord and that which he hath given will he pay him again.

Shall we refuse to help the Golden Rule Home because there are some in the ranks of the little flock whose faith is all awry?

Jesus did not refuse to help the poor, the sick, the lame, the blind, because there was a Judas in the ranks of his disciples. It did not make him in accord with Judas because he walked and worked and ate and drank with Judas, nor does it make us in accord with the holders of false doctrines when we walk in the footsteps of Jesus. There have always been the thieving holders of the bag in the church; have always been now and then found in it, men, who like Judas, would for the sake of money, betray their fellows. Our only course is to mind God and go ahead and leave the preachers of another gospel to be anathema, maranatha, or accursed when the Lord comes.

FACING THE WORLD CRISIS

FROM The Congregationalist under the above caption, we copy the following to call attention of Herald readers to the fact that Bible students of every shade, and students of world affairs are deeply concerned because of present world conditions.

All about us war is deplored as unrighteous and unchristian in principle and in fact. Yet whenever the test may come, the unchristian thing will be performed in order to sustain the doomed world of man's order.

Question: Will the proposed remedies remedy?—Editor.

At a meeting of the Hartford, Ct., Ministers' Association held in Center Church House, Monday, Dec. 18, 1922, Rev. Charles F. Carter, D. D., pastor of Immanuel Church, presented a paper on "International Relations," as a result of which the following paper was adopted, and sent to the ministers of Connecticut by the Federation of Churches:

Dear Brethren in the Ministry:

The world is confronted by a most serious crisis. No man of thoughtful mind can blind himself to the disintegrating forces that threaten civilization. It is no time for easy optimism, but for a stern and resolute facing of facts.

Another world war is possible. Some say it is being prepared. If it should come it would be destructive on a scale hitherto unknown. It might compass the utter collapse of modern civilization.

Certain it is that historic causes of conflict still persist in national rivalries and aggressive policies. These will have their inevitable issue so long as the war system remains as the court of last appeal.

This system, as the instrument of aggression, is condemned at the bar of public opinion. The spirit of humanity denounces it as intolerable. It is contrary to the fundamental principles of our democracy. It violates the heart of Christianity. As men, as citizens and as Christians, we seek to abolish it as a system and to provide a proper substitute.

At such a time as this the church of Jesus Christ cannot be silent. Over against the system that so readily leads to war, she not only urges her ideals of brotherhood for the individual but as a constructive agent in human society she must promote an organization of mankind in harmony with her ideals and lending itself to the spirit of the Master.

Civilization finds itself in default because nations in their relations to each other are not thoroughly organized on the basis of justice and good will. Our civilization breaks down at the national boundaries. The mind of Christ cannot function fully or effectively under the present order.

Some way must be found to base all human relations, not only personal, but now particularly national, on a foundation where justice shall be the accepted standard. The will to do good

must be given a chance throughout the entire scale of human interests. Deference to the law of right inherent in man, now generally accredited by individuals, is the unmistakable requirement for international stability and peace.

Our Christian conviction is urgent that the United States shall find ways of co-operation with other nations to avert the likelihood of war. A permanent relation should be established corresponding to the vital interests already actually involved. It is disheartening and unworthy of our noblest ideals for our nation to stand aloof when the needs of humanity are so pressing.

We commend the proposed participation of the United States in the Permanent Court of International Justice. We approve the informal co-operation our Government is now giving to the League of Nations along the lines of humanitarian interests. We urge the importance of some properly constituted association as an instrument of international understanding and co-operation. We should welcome a conference of nations, called by our President, to consider ways and means of reconstruction in a sadly disordered world.

We are convinced that something must be done, and that right speedily, to solve the grave and menacing problems and to bring mankind to a new level of reliance on the principles of justice interpreted in this free and open conference and maintained by co-operation.

Thirty ministers of Hartford and vicinity at the Hartford Ministers' Meeting on Dec. 18 entered into a general agreement to present to their congregations on the Sunday following Christmas, Dec. 31, the subject of the World Crisis and Christian Responsibility. We hope that at an early date you will do likewise. A state-wide movement will have great significance. The statement above is submitted as suggesting the importance of the theme. Use it freely if it appeals to you.

Charles F. Carter, Chairman, Immanuel Congregational Church,
Ernest De F. Miel, Trinity Episcopal Church,
John F. Johnstone, First Presbyterian Church,
L. H. Dorchester, First Methodist Church,
J. N. Lackey, South Baptist Church.

HOLY SPIRIT

By J. W. Gamble

THE question is, Resolved that the Holy Spirit was withdrawn at the death of the Apostles. Brother Tabor tries hard to show that I am in error. I feel that he has failed to produce any proof, only his own thoughts. Why not state the time or place when a manifestation of the spirit took place? He quotes lots of Scripture but puts the wrong interpretation on them. The Holy Spirit of all ages was the instructor through the prophets, and apostles, and was our schoolmaster to bring us to the kingdom, the same as the law was to bring us to Christ. So many people in the world have, or think they have, the Holy Spirit. But it seems to teach some they go to heaven at death; others to believe in staying on this old planet of ours until she is burned up. So, if the spirit is present, there must be several of them.

Bro. Tabor says the Holy Spirit and the Spirit of God are different, so there you are. The Holy Spirit was not given to all the teachers of ancient times. The Apostles had no Holy Spirit until the Day of Pentecost. They had no need as they had a teacher, their Lord and Master. But after he was gone then they needed a teacher and they got it. Timothy and others did not seem to have the spirit as Paul told him to study to show himself a workman rightly dividing the word of truth. As we have said before, we have no need of Holy Spirit as the plan of salvation is complete. We get our knowledge by digging and study, not by a revelation by the Spirit.

The spirit performed his mission, just like the law, and was withdrawn. At the close of Gentile times he will come back and will be manifested by our young men and maidens dreaming and prophesying, etc. So, if Bro. Tabor has the spirit now, he will need none when the times of refreshing shall come.

A sister in New York is all stirred up over this question, and seems to think she has the spirit but is not so sure about it. Sister, study some more and set your mind at rest. Seek for the truth and hold fast to what you are convinced is the truth. Don't treat harshly those whom you think are in error.

Now Bro. Tabor bring your proof and the \$1,000 goes to the Oregon Home. John the Revelator, was about the last man on the stage of action. He saw further into the future than any other apostle. The rest saw the restoring time, but John was shown the little season beyond. He lived in A. D. 96, and that is the last of the spirit we see demonstrated. Give date and place of spirit manifestation after the apostle's time.

Signs of The Coming of the Son of Man

Dear brethren and all of the one faith scattered abroad, greeting:

It has been a long time that I have not written for the good Restitution Herald. In Matthew 24:3, the disciples asked Jesus privately, Tell us when shall these things be; and what shall be the sign of thy coming, and of the end of the world? Most carefully does the Master give his disciples an answer and tells them to beware of false Christs and prophets. He tells them to be very careful. If any shall say, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. Do we have any such people in the world at present? Yes, there are plenty of them. Some of these people have gone so far as to say that there is no God, thus denying the Creator that made them.

In closing, dear brethren, I will say, we do not know the exact date of the Lord's second coming; therefore get ready, and stay ready. I believe it is close at hand.

Speaking of the coming of the Son of man, do we have any signs in the world at present? We stand at present on the brink of another world war. What will be the outcome of all the unrest should war break out? The outcome may be the coming of the Son of man in the clouds of heaven.

Your brother in the one faith,

Ora L. Worley.

Edward White on Immortality In Sin and Suffering.

Some forty years ago, Edward White, in writing an introduction to J. H. Pettingell's book, "The Upseakable Gift," used the following language:—

"Meantime, I steadfastly maintain, after forty years of study of the matter, that it is the notion of the infliction of a torment in body and soul that shall be absolutely endless, which alone gives a foot of standing ground to Ingersoll in America, or Bradlaugh in England. I believe more firmly than ever that it is a doctrine as contrary to every line of the Bible as it is contrary to every moral instinct of humanity."—Selected by R. A. Curtis.

The Restitution Herald \$2.00 per year.

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY.

Terms:

All Subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50.
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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

Purim

We have again entered the annual period of fasts and festivities observed for centuries by Jewish people throughout the world and part of them observed by Christians. Purim, or the Feast of Lots, celebrated upon March 2, causes the mind of Bible students to go back to the history recorded in the book of Esther, and to restudy the narratives of the wonderful events with reference to the effort to exterminate the people of God's choosing.

To the finite mind, it would have seemed that Haman, the Prime Minister of Persia, had everything prepared in such manner that the Jewish race must unavoidably be exterminated upon the 13th of Adar. Esther, the Jewish queen of Persia, risking her own life, enters the king's palace and succeeds in arranging for an opportunity for the Jews to deliver themselves. It is but one of many of the wonderous works of the great, unseen Hand which has led this people since the days that their ancestral father, Abram, was led from the land of his fathers.

How wonderfully was this people led from the "iron furnace of Egypt;" delivered from the various captivities during the period of the Judges; preserved in Persia from the casting of lots, which sentenced them to destruction; returned to Palestine!

Looking back upon all these wonders of history should give the student of today a calm confidence that the remaining unfulfilled prophecies relative to the final return and upbuild of this, God's chosen people, shall be fulfilled. This, too, will be attended by feasts as predicted in Rev. 19:18. Thereafter shall God's chosen people stand, not as the servants of nations about them, but "high above all nations which he hath made, in praise and in name and in honor;" and that they may be a holy people unto the Lord their God as he hath spoken. Deut. 6:19.

The Church of the Firstborn

The firstborn occupies a prominent position throughout the pages of sacred writ. Not only was the firstborn placed foremost in the family life, so much so that to them be'onged a "double portion" of the homestead rights as well as succession to the patriarchal name, or to the seat of royalty; but they are also placed foremost in the economy of God. It was Abram's firstborn according to promise to whom God gave the inheritance that was greater than the temporal inheritance from Abram; it was to the firstborn of Amram that God gave the position of priesthood in his tabernacle; while Israel as a nation is called by God, "my son, even my firstborn." In later days Jesus is referred to as the firstborn among many brethren; "the firstborn of every creature;" "the firstborn from the dead." He too, inherits as it were the patriarchal name of his Father, even the inheritance "of all things;" while the church, his body, is referred to as the church of the firstborn.

The significant position of the firstborn is strikingly illustrated by God's dealings with the Israelites preparatory to delivering them from Egypt. It was there, after nine plagues of judgment had been executed, that God announced as the tenth one that all the firstborn in the land of Egypt should die. He then provided a way for the redemption of the firstborn of the Israelites from this last judgment, upon condition that Israel would show her loyalty of faith to Jehovah. At midnight of the fifteenth day of the first month, Nisan, Pharaoh hastened to find Moses and Aaron, to urge them to leave Egypt, for, they said, "we be all dead men." Egypt's firstborn was slain but Israel's firstborn were preserved. The Lord then commands Moses, "Sanctify unto me all the firstborn..... among the children of Israel.....; it is mine." Moses obeyed. The firstborn were set aside; they were dedicated to God.

Bringing Israel through the Red Sea into Sinai God speaks to Moses and Aaron, Numbers 3:41, "Thou shalt take the Levites for me instead of all the firstborn among the children of Israel." Later these Levites who took the place of the firstborn were offered by Aaron, "an offering unto the Lord," Lev. 8:11-19. Having been thus dedicated to Jehovah, he, Jehovah, gave the Levites "as a gift to Aaron and to his sons from among the children of Israel, to do the services of the children of Israel in the tabernacle of the congregation and to make atonement for the children of Israel." Thus the Levites, which, because of this change, might be called the tribe of the firstborn, were set aside by God having been given to the high priest to do the work of the tabernacle of the congregation, and to make atonement for Israel.

But we now have a new High Priest, Jesus. The same God is gathering out individuals today who are to be given to this new High Priest, as indicated so strongly in John 17. The people thus called out and given to Christ are undoubtedly the ones mentioned in Heb. 12:20 as "the church of the firstborn."

Just as the high priest of the old covenant and tabernacle was an illustration of the High Priest under the new covenant, so the firstborn of the old covenant and work illustrates the activities of the firstborn before the new High Priest, Jesus, in his work. These firstborn in all of God's appointments throughout the various ages have always been assigned tasks of service for the uplift and advancement of their fellows from whom they have been gathered out. Nor do such blessings and uplift ever bring the blessed ones into the same position with the firstborn themselves.

As another Easter approaches and the mind is drawn to the passover feast, may it not be well to recall that said feast was to keep in memory the day of the preserving of the firstborn of Israel? May it not be that there is also a further thought that should be entertained with reference to the future gathering of a firstborn people unto Christ, the great High Priest of the everlasting covenant, and that this firstborn shall be for the strengthening and upbuilding of the larger kingdom of God just as the ancient firstborn were the heart and soul of the kingdom in its earlier stages?

The Sunday School

By Alta King

REVIEW

JESUS THE WORLD'S SAVIOR

Lesson XII.

March 25, 1923.

Reading Lesson:

Psalm 72.

Psalm 72:1-8

Golden Text:—Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1:15.

For Study

Review: When we began our studies in Luke, the statement was made that Luke's version of the life and teachings of Jesus was preeminently the Gentile version, that Luke, more than any other gospel writer, emphasizes that Jesus is the Savior of Gentiles as well as of Jews. And as we have studied Luke's account of the life of Jesus we have seen this to be true. He has chosen for his account those incidents and teachings that strikingly set forth Jesus' attitude toward Gentiles, that is toward people who are needy both spiritually and physically. The book is overrun with parables which picture God's attitude toward Jews (representative of the law-abiding, self-sufficient strata of human society), and Gentiles, (representative of the lower strata from man's viewpoint). Luke's account of the life of Jesus sets forth first of all Jesus, the Savior of the world, not the Savior of any particular nation, race or class.

As the closing lesson of the series we will try to summarize a few incidents and teachings which depict the fitness of Jesus to become the world's Savior.

First, think through in your own mind, the various ways in which the world needs

a Savior. Review conditions as we find them today and discern those problems, the solution of which demand a power and a wisdom superior to that possessed by man. For example "the poor" involving slum conditions, famines, non-employment, etc., "inferior mentality" and its immorality; misuse of the powers and privileges of leadership; ignorance of God. Name others. With the realization of these world needs in mind, discern from the following Scriptures whether or not Jesus has been made fully able to meet them. Isa. 11:1-5; 52:9-15; Heb. 1; Phil. 2:9-11; Isa. 49:5-13; Mal. 3:1-5.

How will Jesus solve these problems—by one vast miraculous sweep of his power? If not in this way, explain how. Does Jesus' kingdom on earth mean that he will deal with ordinary non-spiritual (?) problems, such as trade and commerce, finance, capital and labor, etc? In solving these problems, of what will Jesus be ridding the world? (See Golden Text). What is the simple remedy which Jesus is applying now and will apply to the full through the kingdom? Matt. 22:36-40; Rom. 13:8-10.

When the remedy has had its full effect what will be the result? Psa. 72.

How is the church, the bride of Christ, to be connected with the solution of these problems. Find Scriptures. What do they have to do now?

Scripture Reading:—Psa. 72; Isa. 11:1-5; 52:9-15; 49:5-13.

The Children's Lesson:—Show the need of a world Savior in some of the more tangible, evident needs of humanity, and read and discuss Scriptures and incidents from the life of Jesus which set forth his ability to meet these needs.

For Class

Follow the lesson as outlined for study.

The following extracts are from an article written by Joel Blau and published in the January issue of the North American Review.

"The Zionist ideal is not a narrow parochial one which seeks no community with the human race at large. Zionists know best that the world reconciled and healed is the very condition of the success of their own strivings. Therefore the Zionist ideal stated fully is: 'A free Israel in a free Palestine, and a free mankind in a free world: a free Israel as the Messianic instrument of a free world.....'"

"In times gone by, when Israel lived in its own land, it sent forth one Savior to mankind and the result was Christianity; in times to come, when Israel will be restored to its land, it may send forth—reverently let this be said—many more Saviors to the waiting world, and the result will be humanity. Half the world believes in the second advent of the man of Nazareth. Why should not the whole world accept, in a wider sense, this beautiful hope of the re-appearance of the promised Messiah, and wait with bated breath the second coming Israel."

"If ever there was a self-repairing organism, Israel is that. It has in its own blood and breeding, all the necessary healing agencies to correct the abuses and deficiencies of its unfortunate past."

In the statement of the Zionist ideal, it is interesting to note that it involves the big idea of service; the idea that Israel is to be saved as a glorious nation, not for its own individual sake and glory, but for the

sake of saving and blessing other nations. This is the ideal embodied in the old Abrahamic covenant, but it is far different from the proud, selfish ideal held by Jews when Jesus preached the kingdom to them. Not service but proud victory marked that ideal.

It is likewise interesting to note that along side the expression of this worthy ideal, there is an expression of anti-Christ convictions and the age old conviction of self-salvation, two convictions that go hand in hand. The writer expresses outward respect to the Christian's views concerning the "man of Nazareth," but he plainly places the nation of Israel, (without Jesus as King, and saved through its own "self-repairing organism" found in its "blood and breeding"), as the "Messianic instrument" of a free world.

A LETTER

R. R. 1, Grafton, Ontario,
January 28, 1923.

Dear friend:

I am quite sure it is time that I replied to your queries regarding articles by Mr. Alvin Phillips. I have reread the articles and cannot help saying that I have a good deal of sympathy with the writer. Ever since joining Conditionalists, I have regretted the lack of Evangelistic effort amongst them. I do not think Mr. Phillips intends to belittle the gospel of the kingdom, but he wishes to draw special attention to the fact that the gospel includes more than one phase and that the gospel of the kingdom is not the primary essential, but rather an unfolding revelation of God's purposes. The gospel of the kingdom is unquestionable, good and true, and exceedingly important; but there is something that precedes it, otherwise the kingdom could not come into being. How far back can the gospel of the kingdom be traced? Were there no Old Testament saints before that time? The promise of a Redeemer from SIN and DEATH goes back to the very beginning. The sacrifices and the tabernacle shadows all point to the facts that through SIN man forfeited his right to LIFE and gave force to the truth that "without the shedding of blood there is no remission of sin." "The blood is the life." "He gave his life a ransom for many." The first message of the angel to Mary was, "Thou shalt call his name Jesus, for he shall save his people from their sins." John said, "Behold the Lamb of God who taketh away the SIN of the world." "Christ died, the just for the unjust that he might bring us to God." Forgiveness of sin and resurrection to life are the keynotes of John's gospel. Sin and death and forgiveness and life run through all Paul's epistles. I am not, as you know, one to belittle sound doctrine, but it seems to me that while it is all one gospel, (the gospel of God, the gospel of Jesus Christ, the gospel of Paul), it has many features, some being necessary to the rest. The kingdom could not exist unless there were first righteous subjects. Again, as in the Old Testament there were saints, who so far as we can tell, had no knowledge of the kingdom, so in the New Testament we find the same thing. For example, it seems extremely unlikely that the eunuch who knew so little when Phillip met him, could in that short time have understood so much; and from what we can gather it was not "king-

dom truth" that was the means of his acceptance of Christ, but rather the acceptance of Christ Jesus as sinbearer. It seems to me we must loyally accept such passages as Rom. 1:9-10. If we are the means of leading men and women to Christ as the Savior from sin, if their belief is real belief out of the thankfulness of their heart, they will naturally come to us to learn the way of God more perfectly, and they will want to grow in grace and the knowledge of our Lord and Savior Jesus Christ.

While I fully appreciate the earnestness of those who have been delivered from some of the terrible errors of orthodoxy and their very natural desire to give others the same blessing—for the Bible has become a new Book to them—I feel that as a body, we have neglected the preaching of Christ as the Savior—the ONE who can redeem us from all iniquity and take away the burden of sin. I feel assured that it is right here our natural growth as a church should take place, and that if we were more evangelical we should have more of God's blessing. Not only so. I am sure our message regarding doctrine would be much more readily listened to by those who already say they profess the name of Christ. Christ's mission was primarily to sinners. Sin was the cause of sorrow and death. He came to call sinners to repentance and to life. I am not in sympathy with the doctrine that says, "Once saved (now) always saved." I believe it is terribly possible for a believer to have his name blotted out of the Book of Life. Our duty is to proclaim to men and women that according to the Bible they are mortal men and that it is the man that is mortal. That they are subject to death (the second death) through sin, but if they will comply with the conditions of the gospel, they may have eternal life in the age to come and the peace of God which passeth all understanding now. I cannot understand how any true believer can fail to desire to grow in grace and knowledge of Jesus Christ.

The so-called Christian world is getting into a fearful state, even Missionaries are becoming imbued with higher criticism. Let us hold fast and proclaim the truth that "Christ died for our sins." "All we like sheep have gone astray, but the Lord hath laid upon him the iniquity of us all." Don't let us, as a church, in our desire to uphold the true doctrines, neglect the real FACTS of SIN and God's wonderful plan of REDEMPTION through the shed blood of Christ, so that we may live and reign with him to the glory of God.

Yours faithfully,

R. H. Judd.

"The Lord your God is he that goeth with you." Deut. 20:4.

HERALD REMITTANCES

Mrs. Chas. Harris; Mrs. W. J. Scott; Mrs. Annie Drew; Mrs. Jennie McDonald; James Driskill; Mrs. S. J. Elton; Mrs. Thos. Briggs; Horace Haines; Mrs. F. V. Blakely; B. H. Carpenter; H. J. Edmister; Mrs. J. B. Phelps; Mrs. Susan Howard; Elizabeth Lent; Mrs. Catherine Townsend; B. F. Myers; Mrs. J. H. Long; Mrs. S. A. Horn; Mrs. M. Picklerl.

EMERGENCY FUND

Mrs. Chas. Harris, \$1.00
Mrs. S. A. Horn, 1.16

Among the Churches

NOTICES

Notice To Iowa Brethren

Conference funds are low and I am asking those who can to please pay whatever they can at this time that the work may not be hindered.

H. S. Hunt, Treas.

REPORTS

February Report From Indiana

Sermons: Hillisburg, 2.

Money received: South Bend, \$10.00
From J. J. Snodgrass, 73.33

We were unable to travel during February because early in the month Sr. Anderson took the flu and her condition was such that we could not leave home. The work will, perhaps, be slack during the present month as the roads are in bad shape and there is a great deal of sickness. However, we are receiving calls for special meetings during April that will keep us busy. Let us remember that our work is given us in Matt. 28:19-20; Mark 16:15-16. May the Lord bless this work.

J. H. Anderson.

Report From Gladbrook, Iowa.

On Monday, February 19, Bro. J. W. Williams arrived at Gladbrook and began a series of meetings which lasted ten days.

The attendance was small the first three nights but the remaining evenings we had a good attendance and several have become very much interested. When they begin to ask questions we know that the seed sown has begun to take root.

Sunday evening because the Methodist minister was sick, they had no services, we were surprised when about half of their congregation came to hear Bro. Williams.

We feel real encouraged and know a great deal of good has been done and feel that greater results will come later if the Conference Board can arrange to have Bro. Williams come regularly until Conference time.

Mrs. Emma Oaks.

Report From Ohio

On February 21, Bro. James A. Patrick of West Milton, Ohio, began a series of meetings at the Raker church house, continuing over March 4. Considering the weather conditions, bad roads and the great amount of sickness, the attendance was very good and the attention splendid. Bro. Patrick is a very pleasant and interesting speaker. We one and all enjoyed and were profited by the great lessons he expounded.

The last day of the meeting, Sunday, March 4, several of the brothers and sisters of the faith spent the day most pleasantly and profitably with Sr. Sophia Geil and husband, who live near the meeting house. In the evening we went again and listened to Bro. Patrick give a splendid and impressive talk on "The Sufferings of Christ." On account of weather conditions and sickness, we decided to close the meetings for the present. While there were no visible fruits, yet we feel sure the efforts were

far from being fruitless. We can not expect great numbers in this age. This is the day of "picking out a people for his name." May the day hasten when the way shall be plain; "The wayfaring men, though fools, shall not err therein." "When the crooked shall be made straight and the rough places plain." Isa. 35 and 40.

Yours in the Master's service,
Mrs. Roscoe Dunbar.

OBITUARY

Celinda A. Hamilton

Celinda A. Barney was born in Byron Township, Kent County, Michigan, May 13, 1856, and died at the home of her sister, Mrs. Losey, 430 Benson Ave., N. E. Grand Rapids, Michigan, February 27, 1923, being 66 years, 9 months and 14 days of age. On Sept. 23, 1897 she became the wife of Amos Hamilton who preceded her in death just one month. At the time of his funeral she was unable to attend the services or go to the cemetery, but none of us realized that her condition was so grave.

For a few days after the decease of Bro. Hamilton, Sr. Hamilton remained in her own home at Byron Center in care of her sister, but as soon as it was thought prudent, they brought her to Grand Rapids. She was very hopeful of a rapid recovery and that she would be permitted to enter Golden Rule Home at least no later than Spring.

Sr. Hamilton came into a knowledge of the Faith as believed and practiced by the Church of God under the preaching of Bro. B. W. Woodward who baptized her many years ago, and to which Faith she clung faithfully until death. Many years of her life have been lived in darkness, but with much patience and cheerfulness.

She leaves three sisters, all of Grand Rapids, and two brothers, besides a host of other relatives and friends to mourn her loss. We laid her to rest beside her husband to await the call of the trumpet when the Lord returns.

F. V. Blakely.

George Washington Shrader

Bro. George W. Shrader, 83 years of age, and one of the most faithful members of our Dixon, Illinois, church, fell asleep in Jesus on Sunday morning, March 4, 1923. He leaves a wife and nine children of the immediate family.

Bro. Shrader had been in failing health for several years, but as long as strength permitted he could be counted on to fill his place at church, and since that time it has rejoiced him much when any of the faith would call. As a boy he was raised in the east, but he came to Illinois in 1881 and has made many ties of friendship during the years since. For years he has been a faithful member of the Church of God, having been baptized in July 1911, and he died with a firm faith in a living God and in the resurrection from the dead. Bro. Shrader's sincerity and quiet, unassuming life created for him a place of high esteem among those who came to know him.

Funeral services were conducted from the

late home near Dixon, on Tuesday, March 6, and he was laid to rest in the cemetery at Rock Falls.

Frank E. Siple.

George W. Bennett

was born in Hamilton county, Ind., July 14, 1855. He was united in marriage with Harriet Sherman, Dec. 25, 1875, to which marriage nine children were born, of whom six—three sons and three daughters—are still living. He was baptized into Christ some thirty-seven years ago, from which time he was faithful to the truth as he was able to discern it.

He died Feb. 20, 1923, in the 68th year of his age, leaving surviving his wife, six children, thirteen grandchildren and one brother to mourn the loss of one whose place in their lives and affections can never be filled in this life.

More than thirty years ago a little congregation of the Church of God was organized in Bro. Bennett's community, he being one of the leading spirits in the effort. In process of time, through deaths and removals and other causes, the little congregation became separated, to Bro. Bennett's deep sorrow. But his faith and firm convictions of the truths of the gospel never failed him. His hope of eternal life through Christ, at his coming and kingdom, was his anchor and comforter, and he fell asleep in full assurance of that faith, in which he had labored and rejoiced during the major portion of his natural life.

Funeral services were conducted in the commodious home of his daughter, Mrs. Clark, in Noblesville, Ind., by the writer, and where many of Bro. Bennett's friends of long years had assembled to pay solemn tribute to the memory of one who, in life, had won their love and admiration through faithfulness to the truth. He sleeps in peace, while his loved ones labor on. May they, as did he, labor in hope and truth, that the coming meeting may be full of joy.

L. E. Conner.

National Bible Institution

Undoubtedly the Herald readers will be interested to hear from time to time, reports on the Golden Rule Home and the Oregon Greenhouse and land from which revenue for its maintenance is sought.

The first week of operation of the floral house has been very encouraging from the standpoint of sales and revenue. It would be wrong to undertake at this time to suggest what the net profits are likely to be but we hope that they will be sufficient to enable the Golden Rule Home by another season to receive as residents one or more of our people who stand in absolute need of financial assistance. If this can be accomplished without any endowment, from which to support such work, we will have accomplished much more than our fondest hopes had permitted us to expect, and if this is done, it will be largely due to the untiring, devoted labors of Superintendent and Matron, Brother and Sister Lake.

The floral business throughout the country is now so organized that florists deliver goods by telegram or letter to any part of the country. That is, any one wishing a

floral piece to be delivered to any friend for any reason, simply notify their home florist who codes a telegram or writes a letter to the nearest florist to the town where delivery is to be made, which florist delivers fresh goods according to order. The bill is then returned to the florist who sends the order, which bill is collected from the person giving the order. Therefore, if any of the brethren are interested in the success of the Oregon Greenhouse and expect to have flowers delivered at any time to distant friends, an order wired or written here direct, can be delivered to any part of the country and the profits will go into the earnings of the Oregon Greenhouse and help to defray the operating expenses of Golden Rule Home.

Orders for Easter should be written at once; also orders for Mother's Day or Decoration; then we will have time to send the order forward by mail at less expense than if compelled to order by wire.

We have been receiving several parcels of bedding, window curtains, etc., for the Golden Rule Home for all of which the Home is very grateful. Also there have been several inquiries as to the cost of furnishing rooms. Inasmuch as bills for all the items have not been received up to date, it has been impossible to make a definite statement as to this. We hope to be able to do so in a very few days.

The following self-explanatory letter has been received:

"Dear Brother Austin:

We have been looking for a boy to take into our home and care for as our own, but have not found one yet. We would like to have a boy that is a full orphan, of respectable, American parentage and from nine to twelve years old.

We thought as our church had established a home at Oregon that perhaps some one might have written to you about a boy of this kind. We want him to be company for us and help to fill in the lonely hours we have since our own boy was taken last year.

Thanking you for any information you may be able to give, I remain,

Yours very truly,"

Anyone who can give information or assistance relative to their request may write to the N. B. I., and same will be conveyed to the inquirer.

WINCE MEMORIAL FUND

| | |
|---|----------|
| Previously mentioned, | \$383.50 |
| Mrs. Eliza Morrill, Louisa Presley, \$1.00 each, total— | 2.00 |
| Mrs. Chas. O. Harris, | 2.00 |
| C. C. Maple, Mable H. Netts, \$5.00 each, total— | 10.00 |
| Total, | \$397.50 |

LUKE 20:18

By Alvin E. Phillips

I NOTICE in our Sunday School lesson for March 4, a request to study for the meaning of verse 18. One of our Sunhay School teachers, Mrs. Mabel Hites, presented this idea which appealed to me, so I wish to pass it on, but would like to hear from others if they have a better explanation of the verse.

We all agree that the stone referred to is Jesus the Christ. It is stated that "who-soever shall fall upon that stone shall be

broken." We know that the leaders of the Jewish nation did fall upon Jesus and in A. D. 70 they were broken and scattered throughout the world. That it was the Jewish nation who really did fall upon the stone is clearly shown by Peter in Acts 2: 22-23, also verse 36. "Ye men of Israel, hear these words:—Him, ye have taken, and by wicked hands have crucified and slain."

The broken condition referred to does not seem to be as bad as the ground to powder condition. For Israel although broken and scattered will some day be regathered and joined together, and exist again as a unit in the kingdom of God.

Now do we have any Scripture which throws light upon whom the stone shall fall and grind to powder? I believe so, and refer you to Daniel 2:34-35. Here it is the stone that does the smiting and the breaking is so complete that the pieces become like chaff and are carried away by the wind. Jesus probably had this Scripture in mind as well as Psalms 118:22 when he spake in the temple. The stone was smitten at the first appearance of Jesus, but the stone will do the smiting at his second appearance.

Some may say that the stone of Daniel 2 refers to a different thing than the stone of Luke 20. That the one refers to the kingdom of God while the latter refers to Jesus the King. This is true, but Jesus and the kingdom are so closely connected that the term, "the kingdom of God" has been used to refer to him. See Luke 17:20-30; Mark 1: 14-15, and other similar passages.

Read the words "the Messiah" instead of the term "the kingdom of God" and note how much clearer the meaning of such passages as Luke 17:20 to 30 become. Jesus had been teaching by word and by works that he was the Messiah, and the Pharisees to taunt him, asked him this question, When shall the Christ come? Jesus informed them that the Christ would not come with outward show, i. e., in great pomp and glory, from rich and popular parents as they expected. Then he informs them that the Christ is really among them, in their midst, and that they need no longer look for the Messiah to come, saying, Lo here! or, Lo there! for he had already come and was present among them, and he desired them to repent and believe the good news. Mark 1:15.

Explaining Away the Scriptures

Modernists are for the most part brainy men. It takes brains to attack that Book which has been the masterful, dominating Book of the ages. The Modernists themselves seem to feel that scholarship consists largely in the possession of brains, but the truth is, as Dr. Robert Dick Wilson of Princeton, says, "Scholarship is not a matter of brains but of evidence." A Northern man was visiting in the South, and coming in contact with a colored preacher he said to him, "How is it that most of the colored people in the South seem to belong to your denomination?" The old colored man, after scratching his head and thinking a moment, replied, "Mister, de only reason I knows is dat we aint got sense enough to 'splain away de Scriptures!" That is what the Modernists are doing—explaining away the Scriptures! It is easy for faith to believe the Word of God, and without faith it is impossible to please God. It pleases him when his Word is be-

lieved, and it surely displeases him when brainy men attack his written truth and think to undermine the faith of folks who are simple enough to believe it. No, "we have not followed cunningly devised fables." It takes brains and sense to "devise" a "cunning" fable, such as evolution; it takes "the wisdom of this world"—but that is "foolishness with God."—Sel.

"Draw nigh to God, and he will draw nigh to you." James 4:8.

TAKE NO THOUGHT FOR TOMORROW

(Continued from page 1.)

come to us with his mercies and we must meet him with honest labor, with grateful hearts and a service of love and praise. He gave the birds their free and uncaring nature. They seek and find that which is adapted to their needs. There are many kinds of birds, animals and insects. There are many kinds of food. This diversity both of the creature and its food shows plainly that these must have been an intelligent Providence who created so many kinds of animated objects and who so wisely provided for their necessities. If we ask ourselves the question, why and how each kind seek and find the food suited to their appetites, we will find the Savior's answer in these words: "Your heavenly Father feedeth them."

While Jesus was directing their attention to the things so well known to all, he was preparing their minds to receive a lesson of far greater importance. It was to seek first the kingdom of God and his righteousness. If they sought and found it, all else would be added. If they sought and found it, and fed upon it, they had the promise of eternal life. Jesus said, I am that bread of life. (John 6:48). In the 50th verse, This is the bread which cometh down from heaven, that a man may eat thereof and not die.

The little birds and all creatures eat and in a few years, at most, they die. Our fathers did eat manna in the wilderness and are dead. We too partake of his gracious bounty and soon we must follow them to the tomb; but listen to Jesus as he says, I am the living (or life giving) bread which came down from heaven: if any man eat of this bread, he shall live forever.

Our Father provided each day enough manna for Israel's requirements; but they had to gather it. He has provided for us the life giving bread but we must seek, find and feed upon it, if we would obtain eternal life.

Let us remember that none of God's creatures get their food without some effort of their own. Neither will we obtain eternal life and an abundant entrance into his kingdom without we make the necessary effort. The greater good to be obtained the greater effort required to obtain it. As eternal life is infinitely greater than the present, so must the effort be infinitely greater if we would enter into life and be permitted to join in the banquet feast of the King.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you out a blessing, that there shall not be room enough to receive it.—Malachi 3:10.



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A TIME FOR HASTE

A great leader once was accused, somewhat scornfully, of changing his views very hurriedly. He frankly answered: "Yes, I did as hurriedly as possible; I found I was wrong." To be consistently on the side of right is the only worth while consistency. He who hedges and dallies and refuses to change when he finds he has made a mistake, is putting his vanity above his duty, his transient reputation above his character. No one is infallible. Saul of Tarsus was a proud man, ranking high in place and influence, and no doubt he had used eloquence and argument as well as persecution against the Christians and their faith but he made no tarrying in his change of views and conduct when once the light fell around him on the Damascus road. As hurriedly as one can is the only safe way to change from wrong to right.

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, March 20, 1923

Number 25.

Tears

By Lyman Booth

THERE are many ways of speaking and making our thoughts known, but it is said there is but one way of weeping. The world, alas, is too well acquainted with that one way. Tears began to flow when Abel fell in death. All eyes from that time till now have been moistened with tears.

We do not have to learn to weep. It is almost the first thing we do, and the last is to cause others to weep. The wise can weep as easily as the simple—a babe as easily as a man.

We have to learn to speak, but not to cry. Each nation, kindred and people have their own language; but none have a monopoly of tears. They are universal. They belong not to one people alone, but are the common heritage of all. The language they speak comes from the heart—from the very depths of our being. They are involuntary and almost incontrollable. They trickle down the cheek of the proudest monarch the same as of the humblest peasant. The tears shed by the King tell no more of the sorrow and anguish in his heart than those of a beggar.

When grief overtakes one and the heart is bowed in weeping and the sobs and sighs are heard, it touches a chord of sympathy in the hearts of others and unwittingly we weep with them.

Tears are so common we know not how to value them. If they were few, they might be considered more precious. While they are old, yet they are ever new, and the message they tell has been told many thousands of times before. They tell of overwhelming grief; of sincere and deep contrition, and of love. When the breast is heaving with convulsive emotions and tears are gushing forth in crystal streams, they speak in silent tones of the grief within. They will melt the stern heart of rugged manhood into tender sympathy. Mary's tears fell in silence to bathe Jesus' feet, but they told of the fierce struggle within against sin and of her love for him.

They are convincing and comforting when honeyed words are futile. They denote power rather than weakness. Love and tender words will open the floodgates of tears; but anger and harsh words will close them and wound the heart. We might feel unblest without the tears of sympathy. While Mary's and Martha's hearts were broken and their fountains of tears were freely flowing, when they saw Jesus weeping with them, they beheld through their tears the rainbow of hope. Their weeping had tenderly touched his heart and he wept aloud, so deeply was he affected. Though all eyes were bedewed with weeping, yet the sisters saw through them a ray of hope gleaming far ahead in the resurrection morning at the last day.

Jesus did not leave them in their sorrow.

Christ—the Way, the Truth, the Life

THOU art the Way—to thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek him, Lord, by thee.

Thou art the Truth—thy Word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

Thou art the Life—the rending tomb
Proclaims thy conquering arm;
And those who put their trust in thee,
Nor death, nor hell shall harm.

Thou art the Way, the Truth, the Life;
Grant us thy Way to know,
That Truth to keep, that Life to win
Whose joys eternal flow.

—Unknown.

Their sadness was soon to give place to joy. Their tears of sorrow to be exchanged for those of rejoicing. The sad scene was made to show the glory of God, for with resurrection power he called Lazarus from the tomb and restored him to life and to the loving embrace of his sisters, and to the joy and amazement of those standing by, weeping.

In his absence from Bethany, Jesus knew of the sorrow that had come to the home of his friends; but still he tarried two days before returning to their home. He had shared their hospitality—enjoyed their company and had instructed them in the words of life and now the friend that he had loved was dead. How tenderly and affectionately do Jesus' words, "Our friend Lazarus," recall him to our minds. The ties of purest friendship had knit our Lord very closely to the members of this family at Bethany. It almost appears that it had all been done for the purpose of showing his universal love for mankind, and especially for the high and holy affections of friendship. Of all the families Jesus visited he was particularly attached to this one, for they were his friends and he was theirs.

No doubt while Lazarus was ill, the two sisters wished for Jesus to return to save their brother from death. Though he wept at Lazarus' grave, still he was glad for his disciples' sake that he was not there, to the intent they might believe. While the scene was sad and touching it proved a means of manifesting the work and favor of God. By his delay this work was made possible. Sorrow and mercy stood side by side before the tomb. Mercy called the dead to life and sorrow and tears fled.

This event has placed before us a light in the field of work and service of God that will shine until there will be no more death nor tears. It proved a temporary blessing to the little family and gave undisputable evidence of the power and glory of God to those (Continued on page 200.)

The Marks of Real Friendship

By Thomas C. Richards

THEN you reduce religion to common friendship," said someone to Henry Drummond at the close of his wonderful address on "The Alchemy of Influence." "Common friendship!" repeated the great Scotchman. "Common friendship!" and turned away. It was no use to try to explain to one who called friendship "common."

Friends are the choicest possessions and the dearest treasures of a lifetime. Their price is beyond rubies. Their power is beyond belief. Their influence is beyond mathematics to compute. It is a great thing to have a friend; it is greater to be a friend. Sam Walter Foss had a great prayer,—

"Let me live in a house by the side of the road,
And be a friend to man."

One of the marks of a real friend is that he is utterly sincere. You can believe what he says without taking off fifty per cent discount. A friend is no flatterer. He speaks the truth, but he speaks the truth in love. There are various ways of speaking the truth. It makes a difference whether it is hurled like a brickbat, or handed to you like a bouquet. It takes a real friend to hand you an unpleasant truth in the form of a bouquet.

"A friend is a feller who knows all about you and likes you just the same." Whoever originated that definition was a genius, for, whatever may be said about love being blind, true friendship is not. The real friend knows your faults and failings. He does not gloss them over or ignore them, but he helps you overcome them. The friend has vision to look beneath the surface and see the real worth and the larger possibilities that are in you.

A real friend is a comfort and a challenge. When the world steps out the friend comes in. When you have faltered or failed or fallen he is right there by your side. When you are hurt or injured he binds up the wounds and pours wine and oil in words that strengthen and take away the hurt. He loves you for what you are and not for what you have. It is not your automobile, nor your money, nor your position, nor your possessions that make him your friend; it is just you. But if he is simply soothing syrup or an opiate, he is not a real friend.

Your friend that is worth while is a challenge. He dares you to do and be your best. He insists that you play the man and do not wilt before your trouble. He believes that there is more in you than you have shown to the world and he does his best to draw it out. It is easier to be true and to be brave when a real friend is around. No friend ought ever to make it hard for us to do our duty.

No real friendship is selfish. Friendship

for revenue only, for what you can get out of another, is not friendship; it is little short of treason. Friendship sacrifices, and that is a supreme test. How much will you give up or forgive for a friend? That is the test question.

Loyalty is the great word in friendship. It means standing by, standing with, standing up for the other fellow because he is your friend. One of the worst condemnations ever issued is, "He went back on his friend."—Selected by R. A. Curtis.

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: Acts 16:31

AT ROSY MORN

At rosy morn new hopes are born,
New paths unfolded to the view;
The past of all its terrors shorn,
The parted cloud reveals the blue.

What can be said before this day
Has faded in the quiet west?
What can we do to pave the way
To peace, before the evening's rest?

At our command, the helpful hand,
The cheerful word—the love
That God would have us, man to man
Bestow, as from above.

—Ralph Richards King, Age 14.

CHILDREN THE HOPE OF THE CHURCH

There was a time, and that not so very long ago, when children went to church with their parents. Now most of the children who are under the influence of the church at all, simply attend the Bible School and that, to all intents and purposes, is the beginning and end of their religious training. Apparently they get little or none at home. We would not be understood as belittling the Bible school because we are mindful of its tremendous importance. However, the Bible school never can take the place of the church, at most it is a training place for the church, and it misses its objective if it fails to inculcate in the young the church habit.

We believe that many pastors realize that there is a weak link in the chain and that they are endeavoring to rectify the condition as far as possible by inviting the children to attend the church service, and giving them, in childish language, a short address. To our mind this does not meet the situation.

After listening to the address prepared for them, most of the children leave the church, and they are out of the atmosphere of worship which is essential to the nurture and development of the Christian life.

We know that some claim that children who are faithful to the Bible school will, at the proper time, seek the church service. However it has been proven that too many children after they have been graduated from the higher classes feel that their religious training is completed.

If any one doubts this let him look over the average church meeting and observe how few young folk, in their "teens," are

to be found sitting with their parents. Their absence is striking.

Our view of the matter is that parents who realize the great place the church has in their own lives should make it their own business to see that their children of school age attend the church service with them and sit with them. Nothing could be more helpful to parents and children alike than to worship together; and both are losing much of inestimable value by permitting a break in the family contact, in an atmosphere where tender and intimate spiritual fellowship should prevail.

We also invite thought as to what may be the effect on the future activities of the church if the present condition is permitted to continue.

Habits take the strongest hold in youth, and if the church habit is not then formed it will be difficult to acquire in later years.

Of course the Bible school is necessary as is also the home training and teaching in things Scriptural, but by all means have the children attend church services, and that regularly and when they do, sit with father and mother.

The children are the hope of the church.

AND MOTHER IS SO GOOD

Following is an extract from a letter recently received from a young married sister: "The weekly meeting at mother's," refers to the weekly meeting of the family—a large one—at mother's home for the purpose of Bible study, prayer and exhortation, honoring God and keeping in memory the sacrifice of his only begotten Son, there being no Church of God in their town.

"Dear Brother and Sister Donaldson:

We have had you in our thoughts so often, but how can you read our thoughts? Time passes on so quickly and each day has its own duties.

We have our weekly meeting at mother's and husband and I enjoy them very much. We always look forward to Friday.

We realize more each day how shallow this life is without faith. No matter what sorrow or worry comes to us, there always is that great comfort of our hope, "If God be for us, who can be against us?"

Brother is quite ill. He is quite downhearted at times; we all try to do as much as possible for him, and mother is so good."

Of course "mother is good," so are all mothers; but this mother doubly so, for she has the general goodness of motherhood supplemented with the knowledge that God is good and she lives a life reflecting that fact.

BIBLE QUESTIONS

1. What did Jesus answer when asked by the disciples, "Who is the greatest in the kingdom of heaven?"
2. In which book do you find the parable of the man who would not forgive?
3. How many books are there in the Old Testament?
4. Who crucified Christ?
5. What effect did Christ's kindness have upon Judas?
6. Where was David born?
7. When was Christ born?
8. Who lowered the body of Jesus from the cross?
9. Who was the Egyptian princess who found the child Moses?

10. Who had the vision on the Isle of Patmos?

ANSWERS TO LAST SERIES OF QUESTIONS

1. King Ahasuerus chose Esther for his queen.
2. Because she was most beautiful.
3. He did not know her parentage or race.
4. Cain and Abel were the sons of Adam and Eve.
5. Moses, in a certain sense, was the founder of the Jewish religion.
6. The ravens fed Elijah.
7. Herod had John the Baptist killed.
8. The princess rescued Moses because his cries moved her to compassion.
9. There are 31,173 verses in the Bible.
10. Naomi was Ruth's mother-in-law.

A COMPLETE EDUCATION

We have been requested to print that a girl's education is not complete unless she has learned:—

- To sew.
- To cook.
- To mend.
- To be gentle.
- To value time.
- To dress neatly.
- To love her God.
- To keep a secret.
- To avoid idleness.
- To be self-reliant.
- To darn stockings.
- To respect old age.
- To make good bread.
- To keep a house tidy.
- To control her temper.
- To be above gossiping.
- To take care of the sick.
- To make a home happy.
- To take care of the baby.
- To have faith in His Christ.
- To read the very best books.
- To take plenty of active exercise.
- To be a helpmate to her husband.
- To be light hearted and fleet footed.
- To be a womanly woman under all circumstances.

We feel that this man refers to an angel and not a girl. We will be pleased to receive from the girls what they consider a boy's complete education to be.

HOW NEAR TO THE TRUTH

By S. Roxana Wince

HOW near men and women come to believing and expressing the truth, regarding the state of man in death and yet miss it. While copying two of Mrs. Heman's poems on the Rose the other day, that I might send them to Sr. Boice, my eye fell on this paragraph in her poem, "A Day With Flowers:"

E'en to faint age
Thou lend'st the vernal bliss; the old man's eye
Falls on the kindling blossoms, and his soul
Remembers youth and love, and hopefully
Turns unto Thee, who call'st earth's buried germs
From dust to splendor, as the mortal soul
Shall at thy summons, from the grave spring up
To put on glory, to be girt with power;
And filled with immortality. Receive
Thanks, blessings, love for these thy lavish boons
And most of all their heavenward influence,
O Thou who gav'st us flowers!"

And yet she, though it is hard to believe after reading these words and her "Farewell to the Dead," thought she would go to heaven when she died. How could she, and say—

"Death holds not long unchanged his fairest guest,

Come near, and bear the mortal to his rest!"

"Earth must take earth to molder on her breast
Come near! weep o'er him! bear him to his rest."

But coming down to more modern times, listen to A. J. Gordon in his book, "Ecce Venit." He says, "A dispensation of reproach for the church cannot be perpetual, neither can a dispensation of glory be premature. The disciple must wait, but in waiting for the reign of Immanuel, he is waiting for his own reign as heir apparent to a crown of glory. Let us not through a false humility, reject the doctrine of rewards which Scripture so strongly emphasizes. But when and where are the all important questions. Constantly do we hear it said of one deceased, 'He has gone to his reward.' But from the testimony of the word tell us where the believer is directed to look for his recompense at death. He is taught to aspire to a crown. But we are not to infer because it is said, 'Be thou faithful unto death—that is up to the point of suffering martyrdom for me—and I will give thee a crown of life,' that our dying day is our crowning day, and that Saint Sepulchre has been especially commissioned to preside at our coronation. To those who share Christ's travail and sorrow in the present life for the rescuing of souls, a crown of joy is promised. And when? For what is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? (1 Thess. 2:10). To those who have chosen the portion of suffering with Christ in this world as a little flock, it is written: And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. (1 Pet. 5:4).

"To the steadfast soldier, who has fought the good fight and finished his course, and kept the faith, the assurance is: Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only but unto all them also that love his appearing. (2 Tim. 4:8). Of that other crown—the fourth—the time of its bestowal is not mentioned. Blessed is the man that endureth temptation, for when he hath been approved he shall receive the crown of life which the Lord promised to them that love him. (James 1:12, R. V.). But since it is the corona vitae, it is evident that it will be given at Christ's advent when forever death is swallowed up in victory, and not at our decease when for the time, life is swallowed up in defeat."

How close, how very close to the truth, the Doctor comes in that last clause—When life is swallowed up in defeat! And how near the truth he comes when he says, The disciple must wait for his crown of glory. But wait where? Job says: All the days of my appointed time will I wait until my change comes. And again: If I wait the grave is mine house. (Job 14:14; 17:15). The Doctor says: "Many seem to take pride in death since they have learned to call it their dies natalis, but we confess that we are ashamed to die, rather than proud, since we know that in this event we shall have reached the pay day of sin's wages. Praised indeed, be Immanuel, that dying now means our departing to be with Christ, but nevertheless it is a return for which we wait."

So he makes heaven and not the grave, the disciples' waiting place. How he miss-

es the truth here, forgetting that no one can enter the most holy place, where Christ as our High Priest is now interceding for us. If it was death for any one to enter the Holy of Holies under the Mosaic dispensation—that being only a figure of the true—would it not be death to enter the second? No one save the high priest could enter the Holy of Holies in the days of Israel, and he only once in a year, and not without blood, which he offered for himself and for the errors of the people. How then can we enter that sacred place where Christ is seated at the right hand of God? It is an utter impossibility. "No man hath ascended to heaven."

We can enter within the veil, only for cleansing, and that by faith in the blood of Jesus. There is no other way open, and we must draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

But listen again to this same Dr. A. J. Gordon, this time in an address on "The Second Coming of Christ and The First Resurrection," at the Prop'etic Conference held in New York City in 1879. He says of the early Christians: "They seem to have lived with their expectation constantly bent upon the personal reappearing of their Lord. The first resurrection was the immediate and most glorious accomplishment of this event. Therefore to keep the command of the absent Lord and to be always watching and waiting for his return was to be having in the constant and joyful anticipation of receiving back their sainted dead who were sleeping in Jesus. The difference between their attitude and that which generally prevails nowadays, is this: now men wait for death to bring them into the presence and companionship of the departed saints. Then they waited for the resurrection to bring their blessed dead back to them. Now they watch for the opening inward of the gate of the grave to let them into the company of the redeemed who in their unclothed spirit are with Christ in paradise. Then they watched for the opening outward of the gate of the grave that their dead, clothed upon with immortality might rejoin them in their transformed bodies and being caught up together with them to meet the Lord in the air might be forever with the Lord."....

"It is not to be denied we think that the prevailing habit of our time, so different from the apostolic, of looking for the rewards of our labor so entirely at death in that intermediate state to which death introduces us, has put the resurrection into a much lower place than that which it held at the beginning. Indeed, I may say that in the popular estimation, death has very largely usurped the place that belongs to the resurrection. But death, we must remember, is an enemy. It never was and never can be anything but an enemy. It is cruel, repulsive and humbling. 'Sin's great conquest and satan's thief work the fulness of sorrow and affliction, the triumph of corruption, the consummation of the curse.' But how has man learned to idealize this hideous enemy into a good angel! How has he learned to speak of this grim executor of the penalty of sin as though it were his busy fingers that were commissioned to bring us our reward and unlock for us the gates of life? How he has canonized him

in poetry! 'O how beautiful is death,' writes Richter. 'seeing we die into a world of life!' And the poet Young sings, 'Death is the crown of life.'.....'Death gives us more than was in Eden lost; the King of Terrors is the Prince of Peace.' Indeed, I think it would be no exaggeration to say that in the apprehension of many Christians, death has been thrust into the place that belongs to Christ himself and that the crown of welcome which we should ever be waiting to put upon the head of Him who at his coming will 'swallow up death in victory,' is put upon the ghastly brow of him who is daily swallowing up life in defeat."

I need quote no farther, make no farther comments.

WANTED

MEN, women and youth who cannot be influenced by their friends and associates to do wrong.

Men, women and youth who have the stamina to say "no" when tempted to do evil.

Men, women and youth who think and weigh matters, rather than "jump at conclusions."

Men, women and youth who desire to be taught, rather than merely entertained.

Men, women and youth who are hunting for truth, and will accept it when found.

Men, women and youth who will stand for right principles, regardless of what others may think or say or do.

Men, women and youth who are looking for an opportunity to lend a helping hand to some one less fortunate than themselves.

Men, women and youth who are willing to sacrifice for the furtherance of every worthy cause.

Men, women and youth who regard usefulness of more importance than pleasure.

Men, women and youth who are determined to glorify God in every thought and act of life, if everybody else in the world goes entirely wrong.—J. W. Lowe.

BIBLE AN ISRAELITISH BOOK

By S. H. Reeve

I WANT to say the Bible is an Israelitish Book from Genesis to Revelation inclusive. It does not deal with other nations only as they come in contact with Israel and Israel's messages and that is true of what we call the Christian dispensation also. Isaiah prophesies of our age and it is Israel he is writing about. Other nations are to be dealt with as to blessings promised but not until the seed of Abraham are perfected. (Will you please let "are" stand and also "seed?")

I want to say another thing that I suppose people will call wild, but it is nevertheless true:—the Bible is a book of fragments. And we must put these fragments where they belong. Take the book of Ephesians for instance, and while it is in a certain sense a unit, it is largely a book of fragments and no one will fully understand the book unless the fragments are put where they belong.

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.—Solomon.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50
 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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Editorials

Blood of the New Testament

"And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26:28.

This is the first occurrence of the word "testament" in that portion of the Bible which we have come to call "The New Testament." Without doubt the reference is to the promise, "I will make a new covenant with the house of Israel." Jer. 31:31-34. (See also Jer. 32:40; Ezek. 37:26). One covenant was made with this people. Its terms and conditions having been written constituted "the book of the covenant," (Ex. 24:3-8), "which my covenant they brake." Therefore Jehovah's assurance that he would make a new covenant with them. The promised "new covenant" was as essential to Israel in order to the attainment by Israel to the position assured by God as was the first covenant essential.

The time for the establishment of this "New Covenant" was drawing nigh. Malachi had predicted the coming of "the Angel of the Covenant," and of the "Messenger" who should prepare his way before him. Therefore "the blood of the New Covenant" had special and important meaning to every Israelitish ear that might understand the force of the Savior's words,

"This is my blood of the New Testament."

"Behold the blood of the covenant," was the word of Moses as he sprinkled the blood of the victim upon the people, the book and the altar. For it was according to the appointment of God that his covenants should be covenanted by the death of the dedicated victim chosen therefor. "Whereupon neither the first (testament) was dedicated (that is, "to cause it to enter into operation") without blood." Heb. 9:17.

In like manner, the New Covenant also was made operative by Jesus presenting himself to become the slain one, by whose death the new and everlasting covenant of God to his chosen people came into force unto all who receive of the blood of the covenant.

Our Passover

Not only was Jesus the Testator of the New Covenant, but he was also the passover Lamb by whose death a firstborn are also being marked out and prepared for the ministry of the New Tabernacle and for the service of the people in bringing and sustaining them within the blessings of God's promises to our father Abraham. The firstborn were a principal portion of the family of Israel in olden days. Another firstborn will equally be a principal portion of those called to share the blessings of the everlasting covenant. Therefore, "Christ our passover was sacrificed for us."

But the "cup" which our Lord gave to his disciples to "drink ye all of it," was not the cup of the blood of the passover lamb. Rather, it was "the cup" of "my blood of the new covenant."

Therefore, the communion service which Christian people observe is not so much a passover observance as it is an observance of the entering into covenant relations with our God through the sacrifice of our Lord Jesus Christ.

Having thus covenanted with our God to observe and do all his requirements of us, and having received the "promise of eternal inheritance," let us each one strive diligently to render a service that may be ever acceptable unto him, even the service of true and loyal faith that shall be reckoned unto us for righteousness.

The Sunday School

By Alta King

SECOND QUARTER

April 4 to June 24, 1923

The lessons of this quarter, excepting the first are found in the Old Testament. The first one finishes our studies of the gospel as recorded by Luke. There is but one true purpose for studying the life of Jesus, for the life of Jesus among men had but one purpose—the purpose of revealing God to man, hence the one worthy purpose in studying the life and teachings of Jesus can be nothing less than "To know God the Father." Our recent study of the life of Jesus, as recorded by Luke, has been brief, but it is entirely incomplete without the story of the resurrection, for the resurrection completes the picture of Jesus' development into divine perfection of mind and body, and is the final act of God's approval which removed forever every possibility of doubt from his disciples' minds, begetting them again to a lively hope. For this reason, then, the first lesson of the new quarter is the story of the resurrection of Jesus, after which our studies will concern prominent characters of the Old Testament. It is not our purpose in studying the lives of these men to learn to know them as great men, that we

may reverence and respect them and follow them as examples. Our purpose is to observe God's dealings with them, and through them with others and with nations; that thus coming to know God little by little, we may reverence, respect and love him. Every hour spent in studying the Bible should be overshadowed by this purpose. Just to the degree that Bible study is thus guided, just to that degree will jealousy, ill-will and sectarianism die out among Bible students.

THE RESURRECTION OF JESUS

Lesson I. April 1, 1923,

Lesson Text: Luke 24.

Luke 24:1-12

Golden Text:—Why seek ye the living among the dead? He is not here, but is risen. Luke 24:5-6.

Memory Verses:—Luke 24:5-7.

For Study

The story of the resurrection is the most beautiful and the most wonderful story in the world. It is found in all of the four gospel accounts. No one of them gives the full story in every detail. It was not the purpose of the gospel writers to impress us with their knowledge of details and their ability to record them accurately in the order in which they occurred. Their purpose was to put on record certain great truths, and they selected certain incidents that would contribute toward putting those truths across into the minds of their readers. However, by putting the four accounts together we can get a beautifully clear picture of the happenings on the resurrection day and by putting ourselves back among those people we can feel the thrill of joy, excitement and wonder that must have circulated among the friends of Jesus as they became convinced of his resurrection. To get the story, begin with John's account, John 20, and read down to verse 19. Mark 16:19 says that the appearance of Mary Magdalene was "alone." She evidently was at the tomb earlier than the other women. The angels' appearance and message to the women (probably while Mary Magdalene was running to John and Peter) are recorded in Luke 24:1-12, Mark 16:1-8; Matt. 28:1-8. Matt. 28:9-10 says that Jesus appeared to them also as they were going with the angel's message. Luke 24:12 tells us that the impetuous Peter, after the women had delivered their message, ran back to the tomb, (he had already been there once and gone away, believing that the body had been stolen. See John 20:2, 8-9). By Luke 24:34, we know that Jesus appeared to Peter alone before he appeared to the disciples in the evening, and it is probable that Jesus appeared to him at this time. Then the appearance to the two disciples on the way to Emmaus, (Luke 24:13-35), and in the evening the appearance to all the disciples, excepting Thomas. Lu. 24:36-53; Jno. 20:19-31.

So ended a day fraught with untold meaning to the world, a meaning that was but faintly grasped, at the time, by but a few simple-hearted loving friends of Jesus; and is yet but faintly grasped by the few who see into the future with the eye of faith. The story of the resurrection will stand many readings; it grows in interest, realness, and beauty each time it is read. Read it for the sake of enjoying it.

The meaning of the resurrection:—Conviction of the resurrection of Jesus as a bare fact is of no importance. We must endeavor to know God's purpose back of it

and how it serves the progress, development and welfare of mankind. With this purpose in view, let us study a few of the "doctrinal" Scriptures concerning the resurrection of Jesus. We need not expect to exhaust the subject.

(1.) Luke 24:25-27, especially verse 26. Rom. 1:2 with Matt. 28:17-20 and John 5:18-19. Heb. 5:8 and 1:14. By Heb. 1:1-14, we learn that the finishing touch of God's grace, perfected through suffering, was the resurrection. The verb belonging to the pronoun "who" in verse 3, is "sat." "Who sat down on the right hand of the majesty on high." Why? "Being the brightness of his glory and the express image of his person, and upholding all things by the word of his power." When? "When he had, by himself, purged our sins." The whole of Heb. 1 makes a glorious picture of the man, brought as a babe into the world by God's power and brought to perfection by God's power to be the Savior of men by imparting to them the intimacy with God with which he himself, by God's grace, had been favored. Study the above group of Scriptures together, letting each throw light upon the other. Put the essence of their meaning into your own words.

(2.) Heb. 8:9; 4:14-16. 1 Pet. 1:3-4 with 1 Pet. 2:23-25. (How tangibly real this healing must have been to Peter). The stripes of Jesus, his suffering culminating in his death on the cross and finally in the resurrection, healed Peter of every least vestige and possibly of unbelief in his beloved Master. How the memory of that period of unbelief while Jesus lay in the tomb must have scorched Peter's consciousness. But the resurrection of Jesus begot him again to a lively hope and opened up to his vision an inheritance incorruptible, and undefiled, reserved in heaven for himself—an inheritance, the counterpart of which he had witnessed on the mount of transfiguration. Similarly, the resurrection of Jesus is healing the church, and will heal mankind of this great basic sin of unbelief. Study Jno. 1:29 with John 12:23-33 and 16:5-11. The initial drawing power of Jesus over man today is due to the fact that his death was a death of intense suffering and that this suffering was entirely and exclusively for our sakes, and on account of our sins, brought about by the stubborn, selfish pride of man. It is this element of suffering in the life and death of Jesus that above everything else, convinces man of the pure, unselfish love which he bore toward man, and love draws. Jno. 16:7-11 requires careful study, but it yields much in return for the effort put upon it.

(3.) 1 Cor. 15:1-26. Paul's reasoning is so masterly here that no one will have trouble in seeing his line of argument. The one big idea he is driving across is that, outside the resurrection of Jesus, mankind must face the fact of death without hope.

Scripture Readings:—Jno. 20:1-19; Mark 16:19; Luke 24:1-12; Mark 16:1-8; Matt. 28:1-10; Luke 24:13-53; Jno. 20:19-31. We have tried to arrange the four gospel accounts of the resurrection day to make a complete story of the events.

The Children's Lesson:—Tell as interestingly as possible the story of the resurrection day. If children evidence a tendency to disbelief in the possibility of a resurrection, it would be well to point out to them that a resurrection is no more impossible nor wonderful than our being made in the

first place. Since God has done the latter he can do the former. Such is the fundamental beginning of faith, that is intelligent and unshakable.

For Class.

Read or tell the story of the events of resurrection day.

Read and discuss Scriptures, those noted in study and others you may have found, which show the effects of the resurrection upon Jesus himself.

Read and discuss Scriptures which show the effects of Jesus' resurrection upon the church and the world.

Read 1 Cor. 15:1-26. What is Paul's big argument concerning the resurrection of Jesus?

NEBUCHADNEZZAR'S IMAGE

By M. Joblin

Dan. 2:28-45

IS a chart of time. Five distinct periods are traced upon it. These periods span the history of four universal kingdoms, viz.: Babylon, Medo-Persia, Grecia, Rome, and of Rome divided, and utterly annihilated by the kingdom which the God of heaven shall set up.

1. The head of gold represents Babylon.
2. The breast and arms of silver represent Medo-Persia.
3. The belly and sides of brass represent Grecia.
4. The legs of iron represent Rome.
5. The feet and toes represent Rome divided (vs. 41).

This same history in advance is outlined in the 7th chapter of Daniel by four beasts; each beast corresponding to the ten toes of the image. The various kingdoms are represented by different sections of the image, the divided state of the fourth being represented by ten horns, corresponding to the ten toes of the image. And the spirit's word for it, "the ten horns out of this kingdom are ten kings that shall arise." (Dan. 7:24). This is infallible proof that the ten toes in Dan. 2:41-42, represent kings, and in the nature of things imply kingdoms. In the divided state of Rome, then, there was but one of fierce countenance (Dan. 8:23). This weakened it, because the toe kingdoms were partly iron and partly clay, and these substances cannot be welded together (Dan. 2:42-43). We now proceed with the chart.

6. "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 (as were those kingdoms preceding it), but it shall break in pieces and consume all these kingdoms and it shall stand forever."

"It shall break in pieces and consume all these kingdoms." All what kingdoms? Does it refer to Babylon, that was broken to pieces and consumed by the Medes and Persians? Does it refer to Grecia, that was broken to pieces and consumed by Rome? Or does it refer to the fourth kingdom with all the toe, or horn kingdoms developed upon its territory? It seems to me that this question might be safely left to the common sense of the Scripture in hand, so plain is it. But the spirit has left no room for guess work. John saw this fourth beast kingdom, and its ten horns, and the angel explained to him that the ten horns "are ten kings;" and adds: "These have one mind (at the time of the end) and shall give

their power and strength unto the beast; these make war with the lamb, and the lamb shall overcome them," as Daniel had predicted.

History is outlined by the image no further. The grand purpose of the image has been served: it was to reveal the establishment of God's kingdom "in the latter days" (Dan. 2:28); and this event is to put an everlasting end to the kingdoms of men.

Believers of God's truth in every age since Daniel could tell their whereabouts in the world's history by means of this image; but to none could it be more intensely interesting as to the believers of the present day. We are certainly living "in the days of these kings," when the next great event will be the setting up of God's kingdom, for which they have so long prayed, "thy kingdom come."

Reader, should you ever be told that the kingdom of God was set up at the first Pentecost after the crucifixion of the Lord Jesus, your answer should be impossible;

1st.—Because the stone is to smite the image upon the feet of iron and clay (vs. 34). The image had no feet at the Pentecost referred to, therefore they could not have been smitten.

2nd.—Because if the image had been smitten at Pentecost, it never could have had any feet.

3rd.—Because it now has feet that have not been smitten by the stone; and no kingdom of God could fail to do what he promised it should do.

4th.—Because the one anointed to be king of God's kingdom is gone to a far country to receive a kingdom and to return (Luke 19:12). He returns when he has received the kingdom.

5th.—Because the saints, the members of Christ's body (1 Cor. 12:27) are joint heirs with Christ (Rom. 8:17) and will reign with him (2 Tim. 2:12) on the earth (Rev. 5:10), and take the kingdom and possess the kingdom forever, even for ever and ever (Dan. 7:18), and are installed in this great authority and power by Jesus when he comes with the clouds of heaven (Dan. 7:13), and all the holy angels with him, and sits upon the throne of his glory (Matt. 25:31). He will confer upon his resurrected, glorified and crowned saints the honor of smiting the image upon its feet, for the spirit in David has said: "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 (in Dan. 2:34-35); this honor have all the saints. Praise ye the Lord." (Psa. 149). None of these events have yet transpired.

6th.—Because such an idea compels the willfull disregard of one division of the image, the feet and toes, or a willfull transposition of the order of events as arranged by the spirit in Daniel. In fact it makes verses 41, 42 and 43 entirely superfluous, which alone stamps the doctrine of the Pentecost kingdom as man-made.—Selected by R. A. Humphrey.

HERALD REMITTANCES

G. E. Marsh; Mrs. Wm. Lloyd; A. S. Bradley; F. R. Robinson; Mrs. Walter Beightol; Mrs. Myrtle Houser; Chas. Balliett; Mrs. D. L. Collins; Mrs. Lucy Lapp.

EMERGENCY FUND

B. H. Carpenter,

\$1.00

Among the Churches

The brethren in Michigan will be glad to learn that the church at Dutton is undergoing needed repairs.

The articles "The Cross and the Crown," by Lydia Railsback, and "The Church, Its Relationship to Christ," by Hazel Logan, should have appeared in the Berean column instead of in the body of the paper.

Sr. M. A. Woodward is recovering from a three week's siege of flu. She is still with her very dear friends, Mr. and Mrs. Charles Kenyon, of Grand Rapids, Michigan.

Bro. F. V. Blakely is also slowly recovering from the flu.

What is reported to be the heaviest storm of its kind in many years swept across Illinois Sunday night, March 11. Heavy, water laden snow, driven by a strong wind, fell during the night to a depth of six to ten inches. Telephone, telegraph and light and power wires covered the streets and highways at day-break. It will require months to repair the damages to these several utilities. None of the properties of our church activities were damaged.

NOTICES

Will all those expecting to attend the annual Bible School at Dutton, Michigan this year, write to the secretary, Mrs. M. A. Woodward, 2037 Horton Ave., S. E., Grand Rapids, Michigan? It is quite necessary for us to know as soon as possible, about how many to prepare for. We are

hoping for a large attendance. School begins Thursday evening, June 21st (D. V.).
M. A. Woodward, Conf. Sec.

Bro. Bradley announces that there will be a religious discussion between A. S. Bradley of the Church of God and J. T. Whitt of the Church of Christ, beginning at 10 A. M., March 19, 1923, at San Saba, Texas, to continue four days. Subjects to be discussed: The Nature of Man, and The Kingdom Question.

OBITUARY

W. W. Moore

Bro. W. W. Moore of Guthrie Grove, S. C., was born in 1850, and died Feb. 26, 1923. Under the preaching of Bro. Enoch Anderson, Bro. Moore was brought to have faith in Christ. Rendering the obedience of baptism, he became one of the first members of the Guthrie Grove church. His life till death was one of faithfulness and service. He leaves a wife to mourn his death.

Funeral services were conducted by the writer in the church of which the deceased was a member and which was filled to capacity by friends and loved ones. Job's question, (14:14), "If a man die shall he live again?" and Paul's answer, "Now is Christ risen from the dead and become the first fruits of them that slept," were used for subject texts.

Bro. Moore was buried in the church cemetery to await the call of the supreme architect of the universe, when we believe he will come forth to see the King in his beauty.

A. N. Durham.

SEARCHING THE HEARTS

By Harriett Boice

Article 3

"Let us therefore come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need."

IS it not a fact that men and women who seek that throne of grace find that help they need? I might have a hard task to prove it to you, yet thousands will testify to the fact in Christian experience. Some of the most sacred of Christian experiences might not be proved to your satisfaction. None but those experiencing them have positive proof. You could not see that divine helper, the angel of his presence, come on wings of light to help, but he came and the danger was passed. You did not see mother praying, nor know the object of her petition, but her prayer was answered. She knew from whence came the help or favor. There are dangers on every hand and the only safety even for a little child in this broad world of sin, is to become a follower of Jesus early in life. Many a child is deterred from this because they are thought too young to understand, yet the child slightly covered by nature, learns to put a loving trust in Jesus as a personal Savior from sin. Would that men might learn this lesson from a little child. It is one of the great and living proofs of Christ's saving and keeping power to know that some of the world's greatest Christian workers

were those who gave themselves early to the service of the Master.

From whence comes this keeping, saving power? It is the living Christ and his work in the hearts of all, be he child or man, slave or king. All must accept Jesus as a personal Savior, a helper for each day through the power of his holy spirit and the gift of his grace. Is it not nigh to a miracle today to see a man taken from the slums and gutters and saved by his grace and the keeping power of God's holy spirit? Is it not a miracle greater than the healing of the body to see a man of the world transformed so that his life touches the lives of thousands for good? What about all the many Christian experiences that I could not prove to one who has not experienced the same or in like manner? Could you prove I did not have a pain in my head by quoting Scripture or by calling a physician to convince me? What about that distress of my heart? Has ever a disappointment, sorrow or grief come into your life when human nature rebelled against the wrong or misunderstanding? Have you ever come to the place where nothing could help and the heavy load weighed you down like a mill stone, then finally coming to the throne of grace and kneeling said, Lord Jesus, it is useless to struggle longer; I am helpless to overcome that awful distress that burdens my heart, take it away Lord and give rest to my soul? Then the wonder! Who touched that old sore and healed the wound? Then

the joy! What magic spirit touched the chords of your heart and set them singing like a bird? Who dare deny the work of God's ho'y spirit in our hearts?

Did not Paul say, "Likewise the spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit maketh intercession for us, with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for saints according to the will of God." I cannot understand it all, yet I know it is true. The great love of God for humanity; I can never comprehend half that is told, yet I know Jesus and feel his love for me. In knowing him I begin to understand the Father's love. I know and feel that his watch care is over us. I know that he "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Yes, the good Shepherd is still watching over his flock. I do not know all the ways and means he employs, but of the angels, it is said, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

What about those wireless waves that take the voice of the singer or preacher unbelievable distances? You hear the voice but see nothing. It is wonderful beyond words. What about those heavenly ministries, those sensitive impulses, where do they come from? "Quench not the spirit." It will bear no delays. A message has come from Jesus over this wireless way, just from his heart to mine. He wants something done. Shall I turn it down as pure imagination? Listen: God is working out his purposes today as he ever has done through humanity. There is work to be done. Is it unbelievable that he should call on you or me? If I refuse, the work is delayed, but passes to another. I lose the opportunity God offered me, another does the work and will receive the blessing and reward. How often we act as though we had no part in the great program God has given for us to work out. How many helpers we have and still we go our way all unmindful of their ministries.

Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest." We must go a little farther for he also says, "Take my yoke and learn of me for I am meek and lowly in heart and ye shall find rest to your souls. Remember what the yoke is for and how, when yoked with Christ, what may be accomplished; also the soul rest that comes from being workers together with God. How much is to be accomplished by becoming fruitful branches of that living vine, none can guess but this one thing is evident, that yoked with Christ in labors of love and mercy, we lose ourselves and find in Christ our soul's rest.

Are we tempted? Yield to Christ and not to temptation. "The Lord knoweth how to deliver the godly out of temptation. Do not worry; he will deliver and find a way of escape. Are you burdened with care? Take it all to Jesus for he careth for us. "Are ye not of more value than many sparrows?" Thus the dear Jesus speaks, but we are heedless and faithless, worrying and fretting about the tomorrows. We pass the many tokens of his love today and live as though he were so far away, that we could never feel his presence, yet by his holy spirit power he is ever near to help and bless.

"Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption." Make no delays when the promptings come to do some service in the Master's name and for his sake. Truly, it is a wonderful privilege to be "workers together with God." "Now the God of peace, that brought again from the dead our dear Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

National Bible Institution

| | |
|---|----------|
| Previously mentioned, | \$397.50 |
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| Grand Rapids S. S., | 10.00 |
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| Mr. and Mrs. J. A. Patrick, Merle Patrick, Mrs. D. L. Collins, Mrs. Lucy Lapp; Mrs. C. J. Chaffee, \$1.00 each, | 9.00 |
| Total to March 15, | \$438.50 |

This fund is beginning to assume proportions whereby it will soon be possible to provide a home for life for some one of our destitute ones. It has been hoped that this fund would rapidly increase until it reached the \$800.00 mark; and then go right on to another \$800.00, and so on. Such a sum would not go very far in providing for the needs and comforts of one excepting that the possession of the Golden Rule Home with its fields and fruits should make it possible to furnish many of the necessities at the lowest minimum of cost.

It is with a view to provide for this low minimum of cost that so much has been done to accomplish the establishment of the G. R. Home. Once this is fully completed then we can render the assistance which, to be able to do, has prompted so many to unite in this benevolent effort.

In addition to the many contributions of money toward this whole work, mention should be made of the numerous articles of hand-work, bedding, fruit, small furnishings, etc., that have been sent to the Home—from California and Washington and from the far East. The last arrival is a registered Poland-China gilt on March 15. These aids not only prosper the work in a material way but also reveal the sentiment of those from whom the gifts come.

Will each one continue to realize that we are one and all engaged in a service in the name of our Lord and Savior. May all that is done be done with an eye single to his glory. In this spirit may we correctly estimate the privileges of service that stand before us and with willing hearts and hands devote ourselves faithfully and energetically to the work "as unto the Lord." He will correctly judge every intent and every effort. He is undecieved by acts or words. Neither friends nor foes can camouflage a life before his vision. He knows the prompting faith. It will be reckoned for righteousness.

PROPHECY

By George Francis

HAVING noticed in a previous article the symbolism of the earth in Rev. 12, which is well designed to aid us in understanding the same in chapter 13:11. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

John had already seen the great red dragon and the beast like a leopard of chapter 13:1. Both having seven heads and ten horns, proving that they are Roman symbols: both came from the sea, (Dan. 7:3 and

Rev. 13:1), but this is another from the earth; and as the earth is a symbol of the common people, this two horned symbol must represent a democracy, of which there are many in these last days. (And, by the way, this fact of so many democracies, is in harmony with the clay being mixed with the iron in the toes of the metallic image. Dan. 2:42).

And another fact indicates the royalty of the Roman symbols, and the democracy of the other is that they wear crowns, but the two horned symbol wears no crown. If he did, it would disprove his "coming up out of the earth." And furthermore, according to the time of the rise of these powers, the two horned symbol does not appear (in the prophecy) until after the Roman goes into captivity, in A. D. 1870; Rev. 13:10; when the Italian army captured the states of the church, the city of Rome—the Pope included.

If the reader will carefully read Rev. 13, keeping in mind the chronology of each event, he will see that the rise of the beast of the earth is a latter day manifestation: But if you pay no attention to the chronology, you will never get a correct knowledge of the prophecy.

And now let us notice the nature, or the disposition of this two horned beast of the earth. "And he had two horns like a lamb, and he spake as a dragon." (v. 11).

Can we locate any latter day power that is lamblike in the use of his horns—and that is strong and powerful—speaking as a dragon? This beast represents a power that is a national paradox—seems absurd but true. Cast your eyes toward our northern border, 3,000 miles from the Atlantic to the Pacific Ocean, no big guns, no fortifications. This fact speaks louder than words: the Canadians are not able to successfully invade and annex the U. S., but on the other hand, what is there to prevent the U. S. from invading and annexing Canada? Nothing but their lamblike, peaceable disposition. Numberless instances to the same fact could be cited—see Cuba.

"And he spake as a dragon."

What world power today is there whose speech carries with it the weight as does the speech of the U. S.? One instance to the point will suffice. During the Cleveland administration, a dispute arose between Great Britain and Venezuela about the title to some lands. The U. S. took up the question and finally said to Britain: "We are sovereign on this continent and our fiat is law." This ended the dispute. That is the Monroe Doctrine sure. If we examine the records of diplomacy, it would be impossible to find any speech more dragonlike than that of Secretary Olney to Great Britain?

"And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." (v. 1 2).

Twice in this verse the Roman symbol is referred to as the first beast. This is significant, because the first or Roman symbol goes into captivity before the rise of the beast out of the earth. That is, as seen in the prophecy. They two are contemporary, after the rise of the one out of the earth, and meet the same fate in the judgment day, (Rev. 19:20), but notice this fact: after the rise of the two horned beast the Roman symbol never opens his mouth,

to the end of the chapter. This is remarkable because he has a big mouth, speaking blasphemies. (v. 5). This two horned beast exerciseth all the power of the first beast, that he is as strong and wields as much power and authority as did the Roman symbol. This power is now in the process of development. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." (v. 13). Benjamin Franklin bottled the lightning and demonstrated its identity with electricity, and thereby laid the foundation for all the wonders performed in the realm of electricity, and they are "great wonders."

The radio stations are certainly doing scientific wonders in wireless telegraphy and most of these advances in science have come within the lifetime of some of the present generation; and all we may say since the rise of the U. S. to importance and leadership among the nations of the earth. The knowledge of how to use electricity for the benefit of the human race, turning darkness into light, devouring space and giving a sanitary motive power, easy to apply and of inexhaustible supply, this is the greatest step forward of all the inventions of the age.

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live." (v. 14).

Being self deceived is very common, especially with those able to perform great things, as in our symbol. (See Deut. 11:16). "Take heed to yourselves that your heart be not deceived, and ye turn aside to serve other gods, and worship them."

"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." (v. 14).

Here is where we stand now in the fulfillment of the prophecy. The call has gone forth for the federation of all the orthodox churches; this being the first move in the making of the image. In my next article I will explain who the beast is to whom the image is made; and what the image consists of, the mark of the beast, and the number of his name.

By watching the fulfillment of these events in the near future, the student can tell when to expect to see the Lamb with the 141,000 standing on the Mt. Zion.

LARGEST BIBLE ORDER

THE largest single Bible order ever placed by any organization in the United States, perhaps in the world, has just been given by the American Bible Society to a firm in New York City. 1,500,000 volumes of Scripture portions consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. This is the first time since the war period that the Society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received.



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TEARS

(Continued from page 1.)

unbelieving Jews who had gathered there. As it was with Martha and Mary so it may be with the church. We may be longing and wishing and praying for his return; but we must wait patiently, for he has promised to come again and if he seems to delay it may better prove his wisdom and love, and therefore we must be content. We can only look upon the things that are seen and hope for those that are unseen. We should rejoice to know that we are living in this interval of delay and should also remember that any hour we may see the signal of his approaching, for his day is surely on the way. Soon he will come to a world of graves that will open at the sound of his voice and set the captives free. Though the delay may seem long, we must remember that it will not be a moment beyond the appointed time. If it be our portion to descend with the ever increasing tide into the tomb, let it be remembered that as Israel passed safely through the sea, so he will lead us forth on the other side. If we wait patiently and serve him faithfully our compensation will be complete; our life unending; our home a mansion in our Father's house, where we may ever behold his glory with eyes undimmed by falling tears.

The Psalmist has said, They that sow in tears shall reap in joy. Psa. 126:5. And Isaiah tells of a time when the Lord will wipe away tears from off all faces. Isa. 25:8. There is no day so dark and stormy that it can blot the sun from heaven. It moves on in its divinely appointed course shedding its heat and light above the storm clouds. When the clouds have rolled away, it seems to shine more brightly and all nature welcomes it with delight. Thus it is with the Christian. What though the heart is saddened, the body racked with pain and toil, and bending beneath the weight of years! What though the eye may be wet with weeping and life itself seems a burden and we can not see beyond the clouds: we must not forget there is one who stands beyond the clouds and shadows. Soon he will roll the clouds away and usher in a day of light and gladness such as earth has never seen. The prophets of old foresaw its brightness from afar, and gorgeously painted its peace and glory. Long have they been resting in those valleys, where in weariness they trod; but soon they will come to the Mount of God singing the songs of triumph. Today the earth is filled with suffering, hunger and despair. Sounds of woe are heard everywhere. Sights of poverty and wretchedness fill the eyes with pitying tears. Hideous crimes, wrong and evil ev-

erywhere abound. It is earth's dark night of weeping; but amid it all we have only to be faithful and patient; for just before us comes earth's crowning glory when the Son of righteousness will rise with healing floods of light, dispelling earth's darkness and gloom and usher in the world's glad tomorrow. Then will the saints of God sing for joy and God shall wipe away all tears from their eyes.

Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.—Prov. 12:1.

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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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, March 27, 1923.

Number 26.

Our Lord Was Crucified

THE critical moment of all the ages has arrived! Life or death is the question to be decided! Shall the creature which God first made in the Garden of Eden live as a result of righteousness and obedience, or shall he die? It has been the all important question since the first days of Adam's testing in Eden's Garden!

At the creation of the "first man" God placed before him life and death. The means for the settlement of the question according to man's choosing was placed before him. His choice must affect, not only his entire posterity, but all creation as well; the beasts of the field, the fowls of the air, the soil upon which he trod, all must be touched by the answer to the question according as the "first man" should answer it. His answer to God was negative. He chose not to accept God's word at its face value. He relied upon his own feelings, his own reasonings, his own imagination. The result was death. It came as the wage of sin. By this "one man sin entered into the world, and death by sin; and so death passed upon all men, for that (because) all have sinned." "By the offense of one, judgment came upon all men to condemnation." Thus not only did his decision affect himself but it affected all men. All who were born unto the "first man" were born under condemnation of death.

In later centuries, God gave a law to a chosen people and through the giving of that law to the people of his choice, a people whom he favored, blessed, guided and guarded, he revealed to man's understanding that under the circumstances of life, "there is none righteous, no, not one." And without righteousness there could be no continued life. Death must intervene.

In due time God created the "second man." Though he was "born of woman, born under the law," yet he was God's Son and as such did not partake of the condemnation which fell upon Adam's posterity. No death penalty rested upon the child for whose sake his parents fled to Egypt. The boy of twelve who stood before the lawyers expounding the law of Moses was not sitting as condemned under the sentence which God placed upon the "first man." His life was before him. God's words were being treasured by him. Unlike the "first man," this "second man" chose to listen to God's word, to heed the instruction, to obey the command. He too, was to be tested. He at once was made responsible for the great decision relative to life or death. Should he fail as did the "first man," the whole race must suffer. But should he reverse the decision and conduct of the "first man," the race of man, the beasts of the field, the fowls of the air, even earth itself, would be uplifted and exalted. Death would be conquered, the curse would be banished and

Father, Forgive Them



MAILED to the Cross, with robbers on each side,
Nearing the end, for fastly flowed life's tide,

Rose there the prayer unto the listeners new:
"Father, forgive them, for they know not what they do."

Gathered His foes to see His life's blood shed,
Hurling their railings at His crowned head,
But the pierced heart was loving, strong and true:—

"Father, forgive them, for they know not what they do."

Who is alone and sinking 'neath the strife
Who is despairing, and who tired of life?
Who is deserted by the friends of old?
Who is disheartened, or whose love turned cold?

Hear, then, the voice that spake so long ago,
Spake not to friend, but pleaded for a foe;
List to the words, then, brother, rise anew:—
"Father, forgive them, for they know not what they do."

Stand we far off, or watch we by the Cross,
Count we as gain, or must we count as loss?
Brethren, awake! your old-time love renew:—
"Father, forgive them, for they know not what they do."

—Selected.

the earth become filled with the glory of the Lord.

Test after test, with ever increasing severity, were thrust before his life. From infancy to his public ministry, he did no sin. Then the struggle commenced, and was continued with a severity and cunning characteristic of the fiercest of foes. At baptism he was declared to be God's beloved Son. Immediately he was called upon to prove the truthfulness of this assertion. The fierce physical agony of hunger was intensified by the reasonings of the mind. Like Adam of old the question of food was first brought before him. But unlike Adam of old, though he was, in great need of food, he yielded not, but declared, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This was but one. Other tests followed, throughout the days of his ministry. Miracles were wrought; crowds followed him; weariness overtook him; enemies surrounded him; storms beat upon him; but in every test the Savior's constant word was, Father, I come to do thy will, thy works, to speak thy words. At last the great test comes. It is the final moment. The great question of all questions must again be answered. This time by the "second man."

Shall he reverse the decision of the "first man?" Will he stand true and faithful to his God, the Father? Will he uphold and complete the Father's purpose? Or will he too, falter and fail?

Watch him. In the evening moonlight he leads the eleven to the shadows of the Garden. He rushes (Continued on page 207.)

He Is Not Here He Is Risen

PERHAPS no other words have ever been spoken to the ears of man that were so full of meaning. Though unrealized by those who heard the words from the angel lips, yet nevertheless, was it true that the announcement of the Savior's resurrection was also an announcement of victory over death for hosts of Adam's posterity.

The resurrection of our Savior according to Scripture was as necessary for the salvation of man as was his death. In fact, Paul says, If Christ be not risen our faith is vain, we are yet in our sins. "They also which are fallen asleep in Christ are perished." Paul writes to the Romans concerning Jesus, 4:25, that he "was delivered for our offenses and was raised again for our justification." So, while Christ bore in his own body our sins to the tree, this alone, namely, the destruction of sin in man, was not salvation; nor was it justification. It required Christ's resurrection to declare sinful man justified, and sinful man's justification must be accomplished before such man could hope to be liberated from the bonds of death and set free in the great realms of life.

It is to commemorate this wonderful liberation into life that the Christian world celebrates the Eastertide. Would that all true Christians could stop to appreciate the depth of meaning within the words, "He is not here, he is risen." Would that we could rise above the trivial conversation with reference to this grand day and could emphasize the attitude indicative of an appreciation of the work accomplished for us by our Lord and Master.

Again let us turn our minds toward the risen Lord. He is clothed with all power in heaven and in earth; the wide world is the field of his activity; the cloud of sin and sorrow that has veiled all faces since the beginning of history is to be lifted by his risen hands. What work stands before him! What arduous duties! How devoted must be his efforts; how consecrated his whole life. But to the Christian come also the added words of the apostle, "We then have risen together with Christ." And, added to these is the expectation.—If ye then, be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God.

Thus it would almost seem as though the words heading this article might almost refer to every true, devoted Christian, who has risen together with Christ.—"He is not here, he is risen." Risen with Christ seeking things which are above. Affections removed from worldly, carnal, selfish matters to matters that pertain to the great reconstruction of all things spoken of by the mouth of all the holy prophets since the

world began. With vision of such large duties and responsibilities what Christian person can undertake the labors of Christ, and with Christ, in their own strength, alone. Surely we should seek not the Master laid away in death, but the risen, active, working, toiling Lord, laboring to accomplish the Father's largest ideals for man, filling the earth with the glory of God.

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.

THE STORY OF MOSES

By Mrs. M. A. Woodward

WHEN my parents came to Allegan County, Michigan, many years ago, they, like all the rest were poor people in this world's goods. Woods, wolves, wildcats, deer, everything said: These people are pioneers. Clearing land to build a home, and saving to provide for the family needs was the order of the day. Home made furniture was good enough for us. One day mother found an old box which she papered with S. S. papers, and I was lying flat on my stomach looking at the pictures after it was finished and found the Ten Commandments. Every day I laid down there to learn them.

At last mother thought I had laid around on the floor long enough and said, What are you doing, Mary, down there every day? With a great deal of pride I arose and repeated what I had learned. She said that was fine but she would show me where to find them in the Bible. I read them but finished learning them on the floor. I was only about six years old and did not know anything of their history, but found out later the story of Moses was in them all.

God had a great work for some man to do and he must have a trusty man. He chose Moses for that work. One day in the third month after he had brougpt the children of Israel out of Egypt and safely through the Red Sea, away from Pharaoh and his army, he called Moses up into Mount Sinai to have a long talk with him. First, he wanted him to go to the people and remind them of what their condition had been in Egypt, and how God had shown his love to them in bringing them out of slavery to a place of safety, and to ask them if in return for all this, they would obey his word and keep his covenant (or agreement) he had made with them. If they would, they should be unto him a peculiar treasure, above all other people, a kingdom of priests, and an holy nation.

Moses came down from the mount and told the people all the Lord had said, and they answered, All that the Lord hath spoken, that will we do. And Moses returned the words of the people unto the Lord. They were commanded not to come near the mountain, but wait below for the return of Moses, who had gone back to listen to God's words.

As they waited they looked anxiously toward the mountain to see Moses return. But instead, a terrible storm came up—thunders and lightnings and a thick, black

cloud. Then they heard the voice of a trumpet, exceeding loud, and the whole mountain seemed on fire and quaked terribly. Then they ran a long way, hoping to get away from it.

Moses came down to talk with them and they begged him not to let God talk with them again but Moses should talk to them. Moses said, Fear not, God is come to prove you, that his fear may be before your faces, and that ye sin not. He did this to try them, then he added, Moses, you tell them that they shall not make to me any gods of silver or gods of gold. They shall make an altar of earth, and on this shall offer their burnt offerings and peace offerings, their sheep and their oxen, and God promised he would meet them there and bless them.

Now children, what do you think these people did? You would think they would spend all their time in building their altars and getting everything ready against the time when Moses should return to them. But instead they got tired waiting for him and gathered all the gold earrings and jewelry and made a golden calf.

When Moses came back he heard music and saw them dancing around a golden calf. Oh how discouraged he was when he saw they had gone back to their old heathen worship. He took the calf and burnt it and ground it to powder. Then he strewed it on the water and made them drink it. He then told them how bad they had been, how they had sinned against God. Then he told them he would go and talk with God about it. Perhaps he could make an atonement for them. So he said to God, Oh this people have sinned a great sin and have made them gods of gold; yet now if thou wilt forgive their sin—and if not blot me, I pray thee out of thy book, which thou hast written. And the Lord answered him, Whosoever hath sinned against me, him will I blot out of my book; but you go now and lead the people out where I have told you. Mine angel will go before you to lead you and guide you. And the Lord plagued the people, because they made the calf.

What lessons we have all through God's book. Whenever we sin against God, we must accept the punishment due us. Even when we sin against nature's laws we have to suffer for it.

With God's help Moses stood as savior to the Israelites. Whenever they obeyed the words which Moses brought to them, they were blessed for they were words of God.

Now we have the Savior sent us by the same loving Father. We have not been in Egypt for years, worshipping idols, so we should have love to God and his Son so as to do as near right as possible with the help of God's word, the Bible.

Shall we try to do God's will and have a place in the Kingdom of God when the Christ comes back to establish his glorious home on earth?

SO NEAR THE TRUTH

By S. Roxana Wince

THIS time we have to do with the last essay delivered at the Prophetic Conference held in New York City in 1879. It is entitled, "The Three Days Feast With David's Son," and is by Dr. W. P. Mackay, of Hull, England. I have always liked it better than almost any other essay in the book

and yet on one point therein, misses the truth, though he makes light of "the going to heaven" idea. But let him speak for himself.

He says in the latter part of his essay, "First we wish to know what the Church of God should do and we find that a great mistake has been made for want of this intelligence. Instead of gathering out a people for the Lord, the Church has been trying to gather all the people; instead of going with the drag net through all the sea, the church has been attempting, as I said before to catch all the fish in a few favorite pools. Instead of sowing the seed the wide world over, men have been high farming little corners, and leaving the greatest part of the land untouched. We have 30,000 ministers in England and the bulk of heathenism none. Thirty thousand men gathered on my finger and the rest of the body none. The failure to evangelize the world lies at the door of those who have been aiming at converting patch after patch. The Savior's command, 'Preach the gospel to every creature,' can only be done as we enter into this intelligence concerning the present age, namely, that we are to be witnesses to him to the uttermost parts of the earth."

Thus far the Doctor has the truth alright, but going on he says,—

"Then as to the government of this world we are to have intelligence. Jew and Gentile have united in refusing the sufferer King. Man has thus been left to himself—the Gentile to Caesar, the Jew to Barrabas. He has tried every form of government and has failed, from the Caesarean of despotic government to the wildest communism. But the intelligent sons of Is-sachar are calm through it all and wait for a King to reign in righteousness—a King who can justly say: I know the best thing to do in judgment, and I can do what I know. In other words, who has perfect wisdom and perfect power. Christ the wisdom and the power of God. This is our God! We have waited for him.

"Before, through God's grace, I saw these blessed truths, my reading of Scripture was considerably mixed up. Awkward texts, ever and anon, would come up for which I could make no place. My heavens, I advise you, have no theology, past or present or future, that has not room for all God's texts. When I bought a dissected map of the world for my boys, it took them considerable time to put it together and one or two attempts were failures. One day Fred got it nearly square, but with rather suspicious intervals, and he said, 'Will this do?' 'Not quite, my boy,' I said as I saw he had something like this put up—a bit of America stuck north of Hindostan, Australia doing its best to find a home on the Atlantic, and Lake Superior adding to the volume of the Pacific! I looked around and found the cause of all the confusion in a country that had fallen underneath the table. 'Look here, Fred, where is the place for this?' Fred did not like that country. He could have joyfully borne its loss or seen it burned, but that would not do, so we had to take down all his upmaking and find room for the left out country, and then, the map was correct. Thus it is with much of our ordinary eschatology. Text after text is found for which there is no place; entire disputations are lost sight of. Jewish truth gets

IMMORTALITY

As Understood by Bible Students

Collected by Rufus Curtis

hopelessly mixed up with Gentile truth and the church's hope gets sadly crushed out by both. Friend, look over your theological map and try to make room for all God's texts. Whether they were soldiers, sentinels or scholars, we find in verse 38, (1 Chron. 12), what was characteristic of them all. 'They could keep rank and come with a perfect heart to Hebron to make David king.' The unfaithful servant who says, 'My lord delayeth his coming,' begins to 'smite his fellow servant and to eat and drink with the drunken.' He keeps company with those he ought to shun and quarrels with those he ought to love. David's loyal ones are men that keep rank, and their hearts are set upon obeying him only. They had not two objects before them. They were not of double heart. David only filled their thoughts.

"What was the one thought that filled the hearts of those warriors during that three days' feast? 'To make David king over all Israel.' What has been our purpose in coming from all quarters to this three days' conference? To assert the crown rights of David's Son—to put in our protest against the reign of the prince of this world, and to stimulate loyalty to our rejected Lord. We meet to exalt the person of Christ, to proclaim a personal Christ and to wait for a personal Christ. Men talk about dying and going to heaven. There is no such hope set before the Christian. This going to heaven is a mere sentimental phrase invented by man's mind. To be with Christ is too personal, too Scriptural and has too much of God in it to be popular with world Christianity. So the going to heaven phraseology has taken its place, as sufficient to look holy in talk but not too far to commit one to a person. How different is Scripture. It knows of no heaven, but with Christ. The saved thief knew of no paradise, but 'to-day thou shalt be with me.' We are to be 'absent from the body and present with the Lord,' if we die, and Paul had a desire to depart, and be with Christ, which was far better.

The Lamb is all the glory
Of Immanuel's land.

"We shall never rest till our David is King over his own possessions, over his own nations; King over all nations, King of kings, King of Zion, King of glory, the true Melchisedek, the Priest on the Throne, with heaven and earth under one reign of righteousness."

I will stop here; to go farther would make my article too long, and besides, what I have quoted serves my purpose. For Dr. Mackay holds bravely and steadfastly to the truth till he comes to the thief on the cross, and to Paul's words, "absent from the body and present with the Lord" and makes this absence take place "if we die;" then he misses the truth, though he does not tell us where we go if not to heaven, when we "depart to be with Christ," though the Scriptures tell us that he is now seated with God on his throne, and is not that throne in heaven? What havoc the devil's lie has made with "the faith once delivered to the saints. However near men may otherwise come to the truth, they are bound to make it appear by some hook or crook that the children of Adam and Eve cannot by any possibility die.

LET US DO YOUR JOB WORK

HUMAN immortality is a contradiction in terms; for what is human cannot be immortal, and the moment it becomes immortal, it ceases to be human.—Robert Ashcroft.

Paganism taught immortal soulism before Christ or Moses or Abraham. Satan taught it in Eden. It cannot be true, else it would be incorrect to say that "Life and immortality are brought to light in the gospel."—D. H. Chase, L. L. D.

That a creature must exist forever, whether God wills it or not—that God can give life to a creature, but is unable to withdraw the life he gave,—that he created a soul, but is unable to let it drop out of existence, is such a monstrous absurdity, that it may well bear away the palm from all other absurdities.—J. Jennings.

We would express our conviction that the idea of the immortality of the soul has no source in the gospel; that it comes on the contrary from the Platonists and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the resurrection.—J. W. Darby.

I permit the pope to establish articles of faith for his faithful followers, such as the bread and wine are transmuted in the sacrament: that the divine essence is neither generative or generated; that the soul is the substantial form of the human body, and himself is the ruler of the world and king of heaven, and God of earth, and that the soul is immortal, and all the numberless prodigies of the Romish dunghill of decretals.—Martin Luther.

There is a doctrine which degrades man and dishonors God, and makes the entire scheme of the universe a disastrous failure; a doctrine everywhere current, which has for ages dominated theology, driven multitudes to madness or atheism, corrupted the gospel, obscured the light of Revelation, and brought fearful discredit upon the ineffable character of our Father in heaven: namely the doctrine that all souls are deathless.—William Leask.

I am quite sure that the common opinion about this doctrine of immortality is not derived from Christian origin, but from the dogmas of Greek philosophy which made God and the world equals, and naturally would find the source of divine and immortal life in nature, especially in the nature of man. The gospel teaching us that there is no life except from God's will, compels us to think that there can be no everlasting life but only in God and in those natures that are got from him.—Prof. Herman Shultz.

The doctrine we maintain is this—that when God made man, he made him capable of immortality upon the fulfillment of certain conditions. Immortality was, and is, a gift of grace; not a natural endowment to be inherited by natural means. I use the phrase, "conditional immortality" to indicate that in our opinion, no man will live forever on account of any intrinsic qualities which he has, but on account of a vital faith, by means of which the true Christian is brought into union with the Source and Giver of all life.—S. H. Warleigh.

The Scripture doctrine of immortality

has usually been discussed as a matter of mere speculative belief concerning the destiny of the lost. This, however, is only the reverse side of the medal. The obverse side—the positive statement of the doctrine, tells of the reciprocal relations existing between Christ and his saints. These relations are based on the possession of a common life, just as are the relationships of an earthly family. The non-immortality of those who do not possess this life is a corollary and necessary result of the doctrine, but it is by no means the substance of the doctrine itself.—William R. Hart.

What kind of consequences have followed from this long, inveterate habit of talking as if man were immortal in himself by his own nature, as the heathen used to teach, instead of having no immortality but what God gives him through Jesus Christ? For it has gotten into our theologies and our preaching, and our habits of speech—this notion of the soul of man as essentially incapable of death. It is taught as belonging to natural theology, a fact of nature which men can know by their own reason and which is only confirmed by the gospel. And is it altogether strange that after the church had been trained for some centuries to believe that all men are sure of immortality any way, it should occur to some, by and by, to doubt whether there was any great importance to the world in the resurrection of Jesus Christ? And if the resurrection of Christ was not essentially needed, how very unlikely that there was any resurrection of Christ! So reasoned David Strauss, and lost his own faith in the risen Lord, and shipwrecked the faith of thousands of others with his own.—Dr. L. W. Bacon.

There is a humility that is harmful, weakening to character and individuality. This humility is that giving way before and to others. Such humility, if it may be so called, is due largely to fear of men and lack of appreciation of the abilities that God has given to self. Such humility saps strength of character and kills ability to serve.

There is a humility that is useful, strengthening character and individuality, causing men and women to come into the fullness of manhood and womanhood which God desires for each of us. This humility is continual giving way before and to God and whatever is of God that we may discover in others about us. Such humility is due to wholesome, reverent fear of God and full appreciation of the abilities God has given self and others. Such humility builds character, makes for individuality and personality and increases ability to serve. Humility before God does not result in cringing slaves, but in men and women of sound active minds, measuring up to the full stature of the man Jesus.

STILL WATERS

The Lord is my Shepherd,
He makes me repose,
Where the pastures in beauty are growing;
He leads me afar from the world and its woes,
Where in peace the still waters are flowing.
He strengthens my spirit,
He shows me the path
Where the arms of his love shall enfold me;
And when I walk through the dark valley of death,
His rod and his staff shall uphold me!

The Restitution Herald \$2.00 per year.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY

Terms:
 All subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50
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Editorials

Correction

The Herald staff is putting forth special effort to avoid mistakes in the makeup of the paper. But in spite of the best diligence an occasional error is bound to creep in. At this time we wish to correct two errors in Brother Lyman Booth's article of March 13. On page 1, column 1, paragraph 3, third line from the close, the words, "worry spreads a clouded mouth," etc., should have been, "worry spreads a clouded mantle." The same article on page 191, tenth line from the top, should read, "shows plainly that there must have been an intelligent providence," etc.

Atonement

The day of atonement was one of Israel's special days. On this day, the sins of the year were taken into consideration, which, by use of the provision made of God, were annulled. The shekinah cloud, in the midst of which God revealed himself from time to time to his chosen people, was upon the tabernacle. From within the cloud, upon the mercy seat, between the cherubim, God received the high priest of Israel, and presented his favors for the people. But before the high priest might enter the holy of holies through the veil, he must confess his sins upon the head of the bullock, then slay

the bullock laden with these confessional sins and, taking of the blood thereof, the evidence of the bullock's death, was to pass within the veil and sprinkle this blood before the ark and the mercy seat at which time he received atonement for himself and for his house. Having received atonement thus for himself and his own people, he retired and confessed upon the head of the goat the sins of the congregation of Israel and then caused this beast to be slain and took his blood and entered the holy of holies doing therewith for the people as he had done with the blood of the bullock for himself and for his house.

Thus first having entered into the holiest place for himself he was enabled to enter in for the people and to obtain their atonement and reconciliation also.

It was a grand day for Israel. The sins of this nation for the year past were removed. God's favor was brought to them anew. No other nation was the recipient of such a blessing. No other nation could approach through a firstborn priest and people the presence of Jehovah.

Priesthood Changed

But this priesthood was changed. The line of Aaron was broken and a new priest was ordained, even Jesus our Lord, as priest of a new covenant which the Father had promised. He too, was to approach the Father and take from him, and for him, his blessings to a groaning creation. Therefore, he too must pass beyond the veil into the holy of holies. Paul tells us in Hebrews 8, 9 and 10 that this olden tabernacle and its service were shadows and examples of the new tabernacle and its service, under the new covenant. Therefore insofar as each and every element of the old order was illustrative of similar elements in the new, to that extent should the student of Scripture endeavor to discover the force and make application as it may pertain to Jesus the new high priest.

The atonement accomplished through Christ is definitely mentioned in Hebrews 9, and his entering into the holy of holies through the veil is especially mentioned in Hebrews 10:19-20. But there it pertains not only to Christ, the high priest but to his house, the church of the firstborn. It reads thus, quoting from the margin, "having therefore, brethren, liberty to enter into the holiest by the blood of Jesus by a new and living way which he hath new made for us, through the veil, that is to say his flesh let us draw near with a true heart in full assurance of faith," Here it is told what the old veil illustrated, namely the flesh, the Adam nature of Christ. This veil must be passed. But the only way to pass it was to submit to death. Therefore, the necessity of the crucifixion of our Lord.

"He was put to death in flesh but quickened in spirit." This quickening took place at his resurrection. Being thus raised in spirit he was beyond the veil. He was in the holy of holies in the presence of God.

Not only did entrance of the Master beyond the veil carry him into the room of God's abiding, but it assured a like entrance to all those whom the Father giveth unto him. They, too, according to Hebrews 10:19, have liberty to enter within the veil, that is, beyond the flesh, in the spirit nature, the nature of God.

What atonement is this! What reconciliation! Fashioned and glorified like unto

Christ's glorious body; "heirs of God and joint heirs with Jesus Christ," in the image of Christ, the second Adam. And as it was appointed for the Levites who were given to Aaron to do the service of the tabernacle and to make atonement for the children of Israel, so it is given to the Church of the firstborn to be fashioned like unto Christ that they too, at the proper time, may be unveiled to the groaning creation which awaits for this manifestation. Then may the blessings of the Father be carried forth to the nations and bestowed upon them the mercies and kindnesses of our God to the degree and extent that the whole earth may be filled with his glory.

These are things to which the death and resurrection of our Lord point. The floral tributes of Easter time point beautifully and gratefully to our risen Savior. But they also point to the work entrusted to his care and to the accomplishment of that work, namely, the breaking down of all sin and all oppression, the uplifting of all righteousness and all freedom and the accomplishment of the Father's will unto the perfection and completion of a new heavens and new earth wherein dwelleth righteousness.

HERALD REMITTANCES

Mrs. Jno. Garard; Mrs. T. J. Ellis; Mrs. D. L. Collins; Mrs. Lucy Lapp; Verna Himmelright; Mrs. Ida Marsh; Mrs. Edith Titus; Edwin Vose; F. H. Knodle; Earl Taber; Mrs. Jessie Upton; Harriette Woodard; S. J. Wilson; Roy B. Wright; R. P. Story; Mrs. Leverett Ebi; Mrs. John Railton; Mrs. M. H. Green.

EMERGENCY FUND

Mrs. M. H. Green, \$5.00

The Sunday School
 By Alta King

ABRAHAM, THE FATHER OF THE FAITHFUL

Lesson II. April 8, 1923.
 Reading Lesson: Heb. 11:8-19.
 Heb. 11:13-19.

Golden Text:—Abraham believed God and it was reckoned to him for righteousness. Rom. 4:3.

Memory Verse:—Heb. 11:1.

For Study

One of the first of the Old Testament characters which appeals to the student of God's dealings with man, is Abraham. God's dealing with Abraham marks the beginning of his dealing with man from the plane of faith—a plane of mutual intercourse between God and man higher than any that had been reached. True, there were men before Abraham in whom faith had been developed, (Heb. 11:1-7), but Abraham in Rom. 4:16-18, is designated as the father of the faithful and the father of many nations (from the plane of faith). From this fact we must conclude that God's dealing with Abraham was predominantly from the plane of faith, and that it was the beginning of a definite, systematic dealing with man from the plane of faith, with the definite purpose in view of developing faith in the minds of nations of people. Faith, developed in men before Abraham, was of but little consequence to

the world at large. It lived with the individuals and died with them. Not so with Abraham. Faith was developed in Abraham with the definite purpose in view that he should be the progenitor of nations of people of faith. It is from this viewpoint—Abraham the father of the faithful—that we wish to consider the life of Abraham.

Faith—what is it? We can not get far in our study until we have some definite idea of what faith is. Faith is an activity of the mind, the highest of which the mind is capable. It is one step in advance of and above reasoning. Reasoning is a mental activity that depends upon the five senses (seeing, hearing, etc.). Through these five senses, are given consciousness of facts concerning the visible, tangible world. The reasoning activity of the mind enables man to discern the relationship of cause and effect between these facts. Thus through the five senses and the mental activity of reasoning, man has gained a certain knowledge and control over the visible, tangible world around him, and this has contributed much toward progress and development, all of which is the gift of God's hand, since the five senses and the ability to reason are of him. The mental activity of faith does more than reasoning can do. It is not limited to the visible tangible world, though it begins there. Faith enables man to look away from the visible, tangible world to the invisible, intangible. Note how true this is in each of the following instances. Heb. 11:17-19; Luke 12:22-28; Rom. 1:19-20; Heb. 5:6-12. The law stated in 1 Cor. 15:46 holds good here. The person who has no knowledge of visible, natural world, or neglects to take them into consideration, has no basis for faith. He sometimes has emotional flare-ups which he terms faith. But such is not faith. Faith, being founded on knowledge and intelligence, is enduring; and enables man to discern things unseen and unexperienced. By God's grace there was knowledge of and belief in God among some of the people of Abraham's time, (see Gen. 14:18-20), but Abraham's mind had gone farther than knowledge and belief. From the visible and tangible facts of experience concerning God, his mind had discerned the possibilities and surety of God's power in things unseen and unexperienced; his mind had advanced into the realm of faith, hence his ability to act on God's spoken promise. Paul in Heb. 11:1 states very concisely what faith is. In view of the meaning of faith, we see that God, when he declared his intention of making Abram the father of nations of people of faith, had it in mind to develop through Abraham nations of people up to the faith plane of mentality, the only mentality through which man can fully know and appreciate God who is intangible and invisible to the five senses of man's present physical being.

God's purpose:—The next step in our study of Abraham as the father of people of faith is to discern from the Scriptures, God's purpose in developing people of faith. To do this we will go to the first statement of God's plan concerning man. Read Gen. 1:26, especially the first clause. What is the ultimate goal God has set for himself concerning man? Read Gen. 3:15. What is the ultimate goal God has set for himself concerning the serpent, the representative of evil? At the time these statements were made no intimation was given

as to how these phases of God's plan were to be accomplished, but through revelations given later, we of today can look back and discern the how which God had in mind. Study first Gal. 3:8. "Justify" means to make right. The mental attitude of faith enables man to discern the presence, character and power of God—can you get the connection between the two ideas? 2 Cor. 3:17-18 and Rom. 1:16-17 will help you. Such Scriptures show that faith in God is the strong weapon against sin and evil in this present life. It brings man into God's presence and God's presence purifies. Faith is inherently active toward God's likeness. (See Gal. 5:6). If this activity is missing, what must we conclude? Jas. 2:17-24. Second, study Rom. 4:1-8. Show that accounting people of faith righteous, even though in actual fact, they are not righteous, does not in any degree condole and encourage sin. Show that it does encourage righteousness. What does patient, wise forbearance of a father for the sins of his children engender in the hearts of his children, if they hold the attitude of faith in him? Third, study Heb. 11:13, 35-40. From this Scripture we learn that the full result of the operation of faith against evil (that is perfection) is not received in the visible, tangible present. The final result of the operation of faith against evil is bestowed entirely independent of man. It comes directly from God at a time when man is helpless, mentally and physically inactive. This is in harmony with the law of faith in Matt. 7:8-11. As a summary of this section of our study, state briefly the purpose back of God's decree that Abraham should be the father of nations of people of faith. How does your statement agree with what God says he will accomplish through Abraham? See Gen. 22:16-18. Who is this seed that God decreed should be the medium of blessing? Gal. 3:14-16. Show that the great blessing which Jesus bestows on mankind is faith in God. Through whom is the final result of faith to be bestowed? 1 Cor. 15:24-28.

Abraham the man of faith: As a third section to our study read the following Scriptures and note how Abraham's activities were on the plane of faith. Gen. 12:1-4 with Heb. 11:8-10. Gen. 15:1-21. (Note here that God told Abram that from the types and ceremonies enacted he was to know of surety concerning something unseen and unexperienced). Gen. 22 with Heb. 11:17-19. Did faith always control Abraham's life? Gen. 12:10-20; 15:1-4; 16:1-3, 20; 17:15-18.

Scripture Reading:—The life of Abraham. Gen. 12:1-25:8; Heb. 11:8-19.

The Children's Lesson:—Read and tell the life story of Abraham in as simple language as possible, weaving in God's purpose in Abraham and pointing forward to the fulfillment of that purpose through the seed, Jesus the Christ. The purpose should be stated in the simple language of the initial covenant with Abraham, that of blessing or making happy the people.

For Class

Abraham: By what descriptive title is Abraham known? Why should he be designated by this title since there were men before him who exercised faith in God?

Faith: What is it? What does it enable man to do? What is its beginning and basis?

God's purpose: State God's ultimate pur-

pose concerning man. Concerning evil. Discuss faith as the means of accomplishing these two phases of his plan. Show that this purpose is identical with his purpose in decreeing that Abraham should be the father of people of faith. Show how Jesus is involved in this plan now and in the future.

Abraham's life: Note some of the incidents in the life of Abraham which show him to have been a man of faith. Note some which show that he was not always controlled by faith.

Note: It is to be hoped of course, that the study section of the lesson is of enough value to merit reference during class discussion. But more than this, it is hoped that class discussion is not limited strictly to this or any other lesson form. The questions, suggestions, and references in the study section should be regarded by the student as offerings from one of the class for his own consideration and thinking, not as statements of authority, or as a form to be gone through parrot fashion and then dismissed. Contribute your share to class discussion in the spirit of truth seekers, as this share in Leaflet is offered.

THE COMING OF CHRIST AND PALESTINE UNPREPAREDNESS

By S. H. Reeve

I HAVE been longing for the return of Jesus the Christ, especially since the war, but it grieves me much to read facts that show that event is not so near as we had thought it might be. And yet I want to know the truth on any subject, however disappointing the news may be and believing there are others in the same condition of mind as myself, I am enclosing two clippings from the Boston Herald, that show Palestine is not at all in the condition the Bible describes it will be at the return of Jesus the Christ.

If I read the Bible correctly, the Israelites and probably the Jews, will predominate much in numbers, and will soon thereafter become very prosperous; but with little more than ten per cent of the entire population belonging to them, there is no prospect of a Jewish or Israelitish state or government while they are in a minority.

There is no doubt of the fact that they will go back for God's word says so, and if they will not go willingly, they will be made to go.

May God hasten the time.

Peaceless Palestine

The inhabitants of the ancient city of David do well to "pray for the peace of Jerusalem," but they would do better to work for it. They hold the fate of Palestine in their hands, and whether there shall be calm and content or disturbance and dissatisfaction depends upon their own conduct. At present there is a woeful lack of peace, due to the rivalries of races and religions, and especially to the incursion of German, Russian and other foreign Jews whose ruling idea is the transformation of Palestine into a Jewish state. Such a change was not contemplated by the British government when it said it "viewed with favor the establishment in Palestine of a national home for the Jewish people." These words were followed by the statement that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities."

As the Zionists in Palestine do not exceed one-tenth of the population, they should not expect to receive special political privileges or administrative powers. It was a mistake of the body which calls itself the Jewish national council of Palestine to demand that the Jewish communities should be endowed with juridical responsibility and with the power of taxation. The Arabs and the Christians stood up against the proposed discrimination, and the British

government has refused it. But it may be possible to gain a dominant position in another way and Dr. Chaim Weizmann has informed the British high commissioner that a Zionist conference at Carlsbad has appointed the Zionist executive to "co-operate with the Palestine government in the task of building up the Jewish homeland."

With nine-tenths of the people of Palestine opposed to Zionist claims, there cannot be anything like the popular harmony and co-operation which are requisite for the welfare of the little country. Nor with discontent in Palestine can there be satisfaction among the British taxpayers, who have to pay for "the defence of a Zionist state." London newspapers have recent-

ly had investigators in the country, and one of them asks "whether it is right to use British aircraft, armored motor-cars and bayonets to force on the population of Palestine the rule of a small minority, to which they have repeatedly proclaimed their hostility." The question is timely, seeing that the Palestine government arranged the other day in London for a loan of \$12,500,000. A section of the British press is protesting against the expenditure and calling for abandonment of the Palestine mandate. The government is unwilling to retreat. But if its task is made more difficult by continued dissension at Jerusalem, Parliament may take a hand and end the "adventures of the coalition government" in both Palestine and Mesopotamia.

Among the Churches

Numbers are sick throughout the country. Among them mention may be made of Bro. F. E. Siple of Oregon, Srs. Elizabeth and Angeline Lent of Niagara Falls, N. Y. Each of these are regaining health at this writing.

NOTICES

We must again call attention to some over 300 of our subscribers who are in arrears for the Herald, that it is important that subscriptions be paid promptly when due. Remember that no one ever makes any profit from the operation of the Herald. Rather, it has been possible to publish the Herald only because some few have annually contributed a few hundred dollars to cover deficits.

Certain bills must soon be paid. There is enough and more due on subscriptions to provide for this payment. Will every subscriber please look at the label on his or her paper. If it reads "22" it means that your subscription expired, with the beginning of the month there named, in 1922. Some labels yet read "21," which means "overdue since the month named in 1921."

Please help us to help you by remitting promptly.

J. E. Cross, Manager.

OBITUARY

James Weldon

At his home in St. Thomas, Ontario, occurred the death on March 17, 1923, of James Weldon, who was born in Ireland in June 1823. Bro. Weldon's companion of 70 years died last Nov. 25, notice of which will be found on page 86 of The Herald.

Deceased was in excellent health until eight days prior to death. At this time he was attacked by the flu or grippe that is throughout the land, and he reached his hand to shake farewell as the sun was setting on the above date.

His farewell was not as those who have no hope. He had been an ardent believer in Christ for a half century or more. Often since the death of Sr. Weldon, he assured the members of his home, "Mother will rise again." It was with this hope for her, for himself and for all faithful ones that he continuously looked for the return of him who is the "resurrection and the life." May his sleep be short.

Martha Ellen Pate

Martha Ellen Burgess was born at Garfield, Kentucky, Nov. 16, 1855; died at the home of her son, Elmer Pate of Blair, Mar.

12, 1923. Age 67 years, 3 months, 26 days. She was married to Wm. H. Pate, Jan. 31, 1877. To this union eight children were born, five of whom are living: E'mer of Blair, Mrs. George M. Christensen of Washington, Neb., Mrs. E. E. Annin, Ernest Pate, George W. Pate, of Council Bluffs, Iowa, and two foster children, E'ward Bramlett of Blair and Ernest Shumate in California, were also reared by her. She leaves one sister, Mrs. L. E. Vorhies of College View, Neb. There are also 16 grandchildren and numerous other friends and relatives.

At the age of fourteen, she united with the Presbyterian church. Twelve years ago she united with the Church of God of which she was a faithful member.

She was a loving mother and for years a great worker with the W. C. T. U., acting as president several times. She always stood for righteousness in all things, was a kind neighbor and loved by all who knew her.

We held the funeral in the Baptist church in Blair and interment followed at Kennard.

J. W. Williams.

Luella M. Woolf

Luella M. Woolf of Felida, Washington, was born Oct. 2, 1877; died Feb. 22, 1923. She was married to J. W. Woolf, July 26, 1903. For ten years she was a member of the Christian Church, and since 1904, a member of the Church of God.

Sister Woolf leaves to mourn her loss, her husband, two daughters, Mrs. Pearl Jelsma and Margaret.

A short talk was given by the writer in the Nap parlors at Vancouver, Washington. Interment was made in the Salmon Creek cemetery conducted by the Rebeekahs. The funeral cortege was the largest I ever saw, the numbers at the obsequies attesting the esteem in which she was held.

We have laid her away to await the coming of him who is our life when she will receive the crown. Let us be ready to arise with her to meet the Savior.

A. W. Darby.

Mary Elizabeth Shearer

Mary Elizabeth Curtiss was born in Miami County, Ohio, April 11, 1854. She was the daughter of Jacob and Mary Ann Curtiss. She was married to Cornelius Shearer Aug. 15, 1874. To this union were born seven children, six of whom are still living, Minnie, the eldest, having died April 5, 1914.

Forty-eight years ago she was baptized by Bro. J. F. Wagoner and became a member of the Brush Creek Church of God of which she was a faithful member at the time of her death.

She leaves to mourn her death her husband, three brothers, one sister, four sons, three daughters, many other relatives and a host of friends. She died at her home March 12, 1923. Had she lived till April 11, she would have been 69 years old.

Sister Shearer had been a great sufferer for several months, but she was very patient through it all.

I visited her several times during her illness and would read from God's word and pray with her. She enjoyed it so much and said it did her so much good. One day she called up and wanted me to come to their place. When I got there she said she wanted to have a Bible reading as she could not get to church. We had a very enjoyable time considering the circumstances. The last time we saw her alive, Sister Patrick said something about it being so hard to suffer so much. She replied that she could not stand it if it were not for her Savior.

Sister Shearer had made all preparations for her funeral. She had even selected one of the songs to be sung and the text for the sermon which was 2 Tim. 4:6-8.

We laid her to rest in the Brush Creek cemetery to await the call of the Master.

J. A. Patrick.

National Bible Institution

WINCE MEMORIAL FUND

| | |
|---|----------|
| Previously reported, | \$438.50 |
| Mrs. Myrtle Houser, Mrs. Ada Eldridge, Blanche Eldridge, Mrs. R. P. Story, Mrs. Leverett Ebi, Mrs. Laura Matthews, Mrs. E. F. Davis, Chas. F. Doll, Elsie F. Doll, Doris Lillian Doll; \$1.00 each, total,— | 10.00 |
| Mrs. Ida Marsh, C. E. Anderson, \$5.00 each, total,— | 10.00 |
| Leota B. Hanson, | 4.00 |
| Mrs. C. Bassett, | 2.00 |
| Total, | \$464.50 |

In checking over our books we discover that \$5.00 from Mr. and Mrs. James Browning has not been published, while the names of J. E. Cross, Ida Jeffrey, Mr. C. Seely, each \$1.00 and J. W. Cochran, \$2.00, were published twice.

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

OUR REWARD

By Verna Thayer

AND behold, I come quickly and my reward is with me to give every man according as his work shall be. Rev. 22:12. Here we have coupled with Christ's coming to the earth the promise of a reward. A reward is something received for some worthy service. Now let us see what this reward is to be, when it is to be received, and who is to receive it. Rom. 6:23. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ

our Lord." In this verse we are promised the gift of eternal life. But how may we obtain eternal life through Jesus Christ our Lord? By obeying the word of God and as 2 Cor. 10:5 tells us, by "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

In John 10:10 Christ tells us that he is come that we might have life, and that we might have it more abundantly. 2 Tim. 2:10. "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." Here in connection with life we have immortality. Now who is to receive these things? Heb. 11:6. "But without faith, it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." So one must be faithful, believe and seek, to receive the reward. Col. 3:24. "Knowing that of the Lord, ye shall receive the reward of the inheritance, for ye serve the Lord Jesus Christ." Phil. 3:20-21. "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus: 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." So when Christ comes again we are to receive the reward which has been promised to us. Therefore brethren, let us strive each day that we may be worthy of the reward when Christ shall come, "who died for us that whether we wake or sleep, we should live together with him." 1 Thess. 5:10.

GOD'S COVENANT WITH NOAH

By Otis Romine, Junior Berean

THE people of the time of Noah had become very wicked, so God planned to destroy the people. But Noah found grace in the eyes of the Lord.

God saved Noah and his wife, his three sons, Shem, Ham and Japheth and their wives. There were eight people, besides beasts and fowls, both clean and unclean, which entered into the ark. When the flood was over God made a covenant with the people. The covenant was that he would not flood the earth again. He placed a rainbow in the sky as a sign of that promise.

PRAYER

By J. Hutchinson

1. Brings pardon, victory and peace.
2. It moves the hand that moves the world.
3. Brings deliverance from danger, distress and the snares of the devil.
4. Gives comfort in times of sorrow, trial, temptation and in the bitterest calamities.
5. Leads to the light that illuminates the pilgrim's pathway. "Light from on high shall be streaming over the pathway we tread."
6. Prayer, the simplest form of speech that infant lips can try. The sublimest strains that reach his majesty on high.
7. Neglecting prayer we lose our first love.
8. The lubricating oil of life the Holy Spirit is replenished through prayer.

9. Devoid of this oil, our speech is harsh, irritating, hurting.

10. Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal. (Paul)

11. The oil of joy and gladness lubricates the wheels of life's machinery and makes them revolve more rapidly.

Radio proves the possibility of prayer. By its aid we can sit in our homes and hear speeches thousands of miles away.

13. And the very vibrations of our heart can reach the throne of God.

14. Communion with God helps us to realize that underneath and around are the everlasting arms.

15. By waiting on the Lord we soar beyond the vale of time and sense and get a glimpse within the golden gates. Isa. 40:28-31.

16. Hezekiah prayed for healing and the Lord prolonged his life fifteen years. 2 Kings 20:1-11.

17. Men ought always to pray and not to faint. Luke 18:1-8.

18. Samuel spent all night in prayer. 1 Sam. 15:11.

19. Jesus prayed all night previous to the call of the twelve apostles. Luke 6:12.

20. Ask and it shall be given you. Luke 11:9-13.

21. Elijah prayed for rain and sent his servant seven times to look for the sign of an answer. 1 Kings 18:42-46.

22. We should plead in the name of Jesus. John 14:13; 15:7, 16.

23. Best place for prayer—the closet. Matt. 6:6.

24. Conclusion, Psa. 91.

Verse 1: He that dwelleth in the secret place of the Most High shall lodge under the shadow of the Almighty.

Verse 15: He shall call on me and I will answer him; I will be with him in trouble. I will deliver him and honor him.

Verse 16: With long life will I satisfy him and show him my salvation.

A LETTER

Dear Bereans:

Am writing to let you know that I am not weary in my Christian warfare. I am still striving to win the crown. Can say with Paul, "This one thing I do, forgetting those things that are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Dear Bereans, we must put away pride, self-righteousness and all evil speaking and follow in our blessed Master's foot steps, if we would be counted worthy to attain unto the resurrection of the just. Paul says the just shall live by faith and when we are sorely tried, ever remember that it is through suffering that our dear Savior was made perfect. Who of us has ever been called upon to suffer as did he? Not one.

We have been redeemed by the precious blood of Christ, as a lamb without blemish or spot.

"Seeing ye have purified yourselves by obeying the truth, through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Dear Bereans, turn to the 15th Psalm and see who David through the holy spirit

said should dwell in God's holy hill.

I would that all who have taken on the holy name of Jesus would strive to overcome the world, for the things of the world will pass away but the word of the Lord endureth for ever. So let us overcome all evil with good, that when he comes we will hear the "well done" and enter into rest.

Mary M. Renner.

A REPORT

Several years ago my father and mother met R. G. Huggins, who was then a young preacher and through his preaching they were converted to the true faith and were baptized, and it was through him that they became acquainted with Bro. Lindsay. Bro. Lindsay came down with hope of turning the Adventist Church into a Church of God, but this meeting didn't last long on account of the weather, and Bro. Lindsay didn't get to preach but a few times, and went back to Oregon and from that time father and mother wanted to hear some Church of God preacher. Then Bro. Lindsay began to publish the Restitution Herald and through reading this and passing them on to our neighbors, they finally won the support of one neighbor, and with his aid, he and my father sent for Bro. Siple.

Bro. Siple came and preached the gospel in such a way that it convinced this community that what they had been making fun of was the truth, and people began to talk about this strange belief and get interested in booklets and tracts until it is pretty well advertised. Our church is being persecuted very much now, that is, from the pulpits of other churches. They won't come out face to face and talk on the subject, but wait till they get us where we can't talk back to them, and call us all kinds of names, such as "quacks" and "card signers." We don't care for that; we can prove our doctrine and they can't theirs.

Our Berean class isn't as progressive as it should be. We have between 45 and 50 people around here that believe the truth, but only a few attend Berean class. All of these are not baptized believers, but they have shown by word and actions that they believe. We are meeting for Bible study at our home now. We meet on Sunday mornings.

Yours in Christian love,

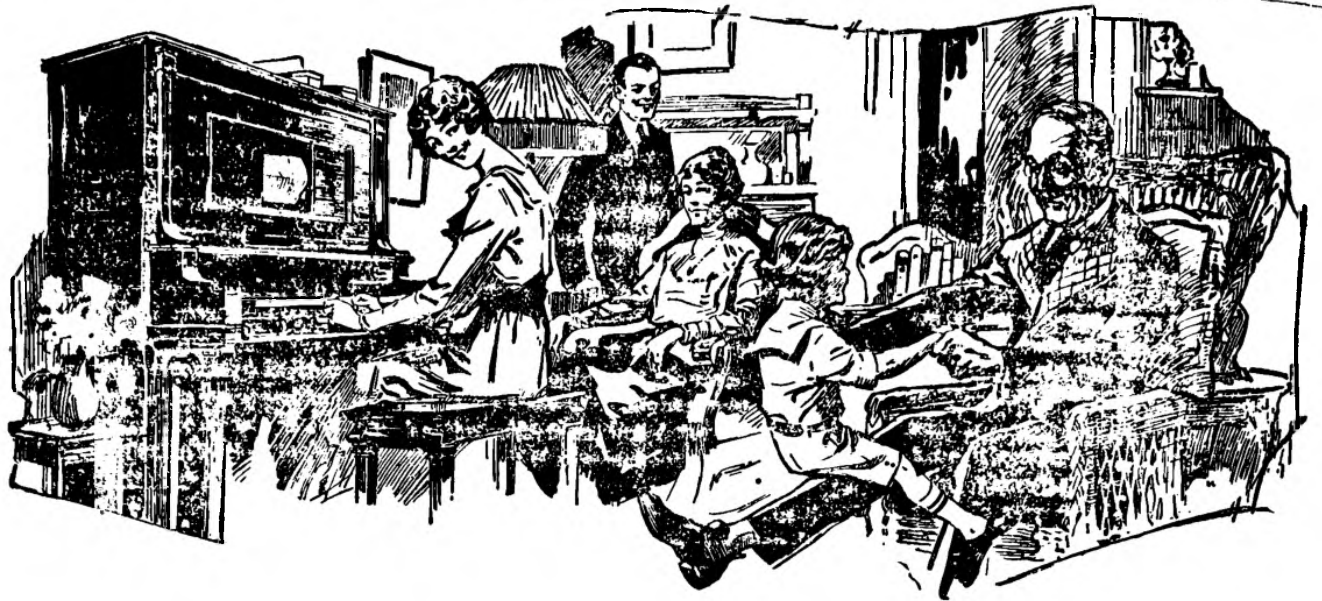
Walter R. Wiggins.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried and rose again the third day."

OUR LORD WAS CRUCIFIED

(Continued from page 1.)

forward impelled by inner agonies, and falls to his face upon the ground, "Father, if it be possible remove this cup from me." The great and final test is there. The moment for decision has arrived. Angels watch. He arises and steps back to the friends in the near distance. Again he goes forward. Again his face is upon the ground. The prayer is repeated and ended with these words, "Nevertheless



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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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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.

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not my will but thine be done." The angels, sentinels on guard that they were, are sent forward to strengthen him. His decision upholds God's will. He will be true to his Father even through death itself. But having been made like unto the weakness of his brethren, he requires added strength with which to carry out the determination of his mind. Therefore, the strengthening messengers.

There remains little now but for the enemies to complete their labors, thus demonstrating the faithful loyalty of Jesus, God's "second man," unto the Father, his Creator.

Thus, born free from the condemnation of the "first man," equal unto him, and having lived with no sin, "with no guile in his mouth," he had no wage of death to pay. Prolonged life was his privilege under the circumstances.

But no, he was "made to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Thus he

Bare Our Sins on the Tree.

"By his stripes we are healed."

Our Lord himself assured this much when, previous to his crucifixion he affirmed, "I lay down my life for the sheep. . . . No man taketh it from me, but I lay it down of myself." Death did not come to the Master by virtue of his own inherent condemnation, nor by virtue of any sin or

transgression ever committed by himself. But, like the faithful kinsman that he was, he took of his own strength and ability that he might redeem his less fortunate fellows, even those who were resting beneath the condemnation of death. He would destroy that condemnation resting upon them; he would break its hold and liberate those held under the captivity. Therefore, he took upon himself our sins and became sin for us. He bore our sins to the tree. With him they were crucified, destroyed.

Life, not death, was the pleasure of the Father. But life must follow righteousness. Sin destroyed life, righteousness encourages and strengthens life. Righteousness was therefore the great characteristic that, like a mantle, must enwrap the individual in order that the individual might enjoy life. But such righteousness must be of God, for man had none.

Forgiveness must enter here. And not only forgiveness but an addition thereto, namely, righteousness. Thus, that God "might be just and the justifier of him who believeth in Jesus," "God sent forth his Son" "to be a propitiation (or covering for sin) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

So when man crucified our Lord, they

crucified the great sin bearer, the one who bore all sin for man and introduced in place of the law of sin and death, the great law of faith in Jesus Christ, making it possible that the "just shall live by faith." Not only did the crucifixion cut off the life of our Savior, but it cut off and annulled the strength of sin over the individual, and placed one absolute condition by which and through which man could come to life through Jesus Christ, namely, the condition of faith in Christ which faith is reckoned to us for righteousness and by which faith and righteousness we are saved.

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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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, April 3, 1923

Number 27.

The Cross of Christ

THE Cross of Christ is the logical sequence of one's complete surrendering of ALL—life, body, will and ALL possessions; to be as defenseless as a lamb, or an infant child; even to trust "The Good Shepherd" where he cannot be traced. It also means, in so far as it is possible, both physically and mentally, regardless of everything, to acquiesce to his command, i. e., "Come out from among them, and be ye separate, and touch not the unclean thing"—the habitudes of this present evil world. As a consequence, his promise is: "And I will receive you and be a Father unto you, and ye shall be my sons and daughters." It is written: "The Lord shall set apart him that is godly for Himself." To ALL others "The Cross of Christ" has no significance. It is when "Christ, the hope of Glory," gets into us and we become "Hid with Christ in God" that the Cross becomes a fixture. It is the result of being in the world, and yet, not a part of the world. An alien in the truest sense of the word. God's children are "citizens of heaven; whence also they wait for a Savior, the Lord Jesus Christ."

Our Lord's experience with the Cross was literal and physical, while that of the saints is figurative, and comes as the result of implicitly following him wheresoever he leadeth. Jesus endured his Cross. Listen: "Nevertheless, not as I will, but as thou wilt." "The servant is not greater than his master." Here is the command: "If any man will come after me, let him deny himself and take up his Cross and follow me."

Even the figurative Cross is a truculent affair. Nicodemus seeking an interview with Jesus under cover of darkness manifested his abhorrence of the Cross. The "very rich man" who came to the Master inquiring: "What shall I do to inherit eternal life?" went away "very sorrowful" when Christ handed him a Cross to bear. As an addendum, Christ said, "How hardly shall they that have riches enter into the Kingdom of God."

"Cross" means persecution, tribulation, ostracism, a disadvantageous position in the affairs of this present order of things, etc. Paul explains it thus: "All that will live godly in Christ Jesus shall suffer persecution: and, that we must through much tribulation enter into the kingdom of God." But the great apostle, gazing through his tears, and viewing the glory that is beyond the veil, exclaims: "If we suffer we shall also reign with Him." Again he says, "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The man of the world is held in nominal restraint by the lax laws and customs that are brought into existence by his poor, weak, fallible fellow-creatures. And even these so-called controlling powers are fre-

Retribution



WOOD of the cross, you might have been
Pale-budded thus for spring;
Wood of the cross, you might have shared
New life with everything.

If there were need to cut you down,
They might have made of you
A little house in a silent town,
Where dusky olives grow.

Lamb of the cross, you might have been
Alive for many a day,
Walking with those who held you dear,
Along some ancient way.

If there was need for you to die,
Why did they kill you so?
Why did they make you tread the way
That low men used to go?

Wood of the cross, you might have died
'Ere many years had passed;
But now you will be blossoming,
As long as earth shall last.

Lamb of the cross, you might have been
A myth, a passing dream;
But now you are the risen Lord
Whom great and poor esteem.
—Violet Allegn Storey.

quently unscrupulously circumvented by the inveigling intrigues of men of modern business affairs. But it is different in the case of "citizens of heaven." They are held to an account not only for their words and acts, but for their inmost thoughts. As it is written: If, after being enlightened, and tasted of the heavenly gift, and partaken of the Holy Spirit, and the power of the world to come, they be "faithful unto death," they shall receive a crown of life. But, if they fall away, it will be impossible to renew them again unto repentance. Furthermore, having got rid of the unclean spirit it behooves us to be "sober and vigilant," lest he return from whence he came out, bringing seven other spirits more wicked than himself; making the last state of that person worse than the first. Oh, what a responsibility rests upon the child of God; eternal life or eternal death! God help us, for, "vain is the help of man." "But thanks be to God, which giveth us the victory through our Lord Jesus Christ," making us "More than conquerors through him that loved us." Heb. 6:4-6; Rev. 2:10; Luke 11:24-26.—Sam'l E. Haney in Last Days.

"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6:23.

"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. . . . If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Corinthians 15:13-14, 19-20.

Earnest Appeal To the Impenitent

Immortality In Sin and Suffering

NOW, in order to awaken and save the perishing multitudes around us, we preach this truth. (Endless life through Christ, the Life Giver.) As long as a man believes in his own immortality, he will have a hope of salvation or restoration. And it is only when the Scripture doctrine, that "he that believeth not shall not see life," is brought to bear upon him, that he will be induced to "seek for glory and honor and immortality." Thus, then, we labor, "warning every man and teaching every man, that we may present every man perfect in Christ Jesus."

Third: A zeal for the honor of God. Do you inquire, What is the difference? I answer, There is a great difference between Jehovah passing by and proclaiming, "The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin," and that will by no means clear the guilty, and the false and blasphemous statement of some modern preacher who passes by and proclaims, "the Lord unmerciful, implacable and who will preserve countless myriads of his creatures eternally, for the sole and only purpose of torturing them without mercy, without intermission, without end, without aim and without object." We say, first decide from the Bible whether the doctrine of eternal torment be true: and then, if we find that no such thing is there taught, reject and oppose it as the most terrific blasphemy—the most audacious and unmitigated libel ever uttered against a God of love. Can it be possible that while the Lord was passing by on Sinai, and thus proclaiming his goodness, that there were somewhere in the caverns of hell, thousands and thousands of wretched beings lifting up their eyes in hopeless and never ending anguish? Can it be, that while his power was thus preserving and torturing them there, his voice was proclaiming in its magnificent tones, "The Lord God, slow to anger, abundant in mercy?" While the prophet was declaring, "He retaineth not his anger for ever, because he delighteth in mercy;" (Micah 7:18), and again, "I will not contend forever, neither will I be always wroth." (Isa. 57:16). Can it be that countless hosts were groaning and cursing beneath the weight of an anger and an anguish that must be as eternal as it was unutterable? God loved the world. He gave his Son to die for them; and while darkness gathered over the land—while the earth shook and the rocks rent—while Jesus bowed his head and died,—a token of God's good will to man,—can it be true, that unnumbered myriads of lost spirits, were wailing and blaspheming and cursing God, and yet were still preserved and are still

preserved in hell, where they are to be tormented eternally? Did John have in his mind these wailing congregations of the damned—did he believe in and was he impressed with the fact of the eternal torture of the vast majority of the human race, when he penned that sublime, yet simple sentence, "God is love?" And can it be possible, that during the eighteen centuries in which multitudes have listened to and wept over the story of Jesus' sufferings and his love, till their stony hearts have broken, and their souls have grown sick of sin—can it be that all this while innumerable hosts of immortal souls, which God hath made, have been lifting up their eyes and hands in the most fearful torments that the wisdom of God could suggest, or the power of God inflict? We, who are so hard hearted and unmerciful, shudder to see even a worm rolling and writhing in the fire. Our blood curdles at the tales of savage cruelty which inform us of the fiery tortures which their unhappy captives endure. And what can we say of that false and horrible interpretation that represents the merciful God as preserving millions and millions of souls, to creep and writhe and toss, like worms, in a hell of fire and brimstone to all eternity?

Believing as we do, can we hold our peace? If it be the duty of the believers in eternal torment to cry it with unceasing activity in the ears of a careless world, how much more is it our duty to be jealous for the Lord of hosts, and shew that the God we serve is not some vengeful Moloch, but rather a compassionate God—slow to anger and great in power, and who will not acquit the wicked! We love our Lord. He loved us first. And it is the love we bear to him who gave his life for us, that leads us to labor to efface the slanderous stain with which the ignorance and sin of many ages have marked his lovely character. These are our cogent reasons for our course. Are they not sufficient? But perhaps the reader may be without God in the world. If so, receive, I pray you, a word of kindly admonition. Look at this matter in the light of reason and common sense. You feel unsafe. You know the truths here unfolded commend themselves to your reason and to your common sense. Use, then, that reason which God has kindly imparted to you. I appeal not to your fears. There is no fear in love. I appeal to your own common sense. You know you have sinned, and should repent. Do it. You know God will pardon the penitent. Seek, then, his face. You know Christ died for you. Live, then, for him. I do not ask of you merely to accept some particular form of doctrine. But I ask you to live a Christian life and exhibit a Christian character. "Confess with thy mouth the Lord Jesus and believe in thy heart that God hath raised him from the dead, and thou shalt be saved." Will you do it? When will you do it? Will you do it now? Remember, you must choose your course here, and your portion hereafter. If you die, it is not from necessity, but from neglect,—neglect of "so great a salvation." It will not avail to plead ignorance at the judgment as an excuse for a course of transgression. Over your salvation angels shall rejoice, or else they shall write above your hope,—deserted grave, "Thou hast destroyed thyself."

The invitations of Christ are extended to you today. "Look unto me and be ye saved,

all the ends of the earth." "Come unto me all ye that labor and are heavy laden, I will give you rest." "Whosoever will, let him come and take of the water of life freely." Now then, will you, with all these invitations sounding in your ears, rush madly on to certain destruction? You need not presume upon your immortality or relationship to the Creator to secure your endless blessedness, for "Man that is in honor and understandeth not, is like the beasts that perish." (Psa. 49:20). Immortality must be sought or never obtained. The pearl of great price is not cast to those who live in swinish disregard of its value. You need not console yourself with the uncertainty of a "leap in the dark." True, your future is a leap in the dark; but it is in "the blackness of darkness, forever and ever!" If you would be saved you must come to Christ. "Neither is there salvation in any other." If you would escape the fear and condemnation of the sinner's life, the woes and horrors of a sinner's death, the startled terror of the sinner's resurrection, the despair and agony of a sinner's judgment, and the unspeakable anguish of the sinner's punishment, I pray you flee to Christ. Oh! if you would sing with the morning stars and shout for joy with the sons of God, and stand upon the waveless bosom of the sea of glass, and wear the crown of glory that fadeth not away, and bear the palm of everlasting triumph, and sing the song of Moses and the Lamb, and dwell in the peaceful paradise of God, and wander beside life's crystal river, and wake the harp notes of eternal joy and abide in the refulgent glory of the unsmiting and unsetting sun and gaze upon the loveliest faces of thy Redeemer, I pray you, flee to Christ, without delay. . . . Your day of probation hasteth to its close. Earth's setting sun is sinking low. Oh! shall its night be to you the herald and precursor of a glorious and unending day, or shall it extinguish the last struggling ray of light and hope and joy, and consign you to the embrace of that long dark night that hath no star to mitigate its blackness and no morning light beyond to break its rayless and eternal gloom? . . . Why will you delay? Why will you linger? Why will you perish? Why will you die?" —An extract from "Pauline Theology," by H. L. Hastings, selected by R. A. Curtis.

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: Ecclesiastes 9:10

"NOW IS THE ACCEPTED TIME"

Life is the time to serve the Lord,
The time to insure the great reward,
And while the lamp holds out to burn,
The vilest sinner may return.

The living know that they must die,
But all the dead unknowing lie;
Their mem'ry and their sense are gone,
Alike unknowing and unknown.

Their hatred and their love is lost,
Their envy buried in the dust;
They have no share in all that's done
Beneath the circuit of the sun.

Then what my thoughts design to do,
My hands, with all my might pursue,
Since no device nor work is found,
Nor faith, nor hope, beneath the ground.

IS THE BIBLE OURS?

In the land of our Savior, now called Syria, one man entered the house of another while none were present. He measured the room, the height of the ceiling, the width of doors and windows and counted the steps of the stairway. Then he resorted to the judge whose word was little less than law in that neighborhood and told him that this particular property belonged to him, but that some one else was occupying it, who claimed it, too. The judge called the owner and the pretended owner before him for examination. The pretender so managed things in the court room that it became clear to all who listened that the man who lived in the house and who had been reputed to be the owner, did not know any particulars about it. He did not know what size the room was, how high the ceiling, how wide the doors, how many steps in the stairway. He proved completely ignorant of all these facts. But the man who entered the house and who now laid claim to it, was able to tell all these particulars. The final judgment was that the man who knew nothing about the house could not possibly be the owner, but the man who knew all about it had the right to it.

This never may have happened, but it tells a great truth. We possess no Bible unless we know it, and of the Bible we do possess, we are the real owners only of those portions which we know. The rest is not ours. Then, do we possess our Bible?

Across the river a bridge has been built. It is secure and people safely pass over it. But there are some who never heard of that bridge; again others who do not altogether trust it. At any rate they do not make use of it. For them there may as well be no bridge.

Most of us know certain portions of the Bible quite well. A few of us, possibly for the sake of being able to say so, though perhaps out of a genuine sense of its value, have, once or twice, read through the entire Book. But have we tried to master all of it? Small though the contents of this great Book are, we have taken for granted that a thorough knowledge of it lies beyond our reach. We possess the Bible in spots.

There is a more excellent way. God's word is a genuine gift to all of God's children, and when God gives, he expects us to accept. Not to read and study the whole Bible is equivalent to a refusal of God's complete gift. Besides, the Bible forms a wonderful unity. We cannot understand any part of it unless we understand all its parts to some degree. There is just one plan in all its pages; we call it "the plan of redemption." There is just one supreme Hero in this Book, and he is Jesus Christ. There is just one spirit guiding the writers, and the readers, too, into all truth. This is the spirit of God. One plan, one Hero, one guiding Author—the three form the factors of this one Book. To leave parts of this Book unread and unstudied, must mean the loss of many vital messages, for whose full understanding other messages in which these lie embedded, are needed.

In a very practical way this is true of the passages assigned for our Bible School lessons. The brethren who selected these pas-

sages never intended that these should form so many islands of verses separated from the mainland of the Word. Their plan was that these selected passages might serve for a nucleus from which the reader might go out in reading and study to all the Scriptures. The same can be said regarding the Golden Text always appearing at the head of this page.

How detrimental a partial reading of the Bible is, comes out in the conversation of Jesus with the men who walked toward Emmaus. "O foolish men and slow of heart to believe in all that the prophets have spoken," said Jesus. The disciples had mastered certain parts of revelation, but with these parts they were content. They failed to get all of it and in consequence they mourned where they might have shouted for joy.

We possess our Bible only in so far as we know our Bible.

CHRISTIANITY

What is Christianity?

Were we asked the above question we would answer that Christianity is FAITH in Jesus as the Christ the Son of God, a KNOWLEDGE as to why we believe it and LIVING a life consistent with that knowledge and faith.

Christianity is not being a philanthropist or a humanitarian or doing any other good deed or work, but if we really and truly have Jesus Christ indwelling in our hearts then we will endeavor to do every good deed and work in our power for that would glorify God and bring praises to Jesus his Christ.

BIBLE QUESTIONS

1. What did Pharaoh's daughter do when she found Moses?
2. When was David born?
3. What is the greatest commandment?
4. What is the second greatest commandment?
5. Where is the record of Christ saying, Judge not, that ye be not judged?
6. In what book is John's vision on the island of Patmos described?
7. Why did Ahasuerus put aside Queen Vashti?
8. Whose words are these: "Whither thou goest, I will go?"
9. Where was Jesus when he fasted forty days?
10. In what book do you find Christ's sermon on the mount?

ANSWERS TO LAST SERIES OF QUESTIONS

1. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." This was the answer of Jesus to his disciples regarding "Who is the greatest in the kingdom of heaven?"
2. The parable of the man who would not forgive is found in Matthew 18:23-30.
3. There are thirty-nine books in the Old Testament.
4. Jesus was crucified by the Roman soldiers at the request of the Jews.
5. Christ's kindness made Judas bitter and more determined in his course of betrayal.
6. David was born in Bethlehem.
7. Christ was born about 5 B. C.
8. Nicodemus and Joseph of Arimathea

lowered the body of Jesus from the cross.

9. Pharaoh's daughter was the princess who found Moses.

10. It was John that had the vision on the Isle of Patmos.

CAN THE SOUL DIE?

The apostle James had one fact he was anxious that all should know. It was this: "He which converteth the sinner from the error of his way shall save a soul from death." James 5:20. Here is a plain proposition: if the sinner repents and forsakes his sinful ways, his soul shall live; and if not, his soul dies.

Ezekiel states this truth very plainly as follows: "The soul that sinneth, it shall die." Ezek. 18:4 and 20.

Satan ever has denied this truth and taught that man, whether he be saint or sinner, had a never dying soul. The first lie we have a record of was on this subject when Eve said God had decreed that all who ate of the forbidden tree should die. Satan replied, "Ye shall not surely die." Gen. 3:1-4. This lie has been multiplied until the majority of the human race, like Eve of old, are led to believe it. In clarion notes the word of God declares, "This is 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. The one whose life is hid with Christ in God has the promise of life—and that life shall be a blessed eternity—no one else shall receive it.

HOPE FOR THE HOPELESS

By Esther Humphreys Sprinkle

BUT Mary stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. Jno. 20:11-13.

How Mary must have loved her Lord. Can any of us read this Scripture without feeling sad and almost weeping?

But what a joy was awaiting her that she knew not of. Then Jesus appeared before her and asked her why she wept and whom she was seeking. She did not recognize him at first, and said, "If thou have borne him hence, tell me where thou hast laid him, and I will take him away." Those words were enough for our Savior. He then made himself known to her by calling her name, "Mary." How her sad face must have beamed with gladness to know that her Lord was alive again.

Dear ones, who of us cannot realize the sadness she felt? Most of us have had to part with some of our loved ones, and how happy it would have made us to have seen them alive again in mortal flesh. But there is a greater joy awaiting us if we hold out faithful to the end. We will see them again with new life and immortality like our risen Lord to die no more. How can we neglect so great salvation? Now if you will permit me, I would like to tell you a little story of a trip to the mountains of Colorado, while the main point I want to mention is the conversation I had with the lady friend who accompanied us. This was

last summer while we were in Pueblo, Col. Our friends from near our homestead in the southeastern part of the state visited us and we drove out in the mountains with our camping outfit and fishing poles. We had a pleasant time and enjoyed the pure water and beautiful scenery more than pen can tell. I will add that I had the pleasure of catching several nice trout from the crystal like streams, but we found the fish were very scarce as there are so many people who go there to fish and rest a few days, away from the busy city. The family whom we were with, have one child, a boy about nine years of age, who has been an invalid from his birth. His mother told me she had never prayed for him. She said to me, "If there is a God like you claim, how could he sit there and see children suffer?" Also that she did not want to call on a being like that.

It made me feel sad and I told her that we should let these troubles and afflictions bring us nearer to the Lord, that we were being tried, and if we trust the Lord and hold out faithful to the end, a crown of life awaits us. She said to me, "Mrs. Sprinkle, you are an intelligent woman and I don't see why you only study one side of the question." At first I did not understand but then I learned that her father and mother were infidels and found many faults with the Bible. She said there were some parts of the Bible she could not believe. I told her that she was not alone, that there were many who found fault with Jesus while he was on earth and finally put him to death, and there are many today who reject him. She told me she had no hope at all. I then said I felt sorry for any one who felt that way and that I did not think they wanted to do better or they would. She said that I did not treat her fair, that she had no right or proof to believe.

Can't we look around us every day and see that if it were not for a greater power than we humans are that "none could keep alive his own soul?" Christians do not enjoy the company of the ungodly. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners." I would be so glad to live near a Church of God where we could attend, and take part in the Lord's work. We each have a work to do and a mind to use, either for or against the Lord, so let us be as children of the day and not of the night.

Our Savior sits upon God's throne,
With mercy for us all;
If him we'll trust, obey and love,
He'll never let us fall.

No day is too short to be kind.—H. Cope.

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The truths a man carries about with him are the tools with which he is to do his work.—Oliver Wendall Holmes.

THE RESTITUTION HERALD

F. L. Austin, Editor
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Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Illinois, under the Act of March 3, 1879.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50

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Editorials

"Wait For The Promise of the Father."

The above exhortation, or command, was the word of the Savior to his apostles on the last recorded interview which he had with them. He was giving to them his final instructions preparatory to his departing from them, when they should see his face no more. They too had recently passed through trying experiences. Their faith had been seriously tested. New evidences, even the evidence of the resurrection of their Lord, had renewed and increased their faith. Now they were apparently hopeful that the long desired new day had arrived, and that Jesus would "at this time restore again the kingdom to Israel." The risen Lord knew differently. Again they must suffer disappointment. Therefore he prepares them for the coming ordeal. "Wait," in Jerusalem, "for the promise of the Father, which," saith he, 'ye have heard of me.'"

The promise to which he referred is then mentioned more specifically, namely, "Ye shall be baptized with the Holy Spirit not many days hence." They had heard this promise from him previous to his crucifixion. In John 14:16, he said, "I will pray the Father for he shall give you another comforter... even the spirit of truth." And later he explained in verse 26 that "The Comforter "is the Holy Spirit, whom the

Father will send in my name."

It is quite evident that the promise referred to by the Savior in Acts 1:1-5 is the same as that which Peter explained in Acts 2:16-17, namely, "This is that which was spoken by the prophet, Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh." This promise God made in the days of the prophets. It is recorded by Joel in 2:28-29. The peculiarity of the promise is that this spirit was to be poured "upon all flesh." Heretofore God had bestowed of his spirit only upon the flesh of Israel. Now it should go to the Gentiles as well. And the Savior had informed the apostles that this promise of God should be fulfilled "not many days hence." Therefore they were waiting in Jerusalem for the same.

Peter then continues his discourse in Acts 2, explaining to both friend and foe of Jesus, how that the crucifixion of Christ was the result of wickedness, and how that his resurrection should prove to them an evidence that Jesus was the real Messiah and not a false one as the majority believed. When numbers of them came to understand the words of Peter and thus came to have faith in him whom they had previously crucified, "they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" Peter answered them. He said, "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."

As to the promise referred to, it would seem that there can be but one answer, namely, the promise which Jesus and Peter have been explaining—God's promise to give the Holy Spirit. God had made this promise hundreds of years before. Jesus said, It shall be fulfilled not many days from now. Peter answers the mocking throng on the day of Pentecost saying, "These are not drunken... but this is that which was spoken by the prophet Joel." Thus Peter was referring to the promise of God mentioned by Jesus prior to his ascension. Then Peter, at the close of his discourse assures the repentant ones before him that "the promise is unto you, and to your children,... as many as the Lord our God shall call."

The question arises, Does the "far off," extend throughout the gospel dispensation? If so, then another question. Are you and I among those whom God has called? If the promise extends to all God's called ones throughout this dispensation, then the biblical assurance is that every called one of today has been promised of God, his spirit.

Gifts of the Spirit

It is thought by many that because the apostles were given power through the gift of the Holy Spirit to perform wonderful miracles, healing the sick, etc., that therefore, everyone who receives the Holy Spirit should likewise be endowed with supernatural power in such directions. But Paul in 1 Cor. 12 instructs differently. While one recipient of the Holy Spirit might heal, or another one raise the dead; while one might speak with tongues, or another one might prophesy; yet these were not the only fruits to be derived from receiving the Ho-

ly Spirit. In 1 Cor. 12:9, "faith" is indicated as one of the gifts of the Spirit. In the eighth verse, "wisdom" and "knowledge" are asserted to be gifts of the spirit; while in chapter 13 after saying that some of these gifts will cease, he then continues by saying, "now abideth faith, hope, charity." To the writer these also are understood to be gifts of the Holy Spirit.

Many will disapprove of this thought. Many believe that faith is not a gift in any degree or sense from God, even though the apostles prayed, "Lord, increase our faith." Many will say that charity, or love, is not a gift from God. But again when attention is called to the Scriptures that teach that Christ's disciples should love even their enemies, one is met with the assertion that this is an impossibility. Perhaps such is impossible for the carnal or natural man, but it was not impossible for the Savior who prayed earnestly for his enemies,—“Father, forgive them.” While we “were yet sinners, Christ died for us.” What a manifestation of love for one's enemies!

But he was the recipient of the Spirit without measure. And in looking around today, the question might be asked whether or not the Christian world, or at least that portion of it with which the Herald readers associate most, would not exercise more love for the brethren and for others, if they had a larger measure of God's Spirit. For this gift of the Spirit—charity—was to abide.

But someone will say, Where is your evidence that there has been any gift of Holy Spirit since the apostles' days? which, in fact, is simply saying this,—since the inspired word was finished by God, where do we have any record of God bestowing his spirit upon humans? True, there is no record, for the record was finished. No more is being added. But according to this analysis, let us take up the question of prayer. Where do we have any Scriptural record that God has answered prayer since the apostles' days? There is none, nor can there be. There is no record of any kind. Therefore no record of God answering prayer. Shall we therefore say that prayer ceased with the apostles? That the Christian has no need today to pray? Surely few, if any, would assume such a position. And yet the analysis of the two questions is identical.

Inasmuch as God's promise to pour out his spirit upon all flesh was referred to by our Savior as being due "not many days hence;" and inasmuch as Peter, who was empowered by the holy spirit, explained that the same promise "was made unto you and your children and all that are far off, even as many as the Lord our God shall call;" therefore, it would seem that it was appropriate to apply that promise of God, confirmed by his Son, unto whomsoever of this day have been really called of God.

The Sunday School

By Alta King

JOSEPH THE PRESERVER OF HIS PEOPLE

Lesson III. April 15, 1923.
 Lesson Text: Gen. 30:22-24; 37:2-36; 39-50.
 Genesis 45:1-8

Golden Text:—Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

Ex. 20:12.

Memory Verses:—Gen. 45:7-8.

For Study

Review:—Discuss briefly the meaning of the expression, "Abraham, the father of the faithful." How can Abraham be regarded as the father of the faithful, since there were men of faith before Abraham? What is God's purpose in developing people of faith? What connection between people of faith and God's first spoken purpose concerning man as given in Gen. 1:26? Whom does the purpose concern?

The new lesson:—Having definitely announced to Abraham his purpose of making him the father of many nations (and Paul interprets this to mean the father of people of faith, Rom. 4:16-17), God reiterated this purpose for two generations of Abraham's descendants. Who were they? Gen. 26:3-4; 28:12-15. Why these repetitions? John 8:17-18.

The story of Joseph occurring something over 100 years after the death of Abraham reveals a sure progress toward accomplishment of God's purpose as announced to Abraham. The first man of faith to come through Abraham was Isaac. How was Isaac a product of faith? Heb. 11:11-12, 17-19. Was Isaac himself at all times a man of faith? Gen. 26:6-7.

The second man of faith to come through Abraham was Jacob. He too was the product of faith. Gen. 25:20-21. What evidence that Jacob was not himself a man of faith? What does the prayer of Jacob, offered when he was about to meet his brother Esau after years of absence, show? Gen. 31:1-12. Account for this change in his life.

The third man of faith coming through Abraham was Joseph, the son of Jacob. He also was the product of faith. Gen. 30:22-24. Through Joseph God accomplished a mighty work toward the evolving of a people of faith. True, the immediate result of that work, the nation of Israel, seems so far removed from any likeness to a people of faith that we may at first fail to see the connection. But we must keep in mind the law of development stated in 1 Cor. 15:46.

The beautiful story of Joseph teaches one of the biggest lessons of life, a lesson which must be learned before faith in God in full strength and beauty can blossom in man's consciousness.

The following Scriptures give the story. Read the story watching for evidences of God's hand, working through human instruments, in the life of Joseph. Note also that Joseph showed works of faith to a much greater degree than either his father or grandfather.

The story of Joseph: Gen. 30:22-24; 37:2-36; 39-50. List the incidents which show that Joseph was preeminently a man in whom, from early youth, faith operated to good works. What was the big lesson that Joseph learned from his own life? What connection is there between the story of Joseph and the Abrahamic covenant? What Christlike characteristics did Joseph manifest?

Scripture Readings:—Gen. 30:22-24; 37:2-36; 39-50.

The Children's Lesson:—Tell the story of Joseph, making a simple connection between it and God's covenant to Joseph's great grandfather.

For Class

Discuss briefly God's covenant to Abraham that he should be the father of many nations; its meaning and purpose in view of God's initial purpose concerning man as stated in Gen. 1:26. Why is faith necessary to evolve this likeness between God and man in character?

Trace the record and fulfillment of this covenant down to the time of Joseph.

What bearing does the life of Joseph have upon the fulfillment of the Abrahamic covenant?

How and when did Joseph voice his great faith in God?

Discuss the Christianity of Joseph's character.

BELSHAZZAR'S DREAM

By M. Joblin

THE incident which we have before us is one of the most familiar and thrilling of all the stories in Scripture. The scene is in a king's palace. When the curtain rises, we see before us a banquet hall. Seated at the table are a thousand lords of the Babylonish empire. Some have thought that they were the chief magistrates of the different provinces into which the kingdom was divided. Others have thought that they were the commanders of the army which have been brought together by the king in a council of war. However, there were a thousand lords seated at the banquet table. At the head of the table sat one of the most insignificant and incompetent kings that ever graced a throne, Belshazzar. He was the nephew of one of the greatest monarchs that ever lived. The time of this incident was one of the most perilous of Babylon's history, for surrounding the city was the tremendous army of the Medo Persian empire which was commanded by Darius. For two years they had besieged the city of Babylon, but Belshazzar and his subjects were laughing him to scorn, for they boasted that they had sufficient food to enable them to withstand the siege for ten years. So thy had a banquet, they drank wine and worshipped gods of gold and silver and brass and iron and wood and stone, and mirth was flowing as freely as the wine. One thing which characterized that banquet, which made it unique in Oriental history, was the fact that, seated at the head of the table, drinking wine before the thousand lords, was Belshazzar himself. It was not usual for ancient kings to appear before their subjects.

When the wine was flowing most freely and laughter was ringing most heartily throughout the hall, suddenly, silently, there appeared on the plaster of the wall, over against the candlestick, fingers of a man's hand. The king seems to have been the only one who saw it at first. With wine glass uplifted, and with a drunken laugh upon his lips, his eyes became suddenly riveted. One by one the guests saw that their monarch was looking at something that apparently formed no part of the occasion. Their brown eyes were turned to the wall, until that whole banquet assembly had ceased their drinking and their laughter and were gazing on the fingers that had appeared.

The words which were written were in perfectly good Chaldean, yet Belshazzar could not read them. He called for sooth-

sayers and astrologers. They could not read them. What was to be done? All felt that the writing must be interpreted. Suddenly the door opened and there appeared in that hall an aged woman, the Queen-mother, the wife of the great Nebuchadnezzar. She either had no sympathy with the occasion or had been purposely uninvited, but now she comes and she addresses Belshazzar. She informs him that there was a man in the kingdom in whom was the spirit of the holy God, who had interpreted strange things before, who had been of great consequence of former days, a man who was now out of favor at court—Daniel by name. She suggested that he be brought and that he be asked to interpret the writing on the wall. Then was Daniel brought and as he enters that banquet hall, we behold an old man. His hair is white, his brow is kingly. He seems to have been in the presence of kings before, and so he has, for in the days of Nebuchadnezzar, he was one of the great men at court. He had been at banquets when these lords were babies, banquets far grander than this, for Nebuchadnezzar was the host. As he approached the king, Belshazzar turned his face toward him and said, with all the insolence of which his shrivelled soul was capable: "Art thou that Daniel which art of the children of the captivity of Judah, whom the king, my father, brought out of Jewry?" Then, pointing to the handwriting on the wall, he promised him a great present if he would interpret it. A golden chain should be put around his neck, scarlet should be put upon his back, and he should be third ruler in the kingdom. Then Daniel answered—and O the glorious abandon of his words!—"Let thy gifts be to thyself and give thy rewards to another." And then he read the writing, "Mene, mene, tekel upharsin." How easily he read it! But it was the writing of God, and he understood God's language. Then he interpreted it: "Mene, God hath numbered thy kingdom and finished it; tekel, thou art weighed in the balance and art found wanting; Peres, thy kingdom is divided and given to the Medes and Persians." Why could not Belshazzar interpret this? Matthew Henry tells us that the words which were used were to be found both in the Chaldean and Hebrew languages. The word "mene" was both a Chaldean and Hebrew word, and so were the other words used. The Chaldean meaning for the word "mene" is "numbered." Its Hebrew meaning is "finished." So he read the meaning of the word like this: "numbered and finished." The Chaldean word "tekel" is "weighed." The Hebrew meaning is "wanting." So he read the meaning of the word "tekel"—"weighed and wanting." The word "Peres" in Chaldean means "divided," but it is the Hebrew word for "Persians." So its meaning was simple: "divided, and given to the Medes and Persians."

Then commanded Belshazzar, and they clothed Daniel with scarlet and put a chain of gold upon his neck and made him the third ruler in the kingdom.

This is the story and there are some features connected with it which make it most remarkably appropriate for us to consider in reference to the times in which we live. In the first place we are told it was a time of feasting, merrymaking. When in all the history of the world, has there been a time when men and women have

been so insanely bent on pleasures as today? In the second place, there was a spirit of democracy apparent, which was unheard of before. An Oriental monarch had broken the barriers of aristocracy and dined with his subjects. And the most casual observer is certainly aware that today class distinctions are being done away with as never before. In the third place, they worshipped gods of gold and silver, of brass and iron, of wood and stone. Gold and silver, that is money; brass and iron, that is munitions; wood and stone, that is magnificent architecture. Those are the gods which the world is worshipping today, money, munitions and magnificence. In the fourth place it was a time of unprecedented military prowess. I have said that outside the walls of Babylon the Persian army was besieging the city. Today is a time of unprecedented military prowess. Never before in the history of the world have the armies of the nations been so numerous or so tremendously wrought up as now. In the fifth place, the military tactics which were used on that occasion were absolutely unheard of in any previous war, for they tell us that the River Euphrates which ran through the city of Babylon, and consequently under the wall of the city, was deflected from its course by the engineers of the army. So that Darius and his troops marching under the wall of the city, through the empty bed of the river, could take the city without a struggle. Today, in this present war, the tactics which are used are entirely without precedent. The airplanes, the gases, the submarines have never been used until now. So that some military writer has said that any book written on military subjects prior to the year 1914 is obsolete. Lastly, let me say, that in spite of the terrible danger that was imminent, the Babylonish lords were light-hearted and gay. And so it is today, in spite of the unusual, unprecedented events which are transpiring around us, the multitude of men upon the earth are making merry. And yet we are told that on that night the city of Babylon fell. And so it may be that during this night of spiritual darkness we are on the eve of a great dispensational change.

I have also said that at that time God gave a message and there was none to interpret it but Daniel, though it was plainly written on the plaster where all might see it by the candlestick, where a flood of light might be thrown upon it. And so it is today: God has spoken to us in his Word and though all the soothsayers and astrologers and Chaldeans, I mean the philosophers, higher critics and skeptics, may be unable to read the writing that is written, there is Daniel, I mean a Church, in whom is the spirit of the holy God, in whom the Holy Spirit himself is pleased to dwell, who can read what is written and who can interpret the writing of its God. And the meaning of the writing is this: "The night is far spent, the day is at hand."

There are three remarks which should be made on the subject of the handwriting itself: First, the handwriting on the wall is not a warning; it is a doom. It is a mistake to think Belshazzar was warned by that writing. You will notice it is all in the past tense, "God hath numbered; thou art weighed; thy kingdom is divided." So we have not had the handwriting of doom yet, but the banquet of sin and revelry is on,

and the armies of the world are gathered together. And who can tell when the handwriting of doom may appear? Secondly, this handwriting can only be interpreted by a spirit-filled man, and thirdly, the doom was followed by the speedy execution of God's judgment, for we are told, in awful solemnity, "In that night." That night, that very night, was Belshazzar

slain. It is said that the mills of the gods grind slowly, but those are heathen gods. The judgments of our God are swift and powerful, and may be instantly expected. Therefore, let us turn from the vain delusions of the world while we are having the day of grace, that we may not be compelled to face the great and terrible God in his day of wrath.

Among the Churches

Meetings have been held for several weeks, on Sunday afternoons, at St. Catherines, Ontario, by Bro. G. E. Marsh and the hearty cooperation of brethren from Fonthill with the little band resident at St. Catherines. These meetings are reported to be increasing in interest.

St. Catherines is an opportune field, and it is to be hoped that much and lasting good may be accomplished in this place to the honor of our Lord, and to the good of our fellows.

Bro. and Sr. S. J. Lindsay arrived in Oregon on the evening of March 29, having left Los Angeles on the morning of the 26th. A hearty welcome awaits them even though they did step off the train upon ground congealed by frost and partly covered with snow, and into an atmosphere of chilly, hurrying, March winds.

The Oregon Church Choir presented the truths of Easter with song on Sunday evening, under the able leadership of Sr. Frank Rogers.

Sr. L. A. Sullivan, of Holbrook, Neb., arrived at the Golden Rule Home recently, where she found a hearty welcome awaiting.

REPORTS

Report From Texas

On the second Sunday in February, Bro. Moses and family went with me to Gonzales, Texas, where we had four services at Bro. Johnston's home. We sure enjoyed meeting with the brethren and sisters of like precious faith. We had a splendid time talking of the things pertaining to the kingdom of God and the future goodness of God. We hope to meet you people at conference next summer if not before. We returned home Monday night and I went to Brady, Texas, where I met Bro. McCullough and family. After enjoying some good talks with them, and preaching five discourses at Brady, Bro. McCullough went with me to Fredonia where I preached three discourses. The weather was so bad we postponed meetings and came home. We did not have many hearers but those who came out manifested splendid interest. We had services here at Bro. Moses' Sunday with splendid interest.

Yours in hope,

E. O. Stewart.

OBITUARY

Mrs. Agnes Wilson

Agnes Sutcliffe was born in Halifax, Yorkshire, England, August 2, 1841. She was one of nine daughters of James and

Hannah Sutcliffe. She came to America with her parents and four of her sisters in the summer of 1857. In her 18th year she was immersed in Fox River, believing the things concerning the Kingdom of God and the name of Jesus the Christ. In this belief she was steadfast to the last. Her special thought was the second coming of Christ, the resurrection of the dead and our home on this earth.

In June 2, 1864 she was united in marriage with William H. Wilson, who preceded her in the blessed sleep of Jesus, Dec. 9, 1913. To this union were born two children, Walter Thomas, who died when he was four years old, and Jessie May, who is the sole survivor of the immediate family.

In Oct. 1871, the time of the Chicago fire, she went from place to place, administering help to the needy and destitute. She started caring for the sick when she was seventeen and continued doing so all through her 81 years, 7 months and 20 days of life, not for money, but to help her fellow beings.

She fell asleep in Jesus March 22, 1923, with the full assurance that she would hear the trumpet call and awake in the morning of the resurrection, where there will be no more sickness, pain and death, but one eternal day of glory.

She is survived by her daughter, Jessie May, three sisters, Mrs. Ruth Sutcliffe, Mrs. Frances Elvey and Mrs. Louise Dunphey, besides other relatives and a host of friends.

She was laid to rest beside her husband in Rosehill cemetery to await the coming of the Lord.

Jessie M. Wilson.

Sister Wilson and her late husband, Bro. W. H. Wilson, were pioneers of the faith, and were well known and loved by hundreds of our people over the United States. Bro. Wilson spent the best years of his life traveling and proclaiming the gospel message and Sr. Wilson was his faithful helper and companion, and during the weeks of loneliness, she kept the home fires burning.

They are sleeping peacefully now in the beautiful cemetery near the lake, where we laid her after the services at the home on Saturday, March 24.

Frank E. Siple.

John Robert Fisk

John Robert Fisk was born in McClain County, Illinois, Sept. 15, 1839; died Feb. 20, 1923. Aged 83 years, 4 months and 5 days. In infancy he removed with his parents to Montgomery County, Ky., where he was reared to manhood. After finishing school he engaged in teaching for five years. In 1858 he was united in marriage to Miss Emma Walters, to which union were

born three children; David, of Sherwood, Oregon; Mary, who preceded him in death, and Wiley, whose present address is not known.

After death had robbed him of his companion, he was again remarried to Julia Coliver, Mar. 27, 1867, who fell asleep February 6, 1908. To this union were born nine children; Mrs. Lulie Wagoman, Frank, James, Elliott and John, all of Caldwell, Kansas; Mrs. Harriett Buker, and Fred of Arkansas City, Kansas; William of Sherwood, Oregon; and Mrs. Minona Johnson of Portland, Oregon. These with a host of friends, are left to mourn father and friend. In the 60's he removed to Missouri, where he engaged in farming for many years. In the early 80's he removed to Coffey Co., Kansas, where he resided for many years. In 1884 he removed to Millerton, Kansas, where he lived until the opening of the Cherokee strip. In 1893 he homesteaded near Caldwell, Kansas and moved there the following year. In this vicinity he lived until 1913, when he moved to Arkansas City, where he made his home with his daughter until death claimed him.

Bro. Fisk was a son of Wiley B. and Julia Fisk, who spent the last twenty years of his life in able defense of the truth. Bro. Fisk united with the Church of God and was baptized by W. A. Prosser in 1887, and the truth never had a stronger defender. Bro. Fisk was kind and obliging to all and his life was consistent with his profession. The beautiful and profuse floral offerings gave silent testimony to the esteem in which he was held. The funeral took place from the North Shire Community church, eight miles south of Caldwell, across the line in Oklahoma.

The writer upon a previous visit was requested when the end came to officiate and in respect to this request, we spoke words of comfort to the largest concourse of friends and neighbors I have seen upon a like occasion, for many days. Some of his old neighbors were his pall-bearers, some of them apparently nearly as old as he. We laid him to rest in the Spring Creek cemetery and every sign indicates his sleep will be brief and he will soon enjoy the fruition of his many years of service.

Almus Adams.

National Bible Institution

WINCE MEMORIAL FUND

This fund remains just as it was reported in last issue of The Herald, \$464.50, there having been no additional funds received during the last week.

All about us on every hand are the reports of various peoples in their efforts to aid those of their especial numbers, or comradeship. People of fortune and blessings are everywhere dividing and giving for the uplift and comfort of their less fortunate neighbors. As an illustration, take the following item of news. "The program calls for the immediate raising of \$1,200,000 by American Jews for the care of war orphans in middle and western Europe. Only \$1,513,000 of the fund already raised remains to be allocated." Reading farther it is pointed out that the "fund already raised" amounts to \$54,653,668.

These figures are staggering. Yet they

represent only one of several kindred efforts by this people to alleviate the needs of their number.

By the side of this figure the above total for the Wince Fund—a fund being raised by the people of the Church of God for the purpose of furnishing the comforts of life to some one or more of our destitute ones—looks insignificant indeed. When we stop to consider the value of the blessings with which our people commonly are blessed of the Father, and the more than abundant with which others of them are surrounded, it would seem that in a fortnight or less there would be sufficient contribution not only to provide many times the amount named, but also to provide all that may be necessary to fully finance the work undertaken by the General Conference.

Let us consider this matter, brethren, and strive to rightly estimate our strength and our duties in all these matters. "Whatsoever ye do, do heartily as unto the Lord."

"Deacon Smith marvels how blind some people are and yet they can always see more than there is to see."

MARY

By Lillie H. Willis

NOW Jesus loved Martha and her sister and Lazarus. John 11:5.

Always, since I can remember, I have heard people express their views of Mary and Martha, and with two exceptions, they were the same. Martha was placed with the class whose one desire was to cook and entertain: while Mary was a follower of Jesus whose greatest delight was to sit at his feet and listen to his words. Mary was placed on a pedestal, and pointed to as an example for us to follow; but Martha was censured and warned against.

The two exceptions I refer to were my father and an old lady, both of whom are dead. I have read what the Bible says about these women and I agree with their view. They said Mary was a sinful woman: she heard Jesus preach, repented and was forgiven. That Mary was the woman who washed Jesus' feet with her tears, wiped them with her hair, and anointed them with ointment. Luke 7:36-50. Jesus loved Mary because she believed, repented and obeyed. She came to him in tears and sorrow and his divine sympathy reached out and touched her sin-seared body and brain, and she was healed, and forgiven.

Some may say, if this is true, why does not the Bible plainly call her by name in Luke 7:36-50? Because her iniquity was forgiven and her sin was covered. She believed in Jesus and her faith was accounted as righteousness to her. Those who will be "without fault, before the throne of God," are only sinners saved by grace, through faith. Eph. 2:8.

As proof that I am wrong, some may bring up Luke 10:38-42, and say, Jesus reproved Martha and upheld Mary. I cannot see that he did.

Jesus was not welcome every place, but he was always a welcome guest at the home of Martha and her brother and sister. Multitudes always followed Jesus, and very likely the house was filled with guests and Martha had more than she could do. She would have been glad to listen to Jesus, but the rush of work would not let her. On the verge of tears, she appealed to Jesus. His answer was only one of sympa-

thy—I know you are full of care and trouble, have almost more than you can do, but you know what Mary was, and what she is; there was one thing needful: Mary has chosen it; it shall not be taken from her.

True love for Jesus was what she had, and that caused her to buy the ointment of great value and anoint him. I think in every instance it was Mary who anointed Jesus with the ointment. I have no proof of it, but I think after Jesus had finished speaking, Mary arose and helped serve. Jesus could not tell Mary to help her sister; his hour to command had not come.

Why Martha, Mary and Lazarus are not spoken of as being with Jesus during his agony, and on until ascension, I do not know, but certainly, they were not ashamed of their Lord.

If you are acquainted with happiness, introduce him to your neighbor.—Phillips Brooks.

BUT WHAT OF 1923?

Selected by S. Roxana Wince

ALL are agreed that 1923 is marked out prophetically as one of the most important dates in history. It is the termination of 2,520 years (seven times), from 508 B. C., when Nebuchadnezzar made his second attempt on Jerusalem and deported Jehoiakin, after despoiling the temple. The present year is therefore the significant one and its importance cannot be overlooked.

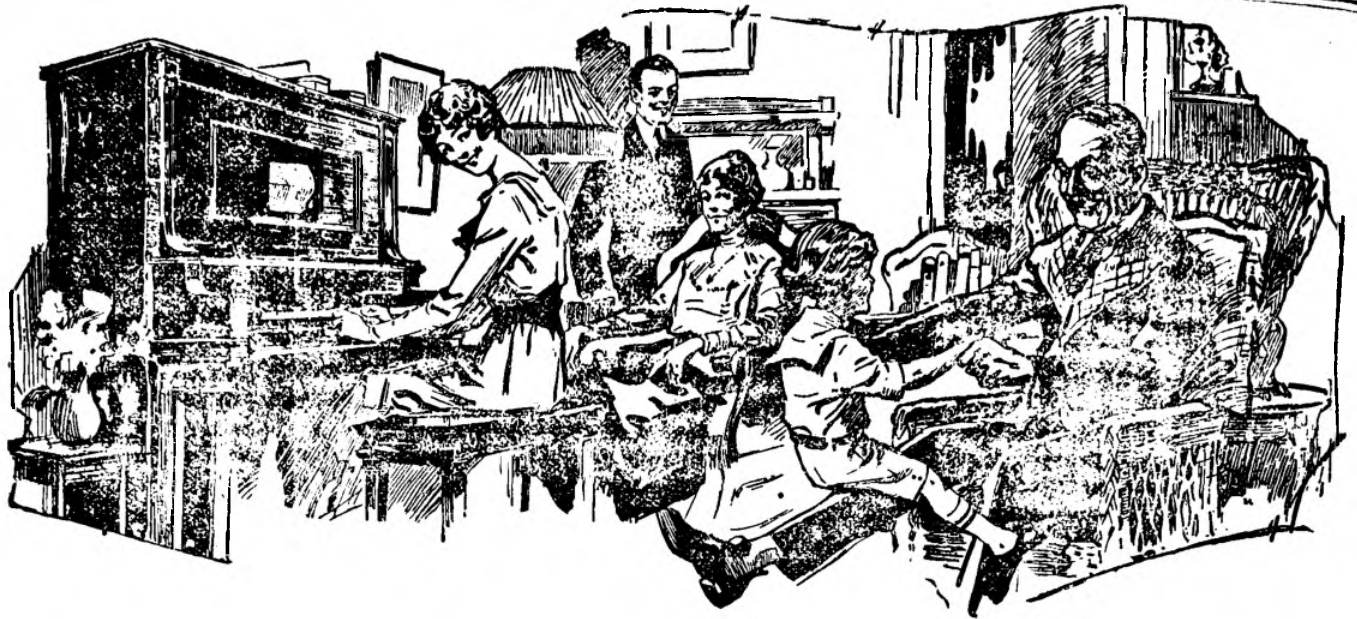
It forms a parallel with the period of the outbreak of the Great War which was likewise 2,520 years from 606 B. C., when Nebuchadnezzar made his first attack on Jerusalem, and there was no doubt of the significance of that date.

It also forms a parallel with 1934, which is the terminating year of the solar seven times from Nebuchadnezzar's final attack on Jerusalem in 587 B. C.

1923 is therefore, the middle period, according to solar time, in the closing stages of the seven times and its significance is obvious. It is, furthermore, the sequel to the previous fulfillment of this particular stage in the seven times, which run out by lunar and prophetic calculations, in 1848 and 1887 respectively. 1848 was 2,520 lunar years from 508 B. C., and was famous for the flight of the Pope from Rome, a revolution in Paris and the abdication of Louis Philippi. 1887 was 2,520 prophetic years from 508 B. C., and was famous for the Jubilee of Queen Victoria, (which showed God's blessing upon the British empire of Israel), and for the Alliance, which took place (through Bismarck), between the vatican and the central powers, (which ultimately brought Germany to her ruin).

Thus the seven times have so far fulfilled their course literally and punctually and there can be no reason for believing that 1923 will not take its appointed place in the scheme of prophetic fulfillment. These periodic dates have shown that God's judgment rests upon the enemies of Israel, (viz: Turkey and the Vatican), in the same way that his blessing rests upon the expansion of Israel's empire.

Great work has been done quite recently in the Lausanne Conference by Lord Curzon's firm, yet patient and conciliatory diplomacy, and the problem of the straits has been practically settled for the time



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being. But the eyes of the Bible student, and particularly of the British Israelite—will be fixed upon the promised land, for it is there where Great Britain has to rebuild, watching alike the interests of Jews and Arabs, and it is there where the forces of evil, apparent in Bolshevism and Turkish intrigue, will oppose themselves against the kingdom possessed by the saints of the Most High.

We must expect therefore, 1923 to throw further light upon the problems of the middle East. It will entrench the security of the British empire and it may see some more nails driven into the coffin of the Turk. Israel will have to guard against revolution and godlessness at home and abroad but we have the promise, "Behold he that keepeth Israel shall neither slumber nor sleep." And 1923 will once again prove the truths of the word of God, and the redemption of his promise. *Laus Deo.*—J. G. Taylor in the "Banner of Israel."

HOLY SPIRIT By J. W. Gamble

BRO. M. E. Lowd calls upon me to explain my position or else retract. I know of no better explanation than to show no proof of the spirits in operation since the death of the apostles, or what the spirit

(or instructor) could add to or subtract from the present plan of salvation. The spirit's teachings are all O. K., and will be sure to get us a home in the kingdom if we comply with the conditions. The spirit filled its mission just as the law, and then was withdrawn. It will come back again at the close of Gentile times to carry the law from Jerusalem to the rest of the world during the times of restitution.

The brother calls attention to Rom. 8. Paul here is discussing the saint and the sinner. We are all under sentence of death through Adam and when we are baptized, we become new creatures, if we live up to the conditions laid down in the Bible by the spirit. We don't follow the world, but the spirit teachings. If we do this, we have passed from death unto life—prosperity. Paul's thought here is not that the spirit should always be with us because he says in another place that the spirit signs shall cease. If you use "disposition" here instead of "spirit," you will get a better understanding. The best way is to try and get on the thought of the writer. Peter, on the day of Pentecost, told the people that the promise was unto them and all that were afar off. This is assumed to mean that this was a promise of the Holy Spirit, but the thought in Peter's mind was the promises to the fathers. Read the whole chapter (Acts 2),

and rightly divide it and see.

The whole religious world makes this claim that they have the spirit, and if they have, it seems to teach them all a different theory. The spirit does not teach yea and nay, but yea and amen. Harmony from start to finish when rightly divided. This proves they have theory and not spirit. If any of the royal family wants to answer, please state what part of the spirit you have whether healing tongues or prophecy or any part or earnest you may have, or any place the spirit has been manifested since the death of the apostles.

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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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, April 10, 1923

Number 28.

Watch Therefore

By Lyman Booth

WATCH therefore, for ye know not what hour your Lord doth come. Matt. 24:42.

Our Lord announces two very important facts in this saying. The certainty of his coming and its suddenness. Certainty to those who are looking and expecting his return, and the suddenness to those who do not expect it. The element of certainty respecting this most important event in the history of the world should be sufficient to arouse our vigilance, and to strengthen our fidelity to him and his cause. His injunction to watchfulness is to be always watching, not sleeping.

Patient watching is more of faithful doing than of anxious looking and longing. If a friend from a long distance whom we have not seen for many years should write that he would certainly visit us sometime in the autumn and for us to watch for his coming; if he should say in his letter that he could not name the date, but that he would come when the leaves in the forest began to turn yellow, we would know just what he meant. We would not sit down in idleness and fold our arms; but we would be busy getting our work done and so arranged that we could devote time and attention to him. We would have every preparation made for his comfort and entertainment.

Thus it is with Christ's followers. While they are looking for the signs of his coming they are not slothful in business, but are doing the needed work which he has designed they should do. He did not intend they should be content by constantly looking into the sky for some sign of his coming, but that they should be patiently and faithfully doing his bidding. The same thought is contained in his words recorded in Luke 19:13, when he said, "Occupy till I come." In Mark 13:37 he also said, And what I say unto you, I say unto all, Watch. We believe the purpose of the parable was to teach the members of his church the need of constant watching. They should be careful to maintain good works. We should not be content to say, Lord, Lord, unless we do the things he has bidden us to do. It implies an inward watchfulness, a watching of our affections, that they be centered on things above and not on things of the world. That we should strive to continually have a supply of the spirit of Christ in our hearts which is so necessary to meet our Father's approbation; for Paul has said, Now if any man have not the spirit of Christ, he is none of his. Rom. 8:9. Then how very necessary that we cultivate our vigilance. If we would gather the fruit of the spirit we must first sow to the spirit. We must realize the need of it in order to grow spiritually, as much so as we need food for the growth and develop-

Victory



VARK! the voice of love and mercy
Sounds aloud from Calvary;
See! it rends the rocks asunder,
Shakes the earth and rends the sky;
'It is finished!'

Hear the dying Saviour cry.

"Tune your harps anew, ye seraphs!
Join to sing the pleasing theme;
All in heaven and earth uniting,
Join to praise Immanuel's name;
Hallelujah!
Glory to the bleeding Lamb!"

Author unknown.

ment of the body. We must experience the necessity before we can fully appreciate the reality. We must experience hunger to appreciate the feast. We must dwell in poverty a season before we can appreciate the comforts of wealth.

The Master has said, Watch ye. Yes, watch and pray that we fail not, and that we do not become despondent and say as some may say, My Lord delayeth his coming. Watchfulness implies constant preparedness on our part. It implies a readiness to meet him, no matter in what watch of the night he may come. The loss will not be his so much as ours if he should come and find us unprepared for the event. Paul's exhortation to the Corinthians (1 Cor. 15:58) fits in here nicely: "Finally my brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." This is an exhortation of steadfast, unending confidence and inflexible loyalty to our faith in our Lord. Steadfast that we do not grow weary in well doing. Immovable against all outward influences that might shake or weaken our faith. It may be a difficult task; our strength small; the temptation to give up may be almost irresistible before we reach the end of the race, yet it is to the overcomer, to him that endureth to the end that the promised victory and crown will be given. Therefore be well assured that our labor in the Lord will not be in vain.

To the one who is ready and watching, the crown is as much of a certainty as is the return of our Lord. Neither can possibly fail, for both are the promise of One who is able to perform. This confidence and assurance is beautifully told by Paul in 2 Tim. 4:6-8. He had written two letters to Timothy for his encouragement and not for his alone but for all who should serve the Lord and loved his appearing. He affirms his fidelity and absolute assurance of triumph and reward at the hands of his Savior, for he said, Not to me only, but unto all those who love his appearing.

Paul had fought his battle and had won the victory. The strife was now over. All that remained was to suffer death. This he counted as nothing. He looked death calmly in the face and (Continued on page 224.)

Searching the Hearts

By Harriet Boice

Workers Together With God

CHристиANITY is not simply an ideal to dream about nor a creed to believe. It must become a program for our present life in order to bring us forth into the golden age of the future. The gospel of hard work may be very unpleasant to think about but it is only by the cross that we reach the crown. Christian responsibilities are in proportion to knowledge. If one has found the true way of life and has become a child of God, he is in duty bound to teach the word of God in the home, on the street, in public and private places, and by every means possible. Christians are bound by the terms of their covenant relationship to Christ, in one way or another, to fulfill his commission, "Go ye into all the world and preach the gospel to every creature." To refuse to assume the responsibilities that go with this commission, and with increased knowledge of God's word, means to forfeit one's place as a loyal child of God. Paul, the faithful, not only taught these things but lay down his life for them. Read the 4th, 5th and 6th chapters of Corinthians. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Read this Scripture over and over until you get some of the outstanding truths. Study the very words and then you will begin to understand my messages to you and the reason I have given you some little plans and a definite program to start with. Let me outline a little of God's program for us. It is this: all who enter into covenant relationship with Christ must be:—

1. Messengers of the gospel.
2. Teachers of whatsoever is commanded.
3. "Living epistles," known and read of all men.
4. Ambassadors for Christ.
5. Vessels, "earthen vessels" into which the power of God may be poured and made into vessels unto honor, sanctified and meet for the Master's use.
6. Trained for service and prepared unto every good work.
7. Winning souls to Christ by developing Christian characters and workers.

The above is all included in the Scripture, "We then, as workers together with him beseech you also that ye receive not the grace of God in vain." "Grace" is something conferred by God on the believer. "Growth," or the development of the child of God, is dependent upon a proper assimilation of spiritual food and an ac-

ceptance of the obligations conferred by God's grace.

The first real work of any value that is put upon a child in any family, is that of a messenger. Mamma says, "Dearie, run and get the book." The little ones run and do these errands until sturdy feet and legs are developed. The hands are next taught lessons of helpfulness. It must be so in developing workers for God. The messenger service is that in which every member of the family can begin and train for service. It is in this work that I can see the greatest possibilities for all unitedly to render service to God. No Christian work of any kind can do what God intended it to accomplish in our development until we recognize the source of power, and that we are but earthen vessels to be filled with this treasure from heaven.

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.

HAVE FAITH IN GOD

By S. Roxanna Wince

SISTER Boice says in her thrilling article on page 198 of The Restitution Herald, "There are dangers on every hand and the only safety even for a little child in this broad world of sin, is to become a follower of Jesus early in life." It is true. From every direction come stories of how faith in God is being undermined by skeptical professors in our colleges and by those who have graduated from their schools. Some of the latter teach their pernicious tenets from the very pulpits of our land.

Sister Lee Mick who lives a few miles from my home, told me the other day that one of the schoolmates of her little son Nathan, had been trying to make him believe that there is no God, that God did not create man and all things else, that the Bible is only a man made book and we, the descendants of monkeys, instead of being the descendants of Adam and Eve.

Nathan and his mother are chums. He has not yet obeyed the Lord in baptism, but he understands and believes the truth. So when he came home from school at night, he told mother all about it and she said, "Nathan, read the first chapter of Genesis for mother, will you?" "Of course I will," was the reply, and the chapter was read and made answer for itself to Nathan's heart to hold fast to his faith in God.

As to the dangers that beset our little ones on every hand, there is not one of us but that can tell many soul sickening incidents. My little brother Johnny, the youngest of my father's family, on his way to school one day, stopped at a house close by the roadside to warm his feet, and the neighbor's boy, Ira, offered him a glass of whiskey. But Johnny had been taught never to "touch, taste or handle" the deadly poison, and he would not drink it. Then Ira, thinking he would make him drink, took hold of him and tried to pour it down his throat, but Johnny, who was an agile little fellow, gave an unexpected spring, released himself, flung open the door and was off like a bird for school. He had seen drunken men and he had no mind to be

like them. And what do you think, dear young people? The father of Ira, a few years later, in the delirium of fever, brought on by drink, and seemingly unconscious of what he was doing, cut his throat with a razor and died in a short time, and Ira, when grown to manhood, drank himself insane and died in an asylum: his only son becoming also a miserable drunkard. That is how it goes with people who do not trust in and mind the dear Heavenly Father.

So you see how necessary it is to have faith in God if we want him to make a way for our escape in times of temptation and danger. He is a shield and buckler to all them that trust in him. Hide in him, little ones, just as soon as you are old enough to understand how this hiding can be done.

Omar did, and when two young men threatened to cut off his ears if he would not do the sinful things they wanted him to do, he did not yield, but ran screaming to the house to get away from them and to tell "Auntie" all about it. That was God's way of escape for him, for I told him they would not dare to cut off his ears, that he need not be afraid, and wrote to the father of one of the young men, telling him what his son was doing, and we had no further trouble from that source. Have faith in God. The next time temptation came to Omar, he did not scream, but laughed in glee when he told me how two worthless fellows had tried to get him to drink a glass of whiskey and when he would not, how hard they tried to get him to smoke an old pipe. He gloried in his victory and in the power God had given him to win it, was happy even to laughter, because he had been "strong in the Lord and in the power of his might."

These little incidents may seem hardly worth the telling, yet it is just such happenings in the lives of us all that makes us what we are. If faith in God helps us to "yield not to temptation, when we are little children, it will make us still stronger to fight the good fight when we are grown up. So take God for your partner in childhood and keep through life in partnership with him.

QUESTION

As Bros. Williams and Gamble have my views on healing, I would like to have them harmonize Matt. 7:22 and Mark 9:39.
Mrs. H. B. Cramer

ANSWERS

Dear Editor:

Please say to Sr. Cramer that there is harmony in the two texts she refers to,—Matt. 7:22 and Mark 9:39. In Matt. 7:22, the great Teacher is trying to make the people believe his teachings by illustrations, and he always called their attention to something they were acquainted with to make them understand. He here uses a house. The thought in his mind was that their house was built on sand, and the application reaches all of the present day, so-called Christians, as their man-made theories are all on sand. They will not stand the test when the whirlwind comes. We think the storm is near and fear lest some of the Church of God will be caught with empty lamps for want of works. We know of some who for several years were in the faith, but they have departed from the faith, lost their first love and today you

find them in the dance hall three times a week, dancing every set, and having a good time as they call it. But what about the pay? They can't hope for anything but corruption.

If our Lifegiver sacrificed his life so that we might have life, is it reasonable to suppose we would get life without any sacrifice? These parties I have in mind, thought it too much of a sacrifice not to mingle with the world. A patient continuance in well doing was too much for them. I asked one brother if he thought that when the messengers came to gather the elect, if he would visit the dance hall to investigate. He said he thought there was no harm in dancing. Well, I said, that may be, but how much of your time did you spend in studying the word?

We have a good foundation for our house but if we build hay or stubble on it, when the test comes, it will be burned up. When we look back and see the sacrifices which the apostles and prophets made for our sakes and then think we come short in the joys of the world to come by being baptized and believing the truth and mixing in with the world we are mistaken; the storm will wreck our house. The Jews had a house built of their own choice, but Moses and the prophets and the chief Corner-stone were not in it; it was founded on the sands of tradition, just like it is today. Though one was raised from the dead, they would not believe, and they doubt today. The world doesn't believe Christ ever died, just his body. Therefore the thought is, it will do us no good to know the truth if we don't have charity or love. What greater love can a man show than that he lay his life down for his brethren? All the money in the world is not equal to it.

Mark 9:39 is another illustration of error and truth. John thought it was not right for a man who did not belong to the chosen few, to perform miracles. But will you notice that the man healing diseases or casting out devils, had to use the all-saving name to do so. These devils that were in the people were nothing but diseases. I don't believe in a personal devil, because if there is one, he must be immortal, and you can't kill immortality, but the devil and his works are destined to destruction. So if his house is wrecked by the storm, all immortal souls would be liberated. I think devil, serpent, apollyon, etc, are only sin personified. As long as the man cast out devils, he was doing some good to humanity, so the Master said, He is doing as we are, let him alone. Saint or sinner, the act was good so the Master approved of it and went on to show that all good acts will be recorded, even to a drink of water. In Egypt the wise men performed several miracles like Moses, and Moses never tried to stop them. But when the test came, then Moses' rod showed who was right. The picture in both Matthew and Mark is teaching the difference between truth and error and both are in harmony on these lines.

Your brother in hope,

J. W. Gamble.

A SEEMING CONTRADICTION

By J. W. Williams

A REQUEST is made for the harmony between Matt. 7:22 and Mark 9:39 to be shown. The difficulty all turns on the meaning of the expression, in the name of

Christ. So we will first examine that, then by applying the discovered idea to both Scriptures the harmony will appear.

By reference to Acts 3 and 4, we find that in the name of Christ means "by him," 3:16 and 4:10, that is, by his power as contrasted with man's, 3:12; 4:7. The idea of merit, as well as of power is apparent in 3:12. So when we are bidden to eat, drink and do all else in the name of Christ, 1 Cor. 10:31; Col. 3:17, it is that we recognize that we can do nothing of ourselves, John 15:5, but that through him we can do all that we are invited to do, Phil. 4:13. That all is of grace, through faith, as Paul says and Peter recognized when the man was healed. That is, that we should glorify ourselves in nothing and him in all.

Now we are ready to examine our difficulty and apply our discovered idea to the verses in question to see their harmony with this discovered idea.

In Mark 9:39 and the parallel passages in Matt. 10:40-42 and Luke 9:49-50 the men in question did their works in his name, by being on the part of Christ, being on his side, we would say it, Mk. 9:40. They did it in the name of the disciples, Matt. 10:12, that is, as disciples, according to the above discovered idea in Acts 3:16 and 4:10, that in any person's name means by, or as, that person. This is evident again in Matt. 24:5. There, coming in his name means pretending to be him. So then, doing deeds in his name as in Mk. 9:49, would be under the claim that they were done by him through them. Matt. 24:5 shows that the claim may be false. But in Mark 9:49 it is a genuine claim, for Jesus said they were on his part in their work.

Further evidence on the meaning of in his name is to be seen in Matt. 10:40-41. To receive the apostles as the representatives of Jesus was to receive him. They came in his name, by his power. And to receive Jesus in receiving the apostles was to receive the Father, for Jesus was his representative, as the twelve were the representatives of Christ, Jno. 5:43, in the Father's power, Jno. 14:10, as we before discovered that in the name meant in his power and grace.

And in Matt. 10:41-42, to come in the name of prophet, righteous man, or disciple was to come claiming (genuinely, by Mark 9:40), to be prophet, righteous man or disciple, and therefore to receive in due time a reward in consonance with that valid claim. Incidentally, this shows that the meaning is not that a non-Christian person can earn salvation by good works, such as the mere, single act of giving a Christian a drink of water.

Now as to Matt. 7:22:

According to above developed ideas, these preachers visible here were claiming to have been preaching and doing miracles in the name of Christ, in his power, by his grace and merit and without glorifying themselves, as Peter did not, and Jesus did not. But as in Matt. 24:5, their claim is spurious. This is evident in their own words. For while claiming to be glorifying him, they boasted, "We have done many wonderful works." Out of their own mouths they were, or will be judged. The world is full of self-justification, and a few are justified by faith, their mouths thereby stopped from boasting.

Merely to take the name of Christ upon a denomination will not therefore be a suf-

ficient guarantee of merit or validity. To do miracles, or what are claimed to be such, under a denominational name that contains the word "Jesus" or "Christ" or "Christian" may therefore land the claimants only in the ditch. And to claim we are his merely because we take scriptural expressions for our title, and scriptural phraseology for our gospel may be only disastrous to us in the end. The ones at Corinth who said, "We are of Christ," were as carnal as the other factions who did not name the name of Christ upon their sects, because the ones who did take his name also became a sect by implying that since they took the name, the ones who did not were not of Christ, thus causing division, or a sect. True Christianity is not a matter of mere names and forms.

The inquirer says that both of those from whom this answer is sought have their views on healing, and therefore seeks a joint answer from both. We would not because of her words be therefore understood as arguing against the efficacy of prayer, the power of providence in daily life, the possibility of healing through faith or the existence of holy spirit in the world apart from the Bible.

To pray is not necessarily to ask for the performance of a miracle, for even though we say, "Give us this day our bread," we need not expect manna, for he did not feed them with manna to whom these words came. We are to eat our bread in the labor that bathes the brow. Rain and sunshine and bodily strength and the grace of freedom from laziness are all elements in the answer to our prayer for bread.

God has not vacated his throne just because miracles have ceased. People prayed before pentecost. Prayer was even one of the elements in the gift of the spirit on that day. His providential care is over us just as much as over them. Only he works non-miraculously now, as he did before pentecost. Happy those who can see his hand in all things, for good.

There are the two extremes in this matter as in most others. One extreme is to say there is no holy spirit but the Bible, and that we can therefore buy all the holy spirit in the world for half a dollar. That seems to border on blasphemy. Since the Spirit produced the sacred Scriptures, how could it be true that the only spirit there ever was is the Bible? John 6:63 is not a definition of holy spirit, for how then could Job 33:4 be true? Or Ps. 104:30?

The other extreme is to claim miraculous powers after miracles have ceased by divine appointment and seek to set the seal of approval on all kinds of vagaries under the delusion of being led by the spirit apart from the word.

The Spirit of God fills all the universe, Ps. 139:7-12; Jer. 23:24; 1 Kings 8:27. It both inspires the prophecy and fulfills it, Isa. 34:16; 1 Kings 8:24. Since prophecy is fulfilling now, when there is no miraculous expression of Spirit, that is an evidence of the presence of God's Spirit in our world. Thus he fulfills his will even in the ungodly, Rev. 17:17; Prov. 16:1. Thus all things are of God, as Paul declares. And his spirit dwells in us, his mind fills us, as we take it in from his holy words.

Both Minds and Fountain Pens will work when
willed;
But Minds like Fountain Pens must first be
filled.—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

Notice

The midyear executive meeting of the National Berean Society will be held at the home of its president, Mrs. Lydia Railsback, 621 South Fellows St., South Bend, Ind., April 28, 1923 at 9 a. m. Will the committee please send their reports and suggestions to Mrs. Idona Romine, 515 North St. Louis Blvd., South Bend, Ind., if it is impossible to attend. The South Bend Bereans and church extend a hearty invitation to all. Please inform them when and where to meet you.

"Today's duty is the best preparation for tomorrow's joy."

SERVING AND REJOICING

By Cordelia A. Gray

SERVE the Lord with fear and rejoice with trembling. This fear means Godly fear, a reverence for his name, to do only the things to please him. Rejoice and be glad with meekness and humbleness of heart, that we fall not by the wayside.

While Paul taught others the words of life, he felt his own weakness, lest he should fail and come short of his duty as a faithful follower, and was anxious and watching at all times. But how changed when the time came for him to lay down life's work, and he could say, "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 life...."

Let the righteous be glad and rejoice in the Lord always; sing praises and glorify his name, ever looking to Jesus for guidance and help. And we do need his help every day and every hour, for we feel at times that we have more trials, sorrows and temptations that we can endure, and were we to sit down and dwell upon them, sad indeed would we be, but we should be reconciled and pray our Father to strengthen, guide and help us to be overcomers. We, too, should be of the same mind one toward another; weep with those who weep, and rejoice with those who rejoice, have that tender feeling of mercy to those with whom we come in contact. We should not rejoice in iniquity or when our enemy falleth, but rejoice in the truth, the word of God, that is able to save us. Rejoice in hope of eternal life. To do the little things in our every day life, to help some one, to lighten some burden, to make ourselves useful as opportunity presents, and thereby please our Heavenly Father, as by so doing to his "little ones," we do unto him. How greatly we should rejoice now to know we have the privilege of serving such a dear Father. And, beloved Bereans, I desire an interest in your prayers that I may be faithful.

"Others are obstinate—you are simply firm."

"No one can pay your experience bill for you."

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50
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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

The attention of young and old is called to the obituary of David M. Spencer. Few will read the account of his life without being encouraged to disregard the light afflictions which are but for a moment, and press toward the mark for the prize of the high calling.

May the Father's blessings attend the bereft family and lead them in the narrow path that leads to life eternal.

Herald readers will be surprised and pained by the announcement of the death of Sr. J. H. Anderson. Surely Bro. Anderson and his family have drank deeply of the cup of sorrow in the last two years.

Signified

The word "signify," being translated from the Greek word "semaino," occurs but five times in the N. T. Nor is the Greek word translated in the N. T. by any other English word. A study of the texts where the word is found will be of value to the study in determining the use of the word. The word is found only in Jno. 12:33; 18:32; Acts 11:28; 25:27; and Rev. 1:1. While it is true that the primary meaning of the word is to "give a sign or signal;" to signify; make known; yet it is certain that in all but the last text the manner by which the facts were made known, or signified,

was by the spoken or written word. That is, language was the sign by which the thoughts of God and of Christ were made known.

May it not be that the word "signified" in Rev. 1:1, which reads, "He sent and signified it by his angel unto his servant John," likewise refers to the impartation of thought by use of language? Especially so when the sentence continues,—“Who bare record of the word of God....” This last strongly indicates that the “word” of God was the sign used to make “revelation of Jesus Christ.”

Holy

The word "holy" is descriptive of whatever noun it modifies. It is seldom the name of an object. Its meaning, like that of "saint" is,—set apart (or aside) for a special and good purpose.

Thus "holy city" refers to a city, Jerusalem, set apart by God for his own abode within his temple; "holy land," refers to a land, Palestine, set aside for a particular people; "holy people," or "saints," usually, in O. Testament and often in N. T., refers to Israel, God's chosen nation which he set apart to be head over all nations.

"Holy" does not necessarily change or refer to the quality characteristics of the object thus described. That is, the holy city is probably very much like other nearby cities; the holy book is very much the same as most other books, so far as leather, paper, printing and other book qualities are concerned. They are respectively "holy" by virtue of being set apart for special use,—the city for God's abiding place, or temple; the book to contain God's word.

In the same manner holy spirit is like other spirit. It differs in that it is set aside for particular use.

All spirit is from God who "is spirit." John 4:24.

A measure or portion of spirit was imparted to all living creatures. See margin of Gen. 7:22. Both man and beast have "one breath"—spirit, Eccl. 3:19. From texts like Psa. 104:29 and 145:4 (where the word "breath" is "ruach" or "spirit"), it appears that spirit has to do with vital force. God has been and IS the giver of this spirit unto all living beings whether good or bad. Spirit thus given, common to all, is not set apart for special use or service. It is permissible to use it for the most wicked purposes according to the choice of the living creature possessing it.

Not so with spirit that is set aside, holy, for special use. Jesus said, Acts 1:8, "Ye shall receive power (dynamis—from which word we derive the words dynamo, dynamite, etc.), after that the holy spirit is come upon you." Such spirit differs nothing from ordinary spirit only that it is given to strengthen or empower, the receiver for special service. It is spirit set apart, or designated for the accomplishment of some particular, beneficial purpose of God.

There is a small matter which some of our subscribers have seemingly forgotten. To us it is necessary in our business. We are very modest and do not wish to speak about it.—Selected.

In men whom men condemn as ill,
 I find so much of goodness still,
 In men whom men pronounce divine,
 I find so much of sin and blot,
 I hesitate to draw the line
 Between the two where God has not.—Sel.

Communications
 to the Editor

The following questions have been received. Being on a separate sheet of paper, and having become separated from the accompanying letter, without signature, the author is now unknown.

1. Does the Kingdom of God designate more than the Kingdom of Israel?
 2. In taking up the Kingdom of God, could we take up the church under its Head?

3. What is Kingdom of God?
 4. Is the Kingdom of God composed of the church?

5. Is Kingdom of God and kingdom the same kingdom?

3. In 1 Chron. 28:4-5, David speaks of the throne which God had given him and which he was about to give to Solomon, as "the throne of the kingdom of the Lord over Israel." In Luke 1:31-32, it is stated of Jesus that "the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob (Israel) for ever."

In both of these texts the throne and kingdom of God pertain to Israel. Other texts teach likewise.

5. When the disciples asked of the Lord in Acts 1:6, "wilt thou at this time restore again the kingdom to Israel?" it seems certain that they were referring to the same Kingdom of God to which the above texts referred and to which Christ referred in his many parables and other teachings. Here, then, is one of several examples where "kingdom" and "Kingdom of God" refer to the same. It would seem that wherever "kingdom" has reference to God's kingdom, it would have the same meaning, and embrace the same thought as "Kingdom of God."

1. According to Isa. 9:6-7, the government upon the throne and kingdom of David is to continue forever. Daniel recites in 2:44 that the kingdom will break in pieces and consume all other kingdoms. Isaiah declares in 60:12 that the "nation and kingdom that will not serve thee (Zion, Jerusalem, David's city and throne), shall perish." Jesus revealed prophetically to John in Rev. 11:15 that "the kingdoms of this world are become the kingdom of our Lord and his Christ," and David prophesies, Psa. 72:8, that "he (the king's son) shall have dominion from sea to sea."

Thus Israel is the nucleus and beginning of the Kingdom of God. Other nations will serve Israel—the head nation; the kingdom will grow until it covers the earth by including all serving nations and breaking down all opposing nations.

2 and 4. Every kingdom necessitates a head—a king. So, also, the Kingdom of God. Christ is this appointed head, this king. As such he is a part and parcel of the kingdom. But when he likened the kingdom to leaven in meal, he probably did not include the king himself in that comparison.

The church is being called out for joint-heirship and joint-glory with Christ. His work will be her work, under his guidance. She will be one with him in his great tasks and labors. As such she is a part and parcel of the kingdom and must be considered in the study of the kingdom. But this does

not permit the application of such prophecies as "sitting beneath their own vine and fig tree," to the church any more than such prophecies could be applied to Christ.

Yes, it would seem that the study of the kingdom includes the study of the church, and the church is a component part of the kingdom; but usually the scriptural use of "Kingdom of God" refers to the national Israelitish phase, and refers only indirectly to the church.

The Sunday School

By Alta King

MOSES, LIBERATOR AND LAW-GIVER

Lesson IV.

April 22, 1923.

Lesson Text:

Exodus 3:1-22.

Exodus 3:1-10

Golden Text:—Fear ye not, stand still and see the salvation of Jehovah. Ex. 14:13.

Memory Verses:—Deut. 4:7-8.

For Study

Review:—What was the lineage of Joseph? What part did he have to play in the fulfillment of God's covenant to Abraham? What was the primary promise in this covenant? Read Gen. 12:3; 17:4-6; Rom. 4:16-17; Gal. 3:8. Were the descendants of Abraham brought to the plane of faith in God (and thus blessed) during Joseph's time? Why not—which comes first in man's development, natural flesh condition or spiritual (faith and love) condition? Were the descendants of Abraham the only people referred to in the covenant to Abraham?

The new lesson:—This week's lesson is another step toward the fulfillment of God's covenant to Abraham, though it leaves the descendants of Abraham still far below the plane of faith and its blessings.

Last week we left Jacob, his twelve sons and their families in Egypt, enjoying the friendship and respect of that nation and receiving from her, protection from famine, through the influence of Joseph. At this time they numbered about 70 souls.

This week's lesson jumps a period of some 400 years. During this period the status of the people of Abraham in Egypt changed. For a brief history of this period see Ex. 1:1-22. How did Jacob and Joseph show faith in God before death? Gen. 48:21-22; 50:24-26.

What was God's appointed time for calling his people out of Egypt? Gen. 15:13-16. As the time drew near for the fulfillment of this promise, God raised up another man of strong leadership through whom to accomplish this work. The primary purpose of this lesson is not to get the details of the personal history of Moses and of his work of deliverance; we wish chiefly to get the main connection between Moses and his work and the Abrahamic covenant. However, reread the history of Moses and his works of deliverance. The reading may be outlined as follows:—

1. Early life. Ex. 2.
2. God's call and the return of Moses to Egypt. Ex. 3-4.
3. The work of deliverance. Ex. 5-14.
4. In the wilderness and the giving of the law. Ex. 16:20, 24.

Why did God take Israel out of Egypt? Ex. 4:22-23.

Did Israel at this time have a very def-

inite idea of the God of their fathers? Ex. 3:13-14. When the people of Abraham left Egypt, they were not a strong nation as had been promised Abraham; they were a horde of slaves, demoralized and debased by years of abject slavery to autocratic masters. They were not a people enjoying the blessings of faith relationship with the God of the universe. They were a disorganized, rebellious people, living on the flesh plane, over whom no king from the loins of Abraham had yet ruled, as had been promised. It was with such people as these that Moses began the ponderous work of developing a nation of people of faith, a work which is still in process of development. And from this small beginning will develop, not only one nation, but a company of nations, all of the faith of Abraham. Gen. 35:10-12.

What makes a people a nation? If then the people of Abraham were to become a nation, and if kings (who always mean law and law enforcement) were to come out of Abraham, it is evident that a system of laws and law enforcement were of primary importance as one of the first steps in fulfillment of that covenant. No laws, no nation. Was God successful in the fulfillment of this phase of his covenant with Abraham, that it was this slave race of people made into a powerful nation among the nations of the world? Deut. 4:6-8, 32-38.

The above was the initial fulfillment of the flesh phase of God's covenant with Abraham. But Moses' work had much to do with the fulfillment of the spiritual (faith) phase of the covenant also. This phase of the covenant is "a nation and a company of nations shall be of thee;" "in thy seed shall all nations be blessed," and Paul interprets this as the developing of nations of peoples of faith. Rom. 4:16-17.

Taking Gal. 3:22-25 as our guiding thought, we see that law as given through Moses to Israel has an important part to play in the process of faith development. Jesus is the medium through which faith in God is generated in the hearts of men. The following Scriptures show how law operates to bring Israel to Jesus the source of faith in God, and therefore the source of salvation. Rom. 3:19-23; 7:7, 12, 13; Gal. 3:19-26.

Scripture Reading:—Ex. 1-14, 16-20, 24.

The Children's Lesson:—Make the connection between the story of last week's lesson and today's lesson, then continue the story of the history of Israel, keeping in the foreground God's promise to Abraham and its progressive fulfillment in the past, present, and future. Only the big, general ideas can be given to the children and the biggest of these is the intimation of God's power and love.

For Class

Discuss the Abrahamic covenant and its purpose. Discuss the connection between the work of Joseph and the Abrahamic covenant.

Give a brief history of time intervening between the time of Joseph in Israel's history, and the period of today's lesson.

Discuss Israel's exodus out of Egypt.

1. God's purpose.
2. Her leader and his work of deliverance.
3. Her condition when she left Egypt and her condition after a number of years of freedom.

4. The connection between the work of Moses and the fulfillment of the Abrahamic covenant, both on the flesh plane and the spiritual (faith) plane. Which phase of fulfillment is largely in the future?

Make use of references found in the study section.

Among the Churches

NOTICES

Illinois Quarterly Meeting

An Executive Board meeting of the Illinois Conference is to be held at Oregon on Saturday evening, April 21, for the purpose of arranging for the annual Bible School and Conference, and transacting such other business as may properly come before it. This is an important meeting and all Board members are urged to be present.

There will be preaching on Sunday. Come and lend enthusiasm to these services.

Will those coming from a distance please notify Mrs. J. E. Cross?

Almeda Glotfelty, Conf. Sec.

OBITUARY

David Madison Spencer

David Madison, son of David and Dorcas Spencer, was born near Ravanna, Mo., Apr. 1, 1855, and passed away at 11:20 p. m., Mar. 26, 1923, at his home in Gentry, Mo., after five weeks suffering because of flu, lacking but six days of sixty-eight years of life.

His parents removed to Putnam Co., Ind., where at the tender age of two and one

half years a terrible accident doomed him to traverse life's journey bereft of the gift of sight.

In 1859 they settled in Worth Co., Mo., near the present site of Grant City, where the years passed swiftly onward and childhood vanished. In spite of his handicap life was not without its joys. Being unable to engage in boyish play his mother sought diversion for him by reading the Bible to him. He thus gained a thorough knowledge of the word of God. At seventeen he was left homeless without the price of a meal and life seemed worse than useless. But he formed a noble resolve to show the world, that though bereft of sight, he would make good, believing every man's task is born with him.

At school he learned to read with his fingers and his greatest desire was to own a Braille Bible, costing \$1,000, which he felt he could never attain. But at the age of eighteen he gave his heart to God and sought him as a life companion to guide him through a life of darkness, promising in return to proclaim the good tidings of great joy to perishing humanity. He began selling books to pay board and employ some one to read to him while he printed the Bible with his own hands. This cost

over \$1,000 besides seven of the best years of young life. For a half century he has kept that promise, travelling thousands of miles alone, and has practically worn out the precious Bible which cost such effort in the service of his Master, who never left nor forsook him, sowing seed which will bear one hundred fold in the world to come. At the same time he followed every available, honorable vocation, that he might, like the Apostle Paul, not be chargeable to any.

In 1887 he crossed the bleak prairies with a team, homesteading on the Nebraska frontier, where for six years, he stayed on when many a stout hearted soul gave up the struggle. Returning, he spent the remaining years in Gentry County, Mo.

Jan. 23, 1896, he was married to Rose Ann Strunks. To bless their home were born four children, Ruth, Paul, Agnes and Silva, of whom his last words were, "I thank God for four such children." They, with the heartbroken wife are left to mourn their tragic loss and tread life's treacherous pathway bereft of father's wise counsel.

Funeral services were conducted by Eld. L. I. Rodgers, who used his favorite scriptural promise of a return from the land of the enemy, when he shall build houses and inhabit them, plant vineyards and eat the fruit of them, and long enjoy the works of his hands, blessed with new eyes, forever enjoying the comradeship of the redeemed. He was laid to rest in the Pleasant Hill cemetery to await deliverance from the bonds of death.

He has fought a good fight, he has finished his course, he has kept the faith: henceforth there is laid up for him a crown of righteousness.

May his children ever strive to emulate his life.

Ruth M. Spencer.

Joseph Lee Updike

Joseph Lee Updike died March 20, 1923, was born January 6, 1884. He was the son of George Thomas Updike and Julia A. Updike. He has been a member of the Church of God four years. Besides his wife, he leaves three sisters and one brother: Mrs. Jessie Updike, Mrs. Dock Partlow, M. Worley Updike, all of Browntown, Va., and Mrs. Edna Rudacile of Baltimore, Maryland.

But we sorrow not as those who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Bro. Updike was well spoken of by all who knew him. The great enemy, death, has claimed our brother as another one of his victims, but we are thankful for the blessed assurance that our Savior was manifested to destroy the works of the devil, and death is of his works.

Words of comfort were spoken by the writer and then we laid our brother away in the family graveyard near Browntown, to await our Savior's coming, which we trust will be soon.

L. R. Rhodes.

HERALD REMITTANCES

Mrs. J. E. Burnett; E. F. Elton; Sarah Griggs; Hazel Finney; Marshall Logan; Mrs. Mandes Reed; Mrs. John Howard; G. L. Huffmon; W. W. Cooper; May Moore; C. V. Hutchings; Grant Freeman; Esther Sealine; Mrs. J. A. Compton; J. T. Knife; W. A. Hicks; Mrs. Alice Johnson; Earl Koontz; J. E. Coverston; Mrs. Abbie J.

Lemon; Mrs. Myra Renner; George Knife; Mrs. C. W. Weaver; J. A. Johnson; J. S. Arnold; Emma Murry; C. H. Horton; Mrs. H. H. Hennessey; F. F. Upton; N. L. Anderson; S. M. Boyer; John Dorn; T. C. Billingsley; Mrs. Ella Vickery; Dr. S. Metheny; Mrs. C. N. Tyhurst; Maybelle Hanson; J. J. Heckman; Mrs. August Peterson.

Lulu May Chandler Anderson

Lulu May Chandler Anderson, wife of J. H. Anderson of Michigantown, Indiana, was born in Anderson County, S. C., May 29, 1891. She was united in marriage to J. H. Anderson, Aug. 13, 1921. They resided in Woodstock, Va., until May 1922. Then they moved near Michigantown, Ind., Bro. Anderson serving as state evangelist for Indiana.

Sr. Anderson was a member of the Church of God of Guthrie Grove, S. C. She had been in declining health for months. Some weeks ago she suffered an attack of the flu, from which she never fully recovered. Five days before her death, she gave



birth to a daughter. After the birth of her child she appeared to have a new lease on life and great hopes were entertained for her recovery. But in spite of all that medical science and loving hands could do, she yielded to the arch enemy death and fell asleep in Jesus, Mar. 25, 1923.

She leaves husband and daughter, seven step children, father and mother, three sisters, three brothers and a host of friends to mourn her loss.

Short services were conducted at the home on March 27, at 10 a. m., after which she was sent to her old home in S. C. for burial.

William M. Huffer.

National Bible Institution

Cost of Room

Several have inquired the cost of furnishing a bedroom in Golden Rule Home. Owing to delays in different shipments of furnishings, it has been impossible to give answer with definiteness until now. And even now, in the following, no effort has been made to apportion and add the freight, nor to deduct a two percent on most of the articles.

It should be explained that the rooms vary from one bed to three bed capacity. The cost of furnishing a room for one bed is much more proportionately than to furnish for two or three beds.

These articles have been purchased through a local merchant, at regular wholesale prices, less regular trade discount, plus ten percent for handling, plus freight: To date they are as follows:

| | |
|------------------------|-----------------|
| Rug, | \$22.44 |
| Dresser or chiffonier, | 32.73 |
| Rocker, | 15.40 |
| Bedside Table, | 5.33 |
| Single Bed, | 14.30 |
| Mattress, | 9.96 |
| Bedding, | 14.92 |
| Total, | \$115.02 |

Window curtains, toweling, etc., have not been figured in this list.

From these figures it is probable that the cost of fully furnishing a room for one bed is approximately \$125; for two beds, \$200; for three beds, \$275.

It is strongly advised that those wishing to furnish these rooms in part or in whole, will utilize the furniture already purchased, which is uniform throughout, by simply paving for same. If for any reason, friends wish to provide the bedding (other than mattress), towelings, scarfs, curtains, etc., of their own handwork, or otherwise, this would be perfectly proper. In such cases the bedding should measure 63 inches by 90 inches; the dresser scarfs, 18 inches by 55 inches; the window curtains, 44 to 46 inches wide per pair and 2½ yards long.

Mistakes Will Happen

It is reported that in some places the impression prevails that no one will be admitted to the Home for less than \$1,600. This is a mistake. No such word has ever gone out from the office. Here is the statement being put out by the office:—

It is estimated that it will cost, in addition to the produce grown on the Home lands, and in addition to the use of the Home buildings, about \$1,000 per capita for care and keep throughout life; that the full cost of care and keep throughout life, including the value of produce grown on Home lands, and the use of Home buildings, will be about \$3,000 per capita. Therefore in every instance for those accepting membership in the Golden Rule Family there must needs be contributed, from some source, not less than \$800 for personal care and keep, and as much additional thereto as the applicant is able to contribute up to \$3,000; while the average amount of all such contributions must be kept at not less than about \$1,600 per capita.

The foregoing also shows that alone ones, having means of their own, are in every case, expected to convey to the N. B. I., at the time they enter, sufficient to fully maintain themselves, \$3,000. Such persons are to be no expense to the Home.

But those having nothing will be gladly received into the Home—other conditions being proper—if others will contribute one half (\$800) of the estimated actual cost (\$1,600), in addition to what the Home produces, for care and keep for the balance of life. That is, it is estimated that it will cost \$175 per year per person, to buy coal, bread, sugar, salt, vinegar, toothpicks, hair pins, pills, cough syrups, doughnuts, salary of superintendent and matron, electric lights, paint (for buildings), neck ties, etc.,

etc.; and that \$1,600, together with interest thereon at 6 per cent will provide \$175 per year, and be all used up at the close of an average life of 15 or 16 years.

Now, if some person or persons, will provide this first \$800 for those who have naught, the Home will undertake to carry the \$800 deficit remaining, and also furnish by use of its house and lands, the accommodation and comfort of house and the edibles that can be grown for the table.

That is, the Home will provide the difference between \$3,000 and \$800 (or whatever amount above \$800 the individual is able to furnish), provided, that the average amount contributed by all shall be \$1,600 or more.

Again we say, It is a mistake, the N. B. I. office has never said, or knowingly intimated, that no one will be accepted to the Home for less than \$1,600. From the start it has been the desire and intention to render the greatest possible assistance to those in greatest need. To do this requires money to pay the merchant.

If funds were forthcoming sufficient to provide for the orphan in addition to the aged, needy, the Home would gladly do this also. May it soon be possible!

Mistake No. 2

Some have the thought that the N. B. I. is a money making scheme for the benefit of a few—the executive secretary, for instance.

Money making scheme is right! But some one has the wrong "few" in mind. It is to make money for those whom we are trying to aid. And indications are that we are on the right road. Grant a reasonable amount of time and the answer will be more definite.

As to making money for the active workers,—that's a mistake. Ask their wives.

F. L. Austin.

IS'NT IT WONDERFUL

By Jas. A. Patrick

WHAT is wonderful? The work of the National Bible Institution. Have you stopped to think that less than three years ago the N. B. I. had no existence? It took one year of this time in preliminary preparation before it was ready to properly function. Now we have a home, a green house and land for the cultivation of garden truck for use in the home. This plant is worth at least \$30,000.00. Upwards of \$20,000.00 of this has been provided for in cash or pledges, while the balance has been guaranteed in this way, namely: should the N. B. I. not provide the balance necessary, a number of guarantors, if safe guarded by the property, will do so.

In this home some of our alone ones have found, not only a home, but companionship in an atmosphere that is congenial to those who are the Lord's children. Have you ever been alone and very lonesome and no one to whom you could go that could cheer you up and comfort you? Then think of such a condition being permanent. Think of the dear aged ones that have lost their life's companion and are absolutely alone in the world, having no relatives to whom they can go and not in touch with any people of like precious faith. We can not fully realize just what such a situation would mean unless we had actually experienced it. But we can get some idea of it if we just stop and think what it would mean to us were we placed in such a position,

Then think what it must mean to be taken out of such a condition and transported to a beautiful home where there are Christian companions and a place of worship only a few blocks distant where they can meet and worship God with those of like precious faith. Can you not feel, in a measure, the load that would be lifted, the joy that would be felt and the calm peace and contentment that would settle down and possess the hearts and lives of such alone ones?

But there is another class of alone ones for whom we are working and praying. It is those that are destitute of this world's goods as well as being alone in the world. It would be very difficult for those who have a home and companion and friends to realize what such a home would mean to those that are not only alone but in need of the necessities of life. When we see what it has done for some of our alone ones, we are sure that there is no one that is at all sorry that he has helped in this matter of providing this home, but on the other hand is wishing that he could do more.

Are there those that are still holding aloof from this work? Read Judges 5:23. Be careful that the curse of Meroz come not upon thee because thou didst not come up to the help of the Lord.

WINCE MEMORIAL FUND

| | |
|--|-----------------|
| Previously mentioned, | \$464.50 |
| Adaline West, Mrs. C. W. Weaver, Mrs. Sarah Griggs; Leland Hanson, Mrs. C. N. Tyhurst,—\$1.00 each, total, | 5.00 |
| Mrs. Mandes Reed, | 2.50 |
| Mr. and Mrs. E. W. Moses, | 10.00 |
| Total, | \$482.00 |

"WHAT THINK YE OF CHRIST?" (Matt. 22:42)

Divers Thoughts Concerning Him

KING of the Jews" (wise men from the east, Matt. 2:2).

"Mightier than I," (John the Baptist Matt. 3:11).

"Son of God," (demons, Matt. 8:29).

"A blasphemer," (certain Scribes, Matt. 9:3).

"Son of David," (a woman of Canaan, Matt. 15:22).

"The carpenter's Son," (His fellow countrymen, Matt. 13:55).

"John the Baptist," (Herod and others, Matt. 14:2; 16:14).

"The Son of God," (they that were in the ship, Matt. 14:33).

"Elijah," (some, Matt. 16:14).

"Jeremiah," (others, Matt. 16:14).

"One of the prophets," (some men, Matt. 16:14).

"The Christ, the Son of the living God," (Peter, Matt. 16:16).

"The Christ, the Son of God," (Martha, John 11:27).

"My beloved Son," (God the Father, Matt. 17:5).

"Good Master," (a certain ruler, Matt. 19:16).

"The prophet of Nazareth," (the multitude, Matt. 21:11).

"The carpenter, the Son of Mary," (many hearing Him, Mark 6:3).

"Thy salvation . . . a light . . . the glory," (Simeon, Luke 2:30-32).

"Joseph's son," (all in the synagogue, Lu. 4:22).

"A great prophet," (all witnessing the

raising of the widow's son, Luke 7:16).

"A righteous man," (the Roman centurion, Luke 23:47).

"A prophet mighty in deed and word," (the two going to Emmaus, Lu. 24:19).

"The Lamb of God," (John the Baptist, John 1:29).

"The Messiah," (Andrew, John 1:41).

"The Son of God . . . the King of Israel," (Nathanael, John 1:49).

"A teacher from God," (Nicodemus, John 3:2).

"A prophet," (a woman of Samaria, John 4:19).

"Jesus the son of Joseph," (the Jews, John 6:42).

"A Samaritan" (and having a demon, the Jews, John 8:48).

"A prophet," (the blind man, John 9:17).

"The King of Israel," (much people, John 12:13).—Companion Bible, Appendix 154.

"You cannot always judge a sinner by his appearance."

ETERNAL TORMENT

Is It a Possible Human Destiny?

AMONG the other disastrous effects of this doctrine, these may be mentioned. It mystifies the Bible and contradicts many of its plainest statements. It dishonors Christ as the only source of eternal life for man and maligns the beneficent character of God by making him the author of endless sin and endless misery. It perplexes Christians, unhinging the minds of the weak and leaving them a helpless prey to the unreasonable objections of skeptics. It creates scoffers and infidels who with good reason reject a God who, for the offences of a few years at most, goes on punishing and tormenting the offenders throughout all eternity in an unspeakably severe and shocking manner. It repels the human and merciful heart with revolting horrors and gives great occasion to the enemies of the Lord to blaspheme in charging him with inflicting a penalty he has never threatened. All this hideous brood of poisonous growths spring from the devil's masterpiece of deception,—“Ye shall not surely die,” but they all fall harmless to the ground, stricken with instant atrophy before the simple Bible truth simply believed.—“The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6:23).—J. R. Norrie. Selected by R. A. Curtis.

PROPHECY

By George Francis

IN reading prophecy, the greatest attainment is to be able to divide the literal from the symbolic; for if we fail in this, our whole exposition is of necessity a failure. In the Revelation, Jesus Christ sent his angel and signified it unto his servant John, that is, he taught him by signs. And also it is a prophecy of future events shortly to come to pass. (chap. 1:1-3). Therefore, the expositor needs to be careful not to make the symbolic literal, which is often done, because the book is largely given by signs. And the first prime necessity is to get a knowledge of the construction of the book.

In the editorial of the Restitution Herald of Feb. 27, 1923, the editor emphasizes the prominence of the Jews in God's plan of salvation which is true, but in this dispensation, the Jews as a race are in dis-



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.

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person on account of unbelief. "They are the tail, not the head."

The prophet Isaiah foresaw these days when he wrote, "Sing, O barren, thou that didst not bear; for more are the children of the desolate than the children of the marred wife, saith the Lord." (Isa. 54:1).

In this dispensation, the gospel message is to all the nations of the earth.

I most heartily agree with the editor that when the book says, the 144,000 are sealed out of the twelve tribes, we should not say they are from any of the churches.

Paul says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." And evidently the fulness of the Gentiles are not yet come in, but God has a covenant with Israel, as it is written, "There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (Rom. 11:25-27). And inasmuch as that covenant is yet future, is it not a reasonable inference that the sealing of the 144,000 out of the 12 tribes is in fulfillment of the covenant.

Israel has the knowledge of the one God, as said the Master: "And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast

sent." (John 17:3). It is ungodly of Israel to reject Jesus Christ, but I suggest that the sealing of the 144,000 in their foreheads is in fulfillment of the covenant, removing their blindness in relation to their Messiah.

For when the Lamb with the 144,000 stands on the Mount Zion, they have his and his Father's name written in their foreheads. (R. V. and Diaglott, chap. 14:1).

And now I ask, What is there under the 4th and 5th seals that has not yet come to pass? While it is true that Israel has a leading part in the past and future dispensations, the same cannot be affirmed of the present.

"Caution in Prophetic Study," as written by the editor is very necessary to prevent degenerating into vain jangling that is opposed to the spirit of the Master.

But question and answers are an apt way of arriving at the truth, and were much practiced by the Master.

WATCH THEREFORE

(Continued from front page.)

said, I am now ready to be offered, and the time of my departure is at hand.

Throughout Paul's apostolic career, his faith and fidelity never faltered. His trust in Christ and the confidence that Christ re-

posed in him were kept inviolate. His works and words were true and faithful, not boastful. Although he knew that he should soon suffer death, yet he looked forward to the prize toward which he had so long been pressing, amid every opposing obstacle and recognized the crown that awaited him as the gift of grace. And thus he concludes his touching and tender exhortation, and crowns his life work with that sublime psalm, The Lord shall deliver me from every evil, and shall preserve me unto his heavenly kingdom. To him be glory unto the ages of ages. Amen. 2 Tim. 4:18.

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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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, April 17, 1923

Number 29

God's Holy Spirit

By Earl R. Taber

GOD'S word needs no defense. It is certain to accomplish all of God's purposes of Grace. It has been suggested in your columns that the spirit of God has performed its mission and was withdrawn at the death of the apostles, that it is neither present today nor needed, and will not be present again until the close of Gentile times. Your contributor offered to donate to the Golden Rule Home for one text of Scripture teaching present possession and manifestation of God's spirit, and was supplied with many Scriptures, teaching this truth in positive language, which were dismissed and his own feelings and belief substituted as authority in place of God's word which is the final authority on any subject.

The proper object of Bible study on a given subject is to gain the mind of God concerning it. "The things of God knoweth no man, but the spirit of God... for they are foolishness unto him, neither can he know them, for they are spiritually discerned." 1 Cor. 2:11, 14. Let us seek wisdom from God on the subject of God's spirit. Turning to his library for the church, Paul's epistles, read Rom. 5:5; 8:5-27; 1 Cor. 2:6-14; 3:16; 6:19; 12:13; 2 Cor. 1:21-22; 5:5; 13:14; Gal. 3:2-5; 4:6; 5:22, 25; Eph. 1:13; 2:18; 3:16; 4:30; Phil. 1:19, 27; 2:1; Col. 1:27; 1 Thess. 4:8; 2 Thess. 2:13; 2 Tim. 1:7, 14 and Titus 3:5. Should not the brother show the agreement between these Scriptures and his own theories, or forfeit the \$1,000 to your most worthy cause, as promised?

Holy men in all ages and dispensations have possessed God's spirit. By its power and influence they lived and believed, worshipped and suffered, prophesied and spake, wrote the Scriptures, were enlightened and taught, were anointed for God's service, sealed as God's own possession, and rejoiced in possession of the spirit as an earnest of their inheritance, as heirs of God and joint heirs with Jesus Christ. Enoch and Elijah, Abraham and David, Joseph and Daniel, Moses and John the Baptist, Elizabeth, Zacharias, Simeon, the twelve apostles, Stephen, Barnabas, Paul and Timothy, Paul's early converts, Acts 13:52, as well as the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians, all possessed God's holy spirit, and all of God's children of faith, today, in this dispensation of grace, possess an earnest of this spirit, and are joined to the Father of our spirits, Heb. 12:9, by ties of spirit.

When Paul wanted to teach believers in Christ Jesus present truth, he prayed that God might give them the spirit of wisdom and revelation and enlighten the eyes of their understanding, Eph. 1:17, that they might be strengthened with might by his spirit in the inner man, Eph. 3:16, and be renewed in the spirit of their minds. Eph. 4:23. When the risen Lord, before Pentecost breathed on the apostles and said, "Receive

A Talk With God

Psalms 63:1-8

O GOD, thou art my God; early will I seek Thee:
My soul thirsteth for Thee, my flesh longeth for Thee
In a dry and thirsty land, where no water is;
To see Thy power and Thy glory,
So as I have seen Thee in the sanctuary.
Because thy loving kindness is better than life,
My lips shall praise Thee.

Thus will I bless Thee while I live:
I will lift up my hands in Thy name.
My soul shall be satisfied as with marrow and fatness;
And my mouth shall praise Thee with joyful lips:
When I remember Thee upon my bed,
And meditate on Thee in the night watches.

Because Thou hast been my help,
Therefore in the shadow of Thy wings will I rejoice.
My soul followeth hard after Thee:
Thy right hand upholdeth me.

ye the holy spirit," he opened their minds to understand the Scriptures, John 20:22. Luke 24:45, just as God opened the mind of Lydia of Thyatira to attend the things spoken by Paul, Acts 16:14, and just as he shines in our hearts today to give the light of the knowledge of his glory as revealed in Christ Jesus, our Lord. . . . that the excellency of the power may be of God and not of us. 2 Cor. 4:6-7.

It is necessary, therefore, to have God's spirit to understand the Scriptures, and just in the proportion that men rely on unaided digging and study, education and natural ability, in that proportion are their views human, faulty and lacking in God's own wisdom. Gifts of the spirit were poured out at Pentecost, and were present during the Pentecostal dispensation. Today some gifts of the spirit have ceased, but the holy spirit remains.

The proclamation of the kingdom was confirmed by sign-gifts, healing, casting out of demons, miracle-working, raising of the dead, angelic ministry, spectacular powers of the age to come and various gifts of the spirit. When this gospel is again preached among all nations as a witness, at the close of the present evil age, these sign-gifts will again accompany the message. But now, today, they are indications of false christs and false prophets attempting to deceive the elect. Matt. 24:24. These gifts were to impress the world. That was a time of sight, while this is a time for simple faith, not sight.

Members of the early church possessed those gifts of the spirit, but when Israel was cast aside because of unbelief and the salvation of God sent to the nations and the door of faith opened to them, and it was given unto Paul to complete the word of God by writings revealing truths and mysteries that were hid in God from the ages and dispensations, (Continued on page 231.)

The Night

By Lyman Booth

NIGHT denotes darkness. Day denotes light. Night is a figure of sin; day, the emblem of righteousness. A Christian as compared with others is in the full light of day.

In Rom. 13:12-14 Paul says the night (of sin) is far spent, the day (of righteousness) is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. He does not mean that we shall not make provisions for the necessities of life and comfort; but that we should not indulge in the lusts thereof. His admonition is to provide things honest in the sight of men. Rom. 12:17.

Men sleep in the night and waken when the morning dawns, and Paul makes use of this fact in the 12th verse to arouse his Roman brethren, and all others for that matter, out of sleep. The industrious man rises before day; the sluggard sleeps till the sun has risen. Paul is comparing their former with their present condition. Men do not look back to the night for benefits, but forward to the day. Therefore Paul is not looking backward to his former or natural state, but forward to an eternal day of light and beauty. He had a glorious eternity in view, and with this in contemplation he represents himself and all his fellow-believers as in the night, just before dawn, with the shadows of night hovering over the world.

We look to the day for brightness and beauty and happiness. All our pleasant visions are called to mind and wrapped in the word day. It is in the day that we expect our cherished hopes and wishes to come true; not in the cover of darkest night. The glad day to which Paul was referring was nearing, for he said, the night is far spent (almost gone) the day is at hand. Like a man, who at last, sees the morn breaking he feels himself in a dark and benighted world.

The reason for waking out of sleep and getting ready for the activities of the day is, that the day of our salvation is nearer than when we believed. Time, with its bitter experiences, trials, afflictions and persecutions had brought it nearer, and he felt that he was standing on the verge of a new era, a new day that would bring salvation to him and his fellow-believers.

When we rise in the morning we put on the garments suitable for the day's labor. Therefore Paul's exhortation was to lay aside the night robe of darkness and put on the armor (or robe) of light. That is to say, Put ye on the Lord Jesus Christ in opposition of darkness. Men do not wear two

robes at once. We do not wear our night robe and our daily attire at the same time. So when Christ is really put on, the world with its lusts for wealth, fame and power fall off. As the old man is laid aside, the new is put on.

Dress is a covering to hide our shame. Paul looks on Christ as our dress to cover our sins and shame. He is our complete wardrobe, pure and spotless, and when once we put him on we are never to lay him aside. We must continue to wear him outside that others may see his beauty. We bear his reproach, and count it good, if need be, to die for him, that we may be found in him and worthy of his name, not wearing the robe of self-righteousness; but the righteousness that is of God by faith.

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 15:20

LINES IN A SON'S BIBLE

Remember, love, who gave you this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.

The mother sought a pledge of love,
The holiest for her son;
And from the gifts of God above
She chose a goodly one;
She chose for her beloved boy
The source of life, of light and joy.

And bade him keep the gift—that when
The parting hour should come
They might have hope to meet again
In that eternal home.
She said his faith in that would be
Sweet incense to her memory.

And when the scoffer in his pride,
Laughed that fond gift to scorn,
And bid him cast that pledge aside
That he from youth had borne,
She bade him pause and ask his breast
If he, or she, had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember, 'tis no idle toy,
A mother's gift—remember, boy.

THE CONTROL OF OUR MOODS

People surrender to their moods far too readily. There are two things—very simple things—which can help us to govern our moods. The first is this:

When the mood of doubt or mistrust comes upon you, call to mind your great hours when you were sure of God and his power. That God seems far off today does not alter the fact that on some other day—on some never-to-be-forgotten day—you saw him face to face. Our explorers who venture into the arctic or antarctic regions throughout the long months of winter never see the sun at all. But they do not doubt its existence. In other and more genial days, they have seen it and basked in its warmth, they believe in the sun, although around them,

and over them there are only gray and chill and sunless skies. And much in the same way you and I, who have known God and felt his power, know that he is there, although clouds and darkness are round about him.

So call to mind your great hours. That was what Paul continually was doing—going back to that great hour when, on the Damascus road, it pleased God to reveal his Son to him. I do not know whether Paul subsequently ever was tempted to doubt, I do not believe he was, but if so, it was with the recollection of that great event that he beat down his doubts. He had seen Christ and felt his releasing and redeeming power. And though our experience may not have been as dramatic as Paul's, most of us who are Christians, have some day which we can recall when spiritual things became real and Christ came near. Well, recall such days. "Can time undo what once was true?" No; time cannot undo it. Our experience was no illusion. It was a real experience. Christ touched us. Call that to mind and with it rebuke all tendency to doubt.

And the second thing is this: When the black mood threatens, bring yourself face to face with Christ and his cross. You may criticize my first counsel on the ground that it is an appeal to subjective feeling. The second counsel is open to no such criticism, for it appeals to objective fact. It is a simple fact of history that Jesus lived a life of love and holy service and then died on the cross. It is a simple fact of history that he arose from the dead. It equally is true that Jesus was the Son of God, the Christ. To look upon Jesus, to gaze at Jesus, to believe on Jesus, is to become absolutely sure that God is and that he is love. The cross is the antidote to the black and bitter and despairing mood. Come, my brother, you who are tempted to doubt God and to deny his love, come and stand in face of that cross on which the Son of God gave up his life and take its message to your own heart. It was a stark and ugly and barren tree when it was set up, but it has blossomed and bourgeoned since the day when it bore the weight of him who is our wisdom, and righteousness and sanctification and redemption, and in the age to come, the leaves of the tree are to be for the healing of the nations. To know that Jesus was the Son of God the Christ, and that it was for us he hung and suffered on the cross, is to be able to rise superior to all bitter doubts—shattering doubts—for it is to become sure that all that affects us are in a loving Father's hands.

I have learned, says the apostle Paul, "in whatsoever state I am, therein to be content." There speaks a man who had, to a large extent, mastered his moods. It took some doing, and if you ask me where Paul learned how to do it, I reply, he learned it at the cross of Christ. That was the one thing he knew among men—Christ and him crucified. And the cross illuminated everything. It banished the bitter mood, he rejoiced always, and it will do the same thing for us. We shall not be "under" our circumstances any longer; we shall be triumphant over them. We shall know that the night also is the Lord's; we shall be sure of God and of his love,—even though we may not understand the method of his working. And that effectually shall banish the bitter mood of doubt. The eternal Love lights up the abyss of doubt and fear and all is light.

JOHN BUNYAN

The imperishable allegory on which Bunyan's claim to immortality chiefly rests, the "Pilgrim's Progress," was at least planned in jail, probably the first part was written there. His "Grace Abounding," "Holy City," "Resurrection of the Dead," with other treatises and tracts, also were composed in the den where he languished as a prisoner for twelve years. He obtained his full release through the intervention of the Quakers, and his name is included in the general pardon passed by the king in council in behalf of the prisoners of that persuasion bearing date of Sept. 13, 1672. Bunyan, perhaps, always will hold rank as one of the first among religious writers in the English language.

BIBLE QUESTIONS

1. What is the sinner converted from?
2. How many sons had Naomi and Elimelech?
3. What were their names?
4. Of what stature was Saul?
5. Who was David's father?
6. How many brothers and sisters had David?
7. Who bestows upon man the power to get wealth?
8. Is the Lord dependent upon man's gifts?
9. What reason does he give that he is not?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Elimelech was Naomi's husband.
2. The term "gospel" signifies glad tidings or good news.
3. The Lord commanded Moses to build a sanctuary.
4. The Lord desired this sanctuary that he might dwell among men.
5. Yes, Christ taught conversion. Matt. 18:3.
6. The last verse in the Bible reads, "The grace of our Lord Jesus Christ be with you all. Amen."
7. Kish was Saul's father.
8. Saul and his father lived in the land of Benjamin.
9. Miriam, the sister of Moses, watched his basket while he lay in the bulrushes.
10. The 23rd Psalm begins, "The Lord is my shepherd."

ALONE, YET NOT ALONE

There are men who, though possessed of sympathetic natures, tender hearts, and social inclinations, yet often are obliged to walk alone. He who walks with God of necessity must walk alone; he must go when others stay; he must halt when others press on; he must turn back when others go forward; he must listen to inward voices, and heed admonitions of which others know nothing.

He cannot follow the multitude to do evil. He cannot rush lawlessly or carelessly. He has thoughts that do not enter the minds of those around him, and communings and questionings which others do not have. Sometimes he may be counted as unsocial and morose. Sometimes his deeper thoughts withdraw him from the fellowship and the friendship of the careless and the frivolous; and these conditions he cannot change. But, though he may be alone, yet God is with him; and walking

with God, he has peace within, though there may be clouds above, and storms on every hand.

Let us not be too hasty to judge the lonely, silent, solitary men. Prophets and saints have walked alone; and men who lack the fellowship of their neighbors may often hold communion with their God.

SEARCHING THE HEARTS

By Harriet Boice

Teaching and Sowing the Word

BIBLE truths must be taught so that they become inbred, with such power that they become living words. They must be assimilated with such vitalizing force that they become the moving power, the active force in every act of life from childhood to old age. In every detail we must work out God's will in us and through us. We are not only earthen vessels to be filled that God's power and glory may transform us into vessels unto honor, but we are to give light. "Ye are the light of the world." "Let your light so shine," (Matt. 5:14-16) that Jesus' power may be seen and felt as the great light, Jesus the Light of the world. We are his instruments through which the current must flow to light the whole world. He works through us and we work together with him. We are but instruments in the sub-station through which the current flows from God's great power house.

The laws of the spiritual life are as perfect and harmonious as the laws that govern the physical world. God's laws that govern the sun, moon and stars are the same that govern the earth. They are absolutely dependable and trustworthy. Man who was made in the image of his Maker, has been given powers so that with knowledge and experience he may and does convert the forces of nature to serve and light the physical world. He recognizes the perfect law of the physical world but fails to choose and obey the perfect law of God that was given to govern his spiritual life. The law is perfect and produces light and harmony and good will, or God's will, whenever applied. God and Christ, the risen Lord, work through and by laws that were given to govern our lives. They can and do use every instrument that is tuned to the mind of the spirit.

Paul in the Philippian letter illustrated this principle of God's law when he said, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do his good pleasure." We must remember that by natural law man was made a free moral agent. He may individually choose to obey or not to obey God's law of the spiritual life. He may or may not choose to be a co-worker with God and used in the great plan of the redemption of the world. His God-given privilege is to "shine as a light in the world." It is our privilege to know and to have that mind which was in Christ Jesus, to have that consolation in Christ, the comfort of love and the fellowship of the spirit, but we must observe to do as Paul has taught us, "that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory."

Thus we are to tune our spirits to the great harmonies of the eternal spirit which comes in and dwells with and works

through the children of God. The power that flows from God's throne is unlimited. The instrument through which this power flows is weak or strong according as the will of the individual submits to the will of God and the law of God. Let me illustrate this. At Christmas time my son gave me an electric heater. It stands by my chair while I write and its hot point and radiation is centered on me and warms my body. The flow from the current from the power house is constant and unlimited, but the amount of current that flows through this instrument is limited by its construction and its switches. This must be else the perpetual energy of light and heat would destroy instead of becoming a servant and comfort to me.

I am sure no one will fail to see the mechanical side of this illustration. Now look at the deeper, spiritual truth. My son's love is expressed to me in this gift. It not only warms my body, but my heart. This love current flowing from his heart to mine and from mine to his, can be seen only as expressed in gifts or deeds of service to each other. You can yourself feel and know from whence this love energy comes but none other can see except as outwardly expressed in act or gift.

SHORT TALKS ON DIFFICULT TEXTS

John 17:5

By Jas. A. Patrick

WITH some, the above text seems to point so strongly toward a preexistent glory that with such the question is settled without further investigation. What we need to do is to look up all the texts that seem to bear on this particular point and then take the preponderance of evidence and let this decide the matter.

In Luke 24:26 we have these words: "Ought not Christ to have suffered these things, and to enter into his glory?" Here he speaks of HIS glory. His glory must have been the glory with which the Father glorified him. We notice in this text that he was to enter into his glory after he had suffered. 1 Pet. 1:11 speaks along the same line: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the suffering of Christ, and the glory that should follow." In the 21st verse of this chapter we learn that it was after God had raised him from the dead that he gave him glory. Peter further says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor and glory when there came to him a voice from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. 1:16-18. Here in vision (Matt. 17:9), the disciples saw the glory of the coming of the Lord and the two classes of the immortalized that will be with him.

Now if we turn to John 7:39, we find when Christ was glorified. Here we are told that the Spirit was not given at that time because Christ had not been glorified, indicating that the Spirit would be given when he was glorified. We know that the Spirit was given on the day of Pentecost, so that was the time when Christ was glorified.

ified.

In Eph. 1:18 we are told what his glory is: "And what the riches of the glory of his inheritance in the saints." This was shown in vision on the Holy Mount and shown in his bringing kingdom conditions by healing the sick and raising the dead, etc. Luke 8:1. The 35th chapter of Isaiah is a beautiful portrayal of this glory.

We realize that the question as to how he could have this glory with the Father before the world was naturally arises in the minds of many. He was glorified before the world was in the same sense that he was a lamb slain from the foundation of the world.

THE JEWISH QUESTION

By S. J. Wilson

THE readers of the R. H. must be interested in the effort to rebuild Jerusalem that is gaining each year since its capture by Allenby. The Jews are raising two million dollars in New York City, also all possible throughout the U. S. Changes are being made very fast in that land of graves. It is no wonder that Ford's Independent is busy printing articles about the Jewish problem. Maybe they are believing the promises to Jacob, "Thou art my battle ax and weapons of war, for with thee will I break in pieces the nations and with thee I will destroy kingdoms," etc., spoken of Jacob, the Israel of God's inheritance.

Ford questions if this movement is to bring about the Armageddon. The Dearborn Independent makes one think of some modern Haman, charging the Jews with nearly all of the evil that is in this perilous age instead of charging it against our natures, the result of our prosperity and idleness, for the present manner of living cannot be kept up with so little productive labor. Riding over good roads in Ford cars is only waste of life.

The Jew is credited with about half of the money making and political scheming of the world. Thinking people are sitting up and taking notice and looking up all that the prophets have said. The query with me is, were the promises for this generation, or were they for the resurrection age when all the sleeping nations will arise and take their places as in former ages, each one in his own order, and be judged on their merits? There are many promises that though God makes an end of the nations where the Jews are scattered, yet he will not make a full end of them. And as to their not having a right to a place in Palestine, we must remember that all the nations are there only by sufferance; their rights are about the same as the dust on the balance, not of any account as to power. This proud nation crowded back the native Indian and will probably be swept off in turn. We have grown like the mushroom and may perish as rapidly. The mill of God may grind slowly but it grinds fine. Why did Christ answer the question, "Where Lord?" by "Where the carcass is, there will the eagles be gathered together." —it refers to the office of the priesthood in their dealing with sin. The principal trait of the eagle is to remove the effect of death, to cleanse and purify the air.

"The qualities we possess never make us so ridiculous as those we pretend to have."

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50
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Editorials

The proportion of the Scriptures which is really a record of prayers offered is astonishing. Prayer to God is one of the most fundamental elements to individual stability in Christ and God. Without it the person becomes more and more self-centered; with it God stands ever larger and brighter before his true worshiper.

Coolidge truthfully says, "The act of prayer is the very highest energy of which the human mind is capable."

Let Your Light Shine

H. K. Carroll, LL. D. has compiled the first complete official census of religions in the United States, says The Christian Herald.

In this compilation the sum total of membership for all religious groups was increased during 1922 by 948,347. The Adventist group—including Advent Christian, Seventh Day, Church of God, Life and Advent Union, Church of God in Christ—increased by 2,698, all of which was unto Seventh Day Adventists.

This is a poor showing for those of us who claim for ourselves an understanding and vision of God's promises and purposes that are more perfect and clear than are those held by others. Surely, with the extensive post-war activities toward read-

justment and the vigorous efforts being put forth by many and various groups for a firmer and truer grip upon the problems of life, we, as a people of Christ should be actively alert, as faithful stewards, for the greatest possible efficiency in the lines we emphatically believe to be so important.

Right here some come forward with the claim that such aspirations are essentially worldly. They say that it is but a "little flock," that is to prove faithful. With all due respect to the views of one and all, let us grant that such is relatively true. But, even so, did not Christ, first of all, know the full truth as to this fact? And with such knowledge did he not command energetic service in "all the world?" Do not the Scriptures exhort faithfulness,—active faithfulness, unto the very return of Christ and "so much the more as ye see the day approaching?"

It is for stewards to serve; to serve faithfully, earnestly. It is not for them to hinder, oppose or even render destructive criticism of other servants. Such the Master alone is capable of properly doing. Rather it is for servants to serve with a true and genuine spirit of assistance for the advancement of the Master's cause.

All this brings the thought again to the line of texts which have been used so freely in the recent past, namely, that we should all endeavor to maintain the unity in the bond of peace. One and all need, for the purity and perseverance and faithfulness of self, to treasure such spirit and the accompanying ideals. With each and all reflecting from every face and heart the life glow emanations resultant from the housing of such true Christ-like spirit, the world is quick to perceive that some one has "been with Jesus and has learned of him."

Such spirit also begets the spirit of service. Service brings forth fruit. By their fruits ye shall know them. It was thus that our Savior was known. His spirit of service to God made him a servant to men: he healed their diseases, raised their dead, fed their hungry; he cast out demons, stilled the storm, filled the net. He became known; his fruits revealed him; the multitudes crowded about him to hear—a little flock believed.

Brethren! Time is speeding onward. Soon he that is to come will come and will not tarry. The times call for action,—in the strength and power of God, under the guidance of his hand, in the spirit of his Son. "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith."

In this attitude and with this vision, let us enter in an increasingly closer, truer, heartier, co-operation in earnest effort to announce the gospel with no other interest than that of serving man and God. Let us put all of self, and self-interest upon the scrap pile of carnality, and putting Christ in our stead, be led into a largeness and earnestness of service that will truly honor the name of God and of Christ—even in man's statistical columns.

"May there be for me a life beyond life; and in that life may there be work to do, tasks to accomplish. If in any way a soul has been injured or a friend hurt, may the harm be overcome if it be possible."—President Harper, on his deathbed.

Communications
to the Editor

Mr. Editor, will you be kind enough to expound for me a few sample Scriptures? What is the meaning of Col. 1:20; Rom. 8:21; Phil. 2:9-11; Rev. 5:11-13; Matt. 4:10? This is enough for the present.

Dr. J. S. Mahie,
514 Chestnut Ave., Long Beach, Calif.

Mr. Editor is a biblical encyclopedia of very small dimensions. The small collection which he has made in the study of a very few subjects is most likely intermixed with much of foreign matter. It is only with a view of offering the garnered thoughts to others for their consideration that he ventures to at all express his thoughts for publication.

Personally he would be glad to enter into private correspondence and study as time and strength would permit with Dr. Mahie, or others, upon the subjects of these and other texts with a view to a more thorough understanding, mutually, of God in his revealed plans and purposes. In such a correspondence all phases of the questions might be profitably considered. But to go to the lengthy detail of expounding these texts in the Herald would not only be undesirable but probably unprofitable.

"Reconciliation" essentially refers to a former state, or condition which has been corrupted or disrupted, and unto which a return is purposed. What this former state or condition was, and what its prospective perpetuity? what the agency causing the disturbance? what the result, or extent of this disturbance? what the agency, the method, the result or accomplishment of reconciliation?—all these, and more, should be carefully studied in order to a clear concept of these texts.

Speaking generally it seems that the Scriptures teach that "the whole earth shall be filled with the glory of the Lord;" that the oppression shall be broken down and the righteous established; that man and beast shall abide peacefully; that the uncursed earth shall shout for joy, and the heavens declare the glory of God, toward all of which the groaning creation moves forward with desire.

In this connection mention should possibly be made of the biblical usage of the words "all," "every," and the like. It is evident that in the Savior's day, as in ours, these words were used with varied meaning. Sometimes they were used to include all without any exception. For example, John 3:16, where "whosoever believeth" is, in Greek, all who believe; that is "all," without exception, who believe shall have everlasting life. But in Mark 1:45, it reads, "they came to him from every quarter,"—Greek, from all parts; that is, there was no distinction made, he received them from whatever place they came. Mark 1:5 is another case in point,—"there went out unto him all the land of Judea... and were all baptized." Here the context and the whole tenor of the gospels plainly indicate that "all" is to be understood as without distinction—the rich and poor, the high and low, the old and young. Not that all without exception—without the loss of one—went to him, but that people from all walks of life, without distinction; for he was no

respector of persons.

So in the texts above questioned, the words "all" and "every," studied in connection with the whole tenor of Scripture, evidently point to Gentile as well as Israelites—without distinction; to the dead as well as to the living—without distinction; to the future as well as the present or past—without distinction, without respect of persons, but not to each and every Gentile or Jew; dead one or living one—without exception.

The Sunday School

By Alta King

RUTH, THE FAITHFUL DAUGHTER

Lesson V.

April 29, 1923.

Lesson Text:

The Book of Ruth.

Ruth 1:14-22

Golden Text:—Thy people shall be my people, and thy God my God. Ruth 1:16.

Memory Verses:—Ruth 1:16-17.

For Study

Review:—For the past few lessons we have been noting outstanding epochs in the history of the Israelitish people beginning with their origin as a separate distinct people, and following their history through something over 400 years. What particular value is there in the study of the history of this people—what covenant made by God to mankind in general is dependent for fulfillment upon the progress and development of this people? Name the characters which have figured largely in the history of this people so far in our studies, and show how each contributed toward the progressive fulfillment of the Abrahamic covenant.

The new lesson:—In this week's lesson, the leading character is not a Hebrew by birth and the events are not events of stirring, national importance. We have merely a beautiful story which gives a glimpse of Hebrew life as it was between 300 and 400 years after the exodus from Egypt. The leading character is a gentle, loving, ordinary Moabite woman who became identified with Hebrew life and religion. At first thought, we see no connection between the story and the fundamental purpose (as outlined in the Abrahamic covenant), for which the Israelitish people were originated in the call of Abraham, preserved through Joseph, and developed into a nation through Moses. We may wonder why the story was ever made a part of the historical record of this people. But a purpose appears as the story is read, for the story reveals to us a people far different from the horde of slaves which Moses lead out of Egyptian bondage. It reveals to us a people having a well-ordered national and social life; it reveals to us a people who recognized in every phase of their living, the God who had called them out of Egypt, whereas in the beginning, they had easily forgotten him and turned to a golden calf. And all this is proof that God had not forgotten the covenant he had made with Abraham. The flesh descendants of Abraham became a nation. But to us who read the story in the light of later events and revealed truths, the story has a still greater significance than that of the partial fulfillment of the Abrahamic covenant from the viewpoint of an Israelitish nation, for the story reveals to us that a heathen woman,

by birth, was acceptable to God as one of the foreparents of "the Seed" through which the Abrahamic covenant was to be ultimately and completely fulfilled. Thus we are taught that Israel was not chosen because she was Israel, but that she is chosen of God because of what he has done to her and is doing to her, to change her attitude toward himself, thus making of her a fit instrument in his hand for the blessing of the nations through the "Seed." The same change accomplished in a Moabite woman made of her just as fit an instrument as the Israelites themselves, and she became one of the ancestors of the "Seed."

Read the story of Ruth to enjoy it. It is as beautiful as any of our fiction stories, though condensed and requiring some of your own imagination to fill in interesting details. Read the story until you feel familiar with its main parts, which may be outlined something as follows:

1. The sojourn of Naomi in Moab. Ruth 1:1-5.

2. Naomi's return to her people. Ruth 1:6-22.

What evidence that Naomi recognized God both in blessings and afflictions? What evidence that Naomi had been loyal to God during her sojourn with the Moabitish women? Both women loved Naomi, but Ruth's love went farther than Orpah's. Through loving Naomi, Ruth had learned to love her people and her God, her customs, her ideals, and her religion; and because of this love she set aside her own people and her own religion. But her desertion of her own was not an unworthy desertion, for it was the desertion of a lower plane for a higher plane from which she might reach back and help those left behind, and she little realized to what extent she would be used for this purpose in the eternal purposes of God.

4. Ruth and Boaz. Ruth 2:3-4:12.

Note the various verses which depict the character of Boaz. What evidence that the thought of God entered into the relationship existing between employer and employee? What was the attitude of Boaz toward God? chap. 2:12. How were the poor in Israel cared for? In the light of present customs and conventions, which are designed to guard and guide, to the highest social good, the association between men and women, the incident recorded in Ruth 3 may be judged as common and unworthy of high character, but we should keep in mind that it was possible for a standard of purity, as high as any found in modern life, to be back of the incident recorded, and that in the case of Ruth and Boaz, the whole record goes to show that the act was held in sacredness and purity by Boaz, and that not only he, but the people held Ruth in respect as a virtuous woman. What evidence that the people were willing to class Ruth among the great women of their nation.

What is the prophetic significance in Ruth 4:11-12?

5. The birth of Obed. Ruth 4:13-22.

Scripture Reading:—The book of Ruth.

The Children's Lesson:—The story is full of dramatic interest and helps to give a very human touch to the dry history of a people in whose progress and development all people are vitally concerned. As with all stories concerning Israel, we should endeavor to see the connection between it and God's purposes and plans concerning mankind.

For Class

Relate and discuss the story of Ruth in parts somewhat as outlined in the study section of the lesson.

Discuss the connection between the story and God's plans and purposes in Israel.

"We may be sure that the wedding of Boaz and Ruth was celebrated as happily as possible, with the rejoicings and congratulations of all Bethlehem. We are given only one glimpse of their married life, but that is the glimpse that meant the most to a Hebrew woman, the birth of a son to continue the family. This event was marked by the special thanksgiving of the women of Bethlehem, and Naomi was the particular object of their congratulations, nor did they omit to praise Ruth the happy mother, who had been to Naomi, as they said, better than seven sons. Obed was the name given to the son, meaning 'a servant.' We are lead to think of the one who was to join his posterity, regarding whom the prophets said that he should be pre-eminently the servant of the Most High."—Sel.

"Boaz the Bethlehemite and Ruth the Moabite made a noble marriage, and a noble race sprang out of that marriage. Obed and Jesse and David and Solomon and Joseph and Mary and Jesus Christ—my Kinsman, Redeemer and yours."—A. Whyte.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Motto: Search the Scriptures Daily

Slogan: We Stand for Unity, Truth and Righteousness

THE LOCATION OF THE KINGDOM

By Mabel Andrew

WE find many texts in the Bible that state very clearly where the kingdom is to be located.

In Dan. 7:27 we read, "And the kingdom and dominion and the greatness of the kingdom under the whole heavens 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." "Under the whole heaven" must be on the earth.

In Jer. 23:5, we find a reference which says, "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." The King will be Christ and he will reign in the earth.

Psa. 115:16. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men."

Again, in Rev. 3:21 we have, "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 on his throne." Surely this shows that Christ's throne and his Father's are not the same. We know that his Father's throne is in heaven, so if Christ's is to be different, it will not be in heaven.

Most of us know very well that the kingdom will be located on the earth but if some one should ask us the question, "Where will the kingdom be located?" would it not be well for us to have a few references in mind that they may have God's word for it?

Among the Churches

The church at Houston, Texas recently enjoyed a visit from Sister Ervina Miller of Cleveland, Ohio, and from Sisters Knight and Whitley of Kingsville, Texas.

NOTICES

Texas Conference Notice

The Annual Conference of the Churches of God in Texas will be held with the brethren in Mills County at Goldthwaite, July 13-23 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. We will have good preachers to do the preaching and teach the Bible classes. We urge you to begin now to make preparation to attend this meeting. In a later notice we will give names of our preachers and teachers for this meeting. Watch for it. Preparations will be made to take care of all that will come.

J. T. Whitley, Sec.

National Bible Institution

WINCE MEMORIAL FUND

| | |
|---|----------|
| Previously mentioned, | \$492.00 |
| Mrs. B. F. Cook, C. E. Anderson, \$5 each,— | 10.00 |
| F. A. Stilson, | 2.00 |
| Josiah Middlekauff, E. R. Drabenstott, \$1.00 each.— | 2.00 |
| Total, | \$496.00 |

CARNATIONS

Mothers Day will soon be here. Many Herald readers will want to honor Mother on that day, and they'll want to "Say It With Flowers." By means of the Floral Telegraph Delivery system the Oregon Greenhouse can deliver fresh flowers to practically any town in the country. We simply telegraph the florist in any particular town to deliver the order. No extra charge except the cost of the telegram, in case of hurry-up orders. Where there is time to order by mail there is no extra cost at all.

On every order the Oregon Greenhouse receives of this kind there is the customary profit. This profit goes to the maintenance of Golden Rule Home.

So, for Mother's Day, Decoration Day, School Commencements, and every other occasion, if, when Herald readers want to "Say it with flowers" they will say it with ours, it will cost them no more, and it will add a certain small amount to the income for the support of the work in which we are all engaged.

Some did this for Easter. They have our thanks.

Simply say,—Deliver flowers, \$..... to (Name, Street, P. O., State) at ten o'clock, Apr. 28, card, "John Doe." Add your signature and address.

As soon as the order is filled we will send you the bill.

Instead of stipulating the amount of the order in Dollars, you may stipulate the flowers wanted, as, a dozen roses, or a spray, or any thing else. This is best pro-

viding one knows just what they want, and are informed as to the range of prices.

Mother's Day comes on the second Sunday in May. Order early.

Oregon Greenhouse.

PRAYER

By J. S. Mabie

ON page 116 of the Herald, I see a letter concerning prayer. The writer asks several questions for the editor to answer. As I have not seen his answer, I will give the readers my answer.

I stumbled over that passage in John 15:16 for many years. That passage is most assuredly strictly true in application to those to whom it was spoken. But I must know exactly to whom Jcsus was speaking. Jno. 14:13-14. The Bible has many truths for many different peoples.

We might as well claim that all the mail that comes into the Post Office, applies to me as to claim that all the truths of Scripture apply to me.

In Jno. 15:16, Jesus was not speaking to the members of the body of Christ, now being gathered out of all nations and peoples. He was speaking to a group of Jewish disciples. Much truth for the Gentile does not fit the Jew. Much truth for the Jew does not fit the church of this gospel age. Much truth for husbands fits not the wife. Much truth for the master fits not the servant.

We must carefully and rightly divide and rightly apply the truth of God's inspired word. The word church is not found in the entire gospel of John. We must go to the church epistles of Paul to get direct truths for the church.

Jno. 14:13-14 has never yet been fulfilled for the Jews. It will be fulfilled with absolute exactness in the millennial kingdom, after Jews have accepted their Messiah, Christ Jesus. Then and not before, they will ask for just what they need. Then they will be the meek of the earth. They are anything but meek now. There is a time and a place for everything under the sun. The time and place for literal answering the prayer of Jno. 14:13-14 is in the coming kingdom age. Faith is simply belief of some statement made. But I must learn to whom a statement of Scripture is made. Otherwise I shall misapply the truth of God's statements. There is abundant truth in the Bible for everybody. But it doesn't all apply to everybody indiscriminately.

Go to the apple basket for apples, to the peach box for peaches, to the plum basket for plums, and so forth, ad infinitum.

Let us now go to the church (box) epistles for truth concerning prayer for the church which is his body. Philippians is one of Paul's church epistles. See now Phil. 4:6-7. Let nothing be worrying you, (true rendering of the first clause), but in everything by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God shall keep (as a troop garrisons a fortress) your hearts and minds through Christ Jesus. Now pass over verses 8 to 19 inclusive, as a parenthesis and go on with verse 19: and (instead of but) my God shall supply all your need—(not all you think you need, nor all you ask for, nor all you may want), according to his riches in glory in Christ Jesus. Such, my dear brother is the basis and ground of all church prayer. Our God in Christ knows our need, vastly better than

the wisest of the members of his body knows them. We, in our crass ignorance ask for very many things that God graciously has to deny our having. You can't trust your ignorant child with loaded guns and razors keen of edge. Nor with sugar coated tablets of poisonous things. God now must answer very many of our prayers with a decided, "No, my child. No, No, No, my child."

If a dozen men stand together and I promise to pay ten dollars to John Smith, (whom I plainly name as he stands with the group of 12), and they all (except John Smith) fail to hear or think that I meant all of the twelve, and all the twelve expect to get the ten dollars, (a hundred and twenty dollars), eleven of them will surely be sorely disappointed.

They should have paid strict attention to just what I said to John Smith and to Smith only. We read our inspired Scriptures all to carelessly.

The little group of disciples to whom Jesus was speaking in Jno. 14, were all Israelites and were merely samples of the Israel nation, that will accept their Messiah at his coming on the Mount of Olives. Then their unbelief will be gone and full faith will take the place of their present lack of faith. Then they will learn to ask for just what they need and God will give to them just as Jno. 14:13-14 declares.

When we learn to put things in their right time and right place, things will fit most accurately. But put out of right time and right place, then things are in a hopeless tangle of confusion and contradiction. Let us learn to put the horse in the pasture, the pig in the sty, the child is the house. Put Jewish truth in the Jewish age and place, Gentile truth in the Gentile place, and church body truth in church time and place. Then all is harmonious and without entanglement.

DO WE UNDERSTAND

By J. J. Heckman

UNDERSTAND what? The atonement. On page 208 of Restitution Herald I read, "Death did not come to the Master by virtue of his condemnation, nor by virtue of any sin or transgression ever committed by himself. But, like the faithful kinsman that he was, he took of his own strength and ability that he might redeem his less fortunate fellows, even those who were resting beneath the condemnation of death. He would destroy the condemnation resting upon them; he would break its hold and liberate those held under the captivity. Therefore he took upon himself our sins and became sin for us. He bore our sins to the tree. With him they were crucified, destroyed." Now much of this is Scripture, and to be believed, but a difficulty arises in my mind, and a little light on the subject would be greatly appreciated. But to get exactly at what we wish to arrive I must quote again, "The resurrection of our Savior according to the Scripture was as necessary for the salvation of man as was his death." We have no objection to this statement either; but this brings us to another: "In due time God created the second man." No death penalty rested upon the child for whose sake his parents fled to Egypt." The last two quotations are taken from the two articles on

page 201. Now what is puzzling to me is this. Paul tells us, "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." 1 Tim. 2:5-6. Now if we get the definition of the Greek word here translated ransom, we find it is a corresponding price, or equivalent. Now go back to the first statement which teaches Christ died to "redeem those who were resting beneath the condemnation of death." How? "He bore our sins." "With him they were crucified, destroyed." This shows us that the writer believed Christ was as much destroyed as our sins. But he would have to be as much destroyed as we were if he gave himself as an equivalent and died for our sins, it seems to me. The writer makes it necessary for us to have a redeemer after we have died for our sins, but it seems Christ can die with them upon him and be raised from the death which he died. This would make Christ's atoning work less than the penalty put upon Adam, and not equivalent, would it not? If our sins brought us under a penalty from which we could not be released minus an equivalent penalty being placed on another sinless person, it seems that he must stay in death or we stay, or if he takes our sins then we are released, and if we keep them, then we must remain in death. If God can let him out of death with our sins hanging upon him, why could he not let us out with the same sins hanging upon us? Either you have wrong views of the atonement, or wrong views of the penalty placed upon Adam, or Christ did not suffer as much as the man was condemned to, which would be less than an equivalent. His resurrection was necessary, you agree, but how could it be possible if he died, or suffered our penalty, if we could not be raised unless some one suffered that to which we were condemned. If simply dying was the penalty placed upon the race by Adam's sin, and he died according to the penalty, then he paid the debt and did not need a redeemer, for all was paid by himself. But if dying and remaining dead was the penalty, then it could not be paid unless the substitute remained dead, just as the tormentist theory would make it, if eternal torment was placed upon Adam and the race in which case Christ could only redeem it by suffering eternal torment. Christ neither suffered eternal death, nor eternal torment. That makes me look with suspicion upon both your theory of the atonement, and that of the tormentist. They both ride the same boat. Jesus fulfilled neither. Can the writer, or editor, show us why Christ did not suffer the full penalty? Any light will be greatly appreciated. We should all want truth, and that only. Hope I have said nothing that will wound the feelings of any. I remain yours for truth.

HERALD REMITTANCES

Levi Gabrielson; Mrs. F. L. Austin; Sarah J. Knowles; Mrs. Mary Alexander; T. M. Down; J. H. Leavitt; J. W. Cooper; A. M. Oliver; W. G. Ford; J. E. Cross; Gilbert Bottolfs; Mrs. H. M. Lucas; J. T. Whitley; Mrs. Ella Jewell; A. D. Donaldson; Wm. Richters; Mrs. Minnie Goodson; Mrs. Robert Ogden; Mrs. M. M. Smalley; J. F. Carpenter; Ollie Bradley; Mrs. Ida Murray; J. A. Dickinson; C. A. Dickinson; Bertha Williams; Dora Scroggins; Mrs. G. E. Black; W. A. Cariker; Mrs. Tennie Long; J. G. Simmons; Albert Singer; Ervena Emery; Mrs. Fred Martin; J. Middlekauff; Mrs. Stella Pearson; J. E. Cross; Mrs. F. T. Powers;

J. G. McGinty; G. W. Johnston; C. O. Krogh; Mrs. G. E. Stauffer; E. R. Drabenstott; Mrs. George Reighard; Sam Kelly; Mrs. S. W. Coffman; Mrs. Milton Lemon; C. C. Maple; Mrs. Etta Densmore; Leila Whitehead; Mrs. T. E. Schneider; Peleg Chase; S. C. Sonnichsen; F. R. Robinson; Sinnissippi Farm; E. D. Landers; C. E. and Mary Hatch.

EMERGENCY FUND

| | |
|-----------------------|--------|
| J. H. Leavitt, | \$1.00 |
| Gilbert Bottolfs, | 1.00 |
| Mrs. S. W. Coffman, | 3.00 |
| Peleg Chase, | 1.00 |
| C. E. and Mary Hatch, | 3.00 |

It is one of the beautiful compensations of life that no man can sincerely try to help another, without helping himself.—Bailey.

GOD'S HOLY SPIRIT

(Continued from front page.)

then some of these gifts ceased and mature men put off the things of childhood: "Whether there be prophecies, they shall fail, whether there be tongues, they shall cease, whether there be knowledge it shall vanish away, . . . BUT NOW remaineth faith, hope and love, these three, but the greatest of these is love. Be pursuing love." 1 Cor. 13:8, 13.

Today God is giving to each believer a measure of faith, Rom. 12:3, we abound in hope by the power of the holy spirit, Rom. 15:13, and the love of God is being shed abroad in our hearts by the holy spirit which he is giving unto us. Rom. 5:5. Faith, hope and love are present gifts and fruits of the spirit of God. Israel worshipped God in truth, alone, now the Father is seeking true worshippers to worship him in spirit and truth. Even Paul, who was bitten by a viper without harm and had healed the sick and raised Eutychus from death, after the change of dispensation left Trophimus sick at Miletus and advised wine for Timothy's infirmities. It is necessary to recognize this change of dispensation in order to know the present standing of those in Christ, and the presence of God's spirit in true believers and the gifts of spirit which now remain and abide.

How, then, can we recognize God's spirit? By its fruits. By observing the worship, service and walk of spiritual men, their reliance on God for the understanding of his word, their exaltation of God and his Son, and their lack of confidence in the flesh, their manifestation of love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, and love of communion and fellowship with spiritual men, by prayer, the answer of a heart full of thanksgiving and appreciation for the superabundance of spiritual blessings, to the God of love and grace; by their expectation of enjoying all that God has prepared for those that love him, at the coming of Christ Jesus, our Lord, for those that are his; by faith, already enjoying the hope of his calling, the glorious riches of his inheritance, and the greatness of his power within them. Silent forces are the greatest forces in the world. The love of God will abide when the will of God has been accomplished, and when God is all in all.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy spirit be with you all. Amen."

HOLY SPIRIT

By J. W. Gamble.

IN the Restitution Herald of April 3rd, there appeared an able article trying to prove that the spirit is in operation today. This I deny and will give proof for my position. Strange nobody has brought up any proof that they possess such a gift. The writer says Paul says some of these gifts will cease. Paul doesn't say anything of the kind. He says, All of these gifts cease, and so they did, but he shows them a better way. The thought in Paul's mind is if he had all the gifts of the spirit and had not charity, it would not amount to much, sounding brass. It is assumed that the promise on the day of Pentecost was a promise of the spirit to all those afar off. If this is true, why don't some of the brethren that have been favored by a gift tell us what part they have got and prove it by demonstrating whatever part they have got? This promise on the Day of Pentecost has a double application. This is proven in verse 18, where it says, in those days, this proves the fulfillment will be in the times of restitution whilst they had an earnest of the spirit, but the complete will be in the restoring period. The thought in Peter's mind was not the promise of the spirit but a promise of the kingdom. His talk afterwards will prove that. Joel 2:28 to the end of the chapter is further proof of a double fulfillment. This is where we have to rightly divide the word. He says the record was finished, no more being added. This is what I claim, but the writer says there is no record of God answering prayer since the death of the apostles. If this be true, we can't see why Paul told the people to pray always. It is not necessary to have prayer recorded as we have all the record we need when our prayer is answered. Quite a different proposition between prayer and having the Comforter; one is an influence from above; the other is a heartfelt desire or thankfulness from us poor mortals and I presume most of the brethren have the proof with themselves if there is no record. Give us day by day our daily bread. This is answered every day. Therefore the plan of salvation is complete without a record.

Referring to 1 Cor. 12:7, Paul here had all of the gifts of the spirit mentioned in verses 7, 8, 9 and 10, but his followers had only part of the spirit, so they could prove to the people that their preaching was worthy of all acceptance, but mind you, they demonstrated their preaching. That is all we want now. Prove by the act that you have the Comforter. Therefore, says the writer, it would seem appropriate to apply the promise of God confirmed by his Son to all of the present day believers that have been really called of God. If this be true, I am afraid that not many have been called, and none chosen. Seek for the truth and hold fast that which we are convinced is the truth. Paul lived in A. D. 59 and all of these gifts of the spirit were recorded for our instruction by Paul and others, or in other words, we have the teachings of the spirit, or spirit of life in the form of the Bible and the plan is complete, no need for a Comforter now. I would like to ask some of the brethren what they have learned since they got the spirit, if they are able to add or subtract from what we have got in the Bible. This has always been the mission of the spirit when present—to teach.



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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I saw an article in a late number of the Herald referring to Gen. 3:17, where God says to Adam, “Cursed is the ground for thy sake.” The writer said his idea of the meaning of the verse is different than that of a great many. He gave his view, and that of others, and I think he is right.

There is a sympathetic connection between man and the earth; and while it is true that we earn our bread by toil, it is only the result of the curse, not the cause.

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, April 24, 1923.

Number 30.

The Kingdom of God

By R. A. Curtis

CHRIST in his memorable sermon on the Mount, alluding to the anxiety with which men seek for temporal things, said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:23.

The above language clearly implies that the kingdom of God is paramount in importance, to seeking for drink, food, raiment or other temporal blessings, connected with "the life that now is," which is compared to "a vapor that appeareth for a little time, and then vanisheth away." 1 Tim. 4:8; James 4:14.

But on the other hand, he who intelligently and persistently seeks to acquaint himself with "the things concerning the kingdom of God, and the name of Jesus Christ," and how an entrance may be obtained into its fadeless glories, soon realizes that it is connected with "that (life) which is to come," and that it is through much tribulation that we may enter into the kingdom of God. Acts 8:12; 28:30, 31; 1 Peter 1:11; 1 Tim. 4:8; Acts 14:22.

While our heavenly Father is now calling saints unto his kingdom and glory, he will not assign such an exalted position of honor and trust upon persons not worthy of the kingdom of God, hence the admonition he gives, through the Apostle Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Thess. 2:12; 2 Thess 1:5; 1 Peter 4:12, 13.

The suffering is an antecedent event, to the reigning. If we suffer, we shall also reign with him: if we deny him, he also will deny us. 1 Tim. 2:12. In Daniel's prophetic description of the four universal kingdoms of earth, administered by men, and symbolized by the metallic image of Nebuchadnezzar's dream, he says, alluding to the ten subdivisions of the fourth kingdom, "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. "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." Zech. 14:9. It would seem that many theologians, in their pulpit ministrations, studiously avoid any reference to this subject of prophecy, and if they do allude to it, it is to discredit the Bible statements concerning "another king, one Jesus," who is destined to have dominion also from sea to sea, and from the river unto the ends of the earth." Acts 17:5-

The Drieth Our Tears

Psalms, 107:23-30

THEY that go down to the sea in ships
That do business in great waters;
These see the works of the Lord,
And His wonders in the deep.
For He commandeth and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down
again to the depths;
Their soul is melted because of trouble.
They reel to and fro, and stagger like a drunken
man,
And are at their wit's end.

Then they cry unto the Lord in their trouble,
And He bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then they are glad because they are quiet;
So He bringeth them unto their desired haven.

7; Psa. 2:6-12; 72:8-11; Isa. 2:1-4. As all true saints are joint heirs with Christ they will eventually share with him in this world-wide dominion through the endless years of futurity. Rom. 8:17, 18.

Listen to the Master's gracious words, "And 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." Luke 22:29, 30. "But that which ye have already hold fast till I come. And he 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 vessel of a potter shall they be broken to shivers: even as I received of my Father." Rev. 2:25-27. "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." Rev. 3:21. Of like import is the prophetic utterance of the psalmist David, when alluding to this theocratic kingdom in which will be consummated all his salvation and all his desire. 2 Sam. 23:1-7. Exultantly he exclaims, "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; 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. Praise ye the Lord." Psa. 149:5-9. Equally explicit is the song of the redeemed whose melodious cadences shall yet make glad the purchased possession, unto the praise of his glory. "And they sung a 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; Eph. 1:14; Psa. 2:8.

Some objections to the foregoing view, briefly considered. (Continued on page 239)

Budding

By Arthur Hornaday

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, and from all countries whither I had driven them; and they (returned Jews) shall dwell in their own land." Jer. 23:5-8; Ezek. 11:17-20.

The Gentile nations "shall bring all your brethren for an offering unto the Lord, out of all nations, (How?) upon horses, . . . and upon mules, and upon swift beasts, (to where?) to my holy mountain Jerusalem (or Palestine), saith the Lord." Isa. 66:20. "Because the abundance of the sea shall be converted unto thee, the forces (wealth) of the Gentiles shall come unto thee, . . . and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish." Isa. 60:5, 11, 12.

With these texts in mind, what is to be expected of the organization known as The Jewish National Homeland in Palestine? Are the time and conditions ready for the fulfillment of these scriptures? If not, what is the meaning of the following?

Please allow me to select some statements found in "The New Palestine," a publication issued by the "Zionist Organization of America," issues of March 16 and 30, 1923. The first I wish to call your attention to is from Lord Robert Cecil who, upon his arrival in this country on Tuesday, March 27, as a guest of the Foreign Policy Association, among other things said:

"My attitude toward the Jewish question is well known, all know that I am an adherent of the Balfour Declaration, . . . you know that I have a profound and passionate conviction for the ideals of the Jewish people. I am a good Briton, and I know that England will never go back on its word. Governments may change, some lords may attack the Jews and Zionism, but Great Britain will always remain steadfast in its purpose to carry out the Balfour Declaration."

Again, bear with me as we read from an address given at Hotel Astor, New York, March 13, 1923, by Dr. Chaim Weizmann, president of the World Zionist Organization. We read:

"Permit me to recount to you perhaps for the sake of a slight correction in its history how the Balfour Declaration, of which such eloquent words have been spoken here, originated. It may throw a certain amount of light on the mentality of the man who will rank among the foremost in the history of Jewry and in the history of the world. It was in 1906, when Mr. Balfour, the Prime Minister of England, was standing for election in the city in which I happened to live, Manchester. At that

time the Zionist world and the Jewish world was rent by a great controversy, the British government then offered to the Jews a tract of land in East Africa for colonization, for the re-establishment there of a National Home, and the Jewish camp in Israel was divided in two great groups. One said, We must accept the offer; the other said, No, it is not Zion; it never will be Zion; this offer cannot be accepted; it must be gratefully and respectfully refused. The offer was refused, and Mr. Balfour, with his philanthropic turn of mind, wished to know what were the inner reasons, the motive which actuated the Jews. He honored me, then a young scholar at the University of Manchester, with a conversation, in the midst of the turmoil of an election. I tried my best to give the reasons. I tried to explain in the somewhat poor English which I spoke then. Mr. Balfour listened very carefully. He was very patient, I grew impatient, and I said to Mr. Balfour,—“Supposing we gave you Paris instead of London, would you take it?” With his great, thoughtful, intelligent eyes, he looked at me, trying to fathom me. He said, ‘But why, we have London.’ My reply to him was, ‘Mr. Balfour, we had Jerusalem long before you ever saw London.’ He then said, ‘Are there many who think like you?’ I replied that I did not know whether there were many who thought like me, but you can pave the streets with people who feel like me. He said, ‘Then you are a great force.’ I did not see Mr. Balfour again until 1916. I then had the honor of meeting him, and his first word to me was,—“When these guns stop rolling, you will get your Jerusalem,”—that is the real origin of the Balfour Declaration, and that gives us a somewhat deeper insight into what happened. It was perhaps a destiny unavoidable which brought you these events. But all these events are at present in the realm of history. A day will come when a higher judge will sit in judgment upon us, and he will judge what we have achieved and how it was achieved.”

God through the prophets foretold the Jews were to be brought from all countries whither they were scattered. And now Dr. Weizmann said:

“Since Palestine has been opened up there have come into the country a number of Jewish pioneers. Much has been spoken and written about them. I have been privileged to see them not only in Palestine but on the road to Palestine. I am one of them. I belong to them. I belong to those Jewish streets, to those dark recesses of the Ghetto, out of which came these people. They came from everywhere. They tramped over the ice-covered plains of the Ukraine; over the swamps of Russia. . . . You will hear them coming through deserts surmounting rocky roads, barefooted, sometimes with nothing but a little book in their pockets. . . . And they land in Jaffa, . . . and they build the old country of Israel. . . . God did justice to Israel and spread them amongst the nations, and if part of Israel has gone down, another has come up, and you have double responsibility—for those who have gone down. . . . We believe that whether you do your duty or not, we are marching toward our destiny, and the God of Israel, who is our destiny, will help us, and there is no force which can stop the march of the Jews to Palestine. . . . We have brought nearly 30,000 Jews into Palestine; we have built

many miles of road; we have planted trees; we have maintained a net work of schools; we have maintained a great sanitary medical organization; we are about to open a university; and we have opened a technical school, the inauguration of which was honored by the presence of Mr. Marshall. We have done all these things in broad daylight; we have done while being shot at; while being assaulted by Jew and Gentile alike. We have done it in the face of opposition, but we have done it because the hand of Providence was raised for us. . . . In Palestine there is work going on. In this work you hear a sound, a new sound, which rises out of the tribulations with which we struggle. And the God of Israel sits there watching his children, Stern, Austere, Just. Palestine will be a new land, a land out of which a new world will come.”

Here this eminent Jew says: the “hand of Providence,” and the “God of Israel” is the force he acknowledges. Reader, what do you think? At this same banquet, where the address was given from which we have copied, other addresses were also given by Mr. Louis Marshall, another Jewish leader, Senator Selden P. Spencer, Mr. Craigie, British representative, and others.

Senator Spencer, in his address, referred to the declaration which was unanimously passed by the Congress of the United States, favoring the establishment in Palestine of a National Home for the Jewish people, and after presenting to Dr. Weizmann the very pen used by President Harding in signing that declaration, among other things said: “Let me quickly say two things as I take my seat. One of them is to ask you to listen to the voice of God in the interest of that which calls us together tonight. Nations may speak or fail to speak, but the purposes of Jehovah are unchangeable upon the earth, and I call your attention to what God has said of Palestine. Moses, you remember, in Deuteronomy said: ‘God has his eyes on it always from the beginning of the year even unto the end of the year. I will bring them again unto the land that I gave to their fathers. Behold, I will get them out of all countries, and I will bring them again unto this place, and I will cause them to dwell safely and they shall be my people and I will be their God.’” —This from a U. S. Senator. What think ye?

In Isaiah 27:6 we read: “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.” Question: Is this Zionist movement a sign of Israel showing life. Ezek. 37, or bud? If so, does Luke 21: 29-31 show Gentile times nearing an end, and that that kingdom of God is nigh at hand? For Jesus said: “Behold (see), the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” Brethren, is it not now high time to watch and pray that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man when he cometh? Since A. D. 70 the Jews have had no homeland, now it looks as though the prophecy of Zechariah 8:4-23, that “there shall yet old men and old women dwell in the streets of Jerusalem, and the streets of the city shall be full of boys and girls playing in the streets thereof. And it shall

come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. Isa. 62:11. Even so, come Lord Jesus. Amen.

HERESY AND HERETICS

By J. W. Williams

WITH the judgment with which we condemn we become condemned, so the one who charges the sin of heresy through the centuries is generally found to be the one who is guilty of it himself, by the very action of casting out the supposed heretic, for this has usually been done by councils who sit in high seats as judges by human authority, and who then act contrary to truth, as was the case with those who tried Peter and John, Paul and James, and crucified the Lord of glory.

For heresy is unrighteous division, and hence he who creates division by casting out a supposed heretic becomes himself guilty of heresy (division) when, as is generally true in such cases, the one so pronounced a heretic is in the right, since this world is ruled by the prince of it and not by truth and right.

That heresy is improper division is evident by a comparative analysis of 1 Cor. 11: 18 with next verse. What are called heresies in one verse are called divisions in the next. Study of the original word makes the matter certain. Heresy is unrighteous division, and a heretic is a factionist, hence he who divides brethren unrighteously is the real heretic, and all religious factions are heresies. It is true that errors of faith are generally the root cause of the division, but the doctrine is not the heresy, (doctrine is never a heresy, a division), and the one who believes erroneously is not a heretic unless he divides brethren by improperly conducting himself over his crotchet, so it may be also that those who are sound in the faith may become heretics by dealing too strictly or hastily with one in error. And heresy may be caused by a matter of conduct as well as by an error in faith, as when a man is separated from others on false charges of misconduct and others remaining loyal to him become separated from the rest by their loyalty to him and the right. One great schism in the world is built upon a king's divorce scandals. Another is caused by a difference over the use of musical instruments in public worship, and another over secret orders. Countless others owe their origin to erroneous doctrines agitated zealously or dealt with unwisely. Or even by truths agitated indiscreetly, and not to edification.

Paul, in his farewell speech to the elders of Ephesus, exposed a fruitful source of division, the pride of the flesh in desiring to be some great one by speaking perverse things “to draw away disciples after them.” Desiring a following, aspiring to lead some one. Dathan and Abiram and Diotrefes, for instance, the latter a pure and unmistakable heretic, for he caused division by casting out of the congregation whom he chose by lording it over God's heritage.

But Jesus caused division. This is what he said he came to do. Luke 12:51. Why was that division not heresy? Because he did not separate among brethren and did not

unrighteously separate any. He separated brethren from the world. His preaching was truth, properly preached, and the division that resulted was most highly proper. When truth is spoken fitly and in love, if division results it is not heresy. This is shown by Rom. 16:17. Divisions must be contrary to the teaching previously received as truth in reality to be heresy. Right here lies the most fruitful ground of division, for what venerable and hideous error is not truth to those who hold it in sincerity? On this ground the Pharisees crucified the Lord and all Christian martyrs have suffered. They thought he was a sinner and he knew they were. Each rejected the other, so it was merely a question of which was right. They said he had a demon and he said they were children of the devil. So it ever is. Heretics rejecting saints as heretics and saints reproving sinners, for which they receive the wages of excommunication. How important that we judge such matters accurately and charitably, for the traditions received from the fathers are truth to their children, and he who denies must suffer the fagot or the ostracism of his contemporaries and extract what comfort he can from the knowledge of history that the knave of yesterday is the hero of today, and from the more blessed knowledge that when righteous judgment is rendered, he who is sacrificed for this generation may be permitted to rule them in future for their profit. Then the ones who are rejected as heretics must be so because their dividings are "contrary to the doctrine which ye have learned" from the real truth of Scripture, and not from erroneous traditional interpretation of it.

Another just ground of rejecting one as a heretic, according to this verse is "offenses." Those who cause divisions and offenses contrary to the doctrine received under inerrant teaching of Paul by the Spirit were, and are, to be rejected. In that case many judges of heretics must themselves be rejected as heretics by those they rejected.

But an offense is not merely a hurting of one's feelings, as the word now has come to mean, but is in Scripture a stumbling. A failure to accept truth or a falling from it after received because of the teaching or conduct of some in fellowship. The Master spoke severely of those committing this sin, in Matt. 18. The writer knows of a young lady who was discouraged from gospel obedience because some in the church taught a doctrine which caused them to reject some Scripture as "spurious." Her predicament was, "How can I know whether to believe or not?" Our love for those without will cause us to adorn the gospel faith with works meet, and be careful that our teaching of the truth is truth indeed, and that it is not too strong meat for babes. But even if some still reject or even quit us because of our faith or teachings, we need not always worry, as we remember those who rejected Him after following for a time, because they could not receive his teaching on the bread from heaven. For he did not go after them to coax them back, because he foreknew the unbelievers from the beginning. But he also followed the plan of giving them truths only as they were able to receive it. But if one has the truth and never speaks it till he thinks all his hearers will receive it favorably, he will never preach a word. In our lack of the miraculous discernment he possessed all we

can do is to be sure we follow the inspired admonition to speak the truth in love. For the Lord has forewarned that the wages to be expected for fidelity to truth will be persecution now, through the glory of service to our persecutors in future.

So then, not fear that heretics will not inherit the kingdom, as said in Gal. 5, is not to be the motive governing in the case, but love for men now, which will cause us to see the evil we are doing them now by our factional ways, for perfect love casts out all fear. Most religion consists of such things as fear, selfishness and pride. A large number of people are governed by fear of torment, or endless death or failure to enter the kingdom. But in the beginning of discipleship fear is the motive appealed to, and Jesus warned that failure to speak the truth because of fear of men, as we may do now by failure to speak unpopular truth, was to be rewarded by a denial of such by him because they denied him by failing to speak for him.

Those at Corinth who said, "I am of Christ" were reprov'd along with the ones who said they were of Paul, Peter or the others, because in saying they were of Christ they taught by inference that those of Paul and Peter were not of Christ, and so became dividers of the saints. Exclusion of members from fellowship is just as certain to cause division as keeping in the congregation those who are not in Christ.

Then how responsible a place does a herald of the Prince of Peace occupy. To be faithful even if it cause division, to be careful lest by folly he cause it needlessly and so become a heretic. Let all in authority beware that in judging heretics they do not become such themselves. And let all servants beware that in their zeal and fidelity they speak truth fitly and in love.

For many are now perplexed and several divisions are looming on the immediate horizon among us. Unscriptural organizations and methods of doing, decrees of man made councils, creeds and other things are perplexing and distressing many. Personal grudges are apt to deceive us into thinking we have a zeal for the truth when in fact we have a mere zeal for retaliation and revenge. If a temptation comes to start a new move of some kind, let prayerful care be exercised lest we serve the enemy and not the Master. It is a time for calmness, caution and consideration of each other in love.

Jewish Notes

THE "Handbook of Palestine," an official record of what is doing in that country, says:—"The Jewish agricultural colonies have grown up in the course of the last forty years and show a level of agricultural and scientific development far in advance of anything else of the kind in Palestine. They established themselves in many cases on uncultivated and unpromising land, and have transformed it into extensively cultivated and remunerative plantations. They drained swamps, planted eucalyptus and pines, cultivated the vine, and greatly developed the orange trade of Jaffa."

In the Zionist Review a correspondent gives an account of a large meeting in support of the Zionist movement held in Wellington, N. Z., at which Mr. Massey, the Premier, "declared that the British nation had

benefitted by its justice to the Jew. Then quoting copiously from the prophecies of Ezekiel, he expressed his conviction that recent events in Palestine were a clear fulfillment of the promises of Scripture." He said also: "The prophetic aspect of Zionism was further emphasized by a prominent member of Parliament, Mr. R. A. Wright, who, in a vote of thanks for my address, said that 'having personally witnessed the fulfillment of so much of what he had learned from the Prophets, he was prepared to say that in future the Israelitish people would rule over the whole of the territory that had once been subject to King Solomon. That was a much greater territory than the land of Palestine.'" That would be a rather alarming statement to reach the ears of its present inhabitants! Nevertheless, it is true, according to God's prophetic word. We doubt, however, if recent events can be looked upon as a fulfillment of prophecy; they only help to show the trend of events—a sort of preparing the way, and showing the possibilities of the future. When the time comes for Israel's restoration to their own land, it will be a mighty work of God, greater than the deliverance from Egypt.

A group of 217 peasants of Soviet Russia not long ago embraced Judaism, adopted the name of "Israelites," and decided to emigrate to Palestine.

The proselytes have reached the Polish border near Kamenetz-Podolsk.

"The Arabs, are not anti-Semitic, but anti-Zionistic." "They wish Zionism to go, but Great Britain to stay in Palestine," cables Lord Beaverbrook to the London Daily Express and quoted by The New Palestine.

In the same issue of this periodical is found:

"Arab extremists are waging their fight against things Jewish even to the point of refusing the use of electricity derived from a 'Jewish' station.

"The Jaffa municipality has decided to stick to the old hand, foot and horse power rather than utilize any of the electrical power derived from the Rutenburg station at the Auja.

"Efforts by the government to convince the Arabs that electricity was neutral and knew no politics proved unavailing."

According to The Commercial Bulletin, issued by the government of Palestine, in the Northern District exceptionally early completion of winter sowing is reported, crops have benefitted from the frequent light showers and are in excellent condition. In the South, cereals in Gaza and Jaffa are promising, provided late rains are sufficient. Prospects are poor in the Beersheba District owing to deficient rainfall, while at Jericho the area normally irrigated is restricted by failure of the Wadi Kelt.

University of Jerusalem to Open Soon

The Philologic Faculty of the Hebrew University at Jerusalem will open its course on the eve of Passover, and has obtained the following lecturers: Professor Louis Ginsberg, of New York; Professor Margulius, of Philadelphia; Professor Tobler, of Berlin; Professor Kraus, of Vienna; Rabbi Czernowitz, and Chief Rabbi Dr. Chajes, of Vienna. —The Union Bulletin.

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.

Published weekly at Oregon, Illinois, by the
 RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50

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

Infidelity to Blame for Crime Says District Attorney

"Christianity has failed," cries Conan Doyle with others.

Why? Because the underlying principles thereof have failed to restore the circumstances of man to the "good, and very good" conditions from which man strayed.

Here comes another and says that it is infidelity that has failed—that it has not only failed to restore, but has continuously increased the waywardness of man. In a public address given in New York, District Attorney Charles J. Dodd is reported to have said:

"If parents would see to it that their children paid more attention to their religious duties, there would never be a crime wave, either here or anywhere else in the world. You rarely hear of a man, who as a boy attended to the duties of his faith, and continued the practice up to manhood, ever being sent to jail as a gun-toter, or a stick-up man.

"The majority of the criminals of the present day belong to a class who have no faith whatever. Their parents were lax in their duty to God; they observed no code of morals. They forgot to see that their children attended to their faith. The children naturally drifted along the 'primrose path of dalliance.' They endeavored to ob-

tain whatever they wanted, and did not care what steps they took to get their desire."

Not Christianity, but infidelity should be charged with frightful immoral conditions about us. And we opine that the Attorney is nearer correct than are some others, in this analysis.

His words are a straight challenge to parents for the laxity in which the home is managed in respect toward Christianity.

Carelessness

Sixty per cent of all the business failures in the United States are due to carelessness, is the assertion of Dunn and Bradstreet, two of the big business rating agencies. The statement continues by adding that twenty per cent of the failures are due to dishonesty; ten per cent to misfortune.

What a commentary is this on the business activities of the country. But when one pauses to contemplate there is little inclination to dispute. Carelessness is to be seen on every hand. It is one of the faulty habits that eats the vitals of many an otherwise exemplary career. It is found in school, in home, on street, in business, on farm, in society,—everywhere.

Look at its inroads on Christianity. How numerous are those who say that they believe the gospel of Christ to be the power of God unto salvation. Carelessness causes them to treat the subject indifferently. Will carelessness be the cause of sixty per cent of failures to attain unto the "mark for the prize of the high calling of God?" Observe the church—those who profess to be of the body of Christ. Will carelessness cause many to fail in this the greatest of all great business undertakings of all times?

Carelessness and dishonesty are two habits of character which one and all can wholly overcome. Misfortune—the cyclone, the earthquake, the fire—is beyond man's power to control. These cause but one-tenth of the business failures. But the very things that man can avoid are the things that cause eight-tenths of these failures.

Undoubtedly these percentages, being based on personal habits, are largely applicable to final Christian failures also. Let us be diligent and faithful by habit; careful in all things, that we may become conquerors through Jesus Christ.

Daily Life

Life is a wonderful thing, especially so is the life of man.

The United States of today is the result of the combined activities of all the people who have ever lived here, added to the influences of one and all who, though living elsewhere, have thrown influences for or against the U. S. What immeasurable consequences have resulted from the decisions and activities of Christopher Columbus! or, George Washington! or, Abraham Lincoln! or, Graham Bell! or, Edison, Burbank, Rockefeller, Carnegie! The modeling of the U. S., of the world itself, has been altered by each and every one of these, and thousands of others. Nor can the alterations ever be rectified so as to return the status of man to what it would have been without their personal influences.

Like as a ship ploughing its way through the broad expanse of the ocean leaves its track upon the liquid prairie of the deep, so a man, marching along a chosen way

through the maze of world activities, furrows a path through the jostlings that alter, without the possibility of return to otherwise normal status, the result of man's ambitious efforts in the earth. These influences, in one way or another, must, unavoidably, be felt throughout all time.

From this viewpoint visualize the results upon the world that have followed Confucius, Mohammed. But most of all visualize the mighty results that have been effected by the life-fruits of Jesus of Nazareth.

Brother, Sister, Friend: Your life and mine are no exception. The little circle in which we move must unavoidably be affected by our every life. Nor will the effect end with our demise. Rather, it will continue throughout the ages of the future.

The calling of Peter from the fishing net of yesterday to sit upon one of twelve thrones to rule over the house of Israel tomorrow, must affect all ages. This result was influenced by Peter's choice of direction as he answered the call and ploughed his way through yesterday's maze of turmoil.

Others are being daily called to "reign with him." These may be you and I; they may be the neighbor near. The acceptance or rejection of the call, the fitting or non-fitting for its duties of tomorrow, must, without exception, have effect upon all present day associates, and upon the great labors of the "restitution of all things" in the beautiful age soon to be ushered in by the rising sun soon to follow the present gray of dawn.

What care should we exercise in the molding and shaping of life! How we should nurture the spirit of the Master, and in this spirit learn to exercise, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance!"

No one can afford to harbor the spirit of hate, or envy, or prejudice, or any other evil spirit, or evil thought. For thought molds character and directs activity; it determines destiny.

Our labors of today, both singly and collectively, will be traced by the vision of the Omniscient One throughout all coming time. May these labors be given character to aid in everlasting benefit and uplift by being molded by the guidance of him who prayed, "that they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me."

The Sunday School

By Alta King

SAMUEL, JUDGE AND PROPHET

Lesson VI. May 6, 1923.

Lesson Text: 1 Sam. 12:1-5, 20-25

1 Samuel 12:1-5; 20-25

Golden Text:—Only fear the Lord, and serve him in truth with all your hearts; for consider how great things he hath done for you. 1 Sam. 12:24.

Memory Verses:—1 Sam. 12:20-22.

For Study

Review:—What was the lesson of last week and what value does it have that it should be included in the history of Israel? During what period of Israel's history did

the story of Ruth occur? Ruth 1:1. When did this period of history begin? Ex. 18:14-27. What was accomplished toward the national development of Israel under Moses as judge and leader? Through whose leadership and judgment was Israel given a national territory? Joshua 1.

As you study the history of Israel, do not lose sight of the fact that she was a peculiar nation, nor forget of what that peculiarity consisted. A nation is a body of people organized under a system of laws and government. Other nations were in existence before the nation of Israel, but Israel was peculiar in that she only of all nations was accorded direct intercourse with the God of all nations. Her laws were not evolved and formulated through experience, but were definitely set forth by the spoken word of God, as the perfect standard of judgment for her time and condition. Other nations had only such laws as were evolved through their experiences, or as were arbitrarily decreed by the selfishness of the physically strong among them. Israel had no part in the choosing of her land. It too, was given her by the spoken word of God. In her system of government also Israel was, at first, peculiar. God ruled directly through judges and prophets.

The new lesson:—For a general survey of this period of Israel's history, read Judges 2. What fundamental lesson was the nation learning during this period of repeated backslidings and returns to the God who had chosen her? For what purpose did he choose Israel in the first place? Ezek. 20:40-44.

The judgment period of Israel's history closed with Samuel as judge. Read the story of his birth and development into leadership. 1 Sam. 1, 2, 3. Note evidences of God's direct dealings with Samuel. We have found that this direct dealing is peculiarly true of all Israel. God's supreme power must of necessity be over all nations directing and controlling, but with no nation have God's dealings been so direct and personal as they have been with Israel. Deut. 4:33-39. It is this personal, direct contact with man that modern religionists are coming more and more to doubt and deny. They admit God's control and leadership, but in their estimation, his control and leadership has ever been and ever will be as it is now—an exclusive working through man, himself unknown and unrecognized as a power separate and distinct from, and supremely above man. They see and admit no need of God's spoken words. They deem that all progress and development comes, not through the direct exercise of God's power over man and his personal leadership separate from man's, but that it comes through the self-developing power which man has inherently within himself. And though they say that this self-development power in man is as much God's power as any power exercised directly and miraculously (as is so constantly held forth in the history of Israel), their teaching detracts, slowly but surely, from man's consciousness of God's personality and supremacy, and exalts man. That God's power operates indirectly through man to develop individuality, personality and character is undoubtedly true, but this is by no means the whole operation of God's power. No deception is so completely deceptive as truth honeycombed with error by the heart of man which is "deceitful above all things."

For the transition of Israel from the

judge system of government to the king system, read 1 Sam. 8 and 12. What was the origin of the desire for a king? What was the predicted price to be paid? Do all people pay this price for human government? Whom were the people rejecting? What evidence in chapter 12 that the people could not charge misgovernment to the judgment system? See chap. 12:3-5. What evidence in chapter 12 that God did not give up his rulership over the people even though they had rejected him? Could God rule the people just as surely through a king system as he had been doing through a judgment system? Israel's choice did not decrease one iota God's rulership over her, or change his relationship to her. But Israel's choice did represent a change in Israel's attitude toward God for her choice represented just so much pride added to the already abundant store, serving to shut God and his power from view and to bring man and his power into prominence. What verses show that the fundamental thing, whatever the system, was service to God? To what must people of necessity turn if they turn away from God? Why did God retain his rulership over Israel even though they showed preference for man? verse 22. Why did it please God to make Israel his people—was the choosing just a passing fancy of an autocratic monarch, or was there a great and beneficent purpose in the choosing?

According to revelation and prophecy, what is the ideal system of government that is finally to be established over all nations? Since this is the ideal system, why was it wrong for Israel to choose that system?

Scripture Readings: Judges 2; 1 Sam. 1, 2, 3, 12.

The Children's Lesson:—Use the story of the boy Samuel to show that men who have been strong in God's service were first children who were strong in his service in smaller matters. Refer also to Daniel and Joseph and Jesus.

For Class

Make the connection between the judgment period of Israel's history and the story of Ruth.

How was Israel a peculiar nation and for what purpose was she made such a nation?

Make a general survey of the judgment period of Israel's history. What lesson was she learning during this period?

Discuss the birth and early life of Samuel, the last judge over Israel, noting particularly evidences of God's direct dealings with him. Show the similarity between God's method of dealing with Samuel and his method of dealing with Israel as a whole? What doctrine and system of thought emphasizes God's power operating indirectly through man, and belittles God's power operating directly, through spoken words and miracles to and upon man? What characteristic of human nature is back of this and what harm results?

Discuss Israel's transition from the judge system to the king system of government as to cause, its effect upon God's relationship to Israel, and Israel's relationship to God. Why did God retain his rulership over Israel even though she rejected him. What connection, if any, does this lesson have with the Abrahamic covenant?

SEARCHING THE HEARTS

Show Faith by Works

By Harriet Boice

God has expressed love and energy by creative power. The heavens declare it; the earth and man upon it are evidences of the Creator's power and love. One has but to observe to see and know that love is the greatest creative power in the world. Love is the greatest expression and most powerful evidence of a true and living God. "God so loved the world that he gave his only begotten Son that whosoever believeth in him, should not perish but have everlasting life." Were it not for this fact and God's redemption plan, men would become as beasts and swept away by destructive hate, the great destroyer of man and his interests. That the holy spirit's work has not ceased in this world is evidenced by the fact that men and women are still seeking to follow the straight and narrow way of life and are kept by the power of the holy spirit. The amount of power and energy that flows to us is limited only by our capacity to receive it. "Quench not the Spirit.... Despise not prophesyings. Prove all things; hold fast that which is good."

When I heed the promptings of the spirit and prove these things in daily life, I know God's promises are sure. Why does dear Sister Wince get up in the night watches to write those messages? Why is she so certain her prayers will be answered when she calls to God with unflinching faith? Because in her long and faithful life of service she has tested God's truth by experience and knows the source of her strength and that his promises are unflinching. She has tuned her spirit to the beautiful harmonies of the eternal Spirit, the Creator whose name is Jehovah—all powerful—whose law is love.

"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." Nothing can give more satisfaction in this life, nor more assurance for the future, than the knowledge that the spirit of God is working in and through us and dwelling in believers. "The spirit itself beareth witness with our spirit, that we are the children of God." Attention must be given to that little word *if*. There is a possibility that some are not aware of the latent powers that lie like dead things because the life has not absorbed the truths of the spiritual life or because like men of the world they are living the life of the flesh, giving no heed to Christ's knocking at the door of their heart. "Behold I stand at the door and knock." If the spirit dwells in you there will be evidences, a certainty of quickening powers. A new life, a begetting that produces, like its Creator, and power to overcome.

Now note what John the beloved is teaching. "Ye are of God, little children, and have overcome them because greater is he that is in you, than he that is in the world." Now note the unflinching evidence and the *if* again. "If we love one another God dwelleth in us and his love is perfected in us." When God's power is allowed by our wills to work in and through us, love becomes perfected in us. Our lives become clean and pure, wholesome and productive.

"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 heareth us, whatsoever we ask, we know that we have the petitions that we desire of him."

The final word and that which can leave no doubts, nor place for argument, is that of our Lord and Master. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. . . . These things have I spoken unto you, that your joy might remain in you, and that your joy might be full; this is my commandment, that ye love one another as I have loved you."

This is the law of the spiritual life and the evidence of the indwelling of the holy spirit. "What, know ye not that your body

is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's."

God is the Creator. God is love. Jesus is our Savior. He so loved that he died for us. He arose triumphant with the power of a conqueror over sin and death. All his power is pledged and is waiting to be bestowed on the members of his body who will receive it. We are called to be his instruments, tuned to the key of love. What heavenly music will be produced and what beautiful things created when we live up to our privileges and responsibilities, as children of God.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall ye do because I go unto my Father."

Editor Restitution Herald:—

We are much interested in the article in March 27th number of the Herald by S. Roxana Wince quoting from the address of Dr. W. P. Mackay of Hull, England, at the Prophetic Conference in N. Y. City, in 1879. All quoted from this is excellent excepting, as Sr. Wince says, until he tries to put the Devil's lie "thou shalt not surely die," into the map of God's gospel where there is no room for it and never was.

Dr. Mackay hits the mark in saying the "mistake has been made, instead of gathering out a people for the Lord, the church has been trying to gather all the people." "Instead of sowing the seed world-wide men have been high farming in little corners and leaving the greatest part untouched." "The failure to evangelize the world lies at the door of those who have been aiming at converting patch after patch. The Savior's command 'Preach the gospel to every creature,' can only be done as we enter into this intelligence concerning the present age, namely, that we are to be witnesses to him to the uttermost parts of the earth."

All this is certainly true today as it was in 1879.

The Bible Faith Mission as those readers of the Herald who are readers of the Bible Faith Mission Standard know is doing just what Dr. Mackay says is the work of the church and that the church is making the mistake in not being witnesses unto him unto the uttermost parts of the earth. We most earnestly wish that more of the readers of The Restitution Herald would become subscribers for the Standard, as is Sr. Wince, and become familiar with this work of the B. F. M., of preaching this gospel of the kingdom in the "world-wide" field, a large part of which is in India, where, in some twelve years, hundreds have been led from idolatry and devil worship to look for that blessed hope, the coming of our Lord from heaven to raise the dead and establish his glorious reign of peace. Will not some more of the readers of the R. H. send 25 cents for a year's subscription to Dr. A. W. Taylor, Bridgton, Maine. A dollar will help more.

OBITUARY

Mrs. Lucy Messersmith

Mrs. Lucy Messersmith, wife of Henry Messersmith, died at her residence in Plymouth, Indiana, April 13, 1923. She was born in New York City, December 31, 1856. About fifty-five years ago she moved to Indiana. She and Henry Messersmith were united in marriage, September 22, 1878. To this union were born five children, Frank L., of Logansport, Ind.; Judd C., of Chicago; Alonzo T., of South Bend, Ind.; Blanche and Jacob who died in infancy. She leaves the husband, three sons, and a host of friends to mourn her.

She united with the Church of God at Argos, Ind., about 25 years ago. She was an earnest Christian woman, loved and respected by all who knew her. Funeral services were conducted by the writer in the Church of God at Argos, April 15, at 2:30 p. m., after which she was laid away to sleep until Jesus comes.

J. H. Anderson.

Be kindly affectioned one to another with brotherly love; in honor preferring one another.—Romans 12:10.

Among the Churches

Brother Conner was announced for Rensselaer, Indiana, over April 15.

Following a relapse of the flu, Sr. M. A. Woodward is reported to be convalescing at the home of her son, C. L. Austin, West Branch, Michigan.

Brother James A. Patrick has been appointed on the Board of Directors of the Bible Faith Mission to fill the vacancy caused by the resignation of F. L. Austin.

NOTICES

Texas Conference Notice

The Annual Conference of the Churches of God in Texas will be held with the brethren in Mills County at Goldthwaite, July 13-23 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. We will have good preachers to do the preaching and teach the Bible classes. We urge you to begin now to make preparation to attend this meeting. In a later notice we will give names of our preachers and teachers for this meeting. Watch for it. Preparations will be made to take care of all that will come.

J. T. Whitley, Sec.

REPORTS

From Virginia

The church of Powel's Fort and Maurertown will not have Bro. N. H. Geiselman as permanent pastor this summer as he has decided to do evangelistic work instead. But we are expecting him to preach some for us when he comes this way after leaving Florida. We are also looking forward to having Bro. Patrick preach a week or so for us within the coming months.

We are still having Sunday School and Berean class at Maurertown each Sunday, and are glad to be able to report a much improved attendance to same within the past year, and hope with the coming of spring it will continue to improve. Bro. John H. Andrews was elected S. S. Superintendent at the beginning of the year and Bro. David O'neal Assistant Superintendent.

We are also instituting an every member canvass, as we feel the necessity of systematic giving by all if we would have the Lord's work progress in any manner as it should. While it is not nearly so good as the more efficient and scriptural method of tithing, it is much better than the haphazard, unsystematic methods of the past which have so often caused the truth to languish when it should have progressed.

Hoping for life eternal,

A. C. Boyer.

Evangelist Report for February

Sermons at Palmer, Nebr., Sioux Falls and Letcher, S. D., and Sioux City, Iowa, one each, Total 4.

Baptized, 1. Expenses, \$15.46. Received, \$93.95. Balance due, \$21.51.

The beginning of the month I was called to Sioux Falls, S. D., to officiate at a wedding and while there we tried to hold a few meetings, but on account of bad weather we abandoned the idea.

I am conducting a Bible Study by correspondence and Hazel Titus of Letcher, S. D., is one and had decided to put on Christ, and while I was so close took advantage of the opportunity. So I went there and on St. Valentine's Day she was put in the watery grave and raised to walk in newness of life. She was the second one of the class.

As I had to pass through Sioux City, Ia., I stopped off to see Sisters Heady and daughter, Mrs. Palmer. They got busy on the phone and on short notice got a few out and I spoke in Sr. Palmer's parlor. They write me now of favorable comments and a desire to hear more. We sowed a few seed and the result is with the Lord. According to present plans I will visit them again soon and see what can be done.

Upon arriving home I received two letters asking me not to go away but to hold myself in readiness for a call as two sisters were very low, so I waited and that accounts for so few visits. Last reports say they are improving. Won't it be worth all we can do and sacrifice to have a place in the kingdom where such calls will never be. It seems the thought should be an incentive to put forth every effort to reap such a reward.

Almus Adams.

National Bible Institution

WINCE MEMORIAL FUND

| | |
|--|----------|
| Previously mentioned, | \$496.00 |
| Martha A. Argent, Mrs. Hanna Michael- son, C. V. Doll, Helen Doll, Vera Mae Doll, Paul Johnson, Mrs. Elizabeth Jen- kins, \$1.00 each,— | 7.00 |
| A friend from N. Y., | 3.00 |
| Leota B. Hanson, | 4.00 |
| A friend from Missouri, | 2.00 |
| Total, | \$512.00 |

To The Young People

HAVE FAITH IN GOD

By S. Roxana Wince

MY dear young friends, if any of you are ever tempted to give up your faith in God, for faith in the monkey story, I beg you to reconsider the matter as Professor Totten was led to do by one of his instructors at college. He had been led away by the false teachings of the infamous Neitszhe but was brought back through the pleadings of this faithful teacher to "accept the Bible as written and for the purpose written," and to become one of its boldest, most masterful champions,—a believer in life only through Christ, in the nearness of Christ's coming, and the establishment of his kingdom upon this earth.

To give up your faith in God is to cut yourselves loose from all the restraining influences that serve to keep your lives pure and sweet and beautiful.

Compare the lives of those who do not believe in the existence of God, with the lives of those who believe that he is, and that the Bible came from him and must be obeyed, and see which is purest, most useful, most full of kindness and of blessing for humanity.

You will hear no oaths from the lips of the true follower of Jesus. He will not borrow your money and forget to pay it back. If he makes you a promise he will keep it. He will not get angry and strike or kill you if you happen to disagree with him on some question whether important or not. He will not steal either your petted chickens or your money as those who do not believe in God have so often stolen mine. He will not mistreat his wife nor be false to the vows he made to her at the marriage altar.

Which kind of a man would you rather be, a God-like man—a man whose personal honor is beyond all question and whose lofty aims and steadfastness of purpose, to reach the mark for the prize of the high calling in Christ Jesus his Lord, is "the finest example and encouragement to others," that man can possibly give to man; or, be a creature the very look of whose eyes makes you afraid?

An artist once painted the picture of a lovely little girl and afterward of that same lassie, transformed by time and sin into a hideous looking old woman. That picture was an object lesson that I never forgot.

Gazing in that sin-spoiled face, it did not take me long to choose what course in life

to pursue.

Look at the world and see what a woeful harvest of misery and death it has been reaping in less than a decade of years, because of the seed sown by those who, having studied astronomy even superficially, know that all worlds move each about its own central sun and that these systems of worlds make up universes that move in fixed and harmonious periods around immeasurably greater, vaster suns; system rising above system, and universe above universe, and at last revolving all together around one great center or axis, that we who have faith in God, believe must be the place of his throne, and yet they continue to say, "No God made these," "No great, ever-living, all-wise Creator upholds them and keeps them from falling."

Who then, did make them? From whence came they? Who hung them upon nothing? What means that vast empty space in the heavens? Who formed the milky way, and who can count its dust-like myriads of starry worlds and suns or measure their inconceivable distances from each other and from the earth?

If the nearest fixed star is so far away that it takes thousands of years for its light to reach us, how far away must these be? One would think that a careful study of their own bodies, "So fearfully and wonderfully made," would cure man of their senseless unbelief; but they either do not study themselves or else take not a thought of how they came to be thus marvelously brought out from a handful of dust.

Through the perfect telephone instrument installed within them they can say to the feet, "Move," and they go; to the hands, "Do this, or that," and it is done; to the mind, "Solve these hard problems for me," and they are solved; to the tongue and lips, "Say to the multitudes what I want you to say," and they obey; to the eyes, "Look away to the mountains," and they look; to the ears, "Listen to the sweet prattle of those children," and they listen.

Who installed that telephone?

HOLY SPIRIT

OUR weekly messenger—and faithful, too, Prov. 25:13—of April 3rd has come brimful, so to speak, with the best of food for the inner man, or the Christ mind, Rom. 12:16; Phil. 2:3, 5. You remind one of the words of the governor at the marriage in Cana of Galilee, John 2:7-10, namely, "Thou hast kept the good wine until now."

Brethren J. W. Gamble, M. E. Lowd and E. Tabor, each vie with each other for the Holy Spirit's words. See 2 Peter 3:14-18. See how Peter speaks of Paul, and what Paul has done for him in Gal. 2:11, and the context. Jesus' words, John 6:63, are spirit and life. "Their word," John 17:14-20; Luke 24:25-27.

This too, after his "resurrection from the dead," Luke 24:1-8; Rev. 1:12-18. "In all the scriptures." And, Timothy learned in that way the road to life. 2 Tim. 3:14-17. See how God wishes to speak to us now, in Heb. 1:1-4; Jas. 2:4-7.

Please see the Emphatic Diaglott and the solemn warning given in Rev. 22:16-20.

The time has come for "false apostles." 2 Cor. 11:1-15. Please consult Gen. 3:18-24; Job 4:17, 31, 33 with Isa. 14:12-16; 43:27 and Rom. 5:12. Methinks Bro. Gamble has expressed himself well. Amen!

R. A. Humphreys.

THE PENETRATING FORCE OF ZIONISM

The one domain of life where we Jews had continuity of tradition was the Jewish learning of the Ghetto. Within the walls of the Ghetto before they began to fall at the sound of the trumpets of assimilation we produced original thought. These walls began to dissolve. We lost that inspiration, that continuity. Here is the attempt to bridge over the gulf which has opened between ourselves and our past, to re-establish our continuity. To stride this gulf is a tremendous strain, and requires the endurance of a giant. It is only possible to a people which has an inspiration. We have the inspiration, and we will conquer.—Dr. Chaim Weizmann.

HERALD REMITTANCES

Cedric Pope; Mrs. Clint Scott; C. C. Maple; Barbara Leamon; E. J. Ward; H. M. Slack; Mrs. I. H. Brown; B. N. Berry; W. L. Robbins; Mrs. Hannah Michaelson; Glenn C. Strock; W. E. Percival; Andy Reed; Mrs. N. H. Cory; T. H. Wilson; Mrs. Elizabeth Jenkins.

EMERGENCY FUND

Glenn C. Strock, \$3.00

A pantheistic minister met the late Dr. Emmons one day, and abruptly asked, "Mr. Emmons, how old are you?" "Sixty, sir, and how old are you?" "As old as the creation," was the answer in a triumphant tone. "Then you are of the same age with Adam and Eve?" "Certainly; I was in the garden when they were." "I have always heard that there was a third person in the garden with them," replied the Doctor with great coolness, "but I never knew before that it was you."—B. F. M. Standard.

THE KINGDOM OF GOD

(Continued from front page.)

Some people think that the kingdom of God was established upon the day of Pentecost, and no longer pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. The difference between that class and primitive Christians is that the one class "waited for the kingdom of God" and earnestly prayed for it to come, whilst the other can not consistently do either. Mark 15:43. So far from Christians inheriting the kingdom in this world, we have the positive statement of the Master, that his "kingdom is not of this world." John 18:36. Men in the flesh and blood state of mortality can not inherit the kingdom of God. 1 Cor. 15:50. The highest position that any person can attain unto in this present evil world is an heirship in the coming kingdom, variously styled, the kingdom of God, the kingdom of Christ, the kingdom of David, the kingdom of Israel, the kingdom of heaven, etc. Gal. 1:4; Luke 4:43; Eph. 5:5; 1 Kings 21:7; Matt. 5:20.

"Hearken, my beloved brethren," writes James, "hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him?" James 2:5. Although the saints are only heirs of the kingdom now, in the near future at the appearing and kingdom of Jesus, "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." 2 Tim. 4:14; Dan. 7:13, 14, 18. A cor-



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rect translation of Col. 1:13 does not conflict with the above testimony, but coincides with it. "Who delivered us from the dominion of darkness, and changed us for the kingdom of the Son of his love." Diaglott translation.

Although the Greek word "basileia," translated kingdom, occurs about 160 times, it is not once translated church. The Greek word "ekklesia," translated church, occurs about 115 times, and is not once translated kingdom. The words could be used interchangeably, if they were synonyms.

Those advocating the theory that the church is the kingdom, and the kingdom the church, find it difficult to explain Luke 7:28. "For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."

Another objection that some urge against the view that God's kingdom will be a literal kingdom, established upon the earth, with literal rulers reigning over literal subjects, is that the kingdom is a spiritual kingdom, located in the hearts of all true Christians, and they quote as proof of their contention, "The kingdom of God cometh not with observation; neither shall they say, Lo here, or lo there, for behold, the kingdom of God is within you." Luke 17:

20, 21. Unfortunately, for this application, the language is not addressed to true Christians at all, but to Pharisees, as is clearly evident by the preceding statement,— "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said," etc. Verse 20. Jesus elsewhere called the Pharisees "blind guides," "hypocrites," like unto "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23:15, 16, 24-35. By a figure of speech known as synecdoche, in which a part of anything is put for the whole, Christ, as the king of the future kingdom, John 18:37, was then among these hypocritical Pharisees, and no amount of theological twisting and trying to crowd a world wide kingdom, "under the whole heaven," into such narrow confines, as the hearts of those wicked Pharisees, can avail to save those human serpents from their just doom, and the theory that such arguments are advanced to bolster up, from its merited defeat. Zech. 14:9; Dan. 7:27; Matt. 23:33.

The marginal reading of Luke 17:21 is "The kingdom of God is among you. The Emphatic Diaglott renders it, "God's Roy-

al Majesty is among you."

Not until the end of this world will heirship give place unto possession. "Then shall the righteous shine forth as the sun in the kingdom of their father." Dan. 7:18, 22, 27; Matt. 13:37-43.

"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. . . . 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.

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, May 1, 1923.

Number 31.

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 death bed it has ascended to the Father, whose eyes are ever "over the righteous, and his ears are ever 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

Our Anointed King



OVERFLOWED hath my heart with an excellent theme,
I will recite my poem concerning the king,
Be my tongue like the pen of a scribe who is skilled.

Most beautiful thou art beyond the sons of men,
Graciousness hath been poured forth by thy lips,
For this cause hath God blessed thee to times age-abiding.

Gird thy sword upon thy thigh, O mighty one,
’Tis thine honour and thy majesty;
And in thy majesty be successful! ride forth!
On behalf of faithfulness and humility—righteousness,
And let thine own right hand shew thee wonderful things.

Thine arrows are sharp—
Peoples under thee fall!
In the heart of the foes of the king.

Thy throne, O God, is to times age-abiding and beyond,
A sceptre of equity is the sceptre of thy kingdom.

Thou hast loved righteousness, and hated lawlessness,—
For this cause hath God, thine own God, anointed thee
With the oil of gladness beyond thy partners.
—Psalm 45 from the Emphatic Bible.

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 (Continued on page 247)

Cheer Up!

By Lyman Booth

THE chilly winds of winter have passed; snow and sleet have ceased and spring is coming to give life anew to all nature. The birds are singing their merry songs, and soon the bees will be humming and gathering sweets from the clover bloom. The summer sun will soon pour a flood of golden light upon the ocean waves. Warmth and life will flood the world once more. Toil and sweat will tire and moisten our frames, and perhaps there will be an undertone of sighing for rest. Our skies may darken, the typhoon trouble the calm, and the cyclone sweep across the land leaving death and destruction in its wake. The forest will soon be clothed in its robe of green only to wear it a little while, for shortly the leaves will wither, fall and moulder beneath winter’s snow. Soon again the songs of mirth shall falter, the bee will cease its humming, the birds seek sunnier climes, and there’ll be sighing among the weary toilers, and praying, blind praying for rest.

Seed time and harvest come and go in endless succession. One generation succeeds another, each experiencing like joys and sorrows. The dear faces and forms we love so tenderly and true soon fade and wither and, like the falling leaves, find rest from the busy whirl of life beneath the chilly mantle of death. Soon our loved ones will leave us or we will leave them. The scythe of time will winnow all in death. Cemeteries are numerous, and tombstones are all around us. The thought is sad, but sadder still is the picture if we cannot, through the telescope of faith, look beyond the tomb to a land of perfect rest, and hear a tender voice from one who has passed before, saying, I have traveled the same path. I have overcome. Be of good cheer. I can meet your longings. I can give you rest. I can give you life anew. I can sweeten life’s bitter undertone. I can give unending beauty. I have a panacea for all your aches and ills, and a balm for your soul’s distress. I have perfection for the craving heart, a resurrection for the dead, and sweet rest for the weary. I can open the portals of paradise, where the tree of life will ever bloom. I have palms of victory and spotless robes and gleaming crowns for earth’s weary and way-worn pilgrims.

Then cheer up, dear ones! What, though the way has been long and weary! What, though the night has been dark and gloomy! It is fast wearing away and soon we shall see the dawning light in the East. Then lift up your heads and behold for from far

A flood of splendor streaming;
It is the bright and morning star,
In living lustre beaming.

Then cheer up, for soon he will come to

share his joys and glory with you. He is coming with his angel band. He is coming as the long-promised bridegroom. Then adorn yourself with bridal robes. He comes to take you to himself, to share his glory and honor with thee.

Then cheer up ye sad and lonely pilgrim, who hath endured many ills: What, though troubles round thee may gather, remember there is a rest prepared for the dear children of promise; an endless reign of joy and bliss with him in his kingdom. Then cheer up and bear thy trials bravely; cast aside thy fears; faint not by the way, and soon thy weary toils will be rewarded by the best gift of his mercy. Soon all thy tears and sorrow will be lost in smiles and songs of universal praise. Then bear up and be strong to suffer and patient to endure, for the glittering crowns gleam in his hands and these are the words he has given to those who watch and wait. Toil on a little longer, my steps are at the gate. Lift up your heads and rejoice, for your redemption draweth nigh. I will not tarry long, and my reward is with me to give to every one as his works shall be.

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

THE NEEDLE'S EYE GATE

Tall was my camel, and laden high,
 And small the gate as a needle's eye;
 The city within was fine and fair,
 And I and my camel would enter there.

You must lower your load, the porter cried,
 And then get rid of that bump of pride,
 This I did; but the load was great,
 And far too wide for the narrow gate.

Now, said the porter, to make it less,
 Discard that hamper of selfishness,
 I obeyed; although with much ado,
 Yet still, not camel nor I got through.

Ah, said the porter, your load must hold
 Some little package of "trust in gold,"
 The merest handful was all I had,
 Yet throw it away, the porter said.

Then by a marvel, the camel tall,
 Shrunk to the size of the portal small,
 And all my riches—a vast estate,
 Easily passed through that little gate.

THE LOVE OF GOD

"He that loveth not knoweth not God; for God is love." 1 John 4:8.

This text, so to speak, is a definition of God. Atheism is "no God;" pantheism is "all God;" Christianity is one God and he a God of love. These words give us in concrete form, so far as human language can, a statement concerning God's character—God is love, and love only. God is nothing else but love, and every act he ever performed, all his dealings with the human family, with nations as well as individuals, have been acts of love.

God's will rightly may be termed a law of love. Every precept of his law is an expression of his character. Therefore it is a law of love, and the highest expression of our love that we could render would be

willing obedience to that law of love.

Jeremiah says: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Jer. 31:3.

God's love then is everlasting. Human love may and does change, but the love of God endures on to eternity.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written: For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all things we are more than conquerors through him that loved us. For I am persuaded that, neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

There is nothing on heaven or on earth that can separate us from the everlasting love of God. What a comfort and consolation to know that we have a God of infinite love.

But who did God love? Does he love only the good people? "God so loved the world,"—Who did God love? Why, the world. Any good people among them? Not one. "None good, no, not one," says the Apostle; yet God loved them all.

There even is a stranger statement in Romans 5:6, "For when we were yet without strength, in due time Christ died for the ungodly." That was an act of love, both on the part of the Father and the Son. The Savior gave himself for sinners; he hung on the cross to save those who were lost, and if Christ loved sinners, if he loved the ungodly, what should we, his professed followers, do? You will remember it is stated in the fifth of Romans that, "the love of God is shed abroad in your hearts by the Holy Ghost." When the spirit of God is in our hearts we will love all people, good and bad, saint and sinner, those that love us and those that love us not, for we shall love as God loves, and, God is love.

In Matthew 5:43-45 we read: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

What are we to do in order to be children of God? We are to love our enemies; love those that despitefully use us and persecute us. In the light of this scripture it may be a good thing to take an inventory of our religious experience. How do we stand? It says, "Pray for them that despitefully use you." Is that what we are doing? Has some one done us a wrong? Are we praying for them in love or are we talking about them behind their backs, cherishing a spirit of revenge? May the Lord put his blessed love in all our hearts. Those who stand with the redeemed on Mount Zion must have the experience which is brought out in this verse. The Lord will not translate to the kingdom those who cannot—in church relationship or otherwise—agree here on earth. But I am glad he stands today ready to change all such and make us children of love.

The passage just quoted from Matthew

is in harmony with the statement in 1 John 3:14, "We know we have passed from death unto life, because we love the brethren." It does not say we know this because we are regular at church service, go through certain ceremony, or give such a sum of money. I am glad there is a way to find out whether we are Christian or not.

Sometimes we hear people say, "O, I wish I knew whether I was accepted of the Lord or not," and they seem to be in great trouble about it. Why do they not apply the standard? Here we have a text that settles the question for all time; "We know that we have passed from death unto life, because we love the brethren." How many of us does that leave out? It includes every one, and it is not guess work: we know. This is a sure test.

BIBLE QUESTIONS

1. To whom did Ruth say, "Whither thou goest I will go"?
2. To whom should the sinner be converted?
3. What were the duties of David in his father's home?
4. On what errand did Saul's father send him?
5. Was he successful?
6. Is God honored by man's giving of his substance?
7. For what purpose did God create man?

ANSWERS TO LAST SERIES OF QUESTIONS

1. The sinner is converted from the error of his way.
2. Naomi and Elimelech had two sons.
3. Their names were Mahlon and Chilion.
4. Saul was tall and muscular.
5. The name of David's father was Jesse.
6. David was the youngest son of a family of ten.
7. The Lord God bestows upon man the power to get wealth.
8. The Lord is not dependent upon man's gifts.
9. Because all things belong to him and his, is the reason that God is not dependent upon man's gifts.

CHARLES HENRY GRIFFIN BETTS 1858-1923

We have two sisters, Emeline, four years younger than us, and Elizabeth, two years older. Next to Sister Donaldson they come closer to our heart than any other creature. And they love us just as strong as we love them. As we write this our heart is heavy with sorrow, for our brother Charley, husband of Sister Elizabeth, lies cold in death. The cause was cancer, that dread disease that, as yet, knows no cure. Our sister is broken hearted, and we ask your prayers that strength will be granted her to bear this great burden. She has lost a faithful, loving husband; her boys have lost an indulgent, upright father.

In conversation recently Charley remarked, "Alexander, I know what the end will be but I do not fear it. I'm resigned. Hourly I pray to God that when I'm gone he'll watch over my girl—wife—and boys. I also thank him for his goodness to me, for he constantly has showered me with blessings." We sorrow, but not as others who have no hope. Come Lord Jesus.

The beauty of the work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes, or whether we open our eyes with the sunrise to welcome it as an approaching friend who will keep us delightful company each day, and who will make us feel at evening that the day was well worth its fatigues.—Lucy Larcom.

THE HOLY SPIRIT

By J. J. Heckman

HAVING read and reread much that has been written on this theme I have decided that there is a golden mean between the two extremes, and that the Holy Scriptures can be harmonized better with this middle view than either extreme. That is, such appears to me. For a long time I, as a student of the scriptures, have arrived at conclusions between the extreme views on most points of doctrine. In the April 27th Herald a brother refers us to some texts which to him teaches the direct operation of the holy spirit now. I believe the spirit acts or operates now, but not directly, but indirectly, through the word. As a starter we will begin with our brother's first quotation, "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teaches, but which the holy spirit teaches; comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:11-14. We have quoted rather lengthy here in order that we might look the whole matter square in the face. Now we ask what makes a man spiritual, that he may receive the things of the spirit? Is it the things of the spirit? It could not be that, or the natural man would be receiving them. Then what is it? Let us go to another scripture, "He (the Father) will give you another Comforter, . . . the spirit of truth; whom the world cannot receive." John 14:16, 17. To whom is Jesus here speaking? His disciples. Then it is to disciples of Christ that the holy spirit is promised here, and the "world cannot receive" it. So long then as one is of the world, he is a natural man and cannot receive either the things of the spirit or the spirit itself, and hence one must change his relationship before spiritual things are discerned by him.

But the words of God are things of the spirit, are they not? Yes, and that is why Paul could say, "Now we have received the spirit of God, that we might know the things that are freely given to us of God." Then he adds, "which things also ye speak." Jesus says, "The words which I speak unto you are spirit and life." This, then, clinches the nail, that the word is not only a spiritual thing, but spirit itself.

Now, another step. "Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart I will send him unto you." John 16:7. "Howbeit when the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16:13. Now we have it, and are in the middle of a bad fix, are we not? If we do not take into consideration the pronouns of the texts quoted we are. The "you" spoken to by Jesus are who? If the church in general then we have no use for the written word; for the spirit will guide it into

all truth; but if the immediate disciples are alluded to by the word "you" then it is they who are directly by the holy spirit guided into all truth, and us by the same spirit through its words as recorded by those to whom it revealed the truth. But the critic may say, Paul, writing to the Corinthians, says, "Which things we speak." And we being plural he might argue that Paul included the whole church. True, he might, and again he might use the "we" as he does here, "We speak wisdom among them that are perfect." Verse 6. "But we speak the wisdom of God in a mystery." Now begin with verse one, and read down to the texts mentioning the holy spirit, and you will notice Paul uses "we" and "I" interchangeably, and that should settle the question. The "we" here then is equivalent to the "you" of Jesus, and that makes it clear that the chosen apostles are the ones who directly receive the spirit.

Others, then, must get it in another way, or if it is directly given to others revelation should tell us who, and upon what conditions it is to be given. We turn to Acts 2:38. And listen to one to whom Jesus was speaking when he used the pronoun "you," and he tells his hearers, "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 spirit." Now whose words did Peter here use? The words of the holy spirit, as they all "began to speak with other tongues, as the spirit gave them utterance." Seventeen different tongues listened to Peter, and understood that day. But words of the spirit as we have seen are things of the spirit, and here we are told, "Then they that gladly received his word were baptized." Here were natural men receiving things of the spirit; but not directly, only through the medium, Peter. After this they were no longer natural, but spiritual. And then God could bestow as much of the holy spirit upon them as he desired. So here is a change from that of the first promise.

Now if we are careful we will have noticed that Peter reveals unto them the way of remission or forgiveness of sins. They then no longer needed the direct operation of the holy spirit to teach that, but yet there were many things unrevealed, and the spirit must act directly till all truth is made known. That is the reason Paul still had it while writing. He was moved by it to write.

After all truth has come, what then? The spirit acts through it. We receive the gift of the spirit by receiving its teachings. We have it inasmuch as we have what it taught. We have Christ in us the hope of glory, Paul declares. But Christ is not directly, and personally, there; but as the word of God he is.

Take another of our brother's texts, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy ghost which is given unto us." Rom. 5:5. Now what would we know of God at the present day, much less his love, if we had no written word? I say, nothing. Then we learn through the words of the spirit of the love of God, and by accepting them and complying with the specified conditions of the word the love of God is begotten in us. But God, if he came to me in a Christian country where the Bible is well known, and filled me with love, and failed to go to the heathen and

treat him the same, would be a respecter of persons, and favor the most favored more than the less favored. It is the goodness of God that leads men to repentance. The revelation of his love to us is what begets in us love; for we are considerate and think we cannot help loving our enemies. John declares, "We love him because he first loved us." But how would we know he loved us if the holy spirit had not come directly to some, and they received it as revelation from God? Then it was recorded by them, and as the Bible is a revelation we also get it from the holy spirit through the medium, or writers of said revelation to us.

If the word is sufficient to save now we need nothing more, and if it is not God's revelation to man, it is not complete, and what is the use of a direct operation of the spirit? Those who claim to have most of the spirit directly are very badly divided.

It was not thus with the apostles. They agreed about what the spirit did, and gave us a book of harmony instead of one of discord. A good tree does not bring forth evil fruit, but the tree of direct operation of the spirit has brought forth hundreds of contradictory beliefs. If it operates in and through the word then to the word we must go if we wish to know what God requires of us. The word dwelling in us in its completeness makes us full of the spirit of truth, and in its teachings shows us things to come. But to whom does the spirit come directly at the present time, and show things to come? If the spirit opens the word unto us as some contend, then we cannot understand it until the spirit is directly given, and hence an alien could never understand, and would not know his duty toward God, unless as a natural man it came to him.

So the theory of a direct operation of the holy spirit in the present day is beset with many difficulties. Too many to be accepted as truth. But that it is now teaching is self-evident, and now speaking to us through its revelations. We can reach all essential truth through its guidance if we will only stop long enough to listen. Every scripture text will fall in line with this idea, if it pertains to the subject at all.

We have been interested very much in the discussion of the subject through the Herald, and any biblical criticism of our views will be appreciated, though we do not expect to go into a long drawn out discussion of the subject. Think this article sufficient for the student to understand our position, and feel most of our brethren are able Bible students, and can figure out by themselves the harmony of the word with our belief. Many thanks in advance for an impartial hearing, and trust that nothing in this will be taken as abuse of any who may chance to disagree with me; for that is as far from my mind as the heavens are from the earth.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50
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THE RESTITUTION HERALD

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Editorials

New Creatures

If any man be in Christ he is a new creature." This statement undoubtedly implies a creature that is new in kind, different from the old kind. This thought is borne out by the context which reads, 2 Cor. 5:14, "Because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." All were dead. The emphatic Bible reads, "having judged this: Because one in behalf of all died, by consequence they all died; and in behalf of all died he, that the living no longer to themselves might be living, but to him who in their behalf died and arose." That is to say, the fact of Christ's death is evidence conclusive that all of humanity were under the law of sin and death. Not one has, without Christ, any prospect of life. Each and every one were subjects to the enemy death.

But a resurrection looms before the vision. This resurrection is by virtue of him who died but afterward arose. In passing through the veil of death, he has passed from one nature to another one; from the soulful to the spiritual; from the first Adamic to the second Adamic. He is indeed a new creature, the firstborn of ev-

ery creature of his kind. He is called "spirit" in 1 Peter 3:18 and 1 Cor. 15:45, just as God is called spirit in John 4:24. It is of this new creaturehood that the Apostle is writing when he says that "if any man be in Christ, he is a new creature."

It is quite evident that the strongest man is unable to lift himself by the bootstraps. It is equally self evident that no creature can by his own strength lift himself to the higher plane of new creaturehood.

By diligent and faithful effort a man may change his moral status; may develop self morally to the highest possible degree, but he is still of the same old nature. In the same way diligent cultivation, pruning, spraying, and the best possible of care, may change the quality and sample of the apple; but the fruit is of the same old specie, and the tree is the same old specie as before the intensive care was given it. There is but one way for the tree to take on new nature; it must in some way receive a graft. Likewise, there is but one way for a human creature to become a new creature in Christ. The change cannot come about by intensive cultivation of the old. The old may be made the very best of its kind, it is still old. To become a new creature in Christ necessitates a remaking, and this remaking must come from without the man. The change takes place in the process of death and resurrection. The old must be killed; and God, not man, raises the dead one to walk in newness of life. This process, like that of the changing of the body, may take place in a moment in the twinkling of an eye, or it may require gradual mortification of the old unto death. The resurrection that follows must be of the power of God.

This new creature throughout the New Testament scriptures is declared to be spiritual. It is named of him who is the head--a spirit. It is spiritual because of being a new creature in Christ, and thus partaking of the character of his creaturehood.

In proportion as the foregoing is an accurate analysis of the process of entering into Christ, in such proportion is it likewise impossible for an individual to mold himself over into a new creature through any process of labor which he may perform. The study of the word may enlighten the old nature; the training of the morals may purge the old nature; the practicing of worship may humble the old nature, but no one by doing all these things can refashion the old nature unto the new. Such refashioning or remolding has been committed to the Master.

It is true that all new creatures in Christ are anxiously laboring to smother the lusts of the fleshly vessel in which this new treasure is placed; that the new creatures are striving for the highest ideals in morality, righteousness, purity and godliness. But these characteristics do not make the creature new; rather, they are the more readily and easily manifested by virtue of the individual being a new creature in Christ.

Of

With no pretense of Greek learning but with a desire of calling attention to a few striking scriptural phrases to the end that one and all may give attention to a larger and more accurate understanding of the same, Herald readers are asked to consider

the following texts. The selections are some of many which, in the Greek, are written in the Genetive case. That is, a noun thus written being governed by another noun modifies the other noun as does an adjective. The King James translation is by no means uniform in the manner of using these phrases. It is therefore difficult sometimes for one not having access to some Greek text, like the Diaglott, and a good Greek Lexicon, like Bagster's, to ascertain the real use of these phrases. For instance, in the phrase—"throne of his glory"—in Matt. 19:28, the word "glory" is in the genetive case, being governed by the word "throne," and has the meaning of "glorious throne." A like phrase—"the steward of injustice"—Luke 16:8, is rendered—"the unjust steward—; also—"hear what the judge of injustice saith"—Luke 18:6, is rendered—"the unjust judge." Either rendering is proper, if one gets the thought that the judge is not judging injustice, but is rather a judge of unjust character.

The following texts are all the same kind of phrases as are the foregoing. They are cited in order to show the striking force and meaning of one or two principle texts.

"In newness of life," Rom. 6:4, has the force of—life newness, or, life-long newness.

"Who shall deliver me from the body of this death," Rom. 7:24, has the force of—from this death body, or, from this dying body.

"Who shall change the body of our humiliation that it may be fashioned like unto his body of glory," Phil. 3:21, reads—"vile body," and "glorious body."

Comparing "in the body of his flesh," that is, his fleshly body, Col. 1:22, with "the mind of his flesh," that is, "fleshy mind," Col. 2:18, a similarity is discovered that aids to a proper understanding of both texts. In this connection one can readily see that "carnally minded," "spiritually minded" and "carnal mind," Rom. 8:6, 7, which, in the Greek read—"mind of the spirit" and "mind of the flesh," refers to "the ruling principle which governs and controls the mind," as E. W. Bullinger comments on this text.

"Sanctification of the spirit" does not refer to a sanctifying of the spirit, but has the force of spirit or spiritual sanctification, 1 Peter 1:2; while the like phraseology in 2 Peter 2:1, "heresies of perdition," is forcefully translated "damnable (or destructive) heresies."

These are sufficient to bring to the attention the fact that very many texts of this kind are, in reality, much stronger, or more striking, when one comes to get a grip on the real thought of the writer. Two more texts are referred to; the first in order to impress upon the mind the common (and very proper) usage of this type of phrases, and the latter to call attention to the striking difference of meaning when it (which is identical in construction with the former) is put into the same English as is the former. "The dumb are speaking with the voice of man, 2 Peter 2:16, reads in the A. V.,—"man's voice." Notice that he did not speak with the voice of any particular man. He spake rather as a human, as a man, therefore "with man's voice."

The same identical Greek construction is

found in Rev. 13:18, where the Greek is—"for it is the number of man," and could, and most probably should, be rendered—"man's number," just as "voice of man" is rendered "man's voice" above. Not the number of "a" man, that is, the number of some particular man. Instead it is the number of man, as a race, of humanity.

This same number is also the number of a specific "beast." This beast seems to have gathered beneath his domain the whole race of man—excepting those who, having the seal of God, refuse to worship or serve him; for "power was given him over all kindreds, and tongues, and nations." And, having come to be supported by so great a portion of "man," his number is the same as is "man's number."

Still another text of scripture of the same construction is, 1 Cor. 4:3, where the King James translation reads, "man's judgment," the Greek reading is, "day of man," which has the meaning,—man's day. This, the Apostle places in contrast with the judgment that shall take place in the Lord's day.

"The words that I speak unto you are spirit and are life," John 6:63. The "words" are "spirit" in the same sense, and to the same degree that they are "life." Therefore, whatever is meant in the latter is also meant in the former,—excepting as "life" differs from "spirit."

The Sunday School

By Alta King

DAVID, THE KING

Lesson 7. May 13, 1923.
Lesson Text: 2 Sam. 5:1-13; 7:1-29.
2 Samuel 5:1-13

Golden Text: Surely goodness and mercy shall follow me all the days of my life.—Psa. 23:6.

Memory Verses: 2 Sam. 7:11-12.

For Study

Review: Last week we took a brief survey of that period of Israel's history during which God governed the people through judges and prophets. These judges and prophets were men of large faith, since they obeyed an unseen power and personality. Through this faith they led and directed the people of Israel. Through such men, the people of Israel themselves were slowly but surely advancing toward the faith plane of mental activity. To be sure, the faith of the nation as a whole was very crude and spasmodic, needing the constant stimuli of present manifestations of God's power and presence. It was a "Thomas" faith which needed physical sight and contact. One generation did not learn from a former generation. Judges 2:10-19. This development of his people toward faith through contact with men who had faith in himself, was the gradual working out of God's initial purpose, which is stated in the declaration that Abraham should be the father of faithful people. The nation is not yet a nation of faith-people, but they are yet to feel the power, the influence, and character of the man of perfect faith, and through him they will reach this plane. They, in turn, then, being themselves men of faith, will be instrumental in bringing other nations to the faith plane of fellowship with God and its consequent

righteousness and salvation.

We noted last week that there was a change in Israel's form of government. What was it? What was the cause? How did it indicate the people's lack of faith in God? What, in their hearts, prevented faith in God?

The new lesson: For about 500 years, kings ruled over God's people. This period, as was the judgeship period, was characterized by a constant swaying back and forth between faith in God and righteousness, and lack of faith and unrighteousness. Which was the dominant influence was determined largely by the character of the king on the throne. We have for study today King David, the second king over Israel.

There is much that we might study concerning David and his reign over Israel but it is David as a man of faith to whom we shall pay chief attention.

David's Boyhood: Recall various incidents recorded of David's boyhood and discern from them evidences of his early attitude of faith. (See 1 Sam. 16 and 17.) Note that there is no evidence that David, or any one else other than Samuel, knew the purpose for which David was anointed.

Saul and David: Following David's victory over the Philistines and his consequent entrance into the court life, there was a long period during which David passed through the stern school of experience in military and state matters which fitted him to take up the duties and responsibilities of kingship. The story is found in 1 Sam. 18 and 2 Sam. 4. The account contains the Bible's wonderful friendship story, so it is not dry reading. In it, also, are many evidences of David's character, and of God's care over him.

David made king: 2 Sam. 5.

David and national worship of God: 2 Sam. 6. What evidence in this chapter that David realized the necessity of making worship of God the dominant influence over the people? For an account of where the ark had been read 1 Sam. 4:1-11; 5:1-12; 6:1 to 7:2.

David's ambition: 2 Sam. 7. What was wrong with David's ambition—was it flavored with the idea that out of his great power and wealth he could bestow upon God a service which he needed personally? What was God's rebuke through Nathan? To what did God have reference when he told him that he would build him a house? Who is referred to in verses 12 to 16? What connection between this covenant with David and God's covenant with Abraham? What evidence in the chapter that David discerned God's great and peculiar purpose in Israel? Note David's unconditional confession of the God of Israel? Such confessions are the keynote of all real progress and development. Until man comes to this realization and this confession, he does not honor the God who created all things; until he honors the Creator he does not honor the works of his hands; and until he honors the works of his hands he does not honor their rightful uses, but uses them for selfish and sinful purposes which is the opposite of true progress.

David's sins: David is one of those outstanding characters of the Bible who, though a chosen man of God and referred to as a man after God's own heart, was nevertheless a great sinner. Because of such characteristics in the Bible, reflection is cast upon the Bible as the word of a God

who is righteous. Why did God approve of David? Psalm 51 should help you to answer this question. The Psalms of David show that his mind had reached the highest conception of righteousness; a conception that involved not only outward works, but also innermost thoughts, and purposes, and desires. His Psalms also express his earnest desire for this righteousness as a gift from God. Of which one of the beatitudes does this remind you? His Psalms also expresses an exceptional and exclusive faith in the one supreme God. We may ask ourselves "Whence this faith in God since Jesus had not yet been born? Did David have one way to the Father and we another?" Formulate the answer to this question from the following scriptures. Rev. 13:8; 1 Peter 1:20; Psa. 72. Such Psalms as Psalm 72 is evidence that God gave to David knowledge of the "Lamb" which was to come, and of the plan which he would work out through him. What connection between such knowledge as is found in Psalm 72 and faith in God?

Why is David a big step forward in the development of God's plan to make Abraham the father of the faithful? Which of the nations of the earth will be the first to reach the plane of faith? What is God's purpose in thus bringing people to the plane of faith?

The Children's Lesson: Select any of the interesting stories concerning David and let faith in God be the central idea.

For Class

What period of Israel's history was considered in our last lesson? What does this period reveal to us concerning Israel's progress in national faith in God? Should their slow progress lead us to conclude that God's covenant with Abraham was not being actively carried forward?

How did God govern his people after the judgeship period? Who were the first two kings? Discuss David as a man of faith in God. Read and relate evidences of his boyhood faith in God. Where do we find evidence of his more mature faith in God? Show that the source of David's faith in God was the same as the source of our faith. What was David's mental conception of righteousness—mere outward good works? Where does he express the same desire concerning righteousness as is expressed in one of the beatitudes? What evidence do we have that David did not possess this righteousness? Why, then, was he a man after God's own heart? Show that David is a step forward in the fulfillment of the Abrahamic covenant.

Jewish Notes

Travelers passing through Palestine cannot fail to be impressed by the groups of tents scattered along the barren, stony ground, with young men and women, robust and energetic, cheerfully working on the soil. These are the Jewish colonists, who have recently immigrated from Russia, Roumania, Poland and other central European countries. And among them, there is not a small number who have completed their university career, and left the medical, legal, and other professions to engage in picking stones, milking cows, planting trees and building roads. From the land of massacre and oppression, they come back to the country of their fathers,

and struggle with stones and thorns to convert this barren ground into a land of milk and honey. And it is the spirit in which they work which impresses the stranger—the joy and gladness with which they undertake the most menial labors.

Since the Turkish invasion, the Promised Land has entirely changed its aspect, and the Jews are saying, not without justification, "The people of Israel have been wandering in foreign lands for two thousand years, and for two thousand years the land of Israel has been abandoned to barrenness. But when the people of Israel come back to their land, green fields spring forth on every side."

I visited several of the colonies of which there are now some seventy in Palestine, and received an indelible impression of life and vigor, of hope and patience, of fresh buoyancy, and the power of pure ideals.—From "Impressions of Palestine," by Taddao Yanaiharu, Professor at the Imperial University, Tokio, (Translated from the Japanese.)

At this time it would be a crime to allow dogma or prejudice to interfere with the action that is required. Maintaining its own position and realizing that it is the penetrating force that represents the sane combination of the ideal and the real, that it is the bearer of a tradition and the invoker of a new creation, the Zionist Or-

ganization takes cognizance of the fact that its work has created waves of Jewish influence that extend far beyond the confines of the army of devoted workers who were the vanguard of the period of building. The Zionist Organization opens up a way for a joining of effort without prejudice, without recrimination, for all who see Palestine lights beckoning.

—Louis Lipsky.

Of all the activities of my life, the one in which I find and expect to continue to find in the years that remain to me, the greatest pride and satisfaction is my identification with this great inspiring world movement for the emancipation of our people.—Samuel Untermyer.

It is officially stated that as a result of repeated requests to the State Department at Washington the Carmel Oriental Wine Co., of Rishon, has obtained permission to ship 15,000 gallons of wine into the United States for religious purposes. Applications for further permits are being made by representatives of the firm now in America.

The new reservoir of the Jerusalem water works at Solomon's Pools, between Bethlehem and Hebron, was officially opened by Sir Herbert Samuel with elaborate ceremony. The reservoir, which has a capacity of 40,000,000 gallons, is connected by a pipe system with Jerusalem.

Commissariat: F. E. Siple, Leland Hanson, Paul Johnson.

A committee was also appointed to hire a cook. A new four-burner oil stove will be installed and in readiness.

For further information make inquiry and watch for the prospectus.

There were three excellent sermons delivered on Sunday to good audiences. The special music was grand and just a foretaste of what is in store for us at Conference time.

Almeda Glotfelty, Conf. Sec.

OBITUARY

Isaiah Kinney

Isaiah Kinney, son of Abraham and Katherine Kinney, was born January 26, 1834, died April 19, 1923, at the age of 89 years, 2 months and 24 days.

He was married to Theresa Callister, Sept. 1, 1861. To this union were born eight children, four of whom preceded him in death. His wife died December 13, 1880. He was again married to Harriet Helms August 26, 1888. To this union were born two sons, Arie A., and John R. Besides his wife and four sons, Dorsan of South Bend, Perry A., of Leesberg, and Arie and John at home, and one daughter, Mrs. Ella Haney of Milford, he leaves three sisters, nine grandchildren, five great grandchildren, and a large number of relatives and friends to mourn their loss.

He was a member of the Church of God at North Salem, having been baptized by A. H. Zilmer twenty years ago. His sickness was of long duration and his death was not unexpected. He was an affectionate husband, a kind father, a Christian man, a good friend and neighbor, and will be missed by all who knew him.

To the above obituary handed to me at the funeral, I may add that the funeral was conducted in the home, April 21, 1923, by the writer. After the funeral he was laid away to sleep until Jesus comes.

J. H. Anderson.

Eliza Jane Gamble

Eliza Jane Gamble was born in Donegal, Ireland, Dec. 24, 1845, died, Apr. 21, 1923, aged 77 years, 3 months and 27 days. Sister Gamble left her native country and settled with her parents in Brooklyn, N. Y., in 1869. She was united in marriage to Jas. W. Gamble, Feb. 14, 1873. In 1879 they removed to Virginia, and in 1885 they came to Nebraska, settling in Frontier County. While living on their homestead the writer came into the neighborhood through the efforts of Bro. Wm. Stevens, and at that time Bro. and Sr. Gamble responded to the call of the gospel and were baptized. For thirty-four years she has never ceased to contend for the faith, and talked of her hope to the end of her lucid moments. She and her husband left the farm and moved to Cambridge, Nebraska, later moving to Bartley, where she remained to her death. She had passed the half-century of married life. After so long a companionship how she must be missed by the companion who is left to mourn. When Sr. Gamble became too feeble to get around, the husband being unable to care for her as he wished, Sr. Jones came to the rescue and took her to her home and ministered to her wants for two years while the end was gradually approaching.

Among the Churches

Dear brothers and sisters in Christ:—

I wish to thank you for your love and sympathy expressed in the many letters I have received since my mother fell asleep. I miss mother and I am lonesome for her, but it is a comfort to know she is not suffering. It is a still greater comfort to know she is sleeping in Jesus, and is waiting for the call of the Master, to waken her to life eternal.

Your sister in the blessed hope,
Jessie M. Wilson.

NOTICES

The Annual May Meeting of the Church of God at Fonthill, Ontario, will begin on Friday evening, May 25, and extend over Sunday, May 27. It is expected that Brother Siple will assist Brother Marsh at these services.

John Railton, Secretary.

REPORTS

Board Meeting Report

An Executive Board Meeting of the Illinois Conference was held at the home of Bro. and Sr. Siple of Oregon, Illinois, on Saturday evening, April 21, 1923, with the president presiding. Fifteen brothers and sisters were present including all of the Executive Board members excepting vice-president. Following prayer the minutes were read and approved.

The treasurer's report is as follows:
Balance in treasury, Jan. 1, 1923, \$502.66
Collections from Jan. 1 to date, 382.20
Total, \$884.86

Expenditures:

| | |
|----------------------------|----------|
| Printing Conf. Stationery, | \$6.35 |
| Stamps, post cards, | 1.10 |
| Evangelistic work, | 459.46 |
| Total, | \$466.91 |
| Balance on hand, | \$417.95 |

The matter pertaining to the legalizing of the Illinois Conference was discussed and tabled for the present.

The time set for the Bible School and Conference is July 31 to August 12.

The Prospectus will be gotten out in due time.

Two classes will be formed, designated as Bible Class and Juniors. Bros. F. L. Austin and F. E. Siple have been secured as instructors. The ability of both is so well known that no comments are necessary for assurance of a splendid opportunity open to students for growth in truth and righteousness. A teacher for the Juniors is yet to be provided.

A little more work will be attempted this year than formerly, in that three lessons a day for each class and a sermon at night is the order for the first week, subject to variations. During the second week, August 7 to 9, one period a day will be given to the General Conference work. The business connected with the State Conference will be at the usual time. Additional speakers will be provided.

The following Committees were appointed:

Program: F. E. Siple, Anna E. Drew, Elizabeth Ordnung.
Buildings and Grounds: F. H. Knodle.
Entertainment: Mrs. Julia Ordnung.
Music: Mrs. Frank Rogers.

Truly, her reward awaits her.

The writer spoke words of comfort from 1 Cor. 13:3, 4, by her request. The funeral took place from the home of Sr. Jones, where she died, after which we laid her to rest in the Cambridge cemetery to await the call of the Master to come forth and join in the song of victory over death. She is missed and mourned by the husband and a host of friends.

Almus Adams.

SHALL WE MEET?

In Memory of Sister Shearer

O. L. Worley

Sister Shearer, we have laid thee,
Peaceful in thy grave so low;
Thou no more will join our number;
Thou no more our sorrow know.

Yet again we hope to meet thee,
When this day of life has fled;
There in Ed'n we hope to see thee,
Where no farewell tears are shed.

HERALD REMITTANCES

H. T. Cooper; B. A. Reighard; Beulah M. Pence; Mrs. Wallace Woolf; S. E. Baird; Rilla Drew; Chas. O. Fletcher; W. L. Robbins; J. E. Roose; Mrs. R. C. Elliot; L. M. Howell; E. M. Saylor; Ella H. Wyman.

EMERGENCY FUND

Ella H. Wyman, 2.00

National Bible Institution

WINCE MEMORIAL FUND

| | |
|-----------------------|----------|
| Previously mentioned, | \$512.00 |
| Mrs. Lulu Miller, | 1.00 |
| Mrs. O. L. Miller, | 1.00 |
| A friend, | 2.00 |
| M. T. Aslaksen, | 1.50 |
| Mrs. E. K. Robinson, | 25.00 |
| Total, | \$542.50 |

AN UNDERSTANDING HEART

An understanding heart, for which Solomon prayed, is a heart that perceives the eternal difference between right and wrong and inflexibly chooses the right and spurns the wrong. We may be unjust and uncharitable, bigoted and bitter, mercenary and selfish in our judgments, and yet not perceive the blind spot in our moral vision. Often we are tempted to venture on dangerous ground and strain the principles of truth and right to gain a personal end. There may be times when a lie seems better than the truth, but the understanding heart perceives that right, however unpopular or unprofitable it may be, is still right, and in the end will bring blessing; and that wrong, however it may promise success and applause, is still wrong and in the end will work ruin. "Boy," said a slave master to a black boy on a southern auction block in the olden days of slavery, "If I buy you will you be honest?" "Sir," said the slave boy, "I will be honest whether you buy me or not." Beneath the black skin of that slave boy beat an understanding heart. "Give thy servant therefore an understanding heart."

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

ORTHODOX HELL IS UNBIBLICAL

By Aaron Ellis

WE have examined all those words that are translated hell, and all others that bear any relation to the word hell; and the result is that the Bible does not teach that there is any place now in existence, where the wicked dead are in torments. Nay, that neither the wicked nor the righteous are collected in one common receptacle, excepting so far as all of them who have died, are in the dominion of death—that is, in sheol, or in hades—in a state of entire unconsciousness; of destitution of all life, and not in any particular place. Further, that none of the terms referring to the future punishment of the wicked imply that the wicked will be tormented forever; but that many of these terms do most emphatically teach their utter extermination. These facts, taken with the mass of direct, positive, and plain testimony, that the wicked will be so destroyed as to be entirely put out of existence, as living beings, make assurance doubly sure, that the universe will be entirely purified of all wicked beings; not by rendering them holy, but by their annihilation. Amen. Rejoice, every creature, that universal holiness and universal happiness, will ultimately prevail!

We have seen, too, that as the word hell conveys an entirely different meaning now, from which it formerly bore, the word hell should be entirely blotted out of any revision, or new translation, of the scriptures; there being no Hebrew, nor Greek word, that corresponds with it, or indeed that bears the slightest affinity to it in its present acceptation. The ideas that are now so prevalent respecting hell, have been necessitated from the erroneous belief, that has increased of late years, of the immortality of the soul, the consciousness of the dead, and the everlasting misery of the wicked: which three errors have well nigh subverted the gospel of the Son of God.

The words from which hell is now rendered, should either be anglicized, and left untranslated, as is baptism; or should have a corresponding English synonym: as sheol and hades, death, and the dominion of death; Gehenna, the Valley of Hinnom; Tartarus, the outer regions, or regions of darkness; and abussos, an abyss, an abyss of waters, or a profound deep. Nothing can be more absurd than to translate all these words by the word hell, burdened as it is, with its present theological definition.

The terms applied to the ultimate destiny of the wicked are entirely at variance with the fable of eternal misery, and of the present suffering of the wicked dead in any place called a hell of fire; as these terms all imply the extinction and not the preservation of life and consciousness; and no honest interpreter of the scriptures will hence attempt to reconcile these terms with eternal life in misery.

Consider a few of them: Death, second death, perish, utterly perish, devour, destroy, cut off, burn up, consume, utterly consume, destruction, perdition, corruption, they shall be as though they had not been, and annihilation. The fire that will consume the wicked will be "a fire that consumeth to destruction." Job 31:12.

The theologians that are determined to sustain their tottering creeds, must invent some other words more pliant, and now less known than the terms we have examined. May we not indulge the hope that some of these professed teachers, for the sake of honesty, and the truth, will abandon their vain traditions for the teachings of the Bible? "Who is on the Lord's side? Who? Who?"—Selected.

EARTH'S COMING KINGDOM

(Continued from front page.)

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 over all the earth," "so long as the moon endureth," listen to Jehovah's words again: "And the word of the Lord came to 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



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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

"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."

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, May 8, 1923

Number 32.

Rightly Dividing the Word

IT is the common belief that every part of the Bible is to be interpreted directly as referring to the Church of God; or as pertaining to every person, at every stage of the world's history.

This neglect of the precept to rightly divide it is an effectual bar to the right understanding of it, and to our enjoyment in its study.

This non-understanding of the Word is the explanation of its neglect, and this neglect is the reason why so many who should be feeding on the scriptural food of the Word are so ill-fed in themselves; and so ill-furnished for every good work. (2 Tim. 3:17.)

While the Word of God is written FOR all persons, and FOR all time, yet it is as true that not every part of it is addressed TO all persons or ABOUT all persons IN all time.

1. The Jews, the Gentiles, and the Church of God.—Every word is "written FOR our learning," and contains what all ought to know; yet, its subject-matter is written according to the principle involved in 1 Cor. 10:32, and is written concerning one or the other of three distinct classes of persons:—

"The Jews,
The Gentiles, and
The Church of God."

According to general belief, everything that goes to make up the subject-matter of the Word of God is about only one of these three; and, whatever may be said about the other two (the Jews and the Gentiles) all is to be interpreted of only one, viz., the Church of God.

This comes of that inbred selfishness which pertains to human nature: which, doing with this as with all beside, is ever ready to appropriate that which belongs to others.

But no greater impediment to a right understanding of the Word could possibly be devised.

We are quite aware that, in saying this, we lay ourselves open to the charge which has been made by some, that we are "robbing them of their Bible."

But the charge is groundless; and it arises from a total misapprehension of what we mean, or from a perversion of what we have said.

It is necessary, therefore, for us to repeat, and to state categorically our belief that every word from Genesis to Revelation is written FOR the Church of God. There is not one word that we can do without: not one word that we can dispense with, without loss.

We deprive no one of any portion of the Word of Truth.

We protest against robbery in this sphere, as in all others.

God Never Would---If

GOD never would send you the darkness
If he felt you could bear the light;
But you would not cling to his guid-
ing hand

If the way were always bright;
And you would not come to walk by faith,
Could you always walk by sight.

—Selected.

It is not we who rob the Church of God; but it is they who rob the Jews and the Gentiles. We would fain restore stolen property to the rightful owners; property which has been stolen by the very persons who charge us with robbery!

We may indeed retort in the words of Romans 2:21, "Thou that preachest a man should not steal, dost thou steal?"

We are prepared to make this counter-charge, and to sustain it.

The charge against us we disclaim; while those who make it are themselves guilty of the very offense for which they condemn us.

We hold that what is written to and about the Jew, belongs to and must be interpreted of the Jew.

We hold that what is written of and about the Gentile, belongs to and must be interpreted of the Gentile.

We hold that what is written to and about the Church of God, belongs to and must be interpreted of the Church of God.

Is this robbery? or, is it justice?

Is it stealing? or, is it restitution?

Evidence of the misappropriation (to use a mi'der term) is furnished by the Bible which lies open before us, to which we have already referred in speaking of the page-headings of Isa. 29 and 30, in our current editions of the English Bibles, in which the former is declared to be "Judgment upon Jerusalem;" and the latter, "God's mercies to his Church."

What is this but not only wrongly dividing the Word of truth, but the introduction of error, by robbing Jerusalem of her promised "mercies" and appropriating these stolen mercies to the Church? while the "judgments" are left for Jerusalem, just as burglars take away what is portable, and leave behind what they do not want or cannot carry away.

We believe God when he says that the visions of Isaiah were "CONCERNING Judah and Jerusalem." (Isa. 1:1.)

True, they were written FOR us; and "for our learning" (Rom. 15:4); but they are not addressed TO us, or written CONCERNING us, but "concerning Judah and Jerusalem."

It would be an act of dishonesty, therefore, for us thus to appropriate by interpreting of ourselves, that which was spoken of Israel.

In like manner, if we take, as some do, the words of the epistle to the Ephesians as though they (Continued on page 256)

Preparation for the Last Days

NOT only in James five, but in various other scriptures of New and Old Testament, the inspired word has foretold that the days preceding the return of Jesus Christ to become King of kings will be days of great riches and corresponding industrial and national activities. It is difficult to imagine whether the riches will be cause of the activities, or whether the reverse is true. In either case it is most evident that the combined activities and riches are conducive to a development of world character which in its complexity contributes very largely to the "time of trouble such as never was since there was a nation." It is with a view to tracing from cause to effect the development toward these conditions, and to estimate by observation of the passing milestones our position with reference to the coming of our Lord.

When James gave admonition, "Go to now ye rich men weep and howl for the miseries that shall come upon you," it is quite plain that he spoke of miseries that were foreign to a condition of poverty. Cyclone, hail, fire, can do no damage to the desert. But to the rich field supporting well laden trees of fruit or waving fields of grain, the devastation of storm is great. Riches are susceptible to damage and trouble unknown to the desert or to poverty. It is evident that the warnings given by James were with reference to the tribulations that are likely to attend riches rather than poverty.

An analysis of riches will bring to the mind, the fact that they are not the creation of man. Man is unable to create the first atom of gold or the least portion of energy. His field of activity is to collect, to gather together those particles of value which God in his wisdom has created; to utilize those forces of nature which the All-wise has prepared. In proportion as man has been able to collect for utilization, in such proportion does he estimate himself to be rich.

It requires strength, the strength of the individual, to gather the things of God's provision. The bedridden person journeying through the desert of Sinai, for want of personal strength was unable even to collect sufficient manna for rations. It required strength, energy, activity, in order to gather even the fully prepared food laid at the door by the Creator's hand. The same thing is true throughout life and history. The Creator has provided. Man gathers.

The more energy and activity exercised for gathering, the richer the individual, or the nation, becomes. This energy may be physical or it may be mental.

Abraham was rich. He had large herds. Not that Abraham was able to collect,

alone, more herds than others, but in some way or another Abraham had herdsmen. Each herdsman under Abraham's direction gave to him added energy for use. Thus with an increased number of herdsmen, and correspondingly increased energy, Abraham was able to tend and own larger herds than he otherwise could have done. Thus Abraham became rich.

The Roman Empire enriched itself and beautified its state by enslaving war captives to perform continuous labor. Vast stretches of roadway were constructed in centuries gone by which have been renowned to the present day. Numerous and mammoth structures were erected for the accommodation of the populace such as could not have been erected had it not been for the cheap labor and energy which Rome collected in war.

The farmer of today recognizes that he can cultivate only so many acres of grain as the energy at his command is capable of doing. If he aspires to a larger acreage, he must provide greater horsepower with which to do it. So with the manufacturer. If he is to operate larger and more numerous machines, he must back his effort up with correspondingly increased horsepower, energy. In proportion as such horsepower is well directed and managed, in such proportion does revenue grow unto larger and richer increase.

Today the world finds itself in the command of horsepower such as has never before been recognized. The all wise Creator provided this energy thousands of years ago. It has been laying latent before the sleeping vision of man during multiplied centuries, but it remained for the man of today to discover, harness and utilize these forces.

By this statement reference is made to the great amount of steam and other forms of power that are now generally used throughout the land. It requires but little thought and reflection for the average person to comprehend some of the things that steam power has made possible to the generation of this day. Transportation possibilities have been introduced which give to the inhabitant of the frigid zone food from the tropics, and vice versa. The harvested grain from the rolling prairies is placed upon the table of the manufacturing centers across the continent. The timber which less than 100 years ago was sawed by slow process is today manufactured into lumber, and reworked into finished articles for us, by the power of steam. What tremendous riches this servant, steam power, has collected for mankind.

Look also at the electric spark. Recall the stories of Franklin flying his kite and look upon the huge electrical plants of our day. Whence came this? Who created this energy? Is it something which God has recently invented, or has it always been flowing through the gaseous fluids of the universe teasing man to fondle it and utilize its possibilities? But what has it done for man? Witness the immense physical advancement, the fruitage of utilization of electrical energy. The airplane, the submarine, the automobile, the radio, all of which makes possible that man may do in a moment what formerly would require months or even years to accomplish. What rapid action is possible today by the use of electrical energy, and with this energy riches multiply.

Nor should we stop here. Look at gasoline. Is this one of man's creations, or have the cisterns of the earth been holding this stored energy waiting man's hand to turn the faucet and liberate it for use?

Surely God knew the existence of these created forces. God's vision looking upon the great floods of Noah's day could see the tremendous possibility of steam power stored away in its volumes of water, or in the air charged with the electric current of that day.

These forces are being developed and utilized with great rapidity, and in the utilization we have amassed fortunes incomprehensible to the individual of fifty years ago. Not only individual fortunes, but national fortunes. With these fortunes revealing new and multiplied possibilities this generation is driving forward at a speed and recklessness that might be characteristic of one intoxicated. These experiences seem to exhilarate. Revelling in the ever unfolding newness of experience the heart of man seems hardly able to contain itself.

Let us pause and take a brief survey. The world today claims riches far surpassing that of any previous day in man's history. The control of these riches makes it possible to determine the course of the dependent individuals, or nations.

There seems to be a race which for some mysterious reason is coming largely into the control of these vast riches. That race is the race which in early days God chose to be his peculiar people. A portion of that race can be none other than Judah. Today the people of Judah, while they may not own outright, yet they control in large measure many of the commodities of which industrial and national strength is composed. It is not necessary to enumerate here. Not only does this people control many of the necessary utilities and commodities of life but they also control, for increased personal gain, a large amount of the pleasure provoking features of the various countries. This has grown to such an extent that through the control of riches this particular people have been able in various instances to dictate to the strongest nations and direct the policies which those nations should adopt. Strange as it may seem a people who number less than fifteen million of earth's more than fifteen hundred million are in position to sit at the steering wheel of the business activity of our day. Whence came all this growth to this small people? The answer possibly may be found from the fact of the large utilization of the various forces of energy which God in his wisdom, centuries ago provided for man's utilization. It is largely from these sources that riches have been possible and it is business control of the fruitage of these that has placed a chosen people in position of strength and power in these our days.

With this newly acquired position our Jewish friends throughout the world are busily engaged in rehabilitating their race in the land which God promised to them and to their lost brethren, the ten tribes. Ten years ago Gentile national powers had little thought that the Zionist effort would accomplish the reestablishment of Judah upon the hills of Palestine. Ten years ago Gentiles were offering to Judah other fields and districts for settlement. Today, in spite of all the adversity of centuries, Judah is establishing herself

in the land of patriarchs and prophets according to the prophetic word of God. Is it saying too much to say that steam, electricity and gasoline with their resultant riches have made this possible for Judah.

With all this increased wealth look at the jealousy which is everywhere being manifested. While there has been surface evidence of anxiety to destroy war by destroying the causes thereof, there are deeper evidences that it is almost impossible to hope for this realization. Increased wealth is accompanied by increased antagonism, jealousy, and rivalry. Thus while Gentile nations are aspiring to lift their own several flags above the flags of others, Judah, with financial power at hand, is raising the flag of David, and openly hopes that in the near future her emblem shall wave at the top, above all other emblems. Who is able to see by human vision the result of such rivalry and strife?

The prophetic word of Old and New Testament has definitely told man what the outcome will be. Judah restrengthened in her promised land; Babylon rebuilt upon the fertile banks of the Euphrates; Gentiles enriched in commerce, trade and wealth, all striving for world mastery, was sufficient cause for Jehovah to reveal through Daniel, in 12:1, "That it shall be a time of trouble such as never was since there was a nation even to that same time, and at that time shall thy people be delivered, everyone that shall be found written in the book."

And this trouble, may it be repeated, is a trouble that is possible upon fertile fields waving with the heavy grains of great wealth of commerce and industry. It is a trouble which would be impossible upon the semi-desert conditions of ancient lethargy, inactivity and undeveloped resources.

With these things standing vividly before the eyes of this youthful generation, with the prophetic words of God unrolling themselves with a rapidity never before known; with these evidences of the accuracy of God's vision, should not one and all increase their faith and confidence and their trust in God, and loosen the grip of human ambition to the end that they might run with patience the race set before them, looking unto Jesus the author and finisher of our faith?

Surely all signs indicate that we are approaching the new day of the King of kings, and Lord of lords.

ALL THINGS OF AND FOR GOD

Gray's well known lines have received a happy response from a minister, whose leaflet we quote. The tender words of the Elegy are:—

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

The modern writer truly reminds us:—

"Say not there's waste when beauty is unknown
That hidden lies in cave or distant sod;
Say not 'tis lost, if seen by God alone—
There's nothing lost that lives and dies for
God."

We are too apt to consider created things in relation to ourselves alone in forgetfulness of the Divine sphere.

THE THIEF ON THE CROSS

By F. E. Siple

THE CONVERSATION between the penitent thief and our Savior as they hung in dying agony upon the cross, is referred to by many as indisputable proof that death is not the cessation of man's life, but that at the death of the body the inner, or real man, goes to its reward. The reply of Jesus is considered to be proof positive that Jesus and the thief went to a place called paradise when death overtook them that day.

Therefore, we that believe the Scriptures to teach that death is not a transition, but the end of man's existence till the resurrection, should give this account careful consideration, and without prejudice try to determine just what the import of this conversation is.

We realize that some have endeavored to explain this matter by changing the comma of verse 43, so that instead of reading, "Verily I say unto thee, Today shalt thou be with me in paradise," it would read, "Verily I say unto thee today, Thou shalt be with me in paradise." If the English language had been the tongue in which Jesus spoke, and these the very syllables which came from his lips, this explanation might be permissible, but all who have ever studied any foreign language will recognize that when a translation has been made as nearly accurate as synonyms can be found to convey the meaning, it is unfair then to change the punctuation to conform to a person's idea. That comma in the English was considered necessary by the translators, to convey the thought embodied in the original Greek. For this reason it is necessary, if we would get the essence of the matter, to go to the original text and examine it.

The word today, of verse 43, is translated from the Greek word *semeron*. This word occurs just forty times in the New Testament, and twenty-two of those times it is translated this day, and the other eighteen times find it rendered today. Thus the translators recognized that the expression "this day," even better suits the original than the word "today." For that reason we beg permission to use the preferred translation in this verse also, and thus it reads, "Verily I say unto thee, This day shalt thou be with me in paradise."

You may wonder what advantage is gained by this, and how that can harmonize any better than the other expression. In order to understand this perfectly it is only necessary to consider well the request that had been made by the thief. He did not say, Lord, remember me today after we are dead. Nor did he ask to be remembered in heaven. His request was, "Lord, remember me when thou comest into thy kingdom." Jesus had preached the gospel of the kingdom throughout this whole region, and the thief, without doubt, had heard that teaching and believed it to be true. That he believed Christ to be all that he claimed to be is plainly shown by verse 41. He admitted that Jesus had done nothing amiss, although he had taught that he was born to be a king, and that some day he would come to the throne of David and reign over the whole earth.

Consequently, the "day" spoken of by the Savior was not the day of their crucifixion, but the day that the thief had in mind when he made the request,—the day when he should come into his kingdom. His answer was, "This day (the day to which you refer) shalt thou be with me in paradise."

The whole matter, then, boils itself down to a study of the kingdom. If we would know whether or not the promise of Christ has yet been fulfilled we must discern as to whether Christ has yet come into his kingdom or not.

If he has not, then the time has not yet arrived when he promised he should be with him, and furthermore, the time has not yet come when the thief asked to be remembered.

Rev. 3:21, ought to be enough to answer that question for any sincere person. In it Christ, long after his ascension into heaven, says, "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." Christ's own statement is that he is not yet on his own throne. He sits now at the right hand of his Father, on the Father's throne in

heaven, there to act as mediator for us; and the promise is plain that when he comes to his own throne the overcomers will be given a place with him.

A careful reading of Psa. 72:8; Zech. 9:9, 10; Jer. 23:5, 6; and Luke 1:31-33, will reveal the fact that the only throne ever promised to Christ is to be on the earth,—a literal throne,—the throne of his Father, David.

Add to this a study of Matt. 25:31; Acts 1:11; 2 Tim. 4:1; and Heb. 9:27, 28, and it will be plainly seen that Christ was not to come to the throne of his kingdom until he should return from heaven in the same manner as he went up,—visibly, literally, physically.

Inasmuch as Jesus has not yet returned in fulfillment of these prophecies, we know that the kingdom has not yet been established, and hence the time spoken of by the thief and Jesus is still future.

Some endeavor to make a distinction between the request and the reply by saying that the thief spoke of a kingdom, but that Christ spoke of a place called paradise,—a different place,—a spirit world. The word paradise is of Persian origin, and means a beautiful garden, or park. The only perfect paradise that we have record of ever having existed was the Garden of Eden as God formed it in all its beauty; and we know that paradise was lost through Adam's transgression. The only other paradise spoken of in Scripture is the future restoration of that former condition through Jesus the Christ. See Acts 3:19-21, and then behold John's vision of it in Rev. 21:1-5.

There are just two other places in which the word paradise is used in the New Testament. The first is 2 Cor. 12:2-4, and there the word is used synonymously with "the third heaven." Now study 2 Peter 3:5, 6, 13, and you will observe that the first heaven and earth passed away with the flood, and the second is to pass away with the Lord's coming judgments, so that the new heavens and earth of verse 13, constitute the "third heaven," or paradise,—the Edenic condition restored. The other place in which the word paradise occurs is Rev. 2:7. The promise here is that the overcomers will eat of the tree of life in the midst of the paradise of God. Turn now to the fifth chapter, and the 10th and 11th verses show that these same overcomers have been granted positions of honor in the earth.

Hence, paradise, whenever and wherever found, refers to the perfection of God's creation,—that which was lost through Adam, and is to be restored through Christ. In other words, the kingdom over which Christ is to reign, and paradise are one and the same thing.

Therefore, we are forced to confront the fact that perfect harmony existed between the request of the thief and the reply of Jesus. The former asked to be remembered when Jesus should come into his kingdom, and the latter promised that he should be with him when "this day" should arrive.

May we, also, so understand his gospel and order our lives as to be included when that glad day shall come.

PROPHECY

By George Francis

THE beast," to which the image is made by the direction of the two horned symbol of the earth, Rev. 13:14, is a symbol of the Roman Empire, having seven heads and ten horns, and in this book he is termed "the beast," while the beast from the earth is known by the pronoun "he." "He had two horns like a lamb;" "he spake as a dragon;" "he exerciseth all the power of the first beast;" "he doeth great wonders;" "he maketh fire come down from heaven." In this connection we are interested in the Roman beast that had the "wound by a sword," because it is to him that the image is made. Verse 14.

The Roman beast, termed "the beast," has three religious phases, first, pagan, second, Christian, and third, papal. Born a pagan, became Christian under Constantine, and finally became papal. These phas-

es must be kept separate in order to know what phase the image belongs to.

In verse 14 we read "that they should make an image to the beast that had the wound by a sword and did live." The giving of a deadly wound to the dreadful and terrible Roman Empire was a vast affair, and took the combined forces of Alaric, Genseric, Attila, and Odoacer to inflict the deadly wound during the sounding of the four first trumpets, which drove the empire into the condition symbolized by the bottomless pit, in which the empire lay sick abed during the exarchate of Ravenna the seventh head of the empire. But by the rising power of the Papacy and the prestige of the eternal city of the Tiber, "the beast" ascended out of the bottomless pit. Rev. 17:8.

Now, having learned that the image is to be made to the beast having the wound by a sword and that the wounding took place during the sounding of the four first trumpets in the fifth century when the empire was Christian after the passing of Paganism and before the rise of the Papacy to civil power, this testimony directs us to the Christian phase of the empire for the model to which the image is to be made.

And by verse 15 we learn that the image is a religious image that demands worship. Now we go to the Christian phase of the empire to ascertain the worship of the empire, because it is the worship of that period that the image is to be made by the two horned beast of the earth.

And the emperor, Theodocius, being the most zealous and popular, we go to his time. In his day the creed of the Catholic Christians was perfected. What was left unfinished at the Council of Nicee, A. D. 325, was completed at the Council of Constantinople, A. D. 381.

Gibbon says of Theodocius: "In the space of fifteen years he promulgated at least fifteen severe edicts against the heretics; more especially against those who rejected the doctrine of the Trinity; and to deprive them of every hope of escape he sternly enacted, that if any laws or rescripts should be alleged in their favor, the judges should consider them as the illegal productions either of fraud or forgery."

In one of his orthodox edicts he says, "According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge, that all others are extravagant mad men, we brand them with the infamous name of Heretics; and declare, that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties, which our authority, guided by heavenly wisdom, shall think proper to inflict upon them." Here we find the original, or model, to which the image is to be made.

And when the prophecy is understood it is very plain, having nothing enigmatic or ambiguous—history repeats itself, that is all.

The brand of infamy marking the heretics is a mental mark and will be so in the image. It is a strange thing to behold—the arch heretic, branding the worshippers of the one living (Continued on page 255)

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY

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All subscriptions, Renewals, Etc., \$2.00,
Four trial subscriptions for 4 months, \$1.50
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THE RESTITUTION HERALD

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Editorials

Bible Meetings

The Summer Bible Meetings of different kinds begin this month. The first one is scheduled for Fonthill, Ontario.

These meetings are of great value to those who are privileged to attend them, and, indirectly, to those who are compelled to remain at home. Not only is the individual strengthened, but the whole church body is edified.

People having like interests are more and more grouping themselves in conventions for more thorough understanding of their peculiar problems and prospects.

Bible Meetings are no exception. And all those having zealous earnestness to render the best possible service to God, guided by our Savior, will surely find advantage in attending one or more of these Bible Meetings.

To the end that some more distant can give and receive benefit at some one of these gatherings, it might prove very helpful if a church or Sunday School would unite in defraying part or all of the expenses necessary to have one or more of their number in attendance, who, on returning, should be able to bring back many new thoughts for the edification of the local body.

Think over the thought of delegating some one of your number to some such meeting this summer.

World Court

The press is replete in the discussions as to the proposed World Court for the settlement of international disputes. It is probably true that one and all are anxious to do everything possible to strangle the dogs of war. For this generation, at least, has had its fill of this passtime.

A big question is, Would a World Court settle these possible disputes? The Jewish Review and Observer says editorially that "we all know that the great World War was caused by fear, jealousy, revenge and an exaggerated idea of nationalism among the nations of Europe." Question,—Would a World Court tame the dogs of jealousy, revenge and hate?

In this connection it may be well for all followers of Christ to keep in mind the prophetic revelations relative to these things and these days. "For the Lord hath a controversy with the nations, he will plead with all flesh." Read Jeremiah 25: 27-33, and see if that does not give an idea as to the efficacy of the proposed World's Court.

The Sunday School

By Alta King

ELIJAH, THE PROPHET OF FIRE

Lesson 8. May 20, 1923.

Lesson Text: 1 Kings 17:1 to 19:21.
1 Kings 18:30-39

Golden Text: Choose ye this day whom ye will serve.—Joshua 24:15.

Memory Verse: 1 Kings 18:39.

For Study

Review: The whole history of Israel can be nothing less than the history of God's progressive fulfillment of his covenant with Abraham. Why? We have seen this fulfillment in the birth and selection of Isaac and Jacob, co-founders with Abraham of the nation of Israel, and God's influence in their lives; we have seen it in the preservation of the people through Joseph; we have seen it in the exodus of the people from Egypt under the leadership of Moses, and their painful development into national life; we have seen it in the judgment period of their national existence, a fair sample of God's power acting to teach Israel her own personal helplessness (which lesson must be learned before faith can dawn); we have seen it in God's dealing with David not only in his covenant with David that his throne should be established forever, but in David himself, who, perhaps more than any one else of all flesh Israel, reached the climax of faith in God, a faith that was generated no less than ours by knowledge of the promised Messiah and his work.

The New Lesson: It is the purpose of this lesson to note another factor in Israel's development toward faith.

What was the first and fundamental lesson that Israel had to learn before she could become God's people in deed and in truth? Psa. 46:10; Ezek. 11:10-12; 12:16. Note from the following scriptures that this lesson in Israel's early history was taught through exercise of force resulting in Israel's suffering, or through miraculous manifestation of power, discernable to the physical senses. Ex. 15:1-19; Deut. 29:1-9; Ezek. 17:11-24. Why was this kind of teaching necessary during this period of Israel's

development? Why could not the lesson have been taught at this time through gentleness, kindness and love, as was Jesus' method of teaching the lesson? In answering this question take into consideration an earthly father and the basis of his influence over earthly children. What must children know and acknowledge before they will yield to the influence of love and mercy?

The big lesson which Israel learned and is learning, and not only Israel but all people, through the above methods is that God is the one Supreme Power and Authority and altogether righteous.

Elijah's work is a striking example of this kind of teaching and its result. As a background to Elijah's work we give the following extract from Peloubet's Notes:

Elijah's name means "Jehovah is my God." His home was Tishbi, a place in Gilead, the wild, hilly, and thickly wooded region east of Samaria, to the east of the Jordan.

Nothing is known concerning his parentage or his mode of life before his sudden and startling appearance in the history. He was evidently a man of profound religious conviction, and he had long grieved over the degradation of his people, for the nation was rapidly falling into the most debasing heathenism. Ahab, king of the northern tribes, was a brave warrior and a capable executive, but he was as putty in the hands of Jezebel, the queen. This evil woman was a heathen, the daughter of the king of Zidon, and she had introduced into Israel the base Phoenician idolatries, the worship of Baal with cruel and licentious rites. Read the story of Ahab in 1 Kings 16:28-34.

Before this king appeared Elijah, of whom we must think as a rough, sinewy, bronzed, out door man, a shaggy sheepskin mantle thrown over his shoulders. He presented the strongest possible contrast with Ahab's glittering and elegant court.

Read the story of Elijah's appearance and its final results. 1 Kings 17 and 18. What evidence in the first part of the account that God had dealings with people who were not Israelites, even though Israel was his specially chosen people? Did God find it in his heart to show her a special kindness and mercy? Note also that he used her to further his scheme concerning Israel.

What was the pith of the lesson Elijah was to teach Israel? 1 Kings 18:21. What evidence in the verse that the famine had wavered the people from their desire to worship Baal? How did Elijah emphasize the failure of Baal to the people of Israel? How did he emphasize the illimitable power of God? Who turned the heart of the people back to God? 18:37. How had it been done?

Does knowing God through miraculous appeals to the physical senses and through force resulting in suffering constitute complete and perfect knowledge of God? Hosea 2:14-23; Jer. 31:31-34.

Scripture Readings: Ex. 15:1-19; Deut. 29:1-9; Ezek. 17:11-24; 1 Kings 16; 17; 18; Hosea 2:14-23.

The Children's Lesson: Perhaps the child-mind today is more susceptible to and inherently appreciative of the teachings of love and mercy than were the adult-child-minds of Israel's early day. However this may be, one of the fundamental needs of the present day child-mind and adult-child-

mind, is the realization of God's supreme power and authority and of his uncompromising hatred of present day idolatry and its consequent sins. The story of Elijah has this for its lesson.

For Class

What one lesson did Israel have to repeatedly learn during her early national development? How was it taught her? Read the necessary scriptures.

Read or relate the story of Elijah as an example of this kind of schooling. Why was it necessary to thus teach her? What connection between this schooling and the Abrahamic covenant?

What kind of schooling is yet in store for her? Hosea 2:14-23; Jer. 31:31-34; Eph. 3:23.

What is God's world-wide purpose in Israel that he should take such infinite care in her development? Isa. 61:4-9.

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

CONVERSION

WHAT does it mean to be converted? To change from one thing,—character, state religion, party, or sect, to another. In other words, a change of mind. Jesus said to his disciples, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

Did his disciples, who had been following him, need converting? Yes, some of them. What about Peter who had been following him about three years, and who said, "Though all men shall be offended because of thee, yet will I never be offended." Again he said, "Though I should die with thee, yet will I not deny thee." It was only a few hours after this that he denied with an oath that he ever knew him. This act of Peter was the result of following him a long ways off. At this time it would seem that Peter had not grasped the truth, that Jesus was the Christ.

Jesus had said unto him, "When thou art converted, strengthen thy brethren." Jesus realized at this time that Peter would be put to the test, and said unto him, "Satan hath desired to have thee, that he may sift thee as wheat." After he denied him thrice he realized what Jesus had said unto him and he went out and wept bitterly.

What a wonderful change in Peter's character after his conversion. See the masterful sermon he preached on the day of pentecost, proclaiming with boldness the words of life, and that this Jesus whom ye crucified is the Christ.

Jesus, speaking to the Jews, God's chosen people who were supposed to be teachers of the law and prophets, said, "Repent ye, therefore, and be converted, that your sins may be blotted out." What was their trouble? They were following after the traditions of men instead of the law and the prophets.

Let us now look at Paul's life and see if he needed converting. He taught the Jewish religion and was zealous toward God

and yet he persecuted the Christians. Yes, he needed converting because he did not believe that this Jesus whom he was persecuting was the Christ of Israel.

The first thing Jesus did was to humiliate him by striking him blind, in so doing showing him his weakness, and that he needed some one to lead him. Saul is now willing to be taught, realizing that Jesus is the Christ. Jesus then sends Ananias to teach him and he receives the words of life and is baptized. What a wonderful conversion his was—changed from darkness to light. Now he went forth with all boldness preaching that Jesus is the Christ the king of Israel. God said, "He is a chosen vessel unto me to bear my name before the Gentiles."

James says, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5:19, 20.

We see from these scriptures that God's people and sometimes Christians need conversion.

Psalm 19:7 says, "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." Paul, in Romans 1:16 says, "The gospel is the power of God unto salvation, to every one that believeth." In 1 Corinthians 4:15 he also says, "In Christ Jesus I have begotten you through the gospel."

So we see that conversion is necessary to put us in harmony with God. If we were all converted to God's ways we would all be in harmony with him and one another.

Yours in the blessed hope,

James A. Railton, Fonthill, Ont.

Dear Bereans:

I want to tell you how much I like the work I have been assigned to do; that of writing letters of encouragement to the dear ones in Christ who are scattered abroad. I am so glad I can do something in the Lord's vineyard and I enjoy this work and consider it a great privilege to correspond with the Lord's people. I have received answers from some that have greatly encouraged me, and I trust that my letters have helped them also.

Sometimes it seems that with my other work I cannot get all of these letters written, and I am glad that it keeps me busy, for I know that Satan finds work for idle hands to do. While I am working in the Lord's vineyard I do not have time to go to any worldly places of amusement. Not to anything that will not build me up spiritually in the most holy faith, nor anywhere that I would not expect Christ to come and call me for a meeting in the air.

Dear ones in Christ, let us keep busy in the Lord's work, for if we are working in his vineyard when he comes he will not find us sleeping. "Watch ye therefore: for ye know not when the master of the house cometh.... Lest coming suddenly he find you sleeping."

We see trouble looming up all over the world. We who are of the day can see that the trouble worse than ever has been is soon to come. The Lord's work must be done quickly. If we do not do it some one else will. So let none of us concern ourselves with the things of this world, for they are soon to pass away.

Let nothing hinder us from making our calling and election sure. May the Lord

bless you all in his service and may we all meet in that glorious kingdom which is soon to be established, is my prayer.

Yours in the Master's service,

Hanna M. Barber.

Dear Bereans:

I have been asked to write an article for the Berean Column in our church paper. A few years ago I might have been able to write something that would help some dear one and encourage them to press on to a higher and better Christian life, but now I am far past that. I am over 84 years old and have not been doing as much writing on that blessed hope as a true child of God should do. My heart is in sympathy with all good work. We don't all have the talent for all things, but what we have we should make good use of.

I grieve when I look back over my past life and can see now what I could have done, when it is too late to encourage others on the way to eternal life. I am praying daily to God to help me to help others to understand the Bible truths.

We have a Berean Class in Aurora, Illinois, of six, all anxious to do all we can to help others to understand and believe the Truth, but it seems people will not listen—"are willingly ignorant." We are living in the age or last days; we read every day of the crimes and sufferings and distress everywhere. Men's hearts are failing them for fear of what is coming, and yet will not believe the teachings of the Bible that the coming of the Lord is near at hand.

O dear Bereans, let's work and be noble like the Bereans in Acts 17:11. They received the word with a ready mind and searched the scriptures daily to see whether those things were so. So we of the true Faith search the scriptures to understand the true word of God more perfectly, to always be ready to give an answer to every one that asks a reason of the hope that is in us, with meekness and fear. I love the dear old Restitution Herald and love to read from the dear faithful writers that keep us in memory of our duty as a child of God to work and have our lamps trimmed and burning, ready for the call, "Well done good and faithful servant, enter into the joys of eternal life." O, what a blessed hope we have. I am trying to live a true, Christian life that others may learn of me. May God bless all the dear, true faith in the coming of our Lord and Savior Jesus Christ.

Mrs. E. A. Morrill.

EVERLASTING LIFE

John 3:16

THE word "everlasting" in above text is the rendering of the Greek adjective *aionios*. "It is true," writes Rotherham, in a note on this word and text, "that *aion* does not of itself mean absolute eternity, otherwise it would not submit to be multiplied by itself, as in the familiar phrase, 'aions of aions,' which would be equivalent to 'eternities of eternities,' and it is further true that, in the history of divine revelation *aion* sometimes puts a dispensational limit upon itself, so far as the dawn of a new *aion* or 'age' serves to close and exclude an old *aion* or 'age' the end of which was aforesaid concealed in the mists of an undefined futurity, But

with all this, it is most important to remember that 'age' is not the primary meaning of aion, rather, duration indefinitely extended. Moreover, it seems to be as clothed with this more primitive significance, that the qualifying word aionios comes into use. The noun aion itself clings to this fundamental notion in the well-known idiomatic phrase eis ton aiona, 'to the (remotest) age,' 'to the (latest) age.' Here it is that the noun and the adjective are in perfect accord: both have in them the spirit of the famous plural itself, which is simply a more vivid expression of the same idea. He that has aionian life, lives to the aion—to the remotest age;—in fact, to the ages of ages. Indefinite extension is stamped on all these expressions: aionios refuses to be bounded; as soon as you can see the end of a thing aionios becomes inapplicable thereto. Of the barrenness of the fig tree (Matt. 21: 19, etc.) no termination can be affirmed; the son never ceases to be welcome in his father's house (John 8:35): to aionion punishment (Matt. 25:46) no conclusion can be

assigned; if it be essentially a conscious endurance to the subject of it, then it must last as long as consciousness itself remains; if essentially a punishment of loss, it cannot be said of the loss that it will ever be exchanged for gain. It is singularly confirmatory of this view to go back to the beginning and compare the Greek aion with the Hebrew olam in the passage (Gen. 3: 22) where each occurs for the first time, the one in the Hebrew original, and the other in the Septuagint translation:—'And now, lest he put forth his hand, and take of the tree of life, and eat, and live to olam, to the aion,' that is, 'to indefinite duration.' The Hebrew starts from the notion of concealed, the Greek from that of continuous duration: they coincide with the idea of duration indefinitely prolonged. From this it will be rightly inferred that to the word 'everlasting,' as a popular rendering of aionios, we have no objection. In a private version, and with a view to exact exposition, we think considerable gain may be found in 'age-abiding.'"

Fonthill, Ontario. Sister Bouk was a daughter of the late Peter H. Bouk, who was the founder of the Fonthill Church of God. She was baptized into Christ when quite a young girl, and continued throughout her life an active and conscientious worker in the church. For several years she has filled the office of deaconess very faithfully.

No member of the congregation will be more deeply missed than Sister Bouk; for she was ever ready to respond to duty's call, and her tender sympathy to those in trouble and her gentle, self-effacing service in times of need endeared her to the many whose lives were touched by her influence.

She is survived by two brothers, John Bouk of Fonthill and Jesse Bouk of Niagara Falls, N. Y.; and five sisters, Mrs. Martha Platts of Pelham Corners, Mrs. Elizabeth Read of Niagara Falls, Ont., Mrs. Tryphena Ball, Mrs. Priscilla Clark, and Mrs. Lydia Lent of Fonthill.

Sister Bouk was born in Thorold township, near Fonthill, in which vicinity she spent her entire life. She was 69 years of age at the time of her death.

The funeral service was conducted at the Church of God in Fonthill, the sermon being delivered by Brother G. E. Marsh.

A Visit

Dear Herald Readers:

Having been requested to write an article for the paper I know of no subject at present which would interest you more than our visit to Auntie Wince's, for I feel so happy over it myself and I know you all dearly love Auntie.

I believe every one who reads her good articles has a mental picture of her and has had the desire to meet her face to face and hear her talk upon her favorite subject, God's word.

Sunday, April the twenty-ninth, husband, baby daughter Evangeline, and self motored to Auntie's home near Pierceton, Ind. We arrived about 2 p. m. We found her seated at her writing table busily studying and writing upon that deep subject, prayer. She smilingly greeted us, and was so delighted to see us, for she had wanted to see our baby. She was soon feeding us on those beautiful thoughts of hers. Her mind is running over with God's messages and she cannot long talk upon any other subject. She always has some splendid letters to read us from other brothers and sisters. We love so much to hear them.

Auntie is a very busy woman. She has her home to care for, as all women do, also raises a goodly portion of her eatables. If you should see her you would wonder how she has strength to use a hoe and then write. She also has an invalid nephew to care for—he causes her much anxiety, yet faithfully and uncomplainingly she performs her various duties and has time to search the scriptures and pen her beautiful thoughts. It seems to me as if the temporal things of this life should be supplied her so she could conserve her strength for God's work.

There is one thing Auntie needs badly, that is a pair of properly fitted glasses, for she does most of her studying by using a reading glass.

Now Auntie expressed a desire for a meeting at her place of some of the brothers and sisters that could come. Now I for one would be glad to so please her. I think it would be nice for all those who are close

Among the Churches

SUMMER BIBLE SCHOOLS AND CONFERENCES

| | |
|-------------------------------|------------------|
| Ontario, Fonthill, | May 25-27. |
| Ohio, Brush Creek, | June 7-10. |
| Michigan, Dutton, | June 21-July 1. |
| Indiana, N. Salem (Plymouth), | July 3-15. |
| Texas, Goldthwaite, | July 13-22. |
| Illinois, Oregon, | July 31-Aug. 12. |
| Nebraska, Holbrook, | Aug. 18-26. |

Annual May Meeting

The Annual May Meeting of the Church of God at Fonthill, Ontario, will begin on Friday, May 25th and continue over Sunday, May 27th. Brethren who are planning for a summer vacation could not do better than to attend this meeting. In addition to the spiritual uplift one always receives at a meeting of this kind, there is the opportunity of seeing America's greatest scenic wonder, Niagara Falls. At this time of the year the peach orchards are in bloom, and the whole Niagara Peninsula is a veritable garden of beauty. The Church at the Falls will be glad to assist you in reaching all points of interest.

Services will open on the evening of May 25th with a sermon by Pastor G. E. Marsh. Bible classes and round table will occupy the morning and afternoon session of Saturday the 26th, while in the evening Brother F. E. Siple, of Illinois, will deliver a discourse. Sunday will be a day filled with good things. At 10 o'clock in the morning the children and young people will give a program of interest to all. At 11 o'clock Brother Siple will speak for us again. Dinner will be served at the church at 12:30 p. m. The choir will present a short musical program at 2:30, followed at 3 o'clock by a sermon by Brother Marsh. A social service at 6:30 in the evening will be succeeded by the farewell sermon to be given by Brother Siple.

Brethren coming from a distance will kindly notify Mr. Albert Railton, Fonthill, Ontario, who will see that accommodations are provided.

General Conference—July 31-Aug. 12

The General Conference of the Church of God will be held at Oregon, Illinois, July 31 to August 12. The Bible School feature will be conducted jointly with that of the Illinois Bible School and Conference, program of which will be found in the announcement of the Illinois Bible School and Conference. The General Conference sessions proper will be held at 4 o'clock on the afternoons of Tuesday, Wednesday and Thursday, August 6, 7 and 8, and at such adjourned hours as may be necessary.

This work is being jointly planned so as to accommodate the greatest possible number at the least of expense to those attending. Make early plans to attend these meetings throughout. Entertainment accommodations will be announced later.

F. L. Austin, Sec.

Michigan Bible School and Conference

Commencing June 21 (D. V.) the Michigan Bible School will be conducted by Bro. F. L. Austin. Bro. L. E. Conner of Cleveland, Ohio, will be present on June 28 to give valued service throughout the State Conference program which will continue over Sunday.

It is hoped that after the good people of Dutton shall have prepared for this gathering there will be a large attendance from different parts of the state, and from other states. Come prepared to give your best, as well as to receive much to carry home with you to distribute unto those who may not be able to attend. Make some one happy, spiritually, with the message of salvation.

M. A. Woodward, Sec.

OBITUARY

Julia Ann Bouk

The church, and in fact the entire community at Fonthill, was shocked to learn of the sudden death of Sister Julia Ann Bouk, which occurred on April 15, 1923, at the home of her sister Mrs. J. E. Lent, at

enough to attend to do so, for I believe there are few things that would bring greater joy into her life and she has done so much to smooth the path for God's children.

We always call her Auntie, but she certainly is one of God's mothers watching over his little flock to keep them from going astray.

Now Auntie did not suggest this time, but if this is published she no doubt will see it and state her objection if not favorable, but I think June would be a nice month to hold a day of outdoor services, with lunches brought, that all might be fed at the noon hour.

If anyone can possibly visit her do so. You will make her happy and feel many, many times repaid for having visited with one of God's followers such as there are few of today.

A Sister in Indiana.

HERALD REMITTANCES

Alma B. Steffa; G. W. Randall; Mrs. S. V. Wood; A. E. Welliver; I. E. Arnold; Mrs. Mary E. Carter; Mrs. Nellie B. Wilson; Mrs. John Eckroy; Jessie L. Fish; Mrs. M. Albright; Mrs. Fred D. Maphis; Mrs. Carrie Wile Chambers.

EMERGENCY FUND

Mrs. Mary E. Carter, \$5.00
Mrs. Carrie Wile Chambers, \$1.00

To The Young People

HAVE FAITH IN GOD
By S. Roxana Wince

I LEFT off my last article by asking who installed that wondrous telephone in our bodies whereby, with myriads of nerves in the place of wires, we control our every thought, movement and act, even to our laughter and tears. Who, if not God?

Who invented that elaborate, automatically-working pumping machine that we call the heart? Who keeps it striking seventy times per minute year in and year out, sending the life-giving blood through thousands of canals to our very finger and toe tips to come back again, be purified by contact with fresh air in the machines called the lungs, and to go the same rounds over and over again, feeding and strengthening the body and helping other organs to remove the wastes for three or four or five score years, until the nostrils cease drawing in fresh air and the man and woman die?

They look at themselves and glory in their beauty, the perfection of their forms, their agility and their strength, and still more do they glory in their intellectual ability and attainments, and yet will not own that it was God who formed and "fitly joined together" the exquisitely delicate and marvelously complicate parts of the machinery that make up their bodies!

They have the power—if they choose to use it—to entirely change their dispositions and desires and to transform themselves by "the renewing of their minds" as to become new men and women in Christ Jesus, but they only jeer at those who, for Jesus sake and for the love of their souls, tell them so, though this change being possible proves the truth of the very things that they deny—the existence of God and the truth of the Bible.

It has long been known that "acts, thoughts, feelings and desires, that are persisted in or oft repeated are registered in the chemistry and structure of brain cells, or neurines, which, with their connecting fibres (dendrites and axones), become the physical basis of subsequent thought and conduct."

Acting upon this knowledge a certain Professor Gates has proven by long continued experiments with various species of animals and with vicious children and defective and insane grown-ups, that the command, "Be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God," is no idle command, but that it can be made to blossom into actual fact.

Professor Gates found that dogs placed in a darkened room and kept there until they were a year old, when they were killed and examined, had no greater number of well developed ganglionic cells in the sight regions of their brains than puppies one day old, while the brain cells in the sight regions of dogs of the same age that had been permitted to run at large on a farm, averaged eighty-nine per square millimeter.

Three dogs that he had trained to distinguish hundreds of colors and shades "had their sight regions almost as well developed as those of the human brain." There were from 1,200 to 1,400 cells per square millimeter." "Professor Gates gave these dogs more brain cells, better brain cells and embodied more mind activity in these trained puppies than nature has given the normal dog in thousands of years." And he did it by making them think and think intensely.

He taught a color-blind man to distinguish colors that he had never been able to distinguish before.

But the most triumphant of Professor Gates' experiments came in "the rebuilding of the brain of a vicious child.

"At the age of three," says Mr. N. N. Riddell in his book *Methods of Attainment*, "this child was so disobedient and destructive that it was unsafe to allow it to play with other children. It seemed actuated by an innate desire to kill and destroy. After five months of training the child was completely cured. The abnormal brain centers were anaternically and physiologically rebuilt by compelling it to engage in mind activities that were the opposite of its evil tendencies."

A PRAYER

AN old Railroad worker was converted and, being present at a meeting at which there were many inquiries, he was asked to lead in prayer. He hesitated for a moment, and then in a clear, resounding voice, he said: "O Lord, now that I have flagged thee, lift up my feet from the rough road of life and plant them safely on the deck of the Train of Salvation. Let us use the safety lamp known as Prudence; make all the couplings of the train with the strong Link of Love, and let my hand-lamp be the Bible; and, Heavenly Father, keep all switches closed that lead off on the sidings; especially those with a blind end. O Lord, if it be thy pleasure, have every semaphore block along the line show the white light of Hope, that I may make the run of life without stopping; and, Lord, give us

the Ten Commandments as a schedule, and when I have finished the run on schedule time, and pulled into the dark station of Death, may thou (the Superintendent of the Universe) say, Well done, thou good and faithful servant, come and sign the pay-roll and receive your check for eternal happiness."—Selected.

WINCE MEMORIAL FUND

| | |
|---|----------|
| Previously mentioned, | \$542.50 |
| Mrs. Grace Koontz; Mrs. C. A. Gray; Mrs. Almeda Glotfelty; Mrs. Lulu Miller; Mrs. W. W. Upton; Mrs. Viola Koontz; each, \$1.00, | 6.00 |
| Grand Rapids Berean Society, | 5.00 |
| Total, | \$553.50 |

PROPHECY

(Continued from page 251)

and true God—as "infamous heretics." When the emperor brands the rejectors of the doctrine of the Trinity as infamous heretics he automatically marks the followers of that doctrine as loyal worshippers of the empire, and therefore worshippers of the beast, because the beast is a

The worship of the beast is a big affair. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. The crisis will come. See verse 15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

And at the same time the angel says, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," etc. Chapter 14:9-10.

In the fourth century the Christians of the Roman Empire established the doctrine of the Trinity as the true faith, and enforced it by the law of the empire; making the doctrine of the Trinity the mark or brand that divides the true worshippers of the empire from the infamous heretics. Therefore the doctrine of the Trinity is the mark of the true worshippers of the empire, and the beast being a symbol of the empire it is the mark of the beast. So when the orthodox Christians of the U. S. incorporate their faith into the law of the land, the image of the beast will be complete.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred and three score and six. Verse 18.

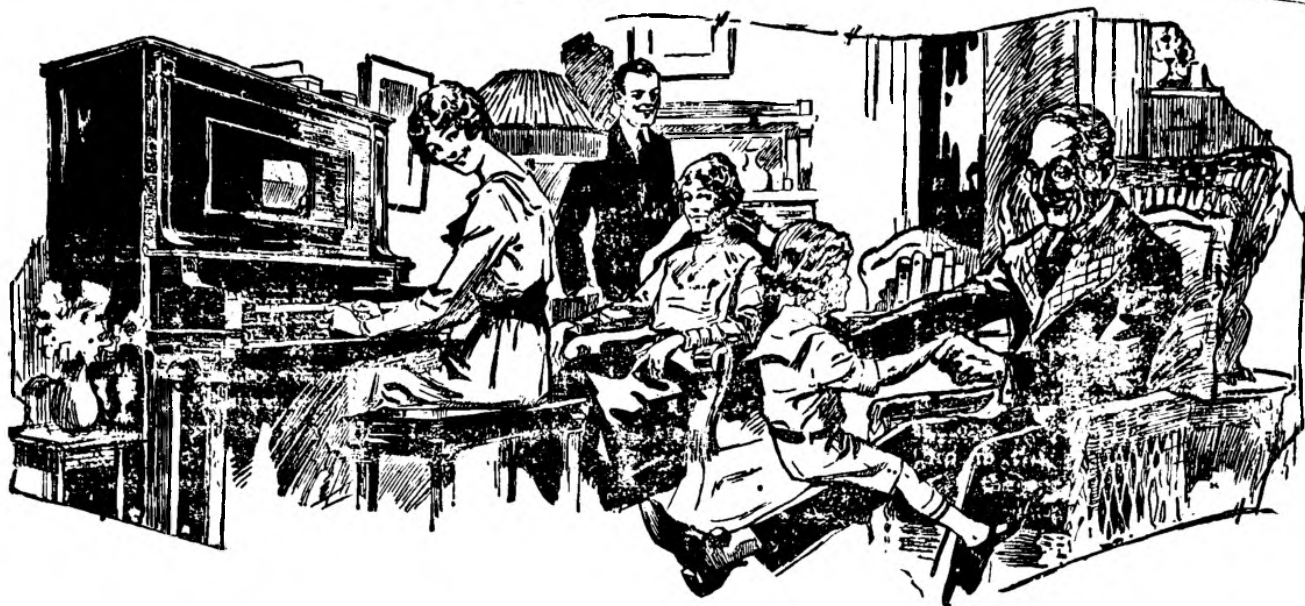
This number belongs to the Roman beast, and is the number of his name; and is the number of a man; and to find it as the number of a kingdom is not responsive to the demands of the prophecy.

The number 666 is found in the blasphemous title which the pope applies to himself, and wears in jeweled letters upon his mitre or pontifical crown.

"Vicarious filii Dei," is in English, "Vicerent of the Son of God."

These are the letters used as numerals, and by which any man's number was found according to this custom. The letter "u" formerly the same as "v."—Webster.

V. .5; I. .1; C. .100; L. .1; U. .5; I. .1; L. .50; I. .1; I. .1; D. .500; I. .1; total, 666.



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ACCORDING to The Jewish Review and Observer, Dr. Weizmann "has called George Halperin, president of the Jewish Colonial Trust and chief financial expert of the Zionist Organization, to come to the U. S. in the interest of a large financial institution for the development of Palestine, which is being planned by a group of American Jews headed by Louis Marshall, Samuel Utermeyer, Oscar Straus, Miss Friedman, and others of wealth and influence."

"I have convinced myself," continues the same paper in quoting from Dr. Weizmann, "that a profound change amounting to a revolution is taking place in the attitude of American Jewry towards Palestine." I am convinced more than ever that American Jewry will be the principal factor in the rebuilding of Palestine."

RIGHTLY DIVIDING THE WORD

(Continued from front page.)

were written to or concerning the Gentiles (or the unconverted world), then we not only rob the Church of God of its most precious heritage, but we teach the "universal Fatherhood of God" instead of his Fatherhood of only those who are his children in Christ Jesus.

It will thus be seen that unless we rightly divide the subject-matter of the Word of truth we shall not get the truth, but shall get error instead.

Every part of the Bible is written "concerning" one or other of these three divisions, or classes of persons.

Sometimes in the same passage or book there may be that which is concerning all three.

Sometimes a whole book may be concerning only one of these three, and the other two altogether excluded. We may all three learn much from what is written of only the one; for the inspired, God-breathed Word is "profitable for doctrine, for reproof, for correction, for instruction," FOR all who shall read it (2 Tim. 3: 16). That which happened to Israel happened unto THEM for ensamples; "and they are written for OUR admonition" (1 Cor. 10:11).

But while this is so, and remains true; what we mean is that every Scripture is written CONCERNING one or other of these three classes; and specially addressed TO that particular class. This class has therefore the prior claim to that Scripture. The interpretation of it belongs to that class; while the other two may apply it to themselves, and are to learn from it. But, inasmuch as it is only an application and

not THE interpretation, such application must be made only so far as it agrees with the interpretation of those Scriptures which are specially addressed to and relate to such class. Otherwise we shall find ourselves using one truth to upset another truth; we shall be setting what is true of one class in opposition to what is true of another class.—E. W. Bullinger in "How to Enjoy the Bible."

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

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, May 15, 1923

Number 33.

Rightly Dividing

THE one great requirement of the Word is grounded on the fact that it is "the Word of Truth." And this fact is so stated as to imply that, unless the Word is rightly divided we shall not get "truth," and that we shall get its truth only in proportion to the measure in which we divide it rightly.

The requirement is thus stated in 2 Timothy 2:15: "Give diligence to present thyself approved to God, a workman having no cause to be ashamed rightly dividing the word of truth."

The scope of the verse plainly teaches that:

(1) Our one great study is to seek GOD'S approval, and not man's.

(2) We are to show diligence in pursuing this study.

(3) As workmen, our aim is to have no cause to be ashamed of our work.

(4) In order to gain God's approval and avert our own shame we must rightly divide the word of truth.

(5) To do this we must direct our studies in the right way.

(6) This great requirement is associated with the Word in its special character as being the Word of truth; i. e., "the TRUE WORD."

All this tells us that we shall not get the truth if we do not thus rightly divide it; and that we shall get the truth only in proportion to our "rightly" dividing it.

Other titles of the Word have their own special requirements. As "the engrafted Word," it must be received with meekness (Jas. 1:21). As "the faithful Word," we must hold it fast (Titus 1:9). As "the Word of life," we must hold it forth (Phil. 2:16).

But, because this is "the Word of truth," its paths must be well noted, the signposts must be observed, the directions and guides which are in the Word itself must be followed.

We are to "give diligence" to this great requirement of the Word just because it is "the Word of truth."

It is true that there are many who altogether ignore this precept; and have no thought as to obeying this command in their study of the Word.

There are many who make light of our insistence on obedience to this precept.

On what ground, we ask, are we to treat such an important command as though it had never been given?

Why is not this command as binding on Bible students as any other command in the Word of God?

What motive can such have to blunt the point and dull the edge of this "sword of the Spirit" in this matter?

Strange to say, those who would belittle our efforts in rendering due obedience to this command, are themselves obliged not only to accept its division into chap-

God of Might



HELP, mighty God!
The strong man bows himself,
The good and wise are few,
The standard bearers faint,
The enemy prevails.
Help, God of might,
In this thy Church's night!

Help, God of might!
The world is waxing gray,
And charity grows chill,
And faith is at its ebb,
And hope is withering!
Help, God of might,
Appear in glory bright!

—Unknown.

ters, and verses, and punctuated sentences; but they go further, and adopt the division of its subject-matter which is made by the insertion of chapter-headings and running page-headings according to man's own ideas.

The only question is, Do they divide it rightly, or wrongly?

For example, in the English Bibles which our readers use, over Isaiah 29 we notice the running page-heading "Judgment upon Jerusalem;" and on the opposite page, over chapter 30 we notice the page-heading "God's mercies to his church."

Again, over Isaiah 59 we note the chapter-heading "The sins of the Jews;" in the chapter-heading of chapter 60 we note "The glory of the church." And this in spite of the declared fact that this book contains the vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem" (chapter 1:1).

Surely, this is dividing the Word. But the only question for us to ask is, whether it is divided "rightly" or wrongly.

In the consideration of this great and important requirement there are four principal spheres in which we are to give diligence so that we may follow the right ways which are so clearly cut and marked out for our studies.

We must rightly divide the Word of Truth:

1. As to its Literary Form.
2. As to its Subject-matter.
3. As to its Times and Dispensations.
4. As to its dispensational Truth and Teaching.—E. W. Bullinger in *How to Enjoy the Bible*.

THE WORD "DAY"

Genesis 1

—o—

THE word "day," when used without any limiting words, may refer to a long or prolonged period; as, the "day of grace," the "day of visitation," the "day of salvation," the "day of judgment," the "day of the Lord," "man's day," etc. But when the word "day" is used with a numeral (cardinal or ordinal), as one, two, three, etc., or first, second, (Concluded on page 264)

Why We Should Give

By Alice B. Curtis

GOD sets us the example of giving. James 1:17 says, "Every good gift, and every perfect gift is from above." God gives because he loves us. "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. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. 8:32. We would exclaim with Paul, "Thanks be to God for his unspeakable gift,"—unspeakable because words are inadequate to express the magnitude and value of this gift.

God does not ask us to give for his benefit, since, "The earth is the Lord's, and the fulness thereof." 1 Cor. 10:26. Giving has a refining and ennobling effect upon our characters. It unseals the fountains of pity and love and makes us less narrow and selfish. We cannot give without loving, and we cannot love without wishing to give. Giving to others is the only way we can give to God in return for the many good gifts we receive from him. We should not hide the talents he has given us in the napkin of selfishness or neglect, but put them to work for him that we may receive an increase when he comes, since we know, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

Christ said to his apostles, "Freely ye have received, freely give." Have we not also freely received? we who are the heirs of the ages; who have had the ever increasing light and knowledge of the centuries streaming in upon us; who have seen prophecy fulfilling as history advances? Can we afford to blast and shrivel our characters by withholding our gifts from others, and so refusing to do our part in passing on to them the glorious truth?

We read about Christ healing a man with a withered hand. His hand was withered by disease, but if we shut tight our hands when God's work needs our help, our hands will become useless and withered in his service, and our hearts will be withered too. Let us be careful lest God shall curse our blessings. Mal. 2:2. "For except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman walketh but in vain; it is vain for you to rise up early, to sit up late, to eat the bread of sorrows." Psal. 127:1, 2. But the blessing of the Lord, it maketh rich, and he addeth no sorrow with it. Prov. 10:22. God is so pleased to have us give that a blessing is attached to nearly every command to give. For example, here is Luke 6:38: "Give, and it shall be given unto you: good measure, pressed

down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." These are Christ's words, and shall we hesitate to give, after such a promise and from such high authority?

How, and what shall we give? We must, of necessity, give according to our possessions. At the gate Beautiful, where the cripple asked alms of Peter and John, Peter said, "Silver and gold have I none; but such as I have give I thee; in the name of Jesus of Nazareth rise up and walk." Acts 6. What a precious gift to one who had never before walked. So we can always give such as we have—the word in due season; the cup of cold water, sympathy to the sorrowing; a helping hand to the overburdened; flowers to the sick, and prayers for the many who need them. But let us give with tact. How inconsistent it would be "if a brother or a sister be naked, and destitute of daily food, and one of you should say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give not those things which are needful to the body," always supposing you have the ability to relieve their need. 1 John 3:17 says, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" This passage gauges our love for God by our charity to his needy ones.

Can you imagine what a desert is like, with its thousands of miles of barren sand, with not a vestige of vegetable or animal life, and without any water to sustain life? What has such a place to offer mankind? Nothing except death if he tarries there. Shall we be like the barren desert, or like a fair, watered garden? God says, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness be as noonday: and the Lord shall guide thee continually: and satisfy thy soul in drought: and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:11.

Let us choose the better part. Let us give, not grudgingly or of necessity, but for the higher motive that we love and wish to please God, and to help mankind. Let it never be said of us, that we say or even think when doing God's work, "What a weariness is it," as God complained of Israel in Malachi 1:13, but, What a privilege it is that we can be "workers together with God." Then we must not grow weary in well doing. Earnest, faithful work accomplishes much. In the Yellowstone National Park are some wonderful geysers. Some are irregular and operate at rather long intervals, while others are fairly regular. One of the most noted is "Old Faithful," which is as regular as clock-work. Every hour and three minutes it throws a column of great jets of water and bursts a stream 130 feet into the air. This grand display lasts for five minutes, when the geyser subsides for its stated period, not to rest but to gather momentum for the next activity. Think of the vast amount of work it has done through the centuries. We can learn a lesson from "Old Faithful, to be constant, not intermittent, with long periods of carelessness or idleness.

It has been said that with a lever long

enough and a fulcrum on which to rest it a man could lift the world. With love as the fulcrum, God can use his people as a lever to lift fallen humanity from the plane of darkness and death to the higher plane of the knowledge of gospel truth and life in Christ. There is a great work to do. Let us carry on. The work cannot be done without money, so let us give.

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 23:23

GIFTS

Emma Lazarus

"Oh, World God, give me wealth!" the Egyptian cried,

His prayer was granted, high as heaven behold
Palace and pyramid: the brimming tide
Of lashed Nile washed all his lands with gold.
Armies of slaves toiled ant wise at his feet,
World circling traffic roared through mart and street;

His priests were gods, his spice balm kings
enshrined,

Set death at naught in rock ribbed charnels deep.
Seek Pharaoh's race today and ye shall find
Rust and the moth, silence and dusty sleep.

"Oh, World God, give me beauty!" cried the Greek,

His prayer was granted, all the earth became
Plastic and vocal to his sense: each peak,
Each grove, each stream, quick with Promethean flame,

Peopled the world with imaged grace and light,
The lyre was his, and his the breathing might
Of the immortal marble, his the play
Of diamond pointed thought and golden tongue.
Go seek the sunshine race, ye find today
A broken column and a lute unsung.

"Oh, World God," give me power!" the Roman cried.

His prayer was granted, the vast world was
chained

A captive to the chariot of his pride.
The blood of myriad provinces was drained
To feed that fierce, insatiable red heart,
Invulnerably bulwarked every part
With serried legions and with close meshed lode,
Within, the burrowing worm had gnawed its home,

A roofless ruin stands where once abode
The imperial race of everlasting Rome.

"O, Godhead, give me truth!" the Hebrew cried,
His prayer was granted; he became the slave
Of the idea, a pilgrim far and wide,
Cursed, hated, spurned, and scourged with none
to save.

The Pharaohs knew him, and when Greece beheld
His wisdom wore the hoary crown of old.
Beauty he hath forsworn and wealth and power
Seek him today, and find in every land
No fire consumes him, neither floods devour;
Immortal through the lamp within his hand.

THE BIBLE

William Jennings Bryan

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our own counties. They did not have printing presses and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to car-

ry them around the world and make them acquainted with the centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today. And yet these Bible characters grappled with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave, and they have set up the sign posts at every dangerous point along the path.... Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school's to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they like and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their God? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we cannot rightfully expect so much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

I would call you back to the Bible and to Christ. If I have succeeded in doing this, I have accomplished my purpose. But I shall be happier still if among you there is one young man who I have been able to help, one who today has been brought to accept Christ—one who has been made stronger to resist temptation and whose conception of life's possibilities has been enlarged—for one life, filled with the love of God and devoted to the welfare of his fellows, can bring incalculable blessings to a community, a state, a nation, or a world.

WEIGHING OURSELVES

We are employed in one of the largest department stores in New York City. Against the wall at one end of our section is an automatic scale which we see used quite frequently during the day, at times people standing in line awaiting their turn, and the thought has come to us that we weigh ourselves in order to find out whether we are gaining or losing in pounds. But how few of us weigh, or measure, ourselves mentally and morally in order to ascertain whether we are standing still, gaining, or going backward. Is our reasoning power, which is the power with which we draw correct conclusions after weighing relative facts, greater than it was a year ago, or are we less sure of our

judgments? If we have not gained the power to think more clearly we have gotten over the hill, and have commenced to go downward or we have failed to make even fair use of the powers given to us.

Is our spiritual status improved? Have we a stauncher faith? Are we growing in grace? Are we more gentle in our actions with our fellows? Have we a greater love toward God and his Christ? Has our hope broadened? How do we stand regarding longsuffering, and tender mercy, and loving kindness? These all are questions we must answer for ourselves. The opinions held by others will neither put us in, or keep us out of the kingdom. Here God only is the Judge. Then let us so live that in all things we will be accounted worthy of our stewardship.

How about our morals? Are we just drifting along under the influence of indifference and desire and becoming more hardened against the impulses of conscience? These are questions well worthy of thought, and Sunday is a good day in which to do most of the thinking. Furthermore, we will be better able to think, we will do clearer thinking, if we have spent part of the day in church and taken our part in the service. We can write with feeling, for, being among the isolated, we know the full and true meaning of fellowship and what its loss means in the way of power and strength.

BIBLE QUESTIONS

1. What did Saul do when he could not find the asses?
2. For what purpose was the earth created?
3. To whom was the earth given?
4. How long will the earth remain?
5. Why does one generation after another pass away?
6. Why was the earth cursed?
7. What is the meaning of the word Sabbath?

ANSWERS TO LAST SERIES OF QUESTIONS

1. It was Ruth who said to Naomi, "Whither thou goest I will go."
2. The sinner should be converted under God.
3. David's duties were to keep his father's sheep.
4. Saul's father sent him to find the lost asses.
5. Saul was not successful in finding them.
6. Proverbs 3:9 reads: "Honor the Lord with thy substance."
7. God created man for his own pleasure and glory.

THE POPULAR CHURCH

The following is an extract culled from "The Christian," and speaks for itself. It should be a warning to us so we will not be overtaken by the things of the world, but rather with our lamps trimmed and burning we will stand, casting the reflected light of the goodness of God and the faithfulness of his Christ on the road that leads to the Master, which in turn leads to the throne of God.

"One of the most sinister features in the situation as we see it today, is not merely that the churches are almost everywhere without power, but that so many of them have openly given themselves over to sheer worldliness. With the word of God as plain and so unmistakable as it is in its warning on this very matter, it passes our comprehension how they can expect any consciousness of the love of God to accompany their activities. Perhaps they never think of such a thing; for the spirit of the world has a way of dulling spiritual

sensibility whenever it is yielded to. How also they can reconcile their methods with the eternal principles of Christian service, as clearly laid down in the New Testament, is again an enigma to us. Perhaps they have ceased to give much heed to the sacred oracles; for it is certain that when worldliness becomes dominant in any church the word of God must take a very subordinate place. Be this as it may, the fact stares us in the face that large numbers of Christian churches have become mainly purveyors of amusement and entertainment, and that to such an extent that anything like aggressive evangelism would not for one moment be tolerated by their members."

THE GOD OF ALL GRACE

By Lyman Booth

IN John 1:17 the Apostle says, For the law was given by Moses, but grace and truth came by Jesus Christ. The law embodied many high and holy demands, and many very stern threatenings against violators of the law. It contained the ceremonial requirements, full of heavy and burdensome sacrifices, and ordinances, which, at best, were but shadows of better things to come when God's grace should be manifested by his Son Jesus Christ, when he would reveal to man his full plan of salvation, the complete and full pardon of every one who would believe on his Son.

By God's grace or favor salvation has come through Christ. The law working wrath could only make men feel the need of salvation but did not offer them the means of grace. By Jesus Christ that truth came which the law prophesying of future blessings and glory could only present a dim shadow, and could not bring to pass. Moses was God's servant through whom the law was given. Christ, his own Son, is the one through whom grace and truth has come. In his name is grace and truth. He is made unto us grace and wisdom, and righteousness, and sanctification, and redemption, for without him we could obtain neither.

The work of salvation is all grace and flows from the fountain of God's love. In his own wise counsel he planned it all, and by his own hand will he perform it. All grace flows from him. He is the living spring of grace in all its various degrees. He is the God of pardoning grace, that refines, purifies and molds into vessels of honor and glory by purging them through afflictions and many trials.

What could better express the boundless riches of our Father than the words, "the God of all grace;" because it includes the pardoning and sanctifying and all the rest. They were manifested at the very beginning of his work of redemption and are connected with the end. Through his grace we are first called by his word of truth, given to us by his holy spirit, by the mouth of his prophets, his Son Jesus and his apostles. The final accomplishment of his grace is eternal glory. Who hath called us to his eternal glory. Consider what this means to a worthy heir to this ineffable glory. Could one whose heart is firmly fixed on his exceeding great and precious promises, desire more? Who would refuse to suffer a little while that he might gain this eternal glory? Consider how soon the little season of suffering

would be overpassed, and how quickly paid, even at the very beginning of that glory which shall never end.

When once we obtain the grace of Christ we are equipped with the courage to do his will, and as we grow in grace we may acquire strength to prevail against all opposition. Though grace may be, at first, manifested in a small way, it is fed day by day from an everlasting, overflowing spring.

Paul has written much about the grace of God, and attributes his wonderful conversion and successful warfare all to God's favor; for, he said, by the grace of God I am what I am, and his grace which was bestowed upon me was not in vain. 1 Cor. 15:10. What a wonderful lesson we may learn from Paul. Seemingly he had done nothing to merit conversion, because he had most bitterly persecuted the church of God. But God did not consider Paul as an utter impenitent because of his ignorance of the Christian religion. He did not class him among those hard-hearted ones for whom grace had no mercy. His attitude toward the church did not place him beyond the reach of God's mercy, because he had not sinned against his better convictions, but in honest zeal and sincerity of purpose he defended what he believed to be right. He had not set at naught the wise counsels of God, even though his violent and vicious treatment of Christians might so indicate. Though his former actions, in themselves, may have been inexcusable, yet he stood upon the same level of guilt with those who crucified the Lord of glory, and with the same qualifying statement that it was done in ignorance. Notwithstanding all this evil, the grace of God superabounded to him and manifested itself in an act of mercy that overflowed and poured in a mighty flood its gifts of love and mercy upon him, filling him with that degree of grace unequalled in any one except the Son of God; and which prompted and qualified him to labor more abundantly than all the other apostles.

The gift of God's grace acts as an incentive and is most excellently exhibited in Paul's ministerial career. They who are rich in grace labor to obtain a greater measure of grace out of pure love for it, and because of the excellency that grace affords. Grace is a jewel that ever adorns the Christian character, and he who loves it most and pursues it most diligently has most of it within.

Peter exhorted the brethren to grow in grace and in the knowledge of our Lord Jesus Christ. Growth indicates an increase in size and strength. To grow in grace implies an increase which is gained by doing those things which please the one from whom we wish to receive favors. If I wish to receive good from another I must first do good. The true philosophy of doing good is to be good. Whenever there is goodness of principle there will be an active effort to do good. The joy we receive by the diffusion of blessings to others is the purest that comes to our minds, and can be fully appreciated only by those who have experienced them.

One sign of grace is good works. There is no growth without active interest in that which we undertake to do. There is no growth in grace if we content ourselves with mere respectability, and decline the pursuit of holiness. (Concluded on page 263)

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50
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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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Address, THE RESTITUTION HERALD,
Oregon, Illinois.

Editorials

Mother

Nearly one hundred and twenty million people throughout the United States and Canada had occasion on last Sunday to do honor to their own or to somebody else's mother. Flowers, sweets, cards, and various other methods were used to bring to HER attention the fact that MOTHER is much appreciated and honored. All this because the second Sunday of May has come to be set aside for this particular homage.

And well it might be.

It is impossible to list the works of God in the order of their respective importance. In the beginning it was said, after God looked upon all the works of his hands, that they all were "very good." So we may not use the superlative in our reference to MOTHER. But it is nevertheless safe to say that without the years of patient toil, endurance, watch care, sympathy, home, nor nation, nor individual life, could ever hope to become what they severally have become. The hand and heart of Mother have left their imprint upon every phase of human development.

This is not with the thought of speaking disparagingly of Father—as some have at times inferred. But it is most certain that she who has been termed the "weaker vessel" has been fully as important in the plans of our God as has been the compan-

ion vessel. The molding and fashioning of the character of plastic childhood and youth, preparing it for the later duties of life, is one of the most important duties entrusted to a human being. Nations have more than once been deflected from their apparent course by the Home-made character of their leader. Mother did much of this character making.

This important role has been taken by some who have caused great sorrow and untold loss to the world of mankind. For Mother is left largely to choose her own idea's and ways of attaining them. The high and lofty aspiration and devotion thereto are certain to leave their delicately penciled tracings upon the family and national life; while opposite ideals and activities are as certain to trace the lives wrought upon with the heavy lines of selfish and sordid carnality.

All honor to MOTHER; to the Mother of yesterday, of today, of tomorrow. May her life be as pure as the morning light; her heart as true as the voice of God. And while she shall submit herself to her husband, may that husband recognize that his lordship is in no sense intended to be exercised to his own selfish good, but that he is made responsible for her proper care and good as truly and as surely as is she to use her superior power and strength for the proper care, guidance and training of those who tomorrow are to be the supporters and the designers of tomorrow's home and church and state—God's servants of tomorrow.

A Prophetic Number

Some time ago the Presidents of several State Conferences were asked the question as to whether or not they would cooperate in putting forth a special issue of the Herald about the first of June. The reply to this inquiry was somewhat delayed therefore, the idea was practically given up. But just recently a number of letters and personal interviews indicate a desire upon the part of many that such an issue shall be published. We are therefore putting forth an effort to issue a special prophetic number of the Herald on June 5 if possible, not later than June 12.

In this issue we hope to run a supplement considerably increasing the size of the paper. To do this will require considerable extra expense and to distribute this expense somewhat evenly over the brotherhood the following plan is offered with the request that one and all who wish to cooperate therein will respond promptly. It is this:

Besides making the special issue a prophetic number, it is hoped also to make special announcements of the various conferences and Bible Schools throughout the country this summer with the objective of getting these announcements into the hands of the greatest possible number of readers and interest them to cooperate more largely in the work of the several states. We are therefore, asking that each and every reader of this notice who may be interested will send at once to this office the name and correct address of all of those whom they think might be interested in receiving notice of the conferences, and also in reading the paper as a whole. As far as possible, will those sending in names remit five cents for each such name sent in. Some may be able to send

in names but unable to remit, others may be able to remit but have no names to offer. Kindly send the names whether you have funds or not, and those who wish kindly send funds whether you have names or not. Please indicate whether or not each person is a member of the Church of God. Write Very Plainly.

This effort will occasion a great deal of extra work and expense in the office. Therefore, please be very prompt in your response to this as it is already late, the project having once been dropped.

Remember that this effort has a double motive in view. First, to be able to spread the gospel news more widely through the Herald, and second, to give personal announcement to all people regarding the dates of the several conferences and Bible Schools and urge them to attend and cooperate. May the Herald receive the cooperation of every one of its readers in this undertaking.

World Conditions

The status of the conditions at any given time either locally or world wide must be the result of certain influences which have been working. Thus the world conditions today, whatever they are, are the results of one or more forces of influence.

When the migrating wagons halted upon the frontier and discharged the half dozen families upon the desolate regions, the families thus settling were isolated from all the world. Thus the ideals and the aims of these families in so far as they were mutual could be pressed with an urgency and singleness of influence that was almost sure to impress, mold and determine the character and quality of childhood and later adult life of that frontier.

These conditions are scarcely true today. The frontiers are few and far between. The world is tied together by means of transportation and communication almost as one family. Transoceanic and transcontinental separation is a matter of less moment today than was a separation of 50 or 100 miles upon the frontier of a century ago. This close affiliation of human kind, brought upon us as a result of many discoveries and utilizations of forces of nature, has entirely changed the moral and business atmosphere of our day. It is no longer possible for the family and small community to determine the character of the growing generation. That character is unavoidably influenced and deflected by the multitude of associated agencies. These agencies are not all human. Many of them are the inanimate forces upon which the heart and hand of the individual may be laid. Thus we find that the so-called improvements and advantages of our day are used by evil minded ones to push and multiply their devices of evil—to leaven the mind of the community and of the nation.

Such a leavening in frontier life affected but few, but now that the world is wrapped up as one parcel the leavening tends to leaven the whole, and that far more rapidly than formerly.

But all these things were foreseen by the Omniscient. They have been prophetically revealed to the students of his word. Daniel was caused to write, that in the last days "many shall run to and fro, and knowledge shall be increased," and this in the day of trouble such as never was since there was a nation. In other words, the

running to and fro and the increasing knowledge would be understood at first reading of the text to have something to do with the increasing tribulation of that day. And such, in fact, is the case. If we stop to read more closely from John's words in Revelation, not only is this truth found, but a further thing is found, namely, that the very fact that man finds himself discovering so largely in fields that are new, causes the egotistic side of nature to grow abnormally and man rapidly comes to praise himself for his wonderful accomplishments, and to trust in self instead of God for the realization of the golden day. This very fact brings man into a position of mental rebellion against God. The result is apostasy and the future result is a worshipping of man and of the works of man's hand.

Right at this stage of activity John reveals the fact that God will interpose with supernatural conditions just as in the days when he interposed in behalf of Israel in the land of Egypt: the waters were turned into blood; thick darkness was in all the land of Egypt for three days; locusts before which time there were no such as they, neither after them shall be such, were called upon the land. Similarly John speaks of great supernatural events to take place for the purpose of bringing man to the realization that God still ruleth in the kingdom of man. Nor will men repent, as a whole, under the extraordinary circumstances though they shall suffer from excruciating pain and agony. Rev. 9:1-11. "They shall seek death and shall not find it; they shall desire to die and death shall flee from them." But no suggestion of their repentance. Another woe shall follow, bringing destruction upon the third part of man. Rev. 9:19, "And the rest of men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

These things are contained in that program announced by God to be rendered in "the day of the Lord." This day is yet ahead of us. Indications are that the world is mobilizing at the very entrance door of this new era. And, as the eras are about to change, scripture indicates that the shout and the voice of the archangel and the trump of God shall peal forth from midair as the Son of God calls for those who sleep, or live, in him.

Therefore, though the world is becoming more and more knitted together as one great world family, the true Christian should ever and anon endeavor that while in the world, and with the world, his character and aim and life shall not be of the world, but that life's ideals shall be directed true and earnest toward him whom to know is life everlasting.

HERALD RECEIPTS

Mrs. J. A. Swihart; Mrs. Minnie B. Porter; Mrs. J. M. Penland; C. P. Oliver; John R. Fiske, Jr.; H. M. Daniels; Mrs. Adaline West; A. T. Davis; Ira T. Ritenour; Mrs. Ada Stevens; Herbert L. White; Mrs. R. E. Torrey.

"Without faith it is impossible to please Him."

The Sunday School

By Alta King

ISAIAH THE PROPHET

Lesson 9. May 27, 1923.
Lesson Text: Isaiah 1; 2; 6.

Isaiah 6:1-8

Golden Text: Here am I, send me.—Isaiah 6:8.

Memory Verses: Isaiah 1:17, 18.

For Study

Review: What characteristic phase of Israel's history was considered in last week's lesson? Through whom was the work accomplished? What big and fundamental lesson was Israel learning during this period of her development into a people of faith? What methods were used to teach her this lesson?

The New Lesson: 'Isaiah was another outstanding character through whom God worked with and upon the fleshly seed of Abraham in fulfillment of the Abrahamic covenant. He was one of the chief, if not the chiefest, man through whom God pointed forward to and pictured the ultimate fulfillment of the Abrahamic covenant, and revealed the method of fulfillment. Thus he played a large part, perhaps more than any other man of Israel's early history, in paving the way to Israel's faith in the God of the universe, a faith that is still in process of development, and just now seems at low ebb and near extinction. But as the visions and prophecies of Isaiah become fact through the "One" appointed to make them so, Israel, and not only Israel but all the world, will be forced more and more to recognize the greatness of the power of righteousness, love, and integrity of the God of Israel, and living faith will be the flower and fruit of this knowledge.

The Personal Life of Isaiah: The following extracts concerning the personal life of Isaiah are of interest:

"Isaiah's name means the same as Joshua or Jesus.—Jehovah saves. That was the life message of the prophet. His father was Amoz (not to be confused with the prophet Amos). His family is thought to have been wealthy and of high rank. He certainly had constant access to the king. Tradition says that he was a cousin of King Uzziah. We know that he was married and had two sons. His life was long, lasting through the whole or part of the reigns of five kings: Uzziah, Jotham, Ahaz, Hezekiah and Manasseh. His place in history is important. 'After David, Isaiah is possibly the most conspicuous personage in the history of Israel.'—Dean Spence.

Isaiah's Call to Service, Isaiah 6: Of what was Isaiah given a vision before he entered service? Isa. 6:1-4. Interpret, to the best of your ability, the symbolical language used to describe the vision. Of what did the vision make Isaiah painfully conscious? Verse 5. Why? By what are we enabled to stand in God's presence and view some degree of his power and glory? Heb. 11:1. What attitude of mind results, as man comes into closer contact with God through faith?

Isaiah's Preparation, verses 6-8: What was the symbolical significance of the live coal from the altar? (The coal on the altar burned the animal sacrifices, typifying Jesus, the Sacrifice. In the antitype, the fire

of suffering, culminating in a shameful death, destroyed the flesh nature of Jesus, making him perfect for the work of king and priest. Show the further application as regards others who are being prepared.) Who administered the preparatory measure? In verse 5, Isaiah was filled with a feeling of helplessness and self abasement. How did the application of the live coal change his attitude of mind?

Pride and confidence in the flesh can accomplish nothing in the realm of spirit activity; neither can a continued attitude of self-abasement and helplessness. The flooding consciousness of God's power that prepares and strengthens and results in Isaiah's willing offer, "Here am I; send me," is the only possible basis of spirit activity.

Isaiah's Message to Israel, verses 9-13: Isaiah's message to Israel has the two phases, characteristic of all God's messages to Israel. There was first, the announcement of present sinfulness and its consequences; and second, the revelation of future righteousness and glory.

Read the verses which announced to Israel her present condition. Was Isaiah to take steps toward relieving Israel from her mental blindness and deafness? Can we conclude from verse 10 that God had forsaken the fulfillment of his covenant with Abraham? See verses 11-13.

The whole book of Isaiah is full of these two messages. The first two chapters present a strong contrast in this way.

Read chapter one, noting particularly those phases and statements which are descriptive of Israel's natural, flesh condition. Why did God take so much pains to tell Israel all this? What was keeping her from recognizing and admitting her own condition? What were some of her national sins? Was Israel so very much different from Gentile nations of today?

Read Isaiah 2:1-5. What is Isaiah picturing in these verses? How do other nations figure in this vision? Before this vision can become a reality, a radical change must be accomplished in Israel. Verses 6-22 describe this change. What is it? What is the time in which this change shall be accomplished, called? How will it be accomplished? (Last part of verse 19.) Explain how a blessing is involved in this change.

Scripture Reading: Isaiah 1; 2; 6.

The Children's Lesson: Tell enough about Isaiah as a man to help the children realize his realness. Then let the story of his work center about the foretelling of the coming of Jesus and his work, which had been foretold long before in the Abrahamic covenant.

For Class

What was Isaiah's mission to Israel? What lesson did God teach Israel through him? What methods were used?

What was Isaiah's mission? Give a brief characterization of Isaiah.

Discuss Isaiah's call and preparation for his work. Note particularly the factors which entered into his preparation and discuss briefly how these same factors must enter into adequate preparation of God's workmen today.

Discuss the twofold nature of Isaiah's message. Read Isaiah 1 and 2 and bring out the double message which they contain. How does the message connect up with the Abrahamic covenant? In what few words does the Abrahamic covenant speak the message of Isaiah 2:1-5?

Among the Churches

The editor enjoyed services with the Hickory Grove church near Maxwell, Iowa, over Sunday, May 6. This congregation shows earnest, enthusiastic effort to hold up the word of life in their community.

Word reaches us that Bro. D. E. Van Vac-tor has located at Evanston, Illinois, where their daughter, Miss Anna Catherine, is engaged as art and music teacher in the city schools, and Evelyn is attending Northwestern University.

Brother C. E. Randall who has been in Chicago for a few weeks is about to re-turn to his home in Mora, Minnesota.

SUMMER BIBLE SCHOOLS AND CONFERENCES

| | |
|-------------------------------------|------------------------|
| Ontario, Fonthill, | May 25-27. |
| Ohio, Brush Creek, | June 7-10. |
| Minnesota, Eden Valley, | June 14-17. |
| Michigan, Dutton, | June 21-July 1. |
| Texas, Goldthwaite, | July 13-22. |
| Illinois, Oregon, | July 31-Aug. 12. |
| Iowa, Waterloo, | August 12-19. |
| Nebraska, Holbrook, | Aug. 18-26. |
| Arkansas-Oklahoma, Brent, Oklahoma, | August 23-September 2. |

Annual May Meeting

The Annual May Meeting of the Church of God at Fonthill, Ontario, will begin on Friday, May 25th and continue over Sunday, May 27th. Brethren who are planning for a summer vacation could not do better than to attend this meeting. In addition to the spiritual uplift one always receives at a meeting of this kind, there is the opportunity of seeing America's greatest scenic wonder, Niagara Falls. At this time of the year the peach orchards are in bloom, and the whole Niagara Peninsula is a veritable garden of beauty. The Church at the Falls will be glad to assist you in reaching all points of interest.

Services will open on the evening of May 25th with a sermon by Pastor G. E. Marsh. Bible classes and round table will occupy the morning and afternoon session of Saturday the 26th, while in the evening Brother F. E. Siple, of Illinois, will deliver a discourse. Sunday will be a day filled with good things. At 10 o'clock in the morning the children and young people will give a program of interest to all. At 11 o'clock Brother Siple will speak for us again. Dinner will be served at the church at 12:30 p. m. The choir will present a short musical program at 2:30, followed at 3 o'clock by a sermon by Brother Marsh. A social service at 6:30 in the evening will be succeeded by the farewell sermon to be given by Brother Siple.

Brethren coming from a distance will kindly notify Mr. Albert Railton, Fonthill, Ontario, who will see that accommodations are provided.

General Conference—July 31-Aug. 12

The General Conference of the Church of God will be held at Oregon, Illinois, July 31 to August 12. The Bible School feature will be conducted jointly with that of the Illinois Bible School and Conference,

program of which will be found in the announcement of the Illinois Bible School and Conference. The General Conference sessions proper will be held at 4 o'clock on the afternoons of Tuesday, Wednesday and Thursday, August 6, 7 and 8, and at such adjourned hours as may be necessary.

This work is being jointly planned so as to accommodate the greatest possible number at the least of expense to those attending. Make early plans to attend these meetings throughout. Entertainment accommodations will be announced later.

F. L. Austin, Sec.

Michigan Bible School and Conference

Commencing June 21 (D. V.) the Michigan Bible School will be conducted by Bro. F. L. Austin. Bro. L. E. Conner of Cleveland, Ohio, will be present on June 28 to give valued service throughout the State Conference program which will continue over Sunday.

It is hoped that after the good people of Dutton shall have prepared for this gathering there will be a large attendance from different parts of the state, and from other states. Come prepared to give your best, as well as to receive much to carry home with you to distribute unto those who may not be able to attend. Make some one happy, spiritually, with the message of salvation.

M. A. Woodward, Sec.

Arkansas-Oklahoma Conference

The Annual Conference of the Churches of God of the Abrahamic Faith of the Arkansas-Oklahoma Conference, will meet with the brethren at Brent, Oklahoma, August 23 to September 2, 1923, inclusive. There will be Bible School and Berean work, as well as the conference work throughout the session.

Carrie Wile Chambers, Sec.

NOTICES

An Appeal

Brethren:

We have a brother and a sister, who, owing to illness, are in need of assistance. They have never asked for help, nor do they now, but I know they are in a pitiful condition, and I am asking you who are able to help me provide for this family. I am sure you will be happy in doing so.

From the many scriptures we read about our duty to our unfortunate ones it follows that whoever turns his face away from the earnest appeals of the worthy poor, or even neglects through lack of interest to look up their cases, reproaches his Lord; so please do not turn this appeal aside.

Please send donations to the chairman of the National Berean Relief Committee,

Mrs. Orpha Sanford,

193 Spruce St., Aurora, Illinois.

The Herald learns that the renter of a spacious, well located garage in Oregon, holding a good agency, is desirous, on account of poor health, to sell his business and assign his lease. We will be glad to in-

roduce some competent brother, and welcome same to our church activities in Oregon.

REPORTS

The Year's Work in Indiana

As the year's work has come to its end, we wish to submit the following report:

Sermons, 87; Bible Lessons, 19; Baptisms, 19; Miles traveled, 3,000.

We have held services during the year at South Bend, North Salem, Burr Oak, Eagle Creek, Roll, Jordan, Pleasant View, and Hillisburg. Conducted funerals at North Salem, Argos, West Lebanon, Scircleville and Hillisburg. The money due for work has all been paid. We may add that we have been well treated and have enjoyed the work. We have accepted another call to continue the work in the state for another year. May God continue his blessing upon the work.

J. H. Anderson.

OBITUARY

Sarah Jane Willey-Sigler

Sarah Jane Willey, daughter of Joseph and Mossena Willey who were early pioneers of northwestern Indiana having moved from Medina County, Ohio, in the year 1834 to what is now Porter County, Ind., where they made a home in this wilderness then inhabited only by Indians and wild animals. Sarah Jane was the 7th of a family of eleven children, six boys and five girls. She was born October 10, 1842, and died at Mt. Ayr, Ind., April 28, 1923, being 80 years, 6 months and 18 days old. She was married to George Sigler December 31, 1863. To this union were born six children, three dying in infancy. She is survived by these children, Mrs. Anna Haskell and Mrs. Jean Adame of Chicago, and one son, Joseph R. Sigler of Mt. Ayr, Ind.; three grandchildren and one great-grandson; one brother, Joseph H. Willey of Plymouth, Ind., and one sister, Almira E. Porter of Valparaiso, Ind. Her husband departed this life in October 1907.

The deceased became a member of the M. E. church in early girlhood, and in after life united with the Church of God, in which she remained a constant, faithful Christian until she fell asleep in Jesus to await the first resurrection. She will be missed by her immediate family, who sorrow not as those who have no hope, and by a host of friends and neighbors.

J. H. Willey.

Daniel Huffer

Daniel Huffer was born in Clinton county, Ind., June 4, 1843, and died in the same county, May 5, 1923. He leaves five children, four daughters and one son, four brothers and one sister. He was a member of the Church of God. Funeral services were conducted in the home, near Frankfort, Ind., May 7, 1923, after which he was laid away to sleep until Jesus comes.

J. H. Anderson.

He who has suffered much will know. Through suffering we gain knowledge of life. So when we want sympathy, broad and tolerant counsel, we go to one who has learned wisdom through suffering. He knows.—Selected.

National Bible Institution

For some weeks past no mention has been made in the Herald relative to the progress of the N. B. I. work. But it is felt that the church public should be frequently informed relative to these matters and therefore from now on there will be more or less found in the Herald relative thereto.

Since purchasing the land for cultivation, including the greenhouse, the local activities have been considerably greater than theretofore. While the Month of March was a very stormy month and therefore not normal in the amount of business transacted, nevertheless the months of March and April show gross business amounting to upwards of \$1,000.00 with expenses nearly one-half that amount. The month of May should be a very good month, financially, for the greenhouse, but after that the business will drop down to a much less volume.

The Golden Rule Home is gradually taking form and permanency of establishment. The work is shaping itself very satisfactorily to those who are most directly engaged, and the promises for its development unto the ideals of the church are encouraging.

Regarding the finances of our work, the effort last year to raise \$30,000 or more was not productive of the desired result, little over \$20,000 having been pledged. This \$30,000 was asked for with a view to investment, it being realized that it would require at least that amount to put the work upon that working basis which the Executive Board, at last conference, was authorized to undertake. In addition to this there have been the current operating expenses; and, the longer the work is in its formative stage the greater the operating expenses must be.

After carefully and advisedly considering our whole labor, it has been decided to place before the people of the Church of God approving of the General Conference effort an outline for a three year financial program. This with a view to taking care of the temporary operating expenses and increasing the amount that may be used for investment. Nor are we losing sight of the aim and expectation to make each and every department of the work self-sustaining as soon as possible after the same shall have been completely financed.

In looking to the finances for the general work, we are keeping in mind the fact that each of the several states and local churches must require ever increasing amounts to carry on the local work in their several capacities. Therefore, in putting forth the financial effort for the general work we are doing so with a view not to injure or weaken the ability of the church for its local activities.

The plan decided upon is this, namely, within the next few days literature will be mailed to each and every individual upon the mailing list asking that each one, in so far as the same may be approved by their judgment, and in so far as the individuals are able, to pledge an amount to the general work annually for three consecutive years. We are suggesting that the amount thus pledged shall be \$12.00 per year, for each and every member, payable

upon the first of June of each year, and we are hoping that an average throughout the church of \$12.00 per capita per year can be realized with which to carry on this labor. It is recognized that some are unable to contribute such an amount while we feel sure that others will be willing to contribute more largely than this.

All will understand that if finances can be thus raised promptly the Board will know what they have to work with for the year, and will be able to plan the work more carefully and more effectively.

It was because of the earnest advice of numbers that the establishment of the Home came to be first undertaken. This was the most expensive phase of our whole program. Some of us were anxious to take up the literary line first, but we conceded to the wishes and desires of others in pressing the Home effort first. The fact that no more was pledged last year has made it impossible to do anything along the line of literature and publishing. In order to hasten this feature of our program we are urging that the brotherhood will take up this matter with as much promptness as circumstances will permit and thus enable the Board to press the publishing of literature with as much dispatch as possible.

Watch for literature on this subject soon.

F. L. Austin, Executive Secretary.

WINCE MEMORIAL FUND

| | |
|---------------------------------|-----------------|
| Previously mentioned, | \$553.50 |
| A friend, | 1.00 |
| C. E. Anderson, | 5.00 |
| Milton Long, | 4.00 |
| Mrs. Susan Howard and daughter, | 5.00 |
| Mrs. Ada Stevens, | 1.00 |
| Total, | \$569.50 |

John 17:5

By Earl R. Taber

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

THESE words are the words of Jesus Christ spoken in prayer to his God and Father. In his public ministry he had often taught them in similar language, but the Jews were offended by his teaching and his question, "What if you shall see the Son of man ascend up where he was before?" And his disciples murmured in unbelief and many of them walked no more with him. John 6:60-66.

The present evil world in which we live goes back to the flood, some 4,000 years, and was preceded by one or more worlds which perished. 2 Peter 2:5; 3:6. Since we are allotted but a few short years of life, with imperfect minds, we must rely on God's written revelation of truth for the plain facts of what occurred before the world was. What he has said is not something to prove, but something to believe—a question of faith. It is always well to remember that neither my opinion or your opinion is truth, but our opinions are true only as they accord with the word of God. Let us believe God and Jesus Christ. "He that hath received his testimony hath set to his seal that God is true." John 3:33. The question here is not the question of unbelief, How can these things be? but, What has Jesus Christ testified regarding himself?

"I came forth from the Father, and am come into the world; again, I leave the world, and am going to the Father." His disciples said unto him, "Lo, now speakest thou plainly, and speakest no proverb (figure). Now we are sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." John 16:28-30.

The Logos (word or expression) was in the beginning with God. The Logos became flesh and dwelt among us. John 1:2, 14. God sent forth his own Son in the likeness of the flesh of sin. Rom. 8:3. Existing in a form of God, he emptied himself, took upon himself the form of a servant, was made in the likeness of men and humbled himself even unto the death of the cross. Phil. 2:5-8.

"The Lord appeared unto Abram." Gen. 12:7; 17:1; 18:1, 33. "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God, neither came I of myself, but he sent me. Why do you not understand my speech? because you cannot hear my word. . . . Your father Abraham rejoiced to see my day: and he saw and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am," John 8:42, 43, 56-58.

To conclude, If God would teach you the glory of his Son before the world was, how can he do it? He has revealed him as the first and the last, the beginning and the ending, the origin and the consummation, the amen, the faithful and true witness, the beginning of the creation of God. Rev. 3:14. Let us, therefore, as many as be perfect (mature), be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Phil. 3:15.

Love is generous. Doing once is not enough. Real forgiveness must reach the seventy times seven mark and kindness be repeated indefinitely.—Selected.

THE GOD OF ALL GRACE

(Continued from page 259)

Neither is there any growth in grace without continual and sincere effort.

When we have shown mercy and done our duty as shown by our Master we have a guarantee of his mercy and grace to us, and our remaining years will be a journey of perpetual honor and joy with heavenly light all the way, and a crown of glory awaiting us when the Lord the righteous Judge shall come to reward his faithful ones.

IT PAYS TO ADVERTISE IN THE PHILIPPINES

By Rev. G. B. Cameron
Secretary of the American Bible Society,
Philippine Agency

THE Filipino young people are at the "catalog stage." They scan the papers eagerly, especially the weeklies carrying United States advertisements, looking for ads that offer catalogs or samples free. This is not done with a view to purchase, as many of these students have barely enough to live upon, but for the joy of receiving mail, particularly from a foreign



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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.

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A POSTAL CARD to our address will place our large catalog and special proposition at your disposal.

SCHILLER PIANO COMPANY, - - - OREGON, ILLINOIS

country.

We have taken advantage of this eagerness for mail on the part of the young Filipinos and for the past year have been advertising in the Manila periodicals. True, we have not made large sales, but the results have warranted the expenditure, for thousands of students and other English speaking Filipinos have written for catalogs and with each catalog has gone printed matter on the Bible, telling what it is and what men say about it. For, strange as it may seem, in this country which was governed for so many years by the Roman Church the Bible is almost an unknown book. To be sure, certain Old Testament stories were taught here and there in purely Spanish centers, but these were known by the titles of the stories, as "Joseph," "Joshua," etc. They were considered sacred stories but not as part of the whole Bible.

Not only have the young people living in the islands written us from north, south, east and west, but from other countries also inquiries have come. One young Filipino living in Indo-China received our catalog and sent his peso for which we sent him a Bible in his native dialect. We have received letters from Hawaii and also from the United States. Not long ago there came a request for a catalog from Chicago. We sent it with the usual printed matter of

educational and spiritual value. By return mail we received an order accompanied by the money and postage fees for Bibles in three Philippine dialects and in Spanish and English. We shipped the former and asked our Chicago agency to send the two latter. We have just had a letter acknowledging receipt of the five Bibles and thanking us for "those valued books."

Does it pay to advertise? It does in the Philippine Islands. It is not possible to estimate the spiritual results of sending these catalogs in response to inquiries. The good we can do is only limited by the amount we are able to invest in this phase of our work.

THE WORD "DAY"

(Continued from front page.)

third, etc., "evening and morning" (Gen. 1), or the "seventh day" (Ex. 20:9, 11, etc.), it is defined, limited, and restricted to an ordinary day of twenty-four hours.

The word "day" is never used for a year. Sometimes a corresponding number of days is used for a corresponding number of years, but in that case it is always expressly stated to be so used; as in Numbers 14:33, 34. But, even in these cases, the word "day" means a day, and the word "year" means a year. It is not said that a

day means a year; but the number of the forty years is said to be "after the number of days in which ye searched the land, even forty days."

It is the same in Ezekiel 4:5, where the years of Israel's iniquity were laid on Ezekiel "according to the number of the days." In this case also, the word "days" means days, and the word "years" means years.

There is no scriptural warrant for arbitrarily assuming this to be a general principle in the absence of any statement to that effect.—Companion Bible.

THE SUNDAY SCHOOL LEAFLET

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, May 22, 1923

Number 31.

Love in Truth

By Lyman Booth

THE Apostle John had much to offer upon the subject of love, the crowning virtue of a Christian. Especially in the first chapter of his second epistle. This is written in the form of a private letter to an elect lady. It is a tribute of respect to her for her Christian virtues. He represents her to be especially chosen of God, and for her goodness she is beloved by all who knew her, because she knew the truth as it is in Jesus. John seemed especially delighted over her unwavering piety. He expresses most beautifully his joy over young Christians. He said, "I rejoice greatly that I found of thy children walking in truth, as we have received commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another, and this is love, that we walk after his commandments."

The love of which he wrote is not a sentimentalism, nor yet an emotional goodness. It is that which seeks for all men that good which is seen to be best, the highest and most enduring; that love which acknowledges and sees a wise and loving Father at the head and over the universe. It is that degree of love springing from the heart that includes all men. Such love as John describes rests upon the foundation of truth as it is in Jesus, and expressed in the Father's commandments.

In writing to the elect lady John uses an expression which would fill the heart of any woman with motherly delight, when he wrote, "I rejoiced greatly when I found (some) of thy children walking in truth." That is to say, they were pursuing their duties in life in conformity with truth. He, no doubt, attributed their Christian walk to the training they received in childhood, and he very fittingly congratulated her for the good which she had done in giving to the world such noble and living monuments of motherly and Christian love.

John, like a wise and good shepherd, seemed to have devoted much time in the care of the young,—the weak and feeble lambs. He has set a good example to all pastors and teachers, and all Christians that they attach the most consequence to the training and development of the young men and women in the Lord.

When John wrote these words he was an old and experienced man. He had seen some who once seemed full of fervent and holy aspirations turn away from the truth as it is in Jesus. Now in his maturer years the only evidence he relied upon for true and vital Christianity was a daily compliance with God's commandments. This is love, that we walk (daily) after his commandments. He makes this the crowning duty of all believers in Christ. He does not exhort to agree with one another in

I Love the Land

I love the land, the Holy Land
Whence truth like milk and honey
flowed,
Where seeds of teaching pure and
grand
By Heaven's hand were cast and sowed.

I love the ground our fathers trod—
The soil where freedom first took root,
Whence the first unity of God
Was to spare and to bear fruit.

I love the verdant dales and hills
Where David sang his Psalms divine,
Whose strain each human fiber fills
With nature's grace and heaven's chime.

I love the hills that echoed loud
Isaiah's lofty words of right,
The valleys where with head low bowed
Sad Jeremiah wailed at night.

I love the soil that to mankind
Gave revelation great and grand,
Improving human heart and mind;
I love, indeed, the Holy Land.

—Unknown.

doctrine, to teach and instruct each other, but to love one another. That is to say, in spite of all your differences, your faults, do all you can to serve one another, to lighten one another's burdens. In short, make the best of one another. If love, in its purity, fills the heart all the other virtues will follow because they are the fruits of love.

Although John is called the Apostle of love, yet he was a consistent despiser of evil and pernicious doctrine, and manifested his disapproval of the manner in which men denied the truth, and gave caution to receive them not, nor bid them God's speed, who mutilated the truth. He would have all to understand that God's truth was the instrument of salvation, and any person who opposed it was guilty of upholding the empire of sin. He was so strongly opposed to such that he would not give them shelter beneath his roof. To some this may seem strange for the Apostle of love to express himself in such harsh terms. But we must not misconstrue his meaning. He had no reference to those who were in distress, trouble or pain and sickness, for to such we should extend our good offices at all times. What he really intended to teach was that we should not receive and treat as brethren those who were endeavoring to overthrow the faith. To do so would involve those, who did it, in complicity in promulgating their false and pernicious doctrines.

The highest idea of truth which occupied John's mind was the truth as it is in Jesus. This was the sum of all truth. To him there was nothing so sublime, nothing grander,—so pure and holy. To love in truth was the crowning virtue of a complete and perfect character. To love in truth is not only to be what we seem, but to love as God's (Concluded on page 272)

Who Told the Truth?

By H. C. Temple, M. D.

WE read in Genesis 2:17 that God said to Adam: "Thou shalt surely die;" and in Genesis 3:4 we read that the serpent said to Eve: "Ye shall not surely die." Who told the truth, God or Satan? We have no doubt but that all true Christian people will answer that God told the truth and that the serpent told an untruth. But did it ever occur to us that according to the so-called orthodox belief it was the serpent that told the truth and not God? We have heard the preacher speaking at funerals say of the corpse: "He is not dead, just gone on before; there is no death; with him a great change has taken place." Now if when a man is a corpse he is not dead, and if the preacher's words, "There is no death," be true, was not the serpent correct when he said: "Ye shall not surely die?"

In Ezekiel 8:4, 20 we read: "The soul that sinneth it shall die." Yet the clergy teach, "The soul is immortal and can never die."

Seeing then that the orthodox (?) preachers and the serpent say the same thing, and God says the opposite, our question is pertinent; and we desire to consider the matter in the light of reason and scripturally.

We have no doubt seen a person unconscious, nearly dead; and heard people talk about a dying person as having been unconscious for a long time; and perhaps some have been in the hospital and observed the patient on the operating table completely oblivious to the surgeon's knife. Do we believe that people under such condition are really unconscious? Of course we do; and it occurs to us that many persons after having been unconscious for a time, have been restored to consciousness. We see, therefore, that it is possible for a person to become unconscious. Now suppose such a one, instead of being restored to consciousness, were to die, would he then be conscious or unconscious? Would death restore an unconscious person to consciousness? Can we believe that a person nearly dead knows nothing, and yet one absolutely dead knows much?

Is a man dead after he has drawn his last breath? If so, then God told the truth; but if not, and he is still alive in heaven, hell or purgatory, then the serpent told the truth, and the orthodox (?) preacher is right when he says: "There is no death, only change."

Death, as defined in "Webster's Dictionary," is that state of being in which there is total and permanent cessation of all the vital functions, the cessation of life.

Observation, reason and the facts tell us that death is real; but we do not depend upon these alone; for God has spoken, and

his word should be the end of all controversy. Death, according to the Bible also, is the cessation of all the vital functions, the cessation of life. For proof of this see the following: "For in death there is no remembrance of thee; in the grave who shall give thee thanks? (Psa. 6:5). "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). "The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit (sheol) cannot hope for thy truth" (Isa. 38:18). "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." "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." (Eccl. 9:5, 10).

Then does death end all? We answer that if it were not for God's provision for a resurrection from the dead, death would end all. As proof of this see 1 Corinthians 15:16, 18: "For if the dead rise not then is not Christ raised; and if Christ be not raised then they also which are fallen asleep in Christ are perished."

If the serpent's words, "Ye shall not surely die," are true, and the orthodox (?) doctrine that the soul of man is immortal and cannot die is true, and if man goes to his reward or to his punishment at death, it is plain that there is no need of a resurrection. But seeing that the serpent told the untruth, and that men die and remain in death (the grave) until the resurrection, at which time they are raised to be judged before they are eternally rewarded or punished, then the resurrection is essential, a reality, and so important that apart from it death does end all; without it apostolic preaching is rendered vain, and there can be no hope of a future life (1 Cor. 15:13, 14).

"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23). But nowhere is it intimated that the gift of eternal life shall be given but to those who meet the conditions in righteousness and have received God's approval.

The doctrine of the immortality of the soul is the same doctrine instituted by the serpent in the garden of Eden: "Ye shall not surely die" (Gen. 3:4); and "Ye shall be as Gods (Gen. 3:4). It was this doctrine that induced Mother Eve to partake of the forbidden fruit, and thus caused the "fall" of man. "Not really dead" is an expression contrary to the teachings of the word of God, and destructive of the gospel of the resurrection, which is Jesus Christ's gospel. How can a soul be raised from the dead if the soul dies not?

The doctrine of the immortality of the soul, in some form or other, is taught in nearly all heathen religions; strange that it should be endorsed by orthodox (?) Christians. But Satan has come to more of the human family than to Mother Eve with his pleasing deception: "God knows ye shall not surely die, but ye shall be as gods." Should we chide Mother Eve for her weakness in giving Satan's lie precedence to God's truth, and yet accept the same doctrine ourselves, simply because it happens to be clothed in other words, or endorsed by a paid ministry?

Come now, Christians, do not chide me, nor call me hard names, because I accept

God's truth rather than Satan's lie. But go to your Bible and search from the first of Genesis to the last of Revelation; and if you can find one word to intimate that man possesses an immortal soul, a never dying soul, please point me to that text of Scripture, and I will accept the doctrine gladly; for my object is not controversy, but that we may know the truth; for "the truth shall make us free."—The Golden Age.

To The Young People

HAVE FAITH IN GOD

I HAVE cited these experiments and their results to show how absolutely true is what God says about our being "transformed by the renewing" of our minds. That this change involves a growth of new brain cells and an almost incredible increase in the number of the cells that tend to keep the feet in the path of right, has certainly been proved. But, my dear young friends, who may read these lines, you cannot become "new creatures in Christ" by your own unaided efforts. You must first believe that God is, and that he is the "rewarder of all them that diligently seek him." And then, putting away all evil thoughts, all outbreaks of temper, must think of "whatsoever things are honorable; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report," and think of them to such good purpose that you will become doers of the words, as well as hearers of them, and in thus thinking and doing "both the external and internal structure of your brain cells, their chemistry weight and specific gravity will be changed."

On the contrary, if you think evil thoughts and cherish wrong desires and emotions, your feet will slide downward into crime. We must have faith in God.

Unbelievers in the Bible have faith in the monkey story of their origin, but no faith in God. Because a certain bone in the shoulder of human beings resembles the same bone in the shoulder of the monkey is sure proof to them that the monkey is their father. I like not to claim such relationship, and where, I pray, is the incontrovertible, historic proof that this is so? They cannot give it, nor have they gotten rid of God by making the monkey the root of their ancestral tree; for the questions, "Who made the monkey?" and "From whence did he come?" will keep looming up. And if they answer, "He sprung spontaneously from protoplasm," who made the protoplasm?

Truly, the man is a fool who says, "There is no God." Such fools cannot make a single seed that will grow, much less can reform his loved ones from the dust and breathe into their nostrils the breath of even this mortal life. The human being is a building that the fool cannot put up, proud as he is of his asserted monkey origin.

All in vain do these fools, and the kings, and the rulers follow the teachings of Nietzsche, set themselves and take counsel together against the Lord and against his anointed (nation), saying (with blasphemous oaths), "Let us break their bands asunder, let us cast away their cords from

us."

They like not to be dominated by the "power" that God has designated as "Sheba and Dedan, and the merchants of Tarshish with all the young lions thereof" (Great Britain and the United States). Nor to have that "power" get possession of the great gates—Constantinople and Jerusalem. But those "bands," those "cords," are too strong to be broken. Whoever falls on that stone is broken to pieces and on whomsoever it falls, is ground to powder.

Germany denied the existence of God and the truth of his book and fell on his "anointed" nation with songs of hate on her lips, but he that sitteth in the heavens only laughed in derision and declared that he would "set his king upon his holy hill of Zion." As much as to say, "My anointed nation, and not you, shall get possession of the Holy Land, and shall dwell therein forever." "The heathen shall be their inheritance, and the uttermost parts of the earth their possession."

I cast not away my confidence, I have faith in God. I know that all he has said will come to pass. "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth." He hears my supplication and gives ear unto my cry. I call him in the day of trouble and he delivers me. He has shown me the path of life. In his presence there is fulness of joy, at his right hand there are pleasures forevermore.

"As for me, I will behold his face in righteousness. I will be satisfied when I awaken in his likeness."

As for Eolshevists and Communists, how have they succeeded in their endeavor to measure swords with the Almighty and to blot out his name, his religion and his chosen nation (Israel) from the earth? Let the present famine in which eight million Russians are doomed to perish make answer.

GIFT OF THE SPIRIT

By J. E. Robbins

WITHOUT comment on previous writings I will first ask, Is the gift of the Spirit direct or indirect? It was direct to some, and to others indirect. It was direct to the prophets and they spoke in no uncertain way, but to the indirect it had many meanings. If all in this age received it directly we would all be of one mind as were the prophets.

Jesus said, "If I go not away the comforter will not come unto you." What did he mean by "comforter?" It was not to give a new revelation but to reveal that which had been given.

The atonement taught in the law and the prophets is the real "comforter," and this was made plain by the death and resurrection of Jesus. The comforter came on the day of pentecost when Peter preached the death and resurrection, as foretold by the prophets. And Paul, on his way to Damascus, received the "comforter" when he met Jesus, and the same he made known to the church at Antioch, Acts 13:15-39, and in this chapter we have all the comfort of the prophets. More than this cannot be in line with the Spirit of God, Paul confirms it by saying that he spoke no other thing than that which the prophets did say should come. Therefore preach the gospel according to the covenants of promise and you will manifest the Spirit of God.

THE MODE OF HIS COMING

By Carrie Wile Chambers

WE read in 1 Thessalonians 4:14: "For if we believe (what?) that Jesus died, and rose again, even so (in like manner) them also, which sleep in Jesus, will God bring with him." Let us remember that God is going to do that work. "For this we say unto you, by the word of the Lord, (what is it?), that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep." Paul gives his authority "by the word of the Lord," and tells how it will be done. "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.

In Acts 2, after Peter had healed the lame man at the gate Beautiful, of the temple, when the multitude (Israel) thronged to him and John in the porch called Solomon's, he told them, "Repent ye therefore, and be converted (why?), that your sins may be blotted out (when), when the times of refreshing shall come from the presence of the Lord." When is that time? "And he (God) shall send Jesus Christ, which before was preached unto you. Whom the heavens must receive (How long?) until (a bridging word of time) the times of restitution of all things, which God hath spoken by the mouth of all (notice, 'all' of them) his holy prophets, since the world began." Let us bear in mind that God sends Jesus when he returns to the earth. Jesus is descending in all his royal beauty, coming as King, to receive "the throne of his father David, and reign over the house of Jacob forever," with "the glory of the Father," and "with all his holy angels" as escorts.

When Jesus raised Lazarus he did it by crying with a loud voice. Jesus descends "with a shout." Why is he shouting? He is calling the ones who are asleep in Christ to awaken them, the ones for whom he prayed to the Father—"them which thou hast given me"—to come to him, and be with him. They are slumbering in death now all over mother earth, and many of them a long, long time. So he calls with a shout which is loud, that it may reach them—calling to all those dear ones to come, arise, 'tis the resurrection morning. Surely, Jesus' joy knows no bounds as the time shall have come for them to be resurrected and be with him—the ones he loved. No wonder he descends "with a shout" to be heard; an audible sound, yes, and loud, to reach those sleeping ears. And what love is in that shout, as he utters it, calling his loved ones, Come.

"The voice of the archangel," who is supposed to be the chief of the angels, "and trump of God," trump or trumpet, a wind instrument to make a loud voice, and be heard a long distance. Three modes of noise to awaken the sleepers! Surely, the heavens will ring with those joyful sounds, as they echo, and re-echo, from one end of heaven to the other. Those sounds will be joyful sounds to the dead in Christ, as they are awakened out of their dreamless sleep, to go and meet their long looked for Savior and King, as he is descending, and the living are changed and go with them. Jesus sends his angels with a great sound of the trumpet to gather together those elect ones from the four winds, and from one

end of heaven to the other, to accompany them to him. No place is omitted. What rejoicings, shouting and praises of thanksgiving these will be, as they ascend to meet their Savior for whom they have waited so long, and when they behold him their cup of joy will be full to overflowing and they will remain with him, or "ever be with the Lord." They go from the earth to meet him, and accompany him back to it, as that is the time he returns to it in all his royal, kingly splendor, King of the earth—our Redeemer.

When Jesus ascended from the mount of Olives "a cloud received him out of their sight." The two men who stood by them in white apparel said he would "come in like manner, as ye see him go into heaven." Jesus told his disciples that the Son of man would come "in the clouds of heaven, with power and great glory." Can we imagine what that great glory will be? What will be the effect when he descends to the mount of Olives, the place he left? "And 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 the half of the mountain shall remove toward the north, and half of it toward the south." "And the Lord my God shall come and all the saints with thee." That is the great and glorious event for which God's people are looking—the return of our Savior. And the signs of the times tell us we will not have much longer to wait. Then the period of watching for him to return will be ended, and the waiting time will be over. That event will close the present epoch in the world's history, and be the beginning of the next epoch—the beginning of Christ's reign on earth.

RESURRECTION THE GATE OF LIFE

PERMIT us to assign a few scriptural reasons for believing that "Resurrection is the true gate of Life." This appears to us inevitable from the divine record of man's creation, fall and sentence. God evidently did not create man immortal, either in whole or in part. The scriptures tell us he formed man out of the dust of the ground, breathed into him the breath of life, and he, the man, became a living soul, or creature. Our argument is, that man could not be immortal, for he was threatened with death, in case of transgression, and a deathless being cannot die! But man did transgress, and God passed the sentence of death upon him, closing with the solemn words, "Dust thou art, and unto dust shalt thou return."

Provision had been made for immortality in the mysterious tree of life. But this was either despised, or neglected, by our first parents while they were innocent. But after they had sinned God drove them out, and placed cherubim and a flaming sword which turned every way to keep the way of the tree of life. What is the truth here taught? Mercy to a guilty race. God will not allow an immortal sinner in his universe. All evil is limited and must come to an end.

The united testimony of scripture, both the Old and New, goes to prove that man, not merely his body, is under sentence of death. And the entire experience of humanity confirms the fact. Enoch's and Eli-

jah's translations, as exceptions, thus far, only prove the rule.

The New Testament, written since the resurrection of Christ, tells the same story as the Old. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "It is appointed unto man once to die." Seeing then that man dieth and giveth up the breath of life, and that from Bible records the great bulk of the saints of God, under all dispensations, are under the dominion of death, we are shut up to the fact that resurrection is the true gate—nay, we may add, for the sleeping saints it is the only true gate of life.

We are not called upon to decide the question, how far the Old Testament saints understood the question of resurrection. Some of them like Job, Abraham, and the prophets, evidently grasped its truth, and fell asleep in faith that they should rise again. But, by Jesus Christ, this grand truth has been clearly revealed. He is the resurrection and the life, the abolisher of death, and the revealer of immortality. But the divine order of resurrection must be maintained: "Christ the firstfruits, afterwards they that are Christ's at his coming." Nothing short of divine power can raise the dead—it is the act of omnipotence, and he who is the brightness of the Father's glory, and the express image of his person, will exercise it at the time appointed by the Father. Then he "will come again" to receive his disciples to himself, and to open that closed gate within whose gloomy portals now sleep his loved ones. Then they shall come forth and enter on their everlasting life, clothed in immortal youth and beauty; like Jesus made glorious and deathless they shall die no more, being the sons of the resurrection. These are some of our reasons for believing our topic. They accord with the uniform teaching of scripture, notwithstanding a noted parable and a few figurative texts, that apart from, and in direct opposition to, the uniform teaching of the whole Bible, have been made to carry another construction. The grand model has been given to us by the Redeemer and Life-giver himself, who took our nature, died for our sins, and was buried; but as he entered the gloomy domain of death, and rendered his human spirit to the Father, it was with the divine promise before his closing eyes—"Thou wilt not leave my soul in hades—nor suffer thine Holy One to see corruption. Thou wilt shew me the path of life." That path opens by this gate, the glorious resurrection, the true and only gate of life out of which he that was dead has come. And in due season, all his now sleeping saints shall follow. "For now is Christ risen from the dead, and become the firstfruits of them that sleep." 1 Cor. 15:20.—Eld. Thomas Yasey in "The Bible Standard." Selected by R. A. Curtis.

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord.—Psa. 24:1-5.

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50
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."

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Address, THE RESTITUTION HERALD,
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Editorials

Strive to Have

"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." This text of Luke 19:26 and the corresponding text of Matthew 29:29 are the concluding words of our Savior relative to his judgment of the events referred to in the parable of the kingdom. The nobleman was leaving for a far country. He delivered to his servants talents or pounds. While the nobleman is absent, the servants utilize that entrusted unto them. Upon the nobleman's return some servants have made a gain, another failed, to use the entrusted talent. The savior's concluding remarks announced the truth not only applicable to these particular servants and to this particular parable but a truth that pertains to so many of life's events. To him that hath shall be added.

How true this is in the business world of today. For one who has riches by virtue of personal effort, ordinarily it is easy to add more. While from one whose personal efforts have failed in producing wealth even the portion with which the effort began is likely to slip.

Proven personal qualifications and continued personal faithfulness are outstanding features in this and others of our

Savior's conclusions.

In this particular parable the kingdom of heaven is the subject. The servants are being tested for permanent possession in that kingdom. With a view to said test, responsibility is entrusted to them. The lord absents himself. The servants are placed in possession, thus testing their own enthusiasm and heartiness in the work. Two of them make gain; they prove not only their qualification but they prove their loyalty. They "have." Therefore, "more shall be given" to them. More responsibility in the kingdom; permanency of possession at the return of the Lord.

The same principle is applied to another subject in Luke 8:16-18, where knowledge of the revelation of God's great plan and purpose is emphasized. "Nothing is secret that shall not be made manifest; neither anything hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he seemed to have." The great truths of all God's works, formerly kept secret unto himself, have gradually, period by period, been revealed. These plans of God are revealed for the instruction of man, enabling man to intelligently choose the course of his life and the destiny which he would desire. But this in turn must be accomplished by man following God's own methods. Physical nature in its existence, and in the operation of its laws, are testimony of the great intelligent Creator. Shall we add to this knowledge, increase our vision and capacity; or shall we lay this natural revelation aside in a napkin? To the one who has; to the one who gains; to the one who utilizes, dedicates and devotes, more shall be given.

Like wealth so with knowledge of God. The more one gains and acquires; the more strength one develops; the more, accordingly, shall be given, or added, to him. Thus it behooves each one to consider diligently, carefully and continuously God's revelation, to the end that we may acquire the largest possible vision of understanding and devote the greatest measure of hearty approval and consecration of life.

Again Christ, in Matthew 13:12, speaking of the mysteries and secrets of the kingdom of heaven, conveys to the apostles the thought they have some understanding of this great subject which their neighbors have rejected. It is apparently for this reason, because they had accepted, that our Savior said, that, to them, the knowledge of the kingdom should be increased, while the minds of the others should become confused in what they would think as to the kingdom, their knowledge of the kingdom would be taken from them.

In reading these and other similar statements of our Savior, one is forced to a conclusion that the principle applied then is equally applicable now. The same things are true with reference to us who live today as to those who lived under the hearing of Christ's words. How urgently necessary then, it becomes that those of us who strive to follow our Savior shall strive earnestly, that we shall accept God's truths as given, and each search diligently and faithfully for increased knowledge and understanding. All to the end that in the great day of coming grandeur it may

be said of us that we too in these things shall have done well and that as a result still more of the fulness and grandeur of God's eternal thoughts and truths may be entrusted and committed to us for increased qualification unto the greatly increased labors that shall continue unto eternity.

"Unto every one which hath shall be given."

May we "have."

Hearty consecration is a first essential to the success of any and every undertaking. Success for the Christian calls for the heartiest and fullest consecration to God through his Son.

Special Prophetic Number of Herald,
June 5

Earnest work is being done with a view to making the Special Prophetic Number of the Herald of June 5 as helpful as possible. It is aimed to increase the size of the paper for that number, and also to reach several times as many readers as usual. Good articles will be welcomed. These should reach the Herald at once. In order to mail the paper on June 5, the type-setting, proof-reading, printing, folding and wrapping must be done prior to that date. Therefore send all matter in without delay.

We are anxious to reach every home of the church. To aid in this the regular readers are asked to cooperate by sending in correct names and addresses of every member who they think does not take the Herald. It is also suggested that each one will consider the opportunity to cooperate in bearing the increased expense. It will require about five cents per name to cover the increased costs.

It is also desired to circulate this issue to people not of this church. Perhaps it will be a home missionary work, an evangelization by the printed page.

In addition to special articles on prophecy, other topics will be presented, as well as information about the summer Bible Schools, Conferences, etc.

Assistance to make this issue what it should be will be much appreciated.

Copy has already begun to arrive. Thanks.

Commencement

This is the time of the year for the graduating classes of the High Schools. It is not too much to say that the Herald readers unite as one person to congratulate each and every one of the youth of our homes as they finish the school courses which are intended as instruction preparing them for life's work.

It should be remembered in this connection that society of tomorrow, as well as the nation of tomorrow, will be much tempered and shapened by the lives of those who are today, with vision of life, preparing to take the responsibilities. May God guide and lead each one unto, and into, an honest faithfulness and loyalty that shall bring honor to His name.

In this connection there are questions of moment that force themselves for attention. The various courses of study planned are the result of careful consideration by well reputed educators. Chemistry, Physics, Geometry, many such valued subjects are included in the course. Also Botany, Zoology, Biology and the various phases of

life-study. Research in these fields is prosecuted industriously.

Towering high above these in importance is the great subject of God's eternal purpose relative to man. One can not help but question why it is that many fond and sacrificing parents contribute so largely to aid children to become learned in these material and physical branches of study and quite largely ignore that largest branch of all, the study of God's word, revealing himself and his provided opportunity for man. Surely it would not be speaking too much to say that the study of God's word should occupy more time and diligence than any other branch of learning.

In this connection one cannot but wonder that some are asking why it may not be possible to have a school in which the young of our homes may secure not only instruction pertaining to science, but also instruction and careful thought concerning the revealed plans and purposes of God.

May we hope that in the not too distant future "commencement" services may be announced for some who shall have devoted themselves to a study of God's word,—a study of society and nations of today as God has made known, and of society and the Kingdom of all kingdoms in the approaching ages of restoration and perfection.

Unity

Endeavoring to analyze the discord and commotion in the world one is impressed with the great amount of selfishness manifested. Struggling for self advancement and advantage over a neighbor or fellow-worker appears to be the cause of much of the contention, strife and warfare everywhere present. The whole reveals an exertion toward individual ambition unto success rather than a vision of success and achievement for the united whole.

Unity, looking to the common good and joy and benefit of each and all would relieve much of such discord. This is one element which will aid the world in creating and maintaining concord.

This same is true in the religious field. "Behold how good and how pleasant it is for brethren to dwell together in unity." But also, how difficult it is, especially when each, with candid earnest effort finds self varying with the others in judgment as to truth and right. In view of all this variation of judgment, of the great benefits to be derived from unity, should it not appeal to one and all, ever more strongly, that we should seek the one common aim and effort of life and knit ourselves together in a oneness of spirit and consecration and devotion toward the eventual realization of such aim.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye were 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.

The Sunday School

By Alta King

JEREMIAH THE PROPHET OF COURAGE
Lesson 10. June 3, 1923.
Lesson Text: Jeremiah 1; 5; 7; 21; 31; 35.

Jeremiah 21:3-7; 31:1-6

Golden Text: Shall a man make gods unto himself, and they are no gods? Jeremiah 16:20.

For Study

Review: What part did Isaiah have to play in Israel's history? What was his two-fold message to Israel? Recall the factors which entered into Isaiah's preparation for his work. Read the verses in Isaiah two which involve the fulfillment of the Abrahamic covenant. What do such conditions and such works reveal to us about the Author of those conditions and works?

The New Lesson: This lesson concerns another prophet and his message to Israel. Jeremiah's prophecies were about 100 years after Isaiah's. His message was fundamentally the same as Isaiah's—a message of denouncement for sins and of condemnation on the one hand, and of future righteousness and glory on the other hand. But Jeremiah's prophecies were uttered immediately before and during the time of the fulfillment of the predicted downfall of God's nation, hence condemnation and prediction of God's wrath are, perhaps, emphasized more than they are in Isaiah's prophecies. "Jeremiah's prophetic activities are from the last years of Josiah's reign to and beyond the final capture of Jerusalem and the exile of the people. He was constantly opposed; . . . he was continually reproached and derided because he foretold disaster. Jeremiah is called the 'weeping prophet.'" Selected. What would he be called if he were carrying on his prophetic activities today?

The term "Israel" as used in this lesson does not refer to the ten tribes which rebelled and set up the northern kingdom during the first of Rehoboam's reign, though that is often its application. It refers here to the two tribes, Judah and Benjamin, the last of Israel's (Jacob's) descendants to be sent into exile. And it was to them that Jeremiah's prophecies were uttered. Jeremiah's preparation. Chapter 1.

Read the chapter. When did Jeremiah's preparation begin? How did he express an attitude of humility? What points of similarity between his preparation and Isaiah's? Compare with Isa. 6:1-8. What two phases of work were laid out for Jeremiah? Verse 10.

The Children's Lesson: Tell briefly the history of God's people Israel, beginning with their selection in Abraham and God's purpose in choosing them, and continuing with incidents which show the slowness with which these people learned the first, big, and fundamental lesson God had to teach them, namely, that he who had chosen them was the one Supreme power of the universe; the dispersion and sufferings predicted by Jeremiah being the last and most terrible lesson. Do not fail to give a glimpse of the time when the people of Israel shall have learned their lesson and become God's teachers among other nations.

For Class

Give a brief summary of Isaiah's mission and preparation for that mission.

Locate the time in Jeremiah's labors as regards Isaiah's, and the general condition of the nation of Israel.

Discuss Jeremiah's preparation at it is given in Jeremiah one, and compare it with Isaiah's preparation as studied last

week. Compare the general tenor of their messages. Read the scriptures which show Jeremiah's times of discouragement.

Note the verses which show that his work was to be no easy task. Jeremiah 20: 7-18 shows that Jeremiah, during the time he was carrying out his mission, had his moments of deep discouragement, moments when his heart rebelled and he vowed that he would no longer repeat his unpopular message of "violence and spoil" which he had repeated over and over since he began to speak to the people. Why did he not carry out his secret vow? Verse 9. In verses 10 to 13 there is trust and hope and courage, but in verses 14 to 18 there is black despair again.

Jeremiah's Message: In vivid, strong language, in similes, in parables, in symbols, often acted in some dramatic way, Jeremiah carried his message to his nation.

As a fair sample of Jeremiah's spoken message read Jeremiah 5; 7; 21. List Israel's sins. What was her basic sin? Jeremiah 5:23, 24; 7:17, 18. Note the similarity between Jeremiah's message and Isaiah's. Jeremiah 7:26-28; 5:21 with Isaiah 6:9. What verse in Jeremiah 7 speaks the unchangeableness of God's purpose? Through what human means had God planned to carry out his purpose?

In Jeremiah 13 is an interesting sample of Jeremiah's symbolic prophecy, also of his message given in figurative language. Read the chapter. There is no change of message; merely another way of preaching the same message. God's truths are simple and to the point, but they require repetition, constant repetition before they can get across into human consciousness. There are two great and fundamental truths in God's message to man: first, man's weakness and sinfulness, and dependence upon God's wisdom and power; second, God's love and ability to meet man's needs. Jeremiah's message was, primarily, the first. Jesus' message was primarily the second. Jeremiah repeated his message again and again, but few, if any, caught it; experience only brought it home to the "people." Jesus repeated his message again and again. A few caught it, and they but dimly. Today it is seeping little by little into the heart of one here and there, but only the full demonstration and actual experience of that love in kingdom operations will pierce the denseness of human consciousness. Read. Jer. 16:19-21; 9:23, 24.

In Jeremiah 35, Israel is put in striking contrast to a people that were not God's chosen people and the contrast is not in Israel's favor. There is a side lesson here concerning temperance and wholesome, simple living, but the basic lesson concerns faithfulness and obedience, a characteristic that was markedly present in the Rechabites and markedly lacking in the Israelites. And the lack becomes all the more striking when we realize the difference between the ones to whom obedience was due in each case. In the case of the Rechabites the "father" was mere man guiding and directing in man's wisdom, but this wisdom his people recognized and honored. In the case of the Israelites the "father" was the Creator of the universe, guiding and directing in Supreme wisdom, but this wisdom his people ignored. The same contrast between Israel and Gentile nations is made in Jer. 2:10-13; 18:13. Heathens were more faithful to their idols, than were the Israelites to the living God. Seem-

ingly God made a poor choice when he chose Israel from among the people of the earth. Did he? Ezek. 36:21-38. Did God know the difficulty he had undertaken when he called Abraham and planned the development of a choice and righteous nation from his seed? What evidence even in Jeremiah's dark prophecies that God remembered his covenant with Abraham? Jer. 5:18; 30:11; 31:1-4.

Read Jeremiah's spoken message as given in Jeremiah 5; 7; 21. Note particularly Israel's sins and also the fact that God used human means to carry out his design concerning Israel, and that human means an idol worshipping king.

Describe the manner in which Jeremiah delivered his message in Jeremiah 13. How was Israel's sinfulness pictured for her in Jeremiah 35? Bring out fully the strong

contrast between Israel and heathen nations. How are Jeremiah's and Jesus' teachings similar as to method and results? What trait in human nature is the cause of this?

What characteristics of God are most emphasized by his dealings with man through Jeremiah? Jeremiah had messages of condemnation for nations other than Israel. In Jeremiah 50 he speaks against Babylon, the very instrument used by God to punish Israel. Why was it right for God to punish Babylon, even though he had employed her sins to carry out his purpose concerning Israel? Was Babylon motivated in her activity against Israel by a desire to serve God? In what will God's use of evil and sins finally result? In what will his punishment of evil and sins finally result?

er states. Come prepared to give your best, as well as to receive much to carry home with you to distribute unto those who may not be able to attend. Make some one happy, spiritually, with the message of salvation.

M. A. Woodward, Sec.

General Conference—July 31-Aug. 12

The General Conference of the Church of God will be held at Oregon, Illinois, July 31 to August 12. The Bible School feature will be conducted jointly with that of the Illinois Bible School and Conference, program of which will be found in the announcement of the Illinois Bible School and Conference. The General Conference sessions proper will be held at 4 o'clock on the afternoons of Tuesday, Wednesday and Thursday, August 7, 8, and 9, and at such adjourned hours as may be necessary.

This work is being jointly planned so as to accommodate the greatest possible number at the least of expense to those attending. Make early plans to attend these meetings throughout. Entertainment accommodations will be announced later.

F. L. Austin, Sec.

Arkansas-Oklahoma Conference

The Annual Conference of the Churches of God of the Abrahamic Faith of the Arkansas-Oklahoma Conference, will meet with the brethren at Brent, Oklahoma, August 23 to September 2, 1923, inclusive. There will be Bible School and Berean work, as well as the conference work throughout the session.

Carrie Wile Chambers, Sec.

NOTICES

An Appeal

Brethren:

We have a brother and a sister, who, owing to illness, are in need of assistance. They have never asked for help, nor do they now, but I know they are in a pitiful condition, and I am asking you who are able to help me provide for this family. I am sure you will be happy in doing so.

From the many scriptures we read about our duty to our unfortunate ones it follows that whoever turns his face away from the earnest appeals of the worthy poor, or even neglects through lack of interest to look up their cases, reproaches his Lord; so please do not turn this appeal aside.

Please send donations to the chairman of the National Berean Relief Committee, Mrs. Orpha Sanford, 193 Spruce St., Aurora, Illinois.

OBITUARY

D. S. Adams

Brother D. S. Adams, 53 Major St., Toronto, Ontario, passed away Tuesday, May 8th, 1923, in his 84th year. He was small of stature but a giant in courage; fearless and dauntless in his testimony for the truth, but at the same time kindly and courteous in manner. He was an author of considerable ability, and generous in the use of his means in the furtherance of the gospel. When contending against that pagan doctrine of the Trinity, he literally stood before "kings" of the "orthodox" faith. He gave generously of time and money to the Grafton meetings, and many of us have happy recollections of him. R. H. J.

Among the Churches

The graduation of David Glenn Van Vactor, son of Bro. and Sr. D. E. Van Vactor, of Argos, Indiana, is announced. Commencement May, 23, 1923. Glenn has not only been a student of science in High School but a student of the scriptures as well. His life has been consecrated to study under the Great Teacher.

Announcement is received of the graduation of Flora Wilson, May 17, 1923, from the High Schools of Goldthwaite, Texas. Congratulations to Dr. and Mrs. Wilson and to Flora for this success. May each continue to apply their studies to God's word.

Brother Jas. A. Patrick reports good interest and zealoussness in the churches at Brush Creek, Springfield and Delta, Ohio.

Ernest Gesin, son of Bro. and Sr. Charles Gesin, graduates from the High School of Forreston, Illinois, on May 25, 1923.

Improving Church Property

The Church of God edifice and surroundings have been subject to extensive improvement during the past two weeks, a signal phase of alteration being the replacing of the ordinary window glass with stained glass of appropriate design, the installation of new electric lighting equipment, interior decoration and general landscape improvement of church property grounds, which enterprize harmonizes with the normal advancement manifest in the church society and kindred organizations of the denomination, among them the establishment of the "Golden Rule Home," in this city and the purchase and operation in connection with the Home of the Oregon Greenhouse.—Ogle County Reporter.

SUMMER BIBLE SCHOOLS AND CONFERENCES

| | |
|----------------------------------|------------------|
| Ontario, Fonthill, | May 25-27. |
| Ohio, Brush Creek, | June 7-10. |
| Minnesota, Eden Valley, | June 14-17. |
| Northwest, Felida, Wash., | June 21-24. |
| Michigan, Dutton, | June 21-July 1. |
| Indiana, North Salem (Plymouth), | July 3-15. |
| Texas, Goldthwaite, | July 13-22. |
| Illinois, Oregon, | July 31-Aug. 12. |

General Conference, Oregon, Illinois,

August 7-9.

Iowa, Waterloo,

August 11-19.

Nebraska, Holbrook,

Aug. 18-26.

Arkansas-Oklahoma, Brent, Oklahoma,

August 23-September 2.

Minnesota Conference

The Annual State Conference of the Church of God in Minnesota will convene with the assembly at Eden Valley, Thursday evening, June 14, and continue over the following Sunday.

Bible classes will be conducted on Friday and Saturday. Bro. Conner of Cleveland, Ohio, will be present to assist with the preaching. He is a pleasing speaker and an able Bible student. Those failing to hear him will miss a spiritual treat. Bro. Austin may be present, besides the preaching brethren of the conference. There are business matters of vital importance to every member to be solved at this meeting; and your presence is needed in order that we may accomplish the things which will work to the best interest of the cause.

Commence planning to attend.

Those coming from a distance via the railroads will be met at the depot if they will notify A. E. Welliver or W. I. Hoskins, Eden Valley, Minnesota.

C. E. Randall, Pres.

Thomas Savage Sec.

Northwest Conference

The Northwest Conference will be held at Felida, Washington, from June 21st to 24th, inclusive. For further information correspond with J. W. Woolf, Vancouver, Wash., Rt. 3. Phone 35 F 2. Come, join with us in the Master's work.

Mrs. Grace M. West, Sec.

Michigan Bible School and Conference

Commencing June 21 (D. V.) the Michigan Bible School will be conducted by Bro. F. L. Austin. Bro. L. E. Conner of Cleveland, Ohio, will be present on June 28 to give valued service throughout the State Conference program which will continue over Sunday.

It is hoped that after the good people of Dutton shall have prepared for this gathering there will be a large attendance from different parts of the state, and from oth-

REPORTS

Evangelist's Report

Sermons, 8; money received, \$40; Expenses, \$11; Salary, \$100; Due, \$71.

For different reasons I have been hindered in making my March report. As you see by the obituary, we have laid away another old timer of the faith. In 1889 Bro. Wm. Stevens, formerly of Indiana, asked me to come to his neighborhood and hold a meeting, which I did. After I had taught enough to make them subjects of baptism, I asked if any wished to accept. Bro. Gamble had been telling his wife he was going to accept at the first opportunity, but she, being a Congregationalist, was opposed to it. But he says that when the opportunity came and he started forward he heard a commotion behind him, and, looking back, he saw her coming and they went forward together at the call of the gospel, and what meant to them either eternal life or death. She has gone through those 34 years contending for and supporting the truth she loved. She now sleeps. Her record having been made her destiny is with him who doeth all things well.

Just a month previously I was called to Caldwell, Kansas; to officiate at the funeral of Bro. Fiske, which I have already reported. After the funeral we spoke Sunday and also in the evening to a large crowd. There has been a great deal of prejudice here, but we seem to have broken it down to a great degree. This can be done and still not compromise the truth. In telling the truth in love and free from sarcasm, if we are not careful they may make it appear that other faiths or beliefs might do just as well. The truth is the most valuable thing in the world, and error the least and also the most dangerous. I tell my hearers so but make them see, if possible, I do it because of the danger and because I love them. While at Caldwell I visited the homes of the brethren and found them still contending for the faith. Bro. John Fiske is a Bible student with few equals. We had a pleasant time with these earnest believers. From here we went on to Arkansas City and held a few meetings with the little flock there. There are a number there who should be in the faith, but to put off these important matters seems to be the prevailing fault of these times. Infidelity is spreading over the world. Every day, nearly, we hear of some preacher rejecting this and that of the Bible, which lays the foundation of rejecting it all in the end. The people in general are so poorly posted it makes them an easy prey. Finally the earth will be in gross darkness. Under these circumstances how necessary it is for us to be faithful. God wants a true, faithful and tried people. Are we such? Can we say we are and yet compromise the truth with error and indulge in all kinds of worldly affairs? Our sacrifices should be easy, because we know they are made in service to God. Every day, and in every way let us be more zealous.

Almus Adams.

HERALD RECEIPTS

Henry W. Wood; Mrs. H. E. Russell; Jessie M. Wilson; Mrs. E. O. Richardson; Mrs. W. T. Gillfillian; Miss Wilma Eckroy; Anderson Bros.; Mrs. H. T. Hill.

EMERGENCY FUND

Mrs. H. T. Hill,

\$3.00

National Bible Institution

When the N. B. I. made its purchase of land property for the Home, the inventory included an extra good Jersey cow. Rich milk and plenty of butter and to spare went to the butter factory in the Home kitchen. This lasted but a few weeks when things changed. It occurs to us that it may be of interest as well as instructive to report what happened.

The cow failed in appetite for two or three weeks. She was carefully nursed by tender and faithful hands. At last the worst fears were realized. A post mortem was held by the veterinary who found a two inch nail wholly bedded within the creature's heart, and a handful of nail-pieces, glass, and pebbles were found in her stomach.

No wonder that her appetite failed and no wonder that pre mortem tests which indicated T. B. proved false by post mortem analysis. The great wonder is how the poor beast continued to eat as long as she did.

WINCE MEMORIAL FUND

| | |
|-----------------------|-----------------|
| Previously mentioned, | \$569.50 |
| Ruchie Alexander, | 1.00 |
| Total | \$570.50 |

Editor Restitution Herald:

A copy of your paper of March 13 came to hand. My attention was called to an article under caption, "Holy Spirit." The author tells us that the Holy Spirit was withdrawn from the church at the death of the apostles; and so many think they have the Holy Spirit; for we get our knowledge by digging and study.

The fact that there have been no authenticated instances of miraculous manifestations of the Spirit since the days of the apostles does not in any way prove that the Holy Spirit was withdrawn from the church from that time. We are told, that there are differences of demonstrations of the Spirit, but the same Lord. And there are diversities of operations, but it is the same God which worketh all and in all. Those materialized manifestations of the Spirit in Paul's day were not the more excellent manifestations; for they were intended only as evidence to unbelievers. Some of the brethren fell into the mistake of regarding these gifts as the special assurance of divine acceptance and an evidence of much sanctity. So Paul reproves them for unduly desiring such manifestations of the Spirit. And he shows them a more excellent way by pointing out that some may speak with tongues of men and angels but if they have not love they are become as sounding brass and a tinkling cymbal. He likens these gifts to the infant church as childish things, as toys given to a child to develop his imagination. So the Apostle says, "When I was a child I spake as a child; I understood as a child; I thought as a child, but when I became a man, I put away childish things. These childish things, such as speaking in tongues, gifts of healing and miracles, were done away when the perfect and complete revelation of divine truth had come, that the church may be no more children tossed to and fro by the traditions of the

bishops who posed as successors of the apostles, but were not.

But was the Holy Spirit withdrawn? No, the more excellent manifestation of the Spirit remained unto faith, hope and love. And the fruit of the Spirit is love, joy, peace, etc.

God's Spirit is the Holy Spirit, the Comforter which was sent in the name of Christ. John tells us, "He that hath not the Spirit of Christ is none of his." He does not belong to Christ.

The new covenant is a ministration of the Spirit in writing the law on the fleshly tables of the heart by the Spirit of the living God according to that promise of the Spirit through faith. So we read: "Christ hath redeemed us from the curse of the law, that the blessing of Abraham might come on the Gentile through Jesus Christ, and we might receive the promise of the Spirit through faith."

Granting, we get our knowledge by digging and study; but surely not without the help of the Spirit; for the things of God knoweth no man, but the Spirit of God, and which things are freely given to us of God. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them. We are exhorted to grow in grace and in the knowledge of God. We can not grow in knowledge of God, unless we also grow in grace with God. It is sometimes argued that the Holy Spirit is in the word of truth, and by digging and study we are being taught of God's Spirit. But this is an evasion of other scriptures which clearly teach that the Spirit in the word testifies with the Holy Spirit dwelling in us, that we are the children of God. And because we are children, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father.

The oneness of the church is illustrated by the human body with many members, and all the members of the body being many are one body. So also is Christ. His body is one with many members; for, indeed, in one Spirit are we all baptized into one body. So if there be no Holy Spirit, there is no body, no church baptized in one Spirit. But we, having been baptized into one body in one Spirit, whether Jews or Gentiles, bond or free, have all been made to drink into one Spirit, and have an unction from the Holy One, and the anointing which he received abides in us.

Alex. Allen.

PEACE AND SAFETY

The unrest among the nations continues and seems to be increasing. But the world's rulers still are sure that their methods will bring settlement and prosperity. Peace, however, is the effect of righteousness, and any peace that has other foundation is allied to that of the "peace and safety" which is followed by sudden destruction. A feature of the time is the ever louder warning of a scarcity in "the staff of life," at no distant date, owing to a lessening supply of wheat, the mainstay of our food. Students of prophecy often have wondered how the famine of Rev. 6:6 would be brought about in the end of the age. But they need wonder no longer.

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If thou, Lord, shouldst mark iniquities,
O Lord, who shall stand?

—Psalms 130:1-3.

LOVE IN TRUTH

(Continued from front page.)

little ones to live as he would have us live, to be true to the truth, to conscience, and loyal to him. No doubt this was John's summary of a Christian's life. Is it mine? Is my life a testimony of love in truth as it is in Jesus? If so, I shall be satisfied when love reaps its full reward and my eyes shall behold him whose love has made it possible for me to live eternally.

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, May 29, 1923

Number 35.

Messiah's Reign

By Lyman Booth

BEHOLD a king shall reign in righteousness, and princes in judgment."

"And I saw in the night and behold one like the Son of man came in 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." Isa. 32 and Dan. 7.

What a wonderful picture the prophets have presented to our mental vision. It is beautiful to think about, but how much more so will it be to those eyes that shall look upon it, and to those who shall be given an abundant entrance therein.

Christ said that his kingdom is not of this world (or age), and it is very evident that it is not, at present, on the earth. The question is, Will it be? Paul has testified, "Now God commandeth all men everywhere to repent. (Why?) Because he hath appointed a day (of a thousand years) in which he will rule 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.

Today the vital question with the world is good government, and men of affairs, politicians (of which there are many) and statesmen (if there be any) are all talking about making the world safe for democracy. But, oh, what a miserable farce they are playing! The world today is standing in anxious expectancy for better government and better times, while, at the same time, all nations are seemingly rushing on toward ruin. In all ages the world has been longing and prophesying for deliverance from the evils that beset them. They have been looking for the age of gold which Christ alone can bring.

For centuries men have been looking, longing and praying for his coming, and yet he has not come. We, too, are doing the same. Everything seems to be out of joint, even in church, as well as in state, public and private affairs. The home isn't what it used to be. Time was when divorces were rare, but today in one of our large cities the ratio of divorces is one in every five marriages. A sad travesty upon the claim that the world is growing better, morally and religiously.

Politicians and legislators are striving to remedy matters, but all their efforts only multiply defects and wants. The best laws men place upon the statute books are disappointing in the extreme. If Christ is now reigning, as some teachers claim, we must say with Paul, "We see not yet all things put under him." Matters are only in a preparatory stage to something in the future.

Coming of Our King



WE are waiting for the coming
Of our glorious heavenly King,
And our hearts leap with rejoicing
When we hear the tidings ring.

O! the joy and bliss supernal,
And the rest that is eternal,
We'll receive with shouts of rapture
At the coming of our King.

Just a little time of waiting,
Fighting e'er the fight of faith.
Laying hold upon God's mercy,
E'er pleading, "Thus He saith,"
Walking ever "in the spirit,"
Trusting e'er in Jesus' merit;
Thus we'll spend the time of waiting
For the coming of our King.

Be not weary then, my brethren,
God hath called thee to the fray,
And His truth is ever guiding
In the narrow, upward way.
Soon the songs of vict'ry pealing,
We shall see the heavens revealing
All the majesty and splendor
Of the coming of our King.

—Mary E. Inman in Review and Herald.

The throne of David has not yet been re-established. Jerusalem is still under the foot of the Gentile. Israel, for the most part, is still sifted among the nations. The enemies of God and his truth vaunt themselves above the good, and rank infidelity stalks abroad throughout the world. Evil men and seducers are still waxing worse and worse and are deceiving and being deceived. Where we should see justice and charity we find oppression, despotism and tyranny. Cruel war still devastates and deluges the world. In the halls of parliaments and legislatures we find unworthy ambitions, intrigue and deceit. Everywhere we find scoffers walking after their own lusts, and saying (boastfully, too), Where is the promise of his coming? The cries of the downtrodden and wronged millions still ascend to the ears of Jehovah, and still Jesus does not come. But will he? Yes, he has said, "Behold I come quickly, and my reward is with me to give every man according as his work shall be."

No, Christ does not reign yet in his kingdom for which he taught his disciples to pray. Isaiah has said that he should occupy the throne of his father David, and reign over the house of Jacob, and establish his government in peace and righteousness. He has never yet ruled the nations with justice and mercy, for the world is filled with iniquity and woe. David has said that all nations shall serve and obey him, and the Gentiles be his inheritance, and the uttermost parts of the earth his possession. Where, oh where is there a nation or people who acknowledge him as Lord? Not two-fifths of earth's inhabitants are even professedly Christian.

If Jesus were to come today to harvest the seed that he scattered on the borders of Galilee, by (Concluded on page 280)

Christ's Testimony of John

By Alta King

AN interesting incident in the life of John the Baptist is recorded in Luke seven. It is not only interesting, but it furnishes further evidence of how slow the flesh mind is to grasp the depth and breadth of Christ's mission to the world.

John was in prison, thrown there because of his fearless condemnation of Herod's sins. Lying there, in the filth and horror of the prisons of those days, he pondered over the rumors which came to him concerning the man whom he had introduced to Israel as the Messiah. Rumors which told him of the works of love and service, of the wondrous miracles which redeemed from sickness and death of mind and body came in abundance, but none which told of definite steps toward establishment of the kingdom; and the question came to mind, "Is this man really the Messiah, the king of Israel?" He sent two of his disciples to Jesus to ask him, "Art thou he that should come, or look we for another?" The fact that he asked these questions of Jesus himself shows that he had unwavering faith in the integrity of Jesus' word. His mind was merely groping in the darkness on some points—in the same darkness in which the minds of the disciples were groping, and in which our minds are groping today. He saw the kingdom primarily as a source of glory and power for a certain class and as a means of national salvation. He had not grasped the vision which depicts its purpose as the personal salvation of individuals of whatever class. He had not yet grasped the vision of God's love as a love for individuals rather than as a love for humanity in the lump sum manifested in accordance with the principle of "survival of the fittest." Having the flesh conception of the kingdom, a conception common to all Israel, he did not see the kingdom "at hand" in the works of Jesus, nor conclusive proof of his Messiahship.

Jesus sent a concrete answer to John, the only answer which would pierce through the cloudiness surrounding John's mind. Before the eyes of John's messengers, he performed more of the same kind of miracles of which John had already heard, and sent report of them to John, knowing full well that faith in him and his word would set John's mind at rest concerning his Messiahship, and that the interdependence between Messiahship and the works he did would bring to John's mind the larger vision of the kingdom and its purpose.

After the messengers were gone Jesus paid glowing tribute to John's integrity and strength of character, pronouncing him as the greatest of all prophets. And then he made a statement which vitally con-

cerns each of his followers, "but he that is least in the kingdom of God is greater than he." He that enters, in the least degree, into the kingdom, into its spirit and purpose, even as Jesus himself was doing in the works he was doing among them; he that grasps something of the power, of the righteousness, of the service, and of the love of God in the kingdom (and only such will be incorporated into the actual organization of the kingdom to be established in Jerusalem) is greater than John the prophet. Not greater than John if he should enter into the fuller understanding of the kingdom as the disciples did after the resurrection, but greater than the greatest of the prophets.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

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: Luke 18:11-14

THE UNFINISHED PRAYER

"Now I lay,"—repeat it, darling—
"Lay me," lisped the tiny lips
Of my daughter, kneeling, bending
O'er her folded finger tips.

"Down to sleep." "To sleep, she murmured,
And the curly head bent low;
"I pray the Lord," I gently added,
"You can say it all I know."

"Play the Lord"—the sound came faintly,
Fainter still. "My soul to keep,"
Then the tired head fairly nodded,
And the child was fast asleep.

But the dewy eyes half opened
When I clasped her to my breast,
And the dear voice softly whispered,
"Mamma, God knows all the rest."

FROM THE MOUNT VERNON DAILY ARGUS

Some of the daily newspapers in this part of the country are getting to be more religious than are the so called religious papers. Our home paper often has editorials that in reality are little sermons, and those who read would do well to profit thereby. The following is one of them recently culled:

SELLING THE CHURCH

"Christ sent out his disciples to sell the Christian faith. Our modern way, with few exceptions, is to hire a preacher and expect him to do all the selling. Most of us who attend church have been sold—or think we have—and we attend church in order to have what we believe we already possess warmed up for our refreshment and delectation.

"This is good as far as it goes, as every Christian life needs to be nourished. But we do not go far enough. We should not leave the whole job of selling to the minister and the teachers in the Sunday School. If church members believe in their goods they ought to go out and tell the folks who have not got what they have, what a great thing they are missing.

"There is an ample supply of genuine religion available to supply every one; and every salesman who lands a customer will find that the more he sells the greater store he has on hand for himself. Perhaps the most of us do not understand the art of salesmanship, and it may not be amiss to say a few words about that. With all reverence, we say that salesmanship in religion is no different in method than salesmanship in anything else. First: The would-be salesman must attract attention. Possibly this may be done by so living that which we profess that those we come in contact with will feel that we have something of value which they would like to possess.

"If we can gain attention by what we do and by what we are, we will surely secure interest; and securing interest is the second step in effective salesmanship.

"When attention is gained and interest is secured, desire will be created, and when desire is created the only remaining step is to induce decision; and decision is not difficult where there is actual desire.

"Our thought is that most of us who really enjoy our Christian experience to some appreciable degree are drones. We are so complacent that we are in grave danger of becoming 'fat'; and a fat church membership is lazy and unproductive. Of course, there are exceptions. There are church memberships which are imbued with the spirit of enthusiastic salesmanship, and where they exist in a community their light is on a hill, and people come to see what it is all about. It is then that the minister can do his part of the selling; but unless the rank and file of a church membership is actively on the job to secure new customers the minister has a discouraging task.

"We would like to see the members of all the churches in Mount Vernon become religious salesmen. We then would observe the divine command."

A POSTSCRIPT

To the above we wish to add. Spare the editor. Be kind to Bro. Austin. Do not expect him to convert all of the people in these United States. Do your part. Let your light shine, and as the moth is attracted to the flame so will your fellows be attracted to the knowledge of God as it is in Christ Jesus. And as interest grows and desire forms, help them to a decision by subscribing, in their name, to *The Restitution Herald*. This is where Bro. Austin comes in. The articles in the Herald will make their interest keener, their desire stronger, and their decision permanent. But, friends, everything will be as naught unless your own light reflects the glorious light of the love of God, and you have made Jesus your "wisdom, and righteousness, and sanctification, and redemption." **Think this over. Then act.**

THE FAR-ADVENTURED LIFE

Some men stay close to the old, familiar places, they don't move about. Recently we met a woman full of years, born and brought up in the city of New York, who never had crossed the Brooklyn bridge. Others ever are faring forth on new adventures, their hearts thrilling with the joy of their experiences. Long ago there was a man, Gideon by name, who believed God and was not afraid to do as God in-

structed him, to challenge the idols his family worshipped, to assume the leadership of Israel, to attack an overwhelming army, to refuse a crown, and then to retire from public life. His son summed up his career by saying that his father "adventured his life" far. It is a memorable phrase and a phrase that fittingly describes Gideon. Truly he attempted great hazards. And never did he do a more difficult thing than when he declined to be king and went back to the obscurity of the ordinary duties at home. Few men have the opportunities of the old hero, but every man may have an adventuring spirit. He may dare to be a thinker in a world where most people do not even care to trouble themselves to think things through. He may be utterly loyal to truth. He may strive to live the life that God would have him live. Any man who follows in the footsteps of the Master will receive from the world all the "adventure" he will care to have. Disown the world and live for God and watch the result.

EXTRACTS

The funeral services of the late Chas. H. G. Betts were conducted by John Donaldson, pastor of the First Baptist Church of Union Course, a brother of the widow, Elizabeth Donaldson Betts. After reading 1 Corinthians 15 he spoke feelingly for about thirty minutes on verse 57:—"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Among other things he said, "Most people look upon death as a mystery. But, why should they? Is it any more mysterious than life? They are satisfied with life, can they tell what life is, from whence it came or to where it goes?"

"A great number of people reverse the form of the scriptures. They say, 'Show me the glory of God and I will believe.' But the word of God reads, 'If thou wouldest believe, thou shouldest see the glory of God.'"

"To the believer, the one who has Christ in his heart, the fear of death is gone, for to such what the world calls death is but a sleep—a rest—from which we shall be awakened by Christ at his coming."

"To many the end of the age and the resurrection mean the same, but did you ever think that the end of the age might come and go and if Jesus was not there there would be no resurrection. No, friends, it is not the end of the age, it is Jesus Christ. He is the way, the truth, the life."

BIBLE QUESTIONS

1. What does God require of man?
2. Why did Naomi leave the land of Bethlehem-Judah?
3. Where did they go?
4. What came as the result of sin?
5. How will the law of the Bible affect the mind of those who love it?
6. Who was the seer whose counsel Saul sought?
7. In what land did this occur?
8. How long did God rest after the creation?
9. By whom was the Sabbath made?

ANSWERS TO LAST SERIES OF QUESTIONS

1. When Saul could not find the asses he sought the counsel of a seer.
2. "He created it not in vain, he formed it to be inhabited."
3. God gave the earth to the children of men.
4. "The earth abideth forever." Eccl. 1:4.
5. "Wherefore as by one man sin entered into

the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. 5:12.

6. The earth was cursed because Adam disobeyed God by eating of the forbidden fruit.

7. "Sabbath" in Hebrew signifies rest.

WHO SHALL OBTAIN THE GIFT OF LIFE?

WHO then shall obtain the gift of life? Shall those who are indifferent and apathetic? There is a large class who live good, moral lives, who do many things indeed worthy of commendation, and in so far are imitating the example of our Lord, but who, nevertheless, make no profession of Christ or religion. Shall these obtain life? Having only to do with what is revealed, we cannot say so. God's decisions on these matters will be just, we know, and the race for the incorruptible crown admits of no rivalries and no jealousies, so that we will rejoice rather with as many as obtain the gift, knowing it is all of the grace of God. But without being considered uncharitable and to be faithful, we are bound to say that God has not promised to such the gift of eternal life, and it is not by any works which we can perform that it is to be obtained. It is a free gift, and a gift by grace, which is by one man, Jesus Christ. If any man desires to obtain the life everlasting, he can obtain it through one channel. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath the life, and he that hath not the Son of God hath not life." This is the grand basis of life in the age to come.

As Adam was the head of the human race through whom, as the first source, all have derived their present life; so Christ has become the head of an anticipated new creation—"but every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming." Through Adam, who was "of the earth, earthy," we have inherited only a soulical life—mortal—perishing; through the Lord from heaven—the second Adam—who is a life-giving spirit, we receive true spiritual life—a life like his own, full of glory, and crowned with the blessing of immortality. As Christ is the one source through whom this glorious life can be obtained, so the sole condition given by God for obtaining it is in possession of his Son—"he that hath the Son hath life"—and this is done by faith or belief in his name. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This is what we mean by "Conditional Immortality." God offers to us immortality through his Son, upon the one condition that we believe in him—put our faith in him that he is able to perform that which he has promised. Of course when I say faith is the one condition given for obtaining eternal life, we mean that is the basis of acceptance with God; but we must not forget that the faith required is not mere acquiescence, but an active, living power fruitful of good works, for "faith without works is dead."

Hence we read another promise in Romans 2:7, which makes no mention of faith, but is nevertheless based upon faith, manifested in its fruits:—"To them, who by patient continuance in well doing, seek

for glory, honour and immortality, (God will render) eternal life." Surely no truth could be plainer than that taught in this passage; that just as we have to seek for the glory and honor of the life to come, so also have we to seek for its immortality. We seek for all these things as not having them now, for a man never seeks for a thing which he knows he has already; and it is only to the patient seeker who continues in well doing that God has promised to render the great blessing of eternal life.

Thus I have sought to answer simply the question:—"Who shall obtain 'the gift of life?'" the only branch of this subject which pertains to me at this time. The great truth which we wish to have impressed upon our own hearts, and to impress upon the hearts of others, is that this "gift of God" is through Jesus Christ our Lord; that so we may yield ourselves up freely unto him, and receive a sanctified mind, a purified heart, a clear conscience, and a "rejoicing in hope" of the coming day which shall set us free from the bondage of corruption and death, and usher us into the glorious liberty of the children of God, and the eternal joys of God's paradise. The glories of that life to come are realities and not myths; and it is only such a conviction that is fitted to strengthen for the battle of life, and comfort us in our journey through this vale of tears and of the "shadow of death."—Robert K. Strang in "The Bible Standard."

THE RESURRECTION AND IMMORTALITY

By M. A. Woodward

IT is pityingly sad, in reading from the standard magazines of today, to see how the very noted divines flounder around to try to carry out their religious theories.

In a recent article in the North American Review the Rev. Philip S. Moxom, writing on the above subject, gives some very beautiful thoughts, and asks some very pertinent questions. The Bible can answer them all to my satisfaction, and thus save all supposition, and prove to many an anxious Bible student the wonderful power of the dear Christ was given by his Father, the Infinite God. He writes:

"Fundamentally the resurrection of Jesus is a spiritual fact; it is the survival of Jesus, through death, in the spiritual realm of being. Such it must be to have any abiding validity and significance, whatever may or may not have been the material phenomena of the historic event. The question has come to be, not, did Jesus rise from the tomb in bodily form? but, is Jesus alive now in the timeless realm of the spirit? If he is, then the immortality of the soul is an assured truth."

Reader, go back and read this last quotation over. Pause at this thought, Was it the "survival of Jesus through death" that proved immortality? or was it the resurrection of Jesus by God's power over death, that gave him immortality? Did part of Jesus die, and the best part of him live? or did he die, actually die? If he did not what do these words of Romans 14:9 mean? "For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living." If these words are true, Jesus died; and his life—future life,

immortal life—depended upon God's power over his dead body to bring back that which he had lost, even life. For Peter tells us, Acts 2:32, "This Jesus hath God raised up, whereof we are all witnesses." Why is it so hard for people to believe the Bible and in its place desire to supplement science or man made theories?

Jesus says, John 5:26, "For as the Father hath life in himself, so hath he given the Son to have life in himself." And John 10:17 gives this beautiful expression of the Father's love to his Son: "Therefore doth my Father love me, because I lay down my life that I might take it again." How could he take it again if he had not lost it? And who helped him take it again? John 10:18: "This commandment have I received of my Father." This life spoken of must have been eternal, immortal life, the same life Jesus explained to the Sadducees in Luke 20:36: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Read Acts 2:24; 3:15; 4:10, and others. Will these not prove that, instead of his present life in glory attesting to any possession of immortality prior to death, it was the great power God had over Christ's dead body that brought it again to life—even life immortal; and that the Bible is a book of plain truths given us that we poor mortals may, in God's good time, be released from this cumbrous mortal life and become immortal by the power of the resurrection?

How true, as the writer says, "God is the only key to the problem of life and death." How strange then that such as he should falter at the very throne of God with these words: "Frankly, I confess, that if there were one centilla of positive proof that the mind perishes with the body, faith would receive its death wound, and with faith hope would die. But there is none." He has never read (or would it not count?) what the sweet singer of Israel said in Psalm 146:4, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish;" and again, Psalm 6:4, "For in death there is no remembrance of thee: in the grave who can give thee thanks."

Our faith takes hold of God rather than man, and with Tennyson we too can say:

"We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow."

The Christian faith came after Christ laid the foundation for it, and is a constant reminder to us of the cruel persecutions which he suffered while he strove to rid the minds of the people of the vagaries of Egyptian mythologies, and to plant them safely on the rock, Christ Jesus. How true that the statement, "Jesus is alive," is vital to the complete Christian faith. Then why strive for scientific validity? Why not accept the validity of the Bible—God's word to man?

Huge Water Reservoir

The new reservoir, capacity 40,000,000 gallons, between Bethlehem and Hebron has been officially opened by Sir Herbert Samuel.

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.

Published weekly at Oregon, Illinois, by the
 RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50
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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

Prophetic Number

The response to the announcement of a special Prophetic Number under date of June 5 is gratifying. As previously stated, it is not only desired to issue a special number, but also to reach as many of the church—and of others—as the cooperation of the brethren will make possible.

Please send in names and addresses at once. The estimated cost of this special number to non-subscribers is five cents per copy.

Back to the Word

Reports are that recently at Indianapolis a large religious assembly spent considerable time in the consideration of several vital biblical questions regarded to be very important. The established creed had long ago settled the questions, but advanced thought has tended to draw away from these accepted standards. The Fundamentalists are reported to have won the day. That is, those who believe that they stand for the acceptance of the Word of God as written were in the majority.

Another assembly has been in session at Atlantic City. Very similar questions were there under discussion.

The whole matter resolves itself to one question, namely, Are the Scriptures accurate? Are they dependable and reliable for

instruction as to God's intended purposes, and as a guide unto salvation? Not only Presbyterians and Baptists, but all taking the name of Christ—yes, all who call upon God—should seriously consider and answer this same question. Can we safely accept the Bible?

In other words,—Shall we believe the Bible? Shall we labor to correct it by amendments in harmony with advanced learning of man, so as to make it conform to our sense of reason, or shall we receive it, and then set about to discover the intended relations of the parts, and the purposes of God as revealed by the harmonious whole?

The watch-tinkerer can readily disassemble the time-piece. To reassemble it is more difficult. Be the piece ever so valuable as a perfect whole, it is of small value if one of the member-wheels are omitted, or if one is wrongly placed in the reassembling.

So with God's book. The book is right. As God gave it it is valuable,—most valuable. But we tinkers have too many wheels wrongly assembled. In this we seriously tend to make void the operation of the book unto our own good. In our bewilderment we seem to try to pick out and throw away such obstructing parts—this to our increased injury.

Let us believe and accept the word that is a lamp to our feet and a light to our path.

Memorial

As the thousands stand beneath the burning suns or falling rains round the graves of the soldier dead upon this May 30, it brings afresh to the mind of the living the great scenes prevalent during the Civil War; and as the mind reverts to the war of the sixties, or that of the recent past, it is forced to contemplate that various struggles in human experience have to do with the rise, maintenance and fall of nations. And when the mind reverts to the duties of nationality it again is forced to think of the great God of heaven who "made of one blood, all nations of men for to dwell upon the face of the earth."

Quite as true as God made man, so has God made nations; quite as true as God has a purpose in man, even an "eternal purpose which he purposed in Christ Jesus our Lord," so does God have a similar purpose in nations.

Such recognition of God's dealings with nations does not necessitate that the nation and the church should be mentally associated as one and inseparable. To do so, would falsify the assurances of scripture. For just as man has an individual duty to perform; so, also, does the nation have its national duty which, by the way, may be quite separate, even opposite, from that of given individuals. Likewise does the church have its own distinctly christian duty, its own niche to occupy, its own ends to realize, and the ends and duties of the church are vastly different than those of the nation. In the scriptures, both in future, and, by application, in the present age, the church is associated with Christ above the nations—"far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." But this does not even suggest the thought that the nation should, in any sense, be ignored, or belittled by the

church. The nation belongs to God as well as does the church, as does the individual, and all that belongs to God should be recognized by man, and especially by those persons who most ardently profess faith in God and his Son our Savior.

Therefore, if Jehovah has a purpose in nations he must have a purpose in the United States. If there is one thing that the United States citizenship should be proud of, or the citizenship of certain other nations, it should be the thought that our country has a beneficent position to occupy in the great economy of God. This being true, the war of the sixties or any other war (likewise any other national experience or history), should be considered by the Christian, not from a political point of view but from that scriptural point of view which reveals the progress of the nations toward the realization of that which it is opportune for them to do.

As a young nation, America has advanced rapidly until, in the mind of man, she stands among the leading nations of the earth. Weaker nations are looking to her for an outstretched hand of help and advice and consolation. Not only are weaker nations thus doing, but one peculiar people which is distinct from all other people, which lives among all other peoples but which has no national home of its own, has likewise turned to this country for encouragement in their strivings toward the realization of their prophet-inspired visions and hopes of renewed nationhood upon the sun-kissed slopes and vales of Palestine,—a nation specially chosen for eventual peculiar position and destiny under the beneficent kingship of the Messiah. This fact is one of numerous facts which causes many minds to believe that the United States has a duty, in the mind of God, in aiding in the restoration of Israel. This aiding shall not be of the kind rendered by Egypt when she rendered it indirectly, the result of opposition, for, today, the United States should aid directly, by lifting and encouraging the ingathering and reestablishing of the people whom God through the agency of Babylon "tore down and threw down" 2,500 years ago. Babylon aided God. Medo-Persia did likewise, when they rendered service in tearing down; but the United States is looking toward rendering the service of upbuilding.

And just as David, chosen for kingship, persistently refused to smite Saul, whom God had anointed for a different work than that of David, so also should the Church of God, chosen to be glorified with Christ, faithfully pursue her exalted mission and refrain from smiting, or hindering, or opposing any nation built by Jehovah, from moving forward in her national activities, even though the role to be performed by nations be vastly different from that assigned to the church and to the individual members thereof.

All this causes us, as we look upon the flowers cast in memory of the dead, to think, not only of the individuals sleeping, nor alone of the sacrifices which many of them may have made, but to think of the God of heaven whose word has been kept age by age for well nigh seven millenniums; whose maturing purposes are being realized day by day.

So, while we place the floral wreaths, and humbly bow our heads, may it be not a tribute to war in itself, nor an idoliza-

tion thereof, but may it be with a memory in honor of every sacrifice made in order to the establishment of the nation more firmly and completely in the position designed by the Creator. And, more than this, and also as of greater importance, may our homage be to God who through progressive works of the ages has given us so much of evidence as to the integrity of his words of promise and as to the greatness of his power.

The Sunday School

By Alta King

NEHEMIAH'S WORK

Lesson 11. June 10, 1923.
Lesson Text: The Book of Nehemiah.
Nehemiah 1:4-11

Golden Text: Be not afraid of them: remember the Lord. Neh. 4:14.

For Study

Review: Who was Jeremiah and what was his mission as God's spokesman to Israel? About how long after Abraham was called did Jeremiah work? What were the dark and bright sides of Jeremiah's message? Jer. 21:1-10; 27:19-22; 30:7-11. How was his message accepted by the "prophets?" By the princes and military leaders?

In the book of Ezra is the record of the return prophesied by Jeremiah. At the close of seventy years exile, the people were willing and anxious to return to their homeland and to establish their God-ordained system of religion and, to some extent, their system of civic government. Why was not the return under Ezra contradiction of the prophecy of Ezek. 21:25-27?

The question presents itself: "Why did God restore Israel to her homeland in spite of her many former trials and failures?" The answer to this question is evident by answering another one: What great and fundamental promise from God was to be fulfilled through the separateness of this people from the heathens? Gen. 12:1-3; 17:1-8.

The New Lesson: Under the leadership of Ezra the initial return of Israel to Palestine was accomplished, and Nehemiah's work was closely allied with the work of Ezra. Each accomplished a phase of the one great work.

Through the leadership of Ezra the people were guided safely across the desert, the temple was rebuilt, and the worship of God established; the people working willingly and joyously, giving freely of their wealth. They sought diligently to know God's will in matters as it was made known in the scriptures which they possessed—a strong contrast to the action of one of their former kings, who had burned God's word given to him through Jeremiah.

Israel's sojourn in Babylon had taught them the intended lesson, namely, that there is one God only. And that lesson Israel has never forgotten. From that time to this she has never suffered her former relapses into worship of graven images.

Not only had Israel learned this lesson, but the Gentiles, who held her captive, had had their conception of Israel's God cleared to such an extent that they rendered to him a high degree of homage and deference.

You cannot afford to miss reading the book of Ezra. As you read it, you will feel

the conviction that God's plan does not suffer setbacks in any sense of the word. Steadily and surely each step in his plan has been accomplished at the appointed time, and always each step is a step progressive toward larger knowledge of himself and his righteousness.

Through Nehemiah, another phase of Israel's return and reestablishment in her own land was accomplished, and it is the purpose of our present study to learn how he was instrumental in the progressive fulfillment of God's covenant with Abraham.

Nehemiah's call and preparation: Read Nehemiah 1:1-11; 2:12. Did Nehemiah receive a direct call from God as did Isaiah and Jeremiah? What human agency awoke him to the need of his countrymen who had gone back under Ezra? What was his preparation? Neh. 1:4. What two evidences of humility does his prayer contain? Did his knowledge of God's purpose concerning Israel have anything to do with his preparation? Neh. 1:8, 9. How had he gained this knowledge? How did Nehemiah designate his call to service? Neh. 2:12.

Nehemiah's plan of action: During the days of Nehemiah's mourning and fasting, and praying, he must also have been thinking, for in Nehemiah 2 we see a definite plan by which he hoped to accomplish the rebuilding of the wall around Jerusalem—a work necessary to the prosperity of the people in those days. Read the chapter, noting the following steps: first, petition to the king for a sort of governorship in Jerusalem; second, letters of recommendation; third, provision for material; fifth, cooperation with the rulers and leaders already in Jerusalem. What two verses show that prayer and trust in God were a large part of his plan?

Rebuilding the walls: Nehemiah 3 and 4 tell of the actual rebuilding of the wall. A reading of the chapters will show Nehemiah to have been a man of prayer and faith, ever acknowledging that God's hand was accomplishing the great work he was doing. Carrying out the work also shows that the "king's cupbearer" was a man of extraordinary organizing ability, and leadership, and of such keen insight that the many attempts made by enemies of Israel to frustrate the work of building the wall, fell flat. In spite of all this, however, he never lost sight of God's power as back of it all; hence he did not suffer self-exaltation as men of ability are wont to do.

The success of the work is spoken of in Nehemiah 4:6. Why were the people so enthusiastic in God's work, whereas the preceding generation had been so rebellious?

Nehemiah as governor over Israel: Read chapter 5. What evil, that hinders any community from healthy growth, did Nehemiah attack and eliminate? How did he do it? How did his personal example count?

Read chapter 8. Contrast the people's attitude toward God's word and instructions with what it had been during the former generation. How was the desire of the people met and the attitude encouraged? In chapter 9 this spirit and attitude of mind is definitely set forth in confession and covenant making with God. Read the chapter, also chapter 10:1-39.

"Ezra and Nehemiah left a settled form of government in Palestine, the center of which was Jerusalem. Here was established a council of elders and priests who formed an ecclesiastical court interpreting the law and forcing observance. . . . They al-

so set up synagogues in country towns as places of worship on the sabbath and as schools of instruction and theological discussion during the week."—Bible Dictionary.

Thus did Israel remain in her own land a subject people, but enjoying her own system of religious worship, customs and civic laws, until the birth of the Messiah, which was the primary purpose of her existence. After this event, she was dispersed, and will remain so until the time of the consummation of the ultimate purpose of her existence—a righteous nation under her Messiah pointing clearly to her God, the God of the universe.

The most striking characteristics of the books of Ezra and Nehemiah are the prominence of prayer and the lack of God's word spoken directly, and of miraculous manifestations.

Neither Ezra nor Nehemiah received a direct call from God; neither had visions; neither worked miracles. Instead of such evidences of God, we find such expressions, "The Lord stirred up the spirit of Cyrus," "all them whose spirit God had raised," "I was strengthened as the hand of the Lord my God was upon me," and "but the eye of their God was upon the elders of the Jews that they could not cause them to cease." We find also much diligent searching of the scriptures and effort to put those teachings in practice in private life and public affairs.

God's dealings with Israel, through these two men, is a striking demonstration of the fact that God works indirectly through man, and also of the fact that, even though he works indirectly, it is he that works. Both Ezra and Nehemiah recognized the hand of God as the power that accomplished.

We should not fail to note in connection with these thoughts that the people manifested a higher spiritual growth and activity than any they had yet manifested in their history. There was no need of God's thundering voice to drive them into obedience, nor of Elijah's fire from heaven to fill them with fear and awe. They seemed not to feel the need of visions, nor of direct communications with God through the prophets, nor of miracles. Their needs were fully supplied by much repentance, much searching of the scriptures, and much prayer. Their realization of God's presence and power was more intense and tangible than it had been before because they sensed them from indirect manifestations rather than from miracles and the spectacular; but this fuller realization of God's power and presence resulted, not in spiritual laziness, as we sometimes fear it does, but in a truer spiritual growth and activity than Israel had yet experienced.

God's spirit and power are a living, spontaneous force, and the more man is filled with consciousness of that force the more man becomes active in response to that force. It is man's unconsciousness of, his deafness and blindness to, the wonder, the greatness, the love and the beauty of God's power, that makes of him a person spiritually dead.

The Children's Lesson: Nehemiah's life furnishes the interesting story of a king's cupbearer rising suddenly to be the governor who was brave, and strong, and active because he realized that he was in God's service doing God's work. Make the story realistic.

Among the Churches

Sister Margaret Lindsay, mother of Bro. S. J. Lindsay, died on Saturday evening, May 26. Further reference will be made in next issue.

SUMMER BIBLE SCHOOLS AND CONFERENCES

| | |
|---------------------------------------|------------------------|
| Ontario, Fonthill, | May 25-27. |
| Ohio, Brush Creek, | June 7-10. |
| Minnesota, Eden Valley, | June 14-17. |
| Northwest, Felida, Wash., | June 21-24. |
| Michigan, Dutton, | June 21-July 1. |
| Indiana, North Salem (Plymouth), | July 3-15. |
| Al-la-miss, Hammond, Louisiana, | July 5-10. |
| Texas, Goldthwaite, | July 13-22. |
| Illinois, Oregon, | July 31-Aug. 12. |
| General Conference, Oregon, Illinois, | August 7-9. |
| Iowa, Waterloo, | August 11-19. |
| Nebraska, Holbrook, | Aug. 18-26. |
| Arkansas-Oklahoma, Brent, Oklahoma, | August 23-September 2. |

Minnesota Conference

The Annual State Conference of the Church of God in Minnesota will convene with the assembly at Eden Valley, Thursday evening, June 14, and continue over the following Sunday.

Bible classes will be conducted on Friday and Saturday. Bro. Conner of Cleveland, Ohio, will be present to assist with the preaching. He is a pleasing speaker and an able Bible student. Those failing to hear him will miss a spiritual treat. Bro. Austin may be present, besides the preaching brethren of the conference. There are business matters of vital importance to every member to be solved at this meeting; and your presence is needed in order that we may accomplish the things which will work to the best interest of the cause.

Commence planning to attend.

Those coming from a distance via the railroads will be met at the depot if they will notify A. E. Welliver or W. I. Hoskins, Eden Valley, Minnesota.

C. E. Randall, Pres.
Thomas Savage Sec.

Northwest Conference

The Northwest Conference will be held at Felida, Washington, from June 21st to 24th, inclusive. For further information correspond with J. W. Woolf, Vancouver, Wash., Rt. 3. Phone 35 F 2. Come, join with us in the Master's work.

Mrs. Grace M. West, Sec.

Michigan Bible School and Conference

Commencing June 21 (D. V.) the Michigan Bible School will be conducted by Bro. F. L. Austin. Bro. L. E. Conner of Cleveland, Ohio, will be present on June 28 to give valued service throughout the State Conference program which will continue over Sunday.

It is hoped that after the good people of Dutton shall have prepared for this gathering there will be a large attendance from different parts of the state, and from other states. Come prepared to give your best, as well as to receive much to carry home

with you to distribute unto those who may not be able to attend. Make some one happy, spiritually, with the message of salvation.

M. A. Woodward, Sec.

Al-la-miss Conference

The conference of the Churches of God in Louisiana, Mississippi and Alabama will be held, D. V., at Happy Woods near Hammond, Louisiana, July 5th to 10th. All brethren in the district are urged to be present or send some word of greeting. Bro. Frank Siple is planning to be with us.

Alfred Anthon, Sec.

General Conference—July 31-Aug. 12

The General Conference of the Church of God will be held at Oregon, Illinois, July 31 to August 12. The Bible School feature will be conducted jointly with that of the Illinois Bible School and Conference, program of which will be found in the announcement of the Illinois Bible School and Conference. The General Conference sessions proper will be held at 4 o'clock on the afternoons of Tuesday, Wednesday and Thursday, August 7, 8, and 9, and at such adjourned hours as may be necessary.

This work is being jointly planned so as to accommodate the greatest possible number at the least of expense to those attending. Make early plans to attend these meetings throughout. Entertainment accommodations will be announced later.

F. L. Austin, Sec.

Arkansas-Oklahoma Conference

The Annual Conference of the Churches of God of the Abrahamic Faith of the Arkansas-Oklahoma Conference, will meet with the brethren at Brent, Oklahoma, August 23 to September 2, 1923, inclusive. There will be Bible School and Berean work, as well as the conference work throughout the session.

Carrie Wile Chambers, Sec.

OBITUARY

John Franklin Rosebaum

I would like to mention to the readers of the Herald, the death of Bro. John Franklin Rosebaum of Argos, Ind., March 25, 1923, at the age of 81 years, 3 months and 11 days. Those who have visited the Argos church will recall him as one of the most earnest attendants at the services. The writer being sick with the "flu" Elder A. E. Bloom of Buchanan, Mich., conducted the services and I am without an obituary, but believe that he became connected with the Church of God in 1884. He was a Civil War soldier in the 13th O. V. I. He was born in Mahoning County, Ohio and came to Argos in the seventies. He was a brother who stood true to the word of God and loved to hear it preached.

C. C. Maple.

Lois J. Anderson

Lois J. Anderson, infant daughter of Bro. J. H. Anderson, born March 20, 1923, died May 12, 1923. Following the death of Sr.

Anderson, March 25, 1923, kind neighbors aided the father and family to do all that could be done for the motherless babe. Mrs. Charles Record and Mrs. Lorenzo Orr each in turn provided home and watch care. It was the plan of Bro. Anderson to take the little one to its grandmother in South Carolina as soon as it should become sufficiently strong.

After prayer and scripture reading at the home of Bro. Lorenzo Orr, the little one was laid to rest in the Plummer cemetery. The friends and brethren extend their heartfelt sympathy to the bereaved family.

W. M. Huffer.

Edith Barton

We were called to officiate at the funeral of Miss Edith Barton at Adeline, Ill., on Sunday afternoon, May, 20, as a result of one of the most tragic occurrences in the history of that community. Edith, a very affable girl of about 23 years, was kindling a fire in their home on Thursday, the 17th, and poured some kerosene from a can into the fire. A terrific explosion followed, which completely saturated the young woman's clothes with the flaming oil, and she was so frightfully burned that death ensued the following morning.

Our commodious church at Adeline was packed to the limit on Sunday afternoon, hundreds having come to testify their esteem for Edith and to express their sympathy for the heart broken family. After the services, in which the scriptures were appealed to for comfort, we laid her to rest in the beautiful cemetery across the way.

Our heartfelt sympathy, and prayer for the Father's sustaining arm of strength is extended to the father and mother as well as the other relatives and friends.

Frank E. Siple.

Foster Richard Dorne

Foster Richard Dorne, born at Labeka, Minn., June 6, 1903, died at his home at Labeka, May 3, 1923. About 14 years of his life were spent in school, graduating from the rural school, then from Labeka High School. He had just completed a business course at St. Cloud and had accepted the offer of a good position near his own home. Those who are acquainted with Bro. and Sr. Dorne will remember this was their all their only child. In him were all their hopes of the future; on him they could lean in their declining years. While their grief is beyond words, they sorrow not as those who have no hope. Foster was an exemplary youth, loved by all who knew him; had no bad habits. Many are the friends and associates who mourn his death, and sympathize with his parents. The cause of death was pneumonia. We tried, in our weakness, to speak a few comforting words from Job 14:14.

H. A. Dingman.

HERALD RECEIPTS

Mrs. Annie Trotter, E. C. Powers; Mrs. Eliza Morris; Mrs. Samuel Huffman; R. A. Curtis; Clint Scott; Elta M. Fitz; Glenn M. Birkey; Eunice R. Lewis; Daniel V. Davis.

EMERGENCY FUND

Eunice R. Lewis,

National Bible Institution

WINCE MEMORIAL FUND

| | |
|--------------------------|----------|
| Previously mentioned, | \$570.50 |
| Mr. and Mrs. A. J. Hoke, | 2.00 |
| Chicago Church, | 5.00 |
| Leila E. Whitehead, | 1.00 |
| A sister, | 2.00 |
| Mrs. O. J. Dorsey, | 1.00 |
| Total, | \$581.50 |

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

Tracts for distribution or for personal use may be obtained, free of charge, by notifying Miss Margaret Hatch, Harvey, Illinois.

Berean Board Meeting

The Executive Board of the National Berean Society met at the home of the President, Sr. Lydia Railsback, April 28, 1923. Bro. Siple conducted devotional exercises.

The reports from the literary, social correspondence, tract, and relief committees were very interesting and encouraging. Bro. Randall reported one new organization at Kingsville.

The subject of our church name was brought up and the following resolution was carried:—"That the secretary write a letter to the secretary of the N. B. I., calling attention to the difficulties regarding our church name and stating that we favor the arrangement of a name that would eliminate those difficulties as soon as it is policy to so arrange."

It was moved and supported that a communication be sent to the N. B. I., encouraging the publishing of graded Sunday School quarterlies. This motion was carried, also the following:—"That the National treasurer send notices previous to the 1st of January, April, July and October, that dues are payable on those dates."

It was voted that the chair appoint a committee to amend the constitution and to report at the annual meeting. Sr. Whitehead reported that the lessons for the new books were being sent in and she thought the books would be ready as soon as needed. It was voted to have 1700 Senior lesson books printed and to have a different colored cover on them. The printing of the Junior books to be deferred until the annual conference. It was decided to have our annual meeting at Oregon, Ill., Aug. 6, 1923. Program for same will appear later.

The South Bend brethren made our stay among them very pleasant. We had a social gathering at the Thompson home Saturday evening and on Sunday we had the pleasure of listening to sermons by Bros. Siple and Randall and at noon a picnic dinner at the home of Bro. and Sr. Richard Railsback.

Nellie M. Blakely, Rec. Sec.

"CHARITY"

By Edith E. Miller

I WONDER, in our daily living, how many of us realize, how many times, we practice, or fail to practice, that most wonderful virtue of all, charity.

If we are striving to be followers of Christ there are many ways we can try to be charitable. Does it always mean to give bread and meat to the hungry, or a coat for the unclothed? That is, I think, the easiest way to show charity and yet, what good will that do for our own lives if we fail in the charity that overlooks the wrong-doing or failure of one of our fellow men, and helps him back to the right way. For in 1 Corinthians 13:3-7, "And though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things." Here we learn of the true spirit of charity, and also in Colossians 3:14, we are told to put on charity. "And above all these things, put on charity, which is the bond of perfectness."

Just as much as we have the true spirit of the Christian, with the love of God in our hearts, so will charity abound within us, making us quick to respond to the call of the suffering and needy; and also kind and compassionate to the ones who stumble and fall by the way.

Just as much as we are thankful for the great love and charity of Jesus for ourselves, so will we in turn show our gratefulness by doing for others all we can, either in a physical need or, what is sometimes more urgent, the charity of brotherly kindness and love, that will speak words of kindness and help to the ones that find the temptations of life hard to endure and overcome. We find in 1 Peter 4:18, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." Also in 2 Peter 1:7, add "to godliness brotherly kindness; and to brotherly kindness charity," and so many more places were we to look for them, the great necessity of our adding this virtue in our daily dealing with our fellow men, even as Paul says in 1 Tim. 1:5, "Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned."

So let us strive and pray that we may be filled with this greatest of virtues, that added to the others will make us as in 2 Peter 1:8, "For if these things be in you and abound, they will make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ."

THE SECOND COMING OF CHRIST

What Does It Mean?

By Mrs. J. E. Hatch

OUR object in writing upon this subject is to study those things which pertain to the second coming of Christ, and what they mean to the church. We have the assurance in many passages of scripture of the second advent, and it is one of the foundation rocks of the hope of the church. But our study shall be upon these events which just precede that glorious ap-

pearing, and what the knowledge of such is to the church in establishing itself of the nearness of the event.

The precedence of conditions and events are in several places pointed out. 1 Thess. 5, "Ye are the children of light and of the day. We are not of the night nor of the darkness. Therefore, let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken are drunken in the night, but let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us, that whether we wake or sleep, we should live together with him." This thought shows us that the church should be ever wakeful and watchful of the events which precede the second advent of our Lord.

Let us consider some of the signs which are transpiring at the present day. Matthew 24 and Luke 21 are parallel passages which should be carefully studied together in order to place events in their proper order. We believe that the events recorded in the first parts of these chapters have transpired in the past. Beginning with the 29th verse in Matthew and the 25th verse in Luke we believe the events thereafter recorded are at present being fulfilled and are yet to be fulfilled. Luke 21:25-27, "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 are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Much could be said upon this special topic, but space will not permit.

Now let us consider the meaning of Christ's second coming. First and most important to us is the rapture of the saints. The comforting words found in 1 Thessalonians 4:13 to the end, also 1 Corinthians 15:50 to the end will bear out this thought.

The second and most wonderful event the world will have ever known is the glorious appearing of our Lord and Savior attended by his saints. Then ensues the reign of Christ upon the earth in which the saints will assist their Majesty in subduing and bringing unto the Father's will all things.

Our blessed hope and assurance is bound up in these things. It is for us to be ready at all times to hail our Lord with gladness, and at last come into the sphere of activity that our Father planned for us since the beginning. May we all be ready.

Genesis is the seed plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all truth, but it enters into, and forms part of, all subsequent inspiration; and is at once the warp and woof of Holy Writ.

Genesis is quoted or referred to sixty times in the New Testament; and Divine authority is set like a seal on its historical facts.—Companion Bible.

Do all things without murmurings or disputings.—Philippians 2:14.



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MESSIAH'S REIGN

(Continued from front page.)

removing the wheat from the chaff, what a small number he would get compared with the teeming millions. In our own country where we find the most churches, and the greatest proportion of devout people, what would the harvest be? Little wonder the scoffers should say that the church, after nineteen centuries of trial, tears, toil and prayers is a failure, in so far as concerns the conversion and salvation of the world. There is no indication in the past, the present, or from the word of God that such a good thing will come to pass until after Christ shall come. When he, with glorified saints, shall supplant corrupt politicians, and spread the wave of peace and righteousness over all lands; when all nations shall send their delegations to Zion to worship the king in his beauty, and return to their home with joy and gladness and blessing.

From the sacred scriptures we learn that the reign of Christ will be free from those things that fill this age with evil. There'll be no war, no political strifes, no bitter animosities, no standing armies with their engines of death and destruction; for the prophet has said they shall be converted into implements of husbandry.

That age will remove superstition, ignorance and error in every form. Slavery and tyranny will be unknown. Bribery and corruption will be done away. Every unlawful and polluted institution will be overthrown. Haughty and wicked kings will be dethroned, and their kingdoms will fall beneath the power of King Emanuel.

That glorious day, so near at hand, will see the downfall of all colossal fortunes now used for profit. The wealth will be turned into channels that will benefit the many instead of the pampered few. Hunger will no longer distress the poor, for the meek shall eat and be satisfied. In that day sorrow and sighing shall flee away, and the mourners' tears will be wiped from their cheeks. In short, this old order of things will give place to the new. Now the king of terror reigns, then the King of glory, adorned in holiness, will reign in Zion. From his kingdom, established by the counsel of the Father, will issue streams of blessings, carrying joy, contentment and peace to earth's inhabitants, till at length the glory of God shall fill the earth, and he shall be all and in all. Then the millions of redeemed can join in one universal anthem of praise, saying, Alleluia: for the Lord God omnipotent reigneth.

Say not such a one is a drunkard because you have seen him drunk; for one act alone is not sufficient to constitute a vice. The sun stood still once in favor of the victory of Joshua, and was darkened another time in favor of that of our Savior; yet none will say that the sun is either immovable or dark. Peter had not a sanguinary disposition because he once shed blood, nor was he a blasphemer because he once blasphemed. To acquire the name of a vice or a virtue, the action must be habitual—one must have made some progress in it. It is, then, an injustice to say that such a man is passionate or a thief, because we have seen him once in a passion, or guilty of stealing.—Sel.

THE SUNDAY SCHOOL LEAFLET

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Oregon, Illinois,

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, June 5, 1923

Number 36.

World Reeling to and Fro

By James A. Patrick

WHEN Lloyd George was Premier of England, in one of his speeches he said, "The world is reeling to and fro like a drunken man." Whether he was trying to quote scripture or not I do not know. My mind at once went to Isaiah 24:20, where we read, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day that the Lord shall punish the host of the high ones that are upon high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. 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."

Whether the description of the earth as given by Lloyd George is fulfillment of Isaiah's prophecy or not, we do know that the old world is in a badly shaken condition. Russia has been passing through revolution and counter revolution and seems to be no nearer peace than at the beginning. In the Literary Digest, of Jan. 6, on page 20, we find these words: "Smaller by more than twenty million souls is the present population of Russia than it would have been under normal conditions. Instead of an increase of about twelve million since 1914, which would have been the usual rate, there has been a decrease of nine millions, due to war, famine and epidemic disease. This does not include the casualties of the late famine, the last figures being for 1920." On the same page is a cartoon representing three ghastly figures walking hand in hand over innumerable dead bodies. These figures are labeled, "DISEASE, WAR, FAMINE."

Together with Russia in Europe we have bankrupt Austria and Germany on the verge of bankruptcy. In the Literary Digest of March 3, we have some very striking cartoons. One represents Poincare of France sitting upon the edge of a dark gorge, snow and icebound, in bare feet and night gown, holding a cat labelled Germany. From a house in the background comes a woman labelled Allies, and says: "What are you doing out there? You'll catch your death." And the answer comes back: "I'm freezing the cat." The most striking cartoon represents France on skates pulling a hand sled with a very scared man aboard labelled "The rest of Europe." The rear of the sled runners cut through and at every stroke the skater draws water through the ice. Everywhere are signs, "Danger, thin ice." Below the picture are these words:

The Resurrection



MORNING without clouds,
Dawn of a glorious day,
When the storm clouds of this life
Shall all be swept away.

Oh, what a glorious earth!
When purged from sin and crime,—
Beauty surpassing all the worth
And glory of our time.

When wakened from the dust
And silence of the tomb,
Called by their risen Master's voice,
Behold! His brethren come.

They come to see His face,
To hear Him say, "Well done!"
The sting of death has passed away,
The victory is won.

"Forever with the Lord,"
Amen! so let it be;
Life from the dead is in the word—
'Tis immortality.

Our thirsty spirits faint
To reach the home we love,
The bright inheritance of saints—
Jerusalem above.—Sel.

"The unsolicited joy ride. Some Rural Scenes."

These pictures portray to the mind more forcibly than words can possibly do what is in the minds of some of our best thinkers.

From a Dayton, Ohio, daily of March 30, I clipped the following: "Hamilton Holt, New York journalist and lecturer touring the west in the interests of America's joining the League of Nations, in an address here last night, said Dr. Nansen, the Norwegian explorer, who knows more of the Russian situation probably than any other man, told me personally, and repeated his statement on the floor of the League of Nations, that salted human flesh was being sold as food in the markets of Russia.

"Austria is following Russia over the brink of catastrophe; Germany is following Austria, Mr. Holt added.

"Then comes Italy and France, and England is not far behind. The most profound thinkers in every country united in the statement that the situation in Europe is worse today than at any time since the armistice. Civilization is virtually at stake."

In Henry Ford's paper, of Jan. 20, under the caption, "The March into Germany," after discussing France's entry into Germany pro and con, the situation is summed up in these words: "It all comes to this, probably, that the loom of fate is weaving the strands of further unsettlement and disaster. The situation must be considered as a whole, and not merely as French and German, and, of course, this is impossible for any European country to do. This incident may pass for the present without apparent results. It appears to have been diplomatically (Concluded on Page 291)

Prophecy

By J. W. Williams

THIS word arouses at once in most minds the concept of foretelling the future. It is that, and broadly defined, it is more than that. In full scriptural sense, as used under inspiration, it is whatever is spoken for God by his spokesmen whom he sends. That is why "prophecy" in Paul's epistle means to preach. "Preach the word," any of the words of God, whether prophecy or any other kind of teaching. And that is why we find it written, "The prophet that hath a dream, let him tell his dream, but he that hath my word let him speak it faithfully, for what is the chaff to the wheat, saith the Lord." While false prophets relate their dreams, let the true prophet, who really has the word of revelation from heaven, speak that word, whether it be prophecy, reproof or whatever it be. And much that we find in the writings of the prophets is reproof for sin and information as to what to do about it. For instance, Isaiah begins the words of his "vision" with a long and severe denunciation of Judah's sins, and large sections of the major and minor prophecies consist of national warnings to the various nations centering around Israel in regard to their abominations, and the prophecies become really prophetic only in that they foretell what will result if repentance does not follow their warnings, and in the greater sense that warning of sin would not be complete if it did not point the way to deliverance through the Redeemer that was to come. Hence prophecy consists largely of delineations of that coming One and his work. This makes the holy spirit which Peter says was what moved the prophets, called by him also "the spirit of (about) Christ," 1 Peter 1:10, 11; and is why the angel tells John "the testimony of (about) Jesus is the spirit of prophecy;" and is the reason Jesus could show the disciples "in all the scriptures the things concerning himself;" and again why one of his titles in the Apocalypse is "The word of God."

Since all the scriptures tell about Jesus, and his spirit is the moving influence in revelation of truth, we will be wise if in our endeavors to understand prophecy we accord him the prominent place in it to which he is divinely assigned and put on his spirit as a means of comprehending what we read, lest our minds be clouded by the wisdom of the world or its deceptive spirit. For the things of God are spiritually discerned while they are foolishness and incomprehensible to the carnal mind.

The evidence that prophecy is whatever is spoken for God is found in Exodus 7: 1, 2 and 4:16, 17. Aaron as prophet to Moses is in one of these places called "prophet" and in the other, "spokesman." And the particular message he was to speak to Pharaoh for Moses (Continued on page 291)

PRACTICAL LESSONS FOR THE TIMES

By W. S. Tomlinson

IN the tenth chapter of Hebrews it is written, "Let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Here is a powerful, logical, earnest exhortation, and one most suitable for us as the trials of the last days crowd in upon us. Paul and his brethren could see the day approaching away back there by the commencement of events, that lead on to the day. In fact, some were teaching that the day was about to dawn, and causing trouble, which the Apostle Paul had to correct. In 2 Thess. 2:2 he told the church not to be "shaken in mind, or be troubled, neither by spirit (teacher), nor by word, nor by letter as from us, as that the day of the Lord is at hand. Let no man deceive you by any means." You see they had the means of knowing when the day of the Lord should come and thereby should not be deceived. I do not say they could know the exact day. That has never been revealed, but from the time of the departure of Christ to heaven, to his return, signs have been given that we might know our whereabouts in the world's history. The most important sign to the apostolic church was, that there should be a departure from the faith—an apostacy. So the Apostle writes, "Let no man deceive you by any means, for that day shall not come except there come a falling away first and the man of sin be revealed." In the fifth verse of this same chapter he continues, "Remember ye not, that, when I was yet with you, I told these things? and now you know what restrains, in order that he may be revealed in his proper time. For the mystery of iniquity doth already work; only he that now restrains will restrain, till he be taken out of the way; and then shall that lawless one be revealed, whom the Lord will destroy by the spirit of his mouth, and will utterly overthrow by the brightness of his coming."

Here, Paul says, he told them these things that they might know that the Lord would not come until there has come a falling away, and the secret of iniquity that would produce it was then at work.

How appropriate then in writing to the Hebrews some ten years later for him to say, "Exhort one another, and so much the more as ye see the day approaching." And how much more applicable to us, are these words after the lapse of about 1850 years! Can we not all exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out." Here is a scripture that has been the means of building up and strengthening the brethren all along the line of their difficult march to the kingdom of God: "Exhort one another, and so much the more as ye see the day approaching" is the means used by the Spirit to preserve believers in a justified standing. Who is not thrilled with the prospect of coming glory?

It was Jesus who, for the joy set before him, endured the cross, despised the shame, and then sat down at the right hand of the

throne of God. He is our example and to be like him we must look forward to the glory of the coming day, for not till then will our hope be realized. It is the hope of salvation that buoy the Christian up, and he well knows that it cannot come until the day of Christ. And as sign after sign passes he knows the day is approaching. Yes! the approach of day is a motive for redoubling our vigilance. What is to be done in preparation for that great event must be done before the day arrives. There will be no time for change then. It is only those who are ready that will be united to Christ when he comes.

Then what could be more helpful in the way of preparation for that day than to see signs of its approach and be exhorted to be found worthy of a participation therein. It seems as if this scripture might have been written on purpose for us, because more evidence of approaching day is often given in a week now than has been given in a lifetime in the past.

There is no mistaking the signs now, for just as heat intensifies under a burning glass as the focus is approached, so the rapidity of the signs of that day's approach shows the end near. All converging lines of scripture testimony show we are hurrying on to the time when the kingdoms of this world will become the kingdom of our Lord and his Christ. The time to favor Zion has about come.

Let us glance at some of the signs given us, that we may know the coming of the Lord draweth nigh. Before Paul informed the church at Thessalonica that a falling away from the faith would take place prior to the coming of the Lord, he had written in his first epistle, "But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say, Peace and safety: then sudden destruction cometh upon them." Is not the peace and safety cry very pronounced at the present time? After the great war a "League of Nations" was advocated as a means of preventing future wars. But all nations did not see their way clear to join the league, so the hope of obtaining peace by that method had to be abandoned to a certain extent. Then came the American peace and disarmament conference at Washington, which apparently accomplished some good results, but whether they will be lasting remains to be seen. Those who are in a position to know seem to have grave doubts; for many of the leading statesmen of this country are now advocating a court of nations as the best means of preserving peace.

Thoughtful men see that the world is far from being at peace at the present time and are using all their powers to avert war. But the prophet like unto Moses said that just previous to the coming of the Son of man there would be "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 are coming on the earth.

No one can deny that this condition exists upon the earth at the present time. But some may be ready to say, "If these things have begun to come to pass why does not the Lord come immediately?" The answer is, The signs now proclaim the time of the

end, but no one knows to what extent the signs may be intensified before the day of the Lord actually arrives. If it were possible to know the actual day of the Lord's coming by the signs given then the object in giving signs would be defeated. The signs are made known to us that we may be looking and watching for the Master's return.

"Looking for and hasting unto the day of the Lord" is the life of the church. Take it away and the church soon becomes lukewarm and indifferent to transpiring events. It has been stated that every great revival in the church has been accomplished through giving prominence to the hope of the Lord's return. It has been a wise provision—made by one who knew all about us—that the day and hour of the Lord's return has been withheld from us. Being withheld as it is, it actually becomes a test of our love to him. Could there be any greater motive to godliness and heavenly mindedness, to patience and perseverance, to faith and obedience, than to know that the Lord may return at any time and reward every one according to their work?

But there is another sign to which I wish to direct attention. As Jesus and his little band of believers sat upon the mount of Olives they conversed about the beauty of the temple. Jesus told them their temple would be destroyed. Then the disciples asked him to tell them when these things should be and what would be the sign of his coming and of the end of the world (or age)? Matt. 24:3. In his reply he spoke to them a parable: "Behold the fig tree and all the trees," Luke 21:29. You notice a distinction is made between the fig tree, and other trees. If it were not for making this article too long, it could be proven that the fig tree here represents the Jewish nation and the other trees the other nations.

If this be true, then things in relation to the Jewish nation must be the greatest or most important sign in relation to the return of the Lord and things transpiring in other nations must be secondary and of less importance. "Behold the fig tree and all the trees; when they shoot forth ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

If the Jewish nation is represented by the fig tree, then whatever transpires in relation to it, as an indication of the returning favor of God, is a sign to the believer that the coming of the Lord draweth nigh.

Nothing of so vast importance to the Jewish people has taken place since the British government took possession of Jerusalem in the year 1917, as the confirmation of the Palestine Mandate by the Council of the League of Nations last year. The Jewish people must be gathered to the land promised to Abraham and his seed before they can be reigned over by Christ. The ratification of the mandate will be a great impetus to the return of the Jews to the land from which they have been so long withheld. Now Jeremiah 23:7, 8 and Isaiah 43:5, 6 are being fulfilled. The trodding down of Jerusalem is all but ended. Great events will transpire in the near future. Blessed is he that watcheth and keepeth his garments, for all such will have the great honor of seeing the King in his beauty.

A BUSY DAY FOR ISRAEL

SEVENTY weeks are determined upon thy people, and upon thy holy city," Daniel 9:24-27.

These words were addressed by Gabriel to the captive prophet, Daniel. They were spoken with reference to Daniel's people and to Daniel's holy city. Not to Daniel's people in their scattered position among the nations of the earth; but to that people in their relation to the holy city.

Certain definite things are announced to be accomplished during those seventy weeks. These accomplishments also pertain to Daniel's people and to Daniel's city.

They are six in number:

- "To finish the transgression, and
- "To make an end of sins, and
- "To make reconciliation for iniquity, and
- "To bring in everlasting righteousness, and
- "To seal up the vision and prophecy, and
- "To anoint the most Holy."

Not one item of this program for Daniel's people and for Daniel's city has yet been realized. And yet they all are to be realities by the end of the seventy weeks announced by Gabriel. Neither that people nor that city have finished transgression, have attained everlasting righteousness, nor realized any other condition pronounced by the archangel. Therefore, those seventy weeks have not yet expired.

Scriptural "weeks" are not necessarily the same as are our weeks. Israel had two or three kinds of weeks. There were weeks of days; weeks of years; and weeks of sabbatic years. See Lev. 25:1-8. The context alone is sufficient to reveal which type of "week" Gabriel referred to. Referring to Dan. 9:2 it is found that Daniel was studying and thinking and praying in terms of years. Gabriel explained to him that there were not only "seventy years," verse 2, but seventy sevens that were determined upon this people, verse 24.

These weeks then were weeks of years. They were not weeks of days to be "interpreted" by man upon some imaginary "year-day" basis; they were seventy sevens of years, to be accepted and received by man in simple faith.

Sixty-nine of these "determined" (in Hebrew the word is said to mean "divided") weeks have been divided, in which certain history has been made. There remains one week, or seven years, to be accounted for. During this week, or before it shall terminate, the six labors enumerated in verse 24 must needs be consummated.

Another look at these six statements of verse 24 will bring the student to realize that nothing but the establishment of the throne of him who shall reign in righteousness will be sufficient to finish the transgression and sin of Israel and of Jerusalem, and bring them to everlasting righteousness. But as these conditions are to be brought in and established during the seventy weeks that have been determined, or divided, for this purpose, therefore, these seventy weeks must of necessity extend unto the establishment of the throne of him who is to establish in Jerusalem, over Israel, these very conditions.

It is the seventieth, the last one, of these weeks that has special interest to Bible students of today. That "week," like the others, and the works to be wrought therein, are, by the angel, applied especially to Daniel's people and city. Accordingly the

analysis of verse 27, which specifies some particular things that are to be consummated during that "week" of years, should be made with reference to Israel and Jerusalem; not to Romans and Rome, nor to Britons and London, no, nor to Israel in New York—or in any other place than Jerusalem.

"He (a prince, verse 26) shall confirm a (margin) covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation....."

One seven,—the seventieth;

A covenant confirmed—for one seven;

A covenant broken—in the midst of the seven;

Abomination of desolation—for half of the seven.

These are some of the things that attract attention to verse 27, as recorded by Daniel, the prophet. It should be remembered that during this week when a covenant shall be made and broken, and the abomination established, the six items of verse 24 must be realized, including the bringing in of "everlasting righteousness."

Answering the question of the apostles as to the time of the end of the age, our Savior said, Matt. 24:15-30, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then shall be great tribulation, Immediately after the tribulation of those days shall the sun be darkened, and they shall see the Son of man coming in the clouds of heaven." Thus Jesus definitely locates the abomination of desolation to take place immediately prior to his return. Gabriel locates it to be the last three and one-half years of the last, or seventieth, week of years that were set aside, "determined," divided, upon Daniel's people and city prior to their restoration.

Daniel, in 7:21-28, receives vision and interpretation concerning a "Little horn" power that "shall speak great words against 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," even until the "judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, shall be given to the people of the saints of the most High." That is, this little horn power will have kingly authority over God's holy ("holy and "saint" both are translated from the same Hebrew or Greek word) people, Israel, during the very closing days of this age, continuing until Christ himself takes the kingdom. All agree that "time and times and the dividing of time" refers to three and one-half years. Many have (some still do) assumed to interpret this according to an imaginary year-day theory of interpretation. But such is undoubtedly without any scriptural authority. Taking the statement as it reads, and such is the only proper way to study to divide the word of truth, this period covers the same identical period as does the period of abomination of desolation in 9:27, and as does the "time of trouble" in Matt. 24. Not only does it belong to the same period, it also pertains to the same people,— "saints of the most High," Daniel's "people," Israel. Surely

these two prophecies pertain to God's holy nation in their preparation for the re-establishment of their kingdom under him "whose right it is."

Again, John, having been caught forward into "the Lord's day" (see Rev. 1:10) "saw a beast rise up out of the sea," Rev. 13:1-9, to whom "was given" "a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months." To him also it was given to make war with the saints, and to overcome them (that is, God's "holy" people, Israel. Certainly he will not "overcome" the church, the body of Christ): and power was given him over all kindreds, and tongues, and nations." Analyzed, this text reveals that the "beast:"

"Was given power to continue Forty and two months." This is exactly three and one-half years, the same length of time as that "the little horn" is to "wear out the saints of the most High." That,

He overcomes the saints—the same people as does the "little horn."

Revelation 19:19-21 reveals the termination of the forty-two months to be immediately preceding the occupancy of the throne by Christ.

Thus the beast of Rev. 13, the little horn of Dan. 7:21-27, and the prince of Dan. 7:27, are all operating at the same time, in the same place, with the same results. Apparently these are three descriptions of one and the same power which will operate in the closing days of Gentile times, in "the day of the Lord."

Likewise, the "king of the north" of Dan. 11, removes the daily sacrifice and places "the abomination," v. 31, "that maketh desolate," and fells "by the sword, and by flame, by captivity, and by spoil," "people that do know their God." "And at that time shall Michael stand up, the great prince which standeth for the children of thy (Daniel's) people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people (Israel) shall be delivered." Read Dan. 12:1-4.

Careful analysis will also reveal that the "king of fierce countenance" of Dan. 8, as also the "man of sin" of 2 Thess. 2:1-7, are still other descriptions of the one and self-same power.

Inasmuch as it is specifically stated that it is Daniel's people and city (Israel and Jerusalem) that are the principal subjects of these days and events, it becomes very interesting and important to observe Daniel's people returning to Jerusalem; building the waste places anew; preparing for their establishment in readiness for the events that are to happen.

In this "day of the Lord," when time and condition shall be ripe, "the Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." See Joel 3:9, 16, 21.

These prophecies all pertain to God's chosen people, Israel. In no sense do they directly pertain to the Church of God. The church is not in darkness that that day should overtake it unawares, 1 Thess. 5:1-9, for it was not appointed unto wrath.

Seeing that advance preparation is unwittingly being hurried for the enactment of these events prophesied, and that right in our day, before (Concluded on Page 291)

THE CHALLENGE
To the Roman Hierarchy

UNDER THE above caption the editor of the Protestant recites a history of an effort on his part to unite with Roman Catholic prelates in placing before the public facts concerning the workings of the Roman Catholic Hierarchy. He says:

"On October 1, 1921, Dr. Gilbert O. Nations, publisher of The Protestant and professor of Roman and Canon Law in the American University, sent to every Roman Catholic prelate in the United States a challenge to join with him in an endeavor, through joint debate in writing, to present to the whole public all essential law and facts bearing on the status and activities of the institution which the prelates represent.

"As a specialist in historical and legal subjects related directly to the record of the Papal government he had for years been impressed with the potential benefits of such a discussion."

The able, sane and quiet reasoning reassures his readers that much wholesome instruction would have been broadcasted had his request been acceded. But three replies were received, none of which granted the request. The whole article can be had of The Protestant, 639 F. St., N. W., Washington, D. C., for five cents. The letter follows:

52 Bliss Building,
Washington, D. C.,
October 1, 1921.

His Eminence,
William Cardinal O'Connell,
Archbishop of Boston,
Boston, Massachusetts.

Dear Sir:

According to daily press reports, the National Council of Catholic Men held a number of meetings in Washington, D. C., during the month of August for the avowed purpose of suppressing the monthly magazine known as The Protestant, of which I am the editor and publisher.

Since the Constitution of the National Council of Catholic Men shows that organization to be formed and supervised by the Hierarchy of the Roman Catholic Church functioning through certain designated prelates, its activities are manifestly subject to control of the supervising prelates and have the support and approval of the entire Hierarchy.

Immediately following the failure to have The Protestant suppressed, metropolitan newspapers throughout the country, and especially in those cities occupied by Archbishops of the Roman Catholic Church, published very conspicuously many columns of identical denunciation of that magazine.

Efforts so widespread, so powerful and so persistent to have The Protestant suppressed attest the deep and growing antipathy of the Hierarchy of Rome towards those who fear that Hierarchy as a menace to our country and its institutions. Until that fear and that antipathy are removed by exhaustive investigation and the full light of truth, discord and strife will continue to vex the people, to array them in hostile groups and to disturb the public tranquillity.

The tragedy of conditions now existing is that your people read and hear your allegations against The Protestant and its growing circle of readers and friends, but

not our answers; while our people read our answers, but not your allegations. Justice requires that full and authentic information shall be laid before all the people with rigid impartiality in order that they may determine in the light of the complete record, which side of the issue is right.

To that end I most respectfully invite you to join with me in submitting to the whole public all material law and facts bearing on the matters in controversy. I am not aware that such joint investigation has been made since the Vatican Council and later authoritative utterances have defined the status of the Roman Pontiff and since our country has attained its present great prominence in the business and diplomatic life of the world.

Therefore I offer to affirm and earnestly invite you to deny in joint public discussion in writing the following comprehensive proposition in twelve theses designed to traverse the chief allegations on which you seek to have The Protestant suppressed:

Resolved, That

1. The Papacy regards the whole world as one political empire over which the Pope reigns under claim of divine right as supreme overlord of all civil governments and peoples.

2. The Roman Catholic Hierarchy headed by the Pope is the most autocratic, intolerant, venal and oppressive political establishment that ever encumbered the earth and is alien to every country it inhabits, the blight of all peoples it has ever been able to dominate and inherently unable to live at peace with democratic institutions.

3. The Papal claim of infallibility, which is the chief cornerstone of the despotic system, is the boldest display of bigotry, egotism and blasphemy ever made by mortal man and is utterly without foundation in reason, in fact or in revelation.

4. The vast fiscal system of the Church of Rome has amassed fabulous wealth which the Hierarchy holds, without audit, exclusively in its own control and uses to further its political ambitions while the people in Roman Catholic lands grovel in ignorance and destitution.

5. All prelates are officially designated as princes in the Papal government; are bound to the Holy See by paramount ties of fealty which, under the canon law, prohibit them from swearing allegiance to any civil government; and more than a hundred of them are enthroned in cities of the United States.

6. Unable to defend its doctrines and record in the forum of truth and reason, the Papacy condemns intellectual freedom and meets adverse criticism with punitive retribution.

7. It condemns government by the people as inherently vicious and fraught with danger to the public.

8. It has opposed every important step in the progress of civil and religious liberty made by the modern world.

9. The canon law condemns public schools, forbids children to attend them and denies the right of the State to educate its citizens.

10. The Papacy denounces the American doctrine of separation of Church and State, claims exclusive jurisdiction of all litigation affecting the clergy and demands public funds for sectarian purposes.

11. In secret collusion with the imperial governments of Vienna and Berlin, it was

jointly guilty with them of causing and protracting the World War.

12. Political ambitions and intrigue of the Roman Hierarchy are now preventing peace and reconstruction in Europe.

My proposal is that the discussion be conducted on your part by any cardinal, archbishop or bishop, or by any one or more priests or laymen duly authorized thereto in writing signed by a bishop, archbishop or cardinal, the writing to be published in connection with the discussion so the public may know that the selected priest or layman is deemed worthy and capable and is duly authorized by competent ecclesiastical authority to represent and defend the Roman Catholic Church in the proposed discussion.

I further propose that the discussion be published in full without editorial or headline comment in any Roman Catholic papers that you may designate for that purpose and in The Protestant and continued a sufficient time to permit a thorough and reasonably exhaustive presentation of all the facts and law bearing on the matters in issue. This will enable the people to render a just decision of problems that have vexed the world more than four hundred years.

Having the affirmative of the tendered proposition, I would write the first installment of the argument, of such length as we may agree is necessary and desirable and would supply copy thereof to all designated papers. At an agreed time those conducting the negative would likewise supply their first rejoinder, and so on to the end of the discussion, the affirmative having a brief closing article in final rebuttal.

In conclusion, please be assured that I tender this proposal in perfect good faith; and, should the discussion be held, it will be conducted on my part with all possible candor and courtesy and for no other purpose than to establish truth and promote harmony and good will among all my fellow citizens. I reserve the right to publish this letter and your answer in case you decline my proposal.

Awaiting your pleasure, I am
Very sincerely,

Gilbert O. Nations,
Editor of the Protestant.

THE MOTHER OF HARLOTS
By E. O. Stewart

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come here and I will shew you the judgment of the great harlot that sitteth upon many waters." Rev. 17:1.

If the Bible tells what this woman is there is no use to place any other interpretation upon it. The angel told John that "the woman which thou sawest is that great city which reigneth over the kings of the earth," verse 18. And upon her forehead was a name written, mystery Babylon the great, the mother of harlots and abomination of the earth, verse 5. The angel told John, that the woman is that great city which reigneth over or controls the kings of the earth. Now let us identify the city.

In chapter 18 verse 24, the angel says, "And in her was found the blood of the prophets and of saints and of all that were slain upon the earth." Now, let us see which city is responsible for the death of proph-

ets and saints. Turn to Matt. 23:34, "Behold, I send unto you prophets and wise men, and scribes: some of them you shall kill, and crucify; that upon you may come all the righteous blood shed upon the earth Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that stonest the prophets and killest them that are sent unto thee," verse 37.

Let us notice some more marks of identification. In Jeremiah 3 we read, "They say if a man put away his wife, and she go from him and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers." Thou hast an harlot's forehead, verse 3. This certainly identifies Jerusalem with the harlot in Rev. 17:5. Notice the word, "forehead," in both verses. Now turn to Ezekiel 16:2, "Son of man, cause Jerusalem to know her abominations." Read the whole sixteenth chapter of Ezekiel, and compare it with Rev. 17 and 18, and you will see that Babylon and Jerusalem are the same.

I, therefore, conclude that Jerusalem in a few years shall become the commercial center of the world, filled with every deceptive power. Lucifer, the future king of Jerusalem, will be seated in the temple showing himself that he is God, Isa. 14; 2 Thess. 2. This is the abomination that Christ referred to in Matt. 24, that will stand in the Holy place. Finally, after the plagues have been poured out on Jerusalem, her wickedness revealed, God then will speak peaceably unto her and she will return to her first husband according to the covenant of her youth when God shall be pacified toward her for all that she has done. Ezekiel 16:61-63. "For he will be merciful to her unrighteousness, and her sins and iniquities will remember no more," Jer. 31:34.

Let the goodness of God lead us to repentance and not the fear of Hell.

FULFILLMENTS OF PROPHECY

No. 1

By S. Roxana Wince

"Thine eyes shall behold the King in his beauty; they shall behold the land of far distances."

HOW our hearts thrill at the thought that we shall see our immortalized, transfigured king in robes whiter than any father on earth can white them; see the Davidic kingdom enlarged until it takes in all kindreds and tribes of men under the whole heaven, before the cruel sickle of death cuts us down!

Israel's redemption comes, our redemption comes "in the days of the voice of the seventh angel when he shall begin to sound."

The angel of the sea and land takes a solemn oath that then, not even a "time" shall intervene until the mystery of God in the preaching of the gospel, glad tiding, to take out of the nations a people for his name, shall be finished. The end of the present gospel age comes while the seventh trumpet is sounding.

Of those sacred prophetic cycles, measured off in cycles or "times" of 360 years, only part of a "time" remains when the seventh angel first puts the trumpet to his lips.

How short a time remains, I am going to try to show you. I hope you will not be-

come impatient if I do so in a somewhat tedious way. I know that some of you do not love the study of prophecy. I cannot see why when it is only through prophecy that we can know how near we are to our journey's end, and to the great realization of our long cherished hopes and dreams. But I suppose it is the hard mathematical facts connected with the chronology of prophecy that you do not like. Yet hard as they are, it is necessary that you know something of them and of the different scales of time, whereby God measures the story of men.

That you may understand these varied scales, I will quote (much abbreviated) what Professor Totten says about them.

"Christ was born 3996 A. M., which gives us 3999 years B. C. for Adam's creation, and leaves us but 74 years to run before the 6,000 years end, measured by 'solar time.'

"But there are lunar years, soli-lunar years, prophetic years and solar years.

"The 6000 lunar years ran out in 1824, A. D. The soli-lunar year ran on solar time up to Joshua's long day, and in lunar time to about passover, 1700 A. D. The 6000 prophetic years, on cycles of 360 years each, are a strict mean between the longest and shortest mean solar and lunar years, for 366 plus 354 equals 720 divided by 2 equals 360. (They ended in 1909.)

"The mean of the first three scales of measurement ran out about Pentecost, 1880 A. D. The 6000 full mean solar years run out in the autumn of 2002 A. D. The mean of all these termini was about September 21, 1910."

It is confusing to amateur students of prophecy and, with such sliding scale as this, it is no wonder that even Jesus did not know when the time of his coming would be, nor that the time of that glorious event would take place has been so long veiled from his followers.

But we can be sure now that our Lord will come and snatch us away before some of even the oldest among us shall sleep. We can sing with an assurance that we have never felt before, "We are going home tomorrow."

But how? By noting how rapidly those various scales of prophecy are running out and how the signs that Jesus gave us to show when the time of his coming was just in sight, are being focused on these very days with a brilliancy of light that no one watching can misunderstand.

Take, for instance, the four times repeated prophecy of Moses, that the two houses of Israel and Judah should be punished seven times for their sins, Babylon, Medo-Persia, Greece and Rome, variously typified, to be the instruments used. And we find that the fulfillment of this one prophecy, measuring as it does the duration of the punishment and, as a matter of course, the duration of the Gentile agents that inflict it, brings us down to these very days. For "the seven times" of Judah extend for seven times 360, or 2520 years from the captivity of Jehoiakin, 3406 A. M., to 5926 A. M., or to 1928 A. D. Wise will they be who take note! They will not be found asleep when Jesus comes, nor out of oil when there is no time left to go and buy.

"The seven times of the Gentiles," as Professor Totten has shown, "are upon the 'shortened' lunar scale, or else could no flesh be saved," so terrible are the judgments that are to be poured out upon the sinful nations in the last of the last days.

"These 'times' extend from the feast and death of Be'shazzar, 3481 A. M., for 2520 lunar or 2445 solar years, and thus to the same date, 1928," leaving the Gentiles but a bare five years in which to continue their beastly rule, and Judah five years in which to fully escape from their long-time persecutions.

But Israel's seven times punishment began before that of Judah. They were carried away captive, 721 B. C., so their chastisement must have ended about 1800-1808, if we count the Anglo-Saxons to be the descendants of the ten-tribed house, or kingdom of Samaria.

But it takes time to fulfill prophecy in eras. The "time of the end" is not a point, a single day, nor yet a year. It covers the period from 1795, when the seventh trumpet began to sound, to 1928, just 133 years or seven vials, of 19 year cycles to a vial. It lacks 227 years of being a "time."

But I have not told you how the days of Israel's and Judah's punishment were shortened. It was by changing the measurement from solar to lunar time, "for 5926 A. M. (1928 A. D.) is just short of 6001 solar years by 75 years, which is the exact period between 2520 solar years, and 2520 lunar years. Had not those 75 years been cut off from the full 6000 Israel, Judah and the Church of Christ would have been annihilated, so the world's 6000 years are mercifully made to close in 1928, the sliding scale of chronology marking 1795, 1814, 1824, 1880, 1900, 1909, 1910, 1916; 1917; 1923 and 1928 as its closing era."

We do not know even now the exact hour when our Lord will come, but we do know that the time is very short that is left us in which to work for him. Let us be faithful and wise servants.

WINCE MEMORIAL FUND

The Wince Fund was started that all might contribute toward the current cost of keep in Golden Rule Home of one or more worthy needy ones of our number. For some time application has been filed by such a needy one for residence in the Home. Another, experienced in looking after such cases, has investigated the merits of the case and strongly urges that the Home shall arrange, at the earliest date possible, to receive the applicant.

The Home Membership Board has passed favorably on the application.

This brother is upward of 72 years; has no relatives, no money or property, and his health is such that he is unable to work sufficiently to support himself. He is therefore, truly, one of the poor whom we "should remember." His home at present is on the fifth floor of a County house in Ohio, where, during the past winter, there was no warming fire to comfort his rheumatic pains, except on the first floor. His name is J. A. Buckmaster.

Believing that we are fully justified in so doing, appeal is hereby made for immediate and sufficient contributions to the Wince Fund to enable us to care for this brother.

This brings us to the old question. Some have found no little fault because the present rules require that an average of \$1,600.00 per member shall be placed in the Treasury with which to defray cost for care and keep of the Home Family.

The rules also (Concluded on page 288)

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.

Published weekly at Oregon, Illinois, by the
 RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50
 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

This Prophetic Number of the Herald has been enlarged to twelve pages. It is being mailed to all families of the Church of God whose names and addresses we have. There are different reasons prompting this procedure:

We are desirous of arousing a general interest in the study of prophecy and current events, believing that such an interest will be most helpful and strengthening to all lovers of truth.

As complete a calendar of the summer Bible Schools and Conferences as we have been able to gather, will be found in another column. And this issue is being sent into every home where one or more are in fellowship with the Church of God in an effort to aid in securing the largest possible attendance to the various state conferences. It is also being sent, by request, to other people. Some of the Conferences are paying for the extra papers being circulated in their respective states. Several friends have sent in lists of names with remittances.

Also we wish to inform the brotherhood of the work of the General Conference and of the National Bible Institution.

Our readers will find several instances of differing opinion in the various articles herein published. All are given with the hope that study to rightly divide the word will be inspired.

Too late to further increase the size of this issue some good articles have been received. They will be given place in later issues.

The Herald extends thanks to one and all for the fine spirit of cooperation.

Prophecy

"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." 2 Pet. 1:21. Those who wrote these inspired words were called prophets. Through them God made known his intentions regarding the children of men. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." Amos 3:7. Not only did these "servants" reveal information relative to future events, but they also revealed information relative to past events. For instance, Moses the Prophet, revealed the record of man from creation unto his day. And it would appear that without doubt the Holy Spirit brought instruction to him relative to past events, just as the Savior promised the apostles in John 14:26, that the holy spirit shall "bring all things to your remembrance, whatsoever I have said unto you." Thus "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."

State Conferences

Now is the time to plan to attend one or more of the state conferences. Attend these meetings, counsel and advise in perfecting plans for the coming year, and then, after such plans are decided upon, do your part throughout the coming year to help your respective Boards to execute the work planned for them. At least do not try to dissuade or discourage such Boards from executing the decisions of the conference, and claim that the Board is exercising lordship because it fails to heed your complaint. Remember that the plans are mostly made at the conferences when and where all can counsel, advise or recommend. That is the time and place to present different judgment.

Then, when the year's work is taken up take hold with the rest, and with prayer on lip and heart for God's guidance lift and shove.

Besides this, attend these schools and conferences for genuine help in the search of God's word.

May these meetings prove very helpful to one and all, and become an honor to him whom we serve.

Pray God to guide that everything may be done decently and in order, and that through unity of spirit all may be harmony and concord.

From Suffrage to Bible

It is with regrets that space forbids quoting extensively from statements recently uttered at Toronto, Ontario, by Christabel Pankhurst. Just a sample is given here with the expectation of more next week.

"I thought at one time that woman suffrage would go a long way towards bringing in a new social order. We were all living in fools' paradise, as we know now....In those days I thought of the Bible as a combination of myth, fantasy and poetry. I had

no conception of its relations to the changes that were taking place in the world."

Still another one has found the Bible to be the one reliable source of information concerning this old world.

Back to the Book.

June, July, August and September for Subscriptions

If the Church of God is God's church, a great future lies before it.

It is not God's church simply because it is so named. Nothing but faith, pure and true; consecration, thorough and sincere; loyalty to Christ, at all times, under all circumstance, can ally one with God's called out people.

Hoping that we are of that number, then a great labor awaits us, a labor that is second to none; before which every other labor of man must be assigned a secondary place. That labor consists in witnessing for God and Christ, proclaiming the gospel far and near.

As we approach ever more closely unto the coming of the Lord mankind becomes the more confused by numerous conflicting interpretations; and more anxious because of the constantly growing sentiment that great changes are pending.

There are various ways of engaging in this work. One is by the printed page.

The Herald is the result of earnest effort to do honest, loyal work in this direction. For greatest results there needs to be a hearty, united effort to furnish its pages with the best possible thought, and to extend its circulation wherever possible.

As a means to enlarge its circulation we ask that every friend will put forth an effort to secure one or more new subscribers. Thus the number of its readers could be doubled, trebled!

It would be to the advantage of every state conference to get the Herald into every home of its members, and into the homes of those who are interested in Bible research. Why not put forth the effort to accomplish this at once?

We appeal to all to put forth united effort during these conference months,—June, July, August and September, to double The Restitution Herald subscription list. We'll supply you with samples and do our full part.

It will be interesting at the end to note which state makes the greatest gain.

Do it with thy might—in His name.

HERALD RECEIPTS

Mrs. Clark McClelland; Mrs. Clara J. Chaffee; Mrs. E. Lampion; Mrs. John L. Lehman; E. W. Moses; Will Lindsay; Mrs. Anna Smith; Marvin Becknell; A. E. Shaw; Mrs. H. S. Bell; Mrs. Emma Eaton; Maurice Anger.

EMERGENCY FUND

Mrs. Emma Eaton, \$1.00

Sr. Geo. Siple and daughter, Leila Mae, of Hammond, La., are visiting in the home of her daughter Mrs. Ward Lindsay. She plans to remain at Oregon until after the Bible School and conferences.

Bro. F. E. Siple, returning from the Fonthill May Meeting reports a fine meeting, with good interest and good attendance.

It was also whispered to him that some of the Niagara Falls and Fonthill people contemplate motoring to Oregon for the General Conference.

Among the Churches

SUMMER BIBLE SCHOOLS AND CONFERENCES

| | |
|---------------------------------------|------------------------|
| Ohio, Brush Creek, | June 7-10. |
| Minnesota, Eden Valley, | June 14-17. |
| June Meeting, Argos, Indiana | June 14-17. |
| Northwest, Felida, Wash., | June 21-24. |
| Michigan, Dutton, | June 21-July 1. |
| Indiana, North Salem (Plymouth), | July 3-15. |
| Al-la-miss, Hammond, Louisiana, | July 5-10. |
| Texas, Goldthwaite, | July 13-22. |
| Illinois, Oregon, | July 31-Aug. 12. |
| General Conference, Oregon, Illinois, | August 7-9. |
| Iowa, Waterloo, | August 11-19. |
| Nebraska, Holbrook, | Aug. 18-26. |
| Arkansas-Oklahoma, Brent, Oklahoma, | August 23-September 2. |

Minnesota Conference

The Annual State Conference of the Church of God in Minnesota will convene with the assembly at Eden Valley, Thursday evening, June 14, and continue over the following Sunday.

Bible classes will be conducted on Friday and Saturday. Bro. Conner of Cleveland, Ohio, will be present to assist with the preaching. He is a pleasing speaker and an able Bible student. Those failing to hear him will miss a spiritual treat. Bro. Austin may be present, besides the preaching brethren of the conference. There are business matters of vital importance to every member to be solved at this meeting; and your presence is needed in order that we may accomplish the things which will work to the best interest of the cause.

Commence planning to attend.

Those coming from a distance via the railroads will be met at the depot if they will notify A. E. Welliver or W. I. Hoskins, Eden Valley, Minnesota.

C. E. Randall, Pres.
Thomas Savage Sec.

Annual June Meeting

The Annual June Meeting will be held at Argos, Ind., June 14-17. Elder J. H. Anderson will preach on Thursday, Friday and Saturday. Elder W. S. Hottell will preach Saturday and on Lord's Day. Elder C. C. Maple, the pastor of the church, will conduct Chart Bible Studies. Elder C. C. Moehring will have charge of the singing.

There will be entertainment provided for all who wish to attend. We invite all who can to come.

Mrs. J. D. Van Derweele, Clerk of Church.

Northwest Conference

The Northwest Conference will be held at Felida, Washington, from June 21st to 24th, inclusive. For further information correspond with J. W. Woolf, Vancouver, Wash., Rt. 3. Phone 35 F 2. Come, join with us in the Master's work.

Mrs. Grace M. West, Sec.

Michigan Bible School and Conference

Commencing June 21 (D. V.) the Michigan Bible School will be conducted by Bro. F. L. Austin, Bro. L. E. Conner of Cleve-

land, Ohio, will be present on June 28 to give valued service throughout the State Conference program which will continue over Sunday.

It is hoped that after the good people of Dutton shall have prepared for this gathering there will be a large attendance from different parts of the state, and from other states. Come prepared to give your best, as well as to receive much to carry home with you to distribute unto those who may not be able to attend. Make some one happy, spiritually, with the message of salvation.

M. A. Woodward, Sec.

Indiana Bible School and Conference

The Indiana Bible School will begin July 3rd and with the Conference will extend over the 15th. The school will be divided into four sections with capable teachers. The children's class will be cared for by sister Verna Thayer, the Juniors will be taught by Brother Floyd Stilson. The young people and the adults will be taken care of by ministers.

Each section will meet twice a day for a lesson and all will come together in the evening for a sermon. Brothers F. L. Austin, J. H. Anderson and possibly J. A. Patrick will be with us to take part in the work.

The Bible School is a time for recreation as well as hard work. Come to North Selem, five miles north of Plymouth on the Michigan Central road, the day before the school begins, if possible so you can get the full benefit of the school. If you come by rail take a buss going north and get out right at the church. Several busses pass the church daily, going from Plymouth to South Bend and visa versa.

We want to make this the biggest and best school that Indiana has ever had, and in order to do this we need your presence and your encouragement. Make Bible School time your vacation time and come help everyone have the happiest vacation they have ever had.

The Bible School will be followed by the Indiana State Conference which will close on Sunday night, July 15.

Maude Austin, Sec.

Al-la-miss Conference

The conference of the Churches of God in Louisiana, Mississippi and Alabama will be held, D. V., at Happy Woods near Hammond, Louisiana, July 5th to 10th. All brethren in the district are urged to be present or send some word of greeting. Bro. Frank Siple is planning to be with us.

Alfred Anthon, Sec.

Texas Conference and Bible School

The Annual Conference and Bible School of the Churches of God in Texas will meet at Goldthwaite, Texas, July 13-22, inclusive. It is hoped that many of our brethren, especially those who are not privileged to attend other meetings, will make an effort to be with us, and enjoy the good things from God's word. Bro. E. O. Stewart of Texas, and Bro. F. E. Siple of Illinois, will be in charge of the Bible classes as last year.

Sister Whitely of Kingsville, Texas, will be in charge of the children.

We are expecting other preachers and teachers. Bro. Austin will be with us part, if not all of the time. Bros. Luman and Morgan of Oklahoma, are expected to be with us; also Bro. Bradley. We are planning on ten days of hard, intensive study. Bring your Bibles, pencil and paper, and forget the cares and worries of this present evil age and learn more of the grand and glorious age to come.

Goldthwaite in on the Santa Fe R. R. Those coming from the north or south will change at Temple, Texas. Tents and cots will be furnished those who wish them, also meals. It has been thought best to hire a cook to prepare the meals, so as to give home folks more time for attending meetings. Bring a blanket and pillow if convenient, and be sure to write Bro. Em. Wilson, or Bro. A. W. Brown, of Goldthwaite, your needs. Those who wish to camp by themselves may do so. Plenty of shade and good water. Come, let us have a good meeting.

E. W. Moses, President.

General Conference

Soon we will again be assembled for the third General Conference. The date is the same throughout as that of the Illinois State Conference—July 31-Aug. 12, with business sessions on Aug. 7, 8, 9.

Present indications are that the attendance will this year exceed that of former years. Local plans will be made accordingly, and a hearty welcome is extended to all.

In this connection those who cannot attend are urged to appoint a personal representative—a proxy. The Working Rules provide for this. In this way each one, though absent, has a voice in the work done.

These meetings are for conference on the questions and problems that come before us. It is for one and all to suggest, advise, and act at these gatherings. The plans and policies of the brotherhood will at that time be decided upon. No one person, has more privilege or right than another.

The period for which the members of the Board were chosen, expires with this meeting. The people in conference will need to select a complete Board for the coming year. This Board will be expected to endeavor to carry out the decisions of the conference.

Therefore, in order that all may have full liberty of voice equally with others, all are urged to attend the conference or appoint a proxy who will be in attendance, for personal representative. Proxy forms will be mailed with circular letter.

F. L. Austin, Sec.

Illinois Bible School and Conference

The Illinois Bible School and Conference will convene this year on Tuesday morning, the last day of July, and continue over Sunday, August 12.

During the first part of the school it is planned to have the adult classes in charge of Bros. F. L. Austin and F. E. Siple, and the junior class in charge of Sr. Charles Gesin. There will be four sessions of Bible study during the day, and a sermon at night, and it is planned to follow out four different lines of Bible study in the day classes so that there will be that which is particularly needed by each person who may attend. Bros. J. A. Patrick, L. E. Conner, and other good speakers are expected

to help with the work during the last half of the meeting.

A trip to Oregon, Illinois, this year offers you the largest opportunity possible. The National Berean Society and the General Conference are to meet in connection with our school and conference, so those in attendance will have the privilege of coming in contact with the best and most active workers of our church from far and near.

Entertainment will be provided, and it is requested that those who plan to attend will notify Mrs. Julia Ordnung, Oregon, Illinois, as long in advance as possible.

Come, and let us study together, and be more able to further the cause of Christ in these closing days.

F. E. Siple, President.

Iowa Conference

To the Brotherhood of the Church of God in Christ Jesus, Greeting:

God, in his infinite goodness and mercy, has lengthened our lives and given us health and strength; bringing us near to the time of the annual gatherings of his people. Let each one of us, therefore, show his appreciation of the rich blessings God has given him, and devote a week to prayer, praise, and thanksgiving to him, at the thirty-sixth Annual Iowa Conference, to be held at Waterloo, Iowa, August 11 to 19, 1923.

The annual meeting of God's people should be a time of spiritual uplift; and let each one who attends, spend much time in prayerful preparation, that each may bring a blessing with him, as well as to receive one.

Able preachers and teachers will be in attendance: Bro. O. J. Allard of California, Bros. F. L. Austin and F. E. Siple, of Illinois, and Bros. A. J. Eychaner, T. A. Drinkard and J. W. Williams, of Iowa.

The Bible School will provide classes for all ages, with teachers as follows: Adult Class, F. L. Austin; Young People's Class, F. E. Siple; Intermediate, Gladys Swanson; Children, Mrs. Hester Berry.

Come, provided with Bible, notebook and pencil.

For the benefit of those attending this year for the first time, we give the following information:

Arriving at Waterloo, to reach the Camp Ground, you may board any street car marked, "Loop," or Interurban car marked, "Cedar Falls." Get off at Chautauqua Park, and you may see the sign, "Church of God Camp Ground," over the gate just north of the car line.

Tents are furnished free. Full bed, consisting of springs, mattress and comforts, for the entire session, \$1.50. Bed springs, 50 cents for the session. Blankets and comforts are each 10 cents per night. Bed furnished for those staying only a night or two at 25 cents per night.

Meals served at the dining hall, at the Camp Ground, 10 cents per meal, with the exception of Sunday dinner, which is 25 cents, and Sunday supper, which is 15 cents.

If you have your mail directed to Lock Box 325, it will be delivered promptly at the grounds.

Make your plans now to attend the full eight days. Please reserve this notice for Conference use, as no other announcements will be sent out.

A. M. Jones, President.

Arkansas-Oklahoma Conference

The Annual Conference of the Churches of God of the Abrahamic Faith of the Arkansas-Oklahoma Conference, will meet with the brethren at Brent, Oklahoma, August 23 to September 2, 1923, inclusive. There will be Bible School and Berean work, as well as the conference work throughout the session.

Carrie Wile Chambers, Sec.

OBITUARY

Mrs. Margaret Lindsay

Sister Margaret Lindsay, one of the pioneers of the truth in Northern Illinois, fell asleep in Jesus on Saturday, May 26, 1923. Being past eighty years of age her health had been declining for some time, and although she had a remarkable constitution it was realized for several months that the end must soon come.

All those familiar with our church activity through these parts are well aware of the earnestness and zeal which Sister Lindsay had and used for the furtherance of the cause. Her home was always open to the household of faith, and just as long as strength permitted she faithfully and regularly filled her place in the church.

In addition to her church work and activity she was the mother of, and carefully reared a large family, which stands today as a glowing memorial to her faithful motherhood and influence. There are six living children, as follows: Samuel J., and Lewis of Oregon, Ill., Oliver of Iowa, William, of Kewanee, Ill., Mrs. Simon Jacobs and Mrs. Emma Icely of Leaf River, Ill.

Funeral services were conducted from the church at Adeline, Ill., the writer assisting Eld. Fim Murra, of Mendota, Ill., an old time friend and neighbor of the family, after which she was laid to rest in the cemetery across the way.

And now as she sleeps, awaiting the Master's call, may her example of sincerity and faithfulness be an inspiration to us all to press on.

Frank E. Siple.

REPORTS

Bosworth, Missouri

Bro. S. J. Lindsay of Oregon, Illinois, has just closed a series of meetings at this place, beginning May 13 and closing May 21. There was the best of attention given. All were sorry when the meeting closed, but hope, the Lord willing, to have him preach for us again. We always enjoy having Bro. Lindsay with us. He preaches the Truth and also lives up to what he preaches.

Yours in the one faith,
Frances W. Williford.

National Bible Institution

Official Organ

The Restitution Herald has been selected as the official organ of the N. B. I. Therefore, to the end that one and all may be informed of the activity of the N. B. I., as well as receive benefit from the articles in this weekly visitor, it is urged that as many as can will subscribe for The Herald. Send all subscriptions, \$2.00 per year, to The Restitution Herald, Oregon, Illinois.

General Remarks

The work of the National Bible Institution has made steady progress throughout the past year. The prophecy a year ago that there was no limit to the amount of work ahead, has proven literally true. There has been practically no end of work. At the present time there are different matters which we had hoped to have attended to previous to this but which it will be physically impossible to complete before the next Conference. Some of these are personal in their nature in that they pertain to individual requests or inquiries. Two or three of these have been on our desk for several months. We regret the physical limitations preventing attention to these.

The splendid spirit of cooperation that has been constant from so many quarters is one of the best assurances for the continued success of these undertakings. In making this statement there is no desire nor effort to overlook or ignore any who have withheld cooperation. Such there are. This was expected. But there has been so much more agreement and unity of spirit supporting the work than, at the beginning, might have been expected, that there is reason for encouragement that the church may in the near future receive much of strength and benefit from these endeavors.

A circular letter to the brotherhood, that should have been mailed the middle of May has been considerably delayed by repeated unavoidable hindrances. This letter refers to the physical and financial status of the work. We ask for early consideration of the same when it shall have reached the people.

It is hoped that every section of the country will be well represented at the coming General Conference, and that careful consideration of the status of the work will be given at that time—right on the ground.

F. L. Austin, Executive Secretary.

WINCE MEMORIAL FUND

(Continued from page 285)

require that at least \$800.00 shall accompany each member entering the Home, and as much more than \$800.00, up to \$3,000.00, as an entering member may own.

The church has contributed sufficiently for the purchase of the Home property, and, for a part of the price of the land. But there are no funds whatsoever with which to hire Superintendent and Matron, buy coal, food, etc., for the family. There is therefore no other way to provide for the cost of keeping these people unless they or some one else shall furnish the funds. As the church cannot for the present provide funds sufficient to care for as many as there is room for, therefore it has seemed proper to admit some who have funds of their own.

According to the rule calling for an average of \$1,600.00 per member, it will require \$1,100.00 for the next one entering G. R. Home.

This matter is placed before the church with an appeal that those able and willing will promptly add to the present amount in the Wince Fund sufficient to admit and care for this brother who has prayed so long and earnestly for the comforts of such a home.

| | |
|-----------------------|-----------------|
| Previously mentioned, | \$581.50 |
| Aurora Bereans, | 1.00 |
| Chas. E. Anderson, | 3.00 |
| Total, | \$585.50 |

The Sunday School

By Alta King

ESTHER THE PATRIOT QUEEN

Lesson 12. June 17, 1923.

Lesson Text: The Book of Esther.

Esther 4:13 to 5:3

Golden Text: Who knowest whether thou art not come to the kingdom for such a time as this.—Esther 4:14.

Memory Verse: Esther 10:3.

For Study

Review: Last week we studied the accounts of the work God accomplished through Ezra and Nehemiah in Israel. When and what was this work? Read that prophecy of Jeremiah of which this work of Ezra and Nehemiah was a fulfillment. What was peculiar about God's dealings with Israel during this period of restoration? What lesson, fundamentally necessary to the fulfillment of the Abrahamic covenant, had God's nation learned during her captivity? What evidences in her conduct that she had learned this lesson?

The New Lesson: The story of Esther occurred about forty years before the work of Nehemiah among God's people. It is valuable because it gives us a glimpse of God's watch care over his people and of their life while in exile. As you read the story you will notice that direct reference to God is not made at any time. Neither is there at any time reference made to visions, miracles or direct communication from God to man.

Most can be gained from the book of Esther, if the whole story is read, as one would any interesting story of modern life, and particular note made of those parts which point to particular truths concerning the life of God's people and his dealings with them during this period. The following outline is designed to aid such reading.

Esther's entrance into court life: Chapters 1 and 2. As you read these chapters note the evidences of the wealth and luxury of court life. What evidence of corrupt government do you find? See also Isa. 28:7. To what human trait did the king's feast owe its origin? What evidences can you find that the character of Esther had the following qualities? Unassuming modesty and lack of haughtiness; gentleness and obedience; respect for elders and trust in their judgment.

Haman and his plot, chapter 3: What human trait was the cause of the plot? What evidence that the Israelites during captivity were permitted to observe their own peculiar laws and customs? Have we the right to conclude that this non-assimilation of Israelites with the people about them was of God's purpose? What is the basis of such a conclusion? What evidence does the chapter furnish of a corrupt government in Persia? What evidence that human life as such was not valued by the men in power? How does this agree with Solomon's conception of a king's responsibility?

Esther's counter plot, chapters 4 to 7: Had captivity killed Mordecai's love for his nation? What argument finally overcame Esther's fears? Were Mordecai and Esther influenced by the thought that possibly the particular circumstances, in which they found themselves, had been controlled with

a definite purpose in view? What evidence that Esther did not count upon the king's sense of honor and justice, and love for people, but merely upon her ability to win his favor to herself personally, and through this favor to win her request in behalf of her people? How did the first banquet influence Haman? What was the beginning of his downfall? How did the people of Shushan regard the people who were held captives among them? 6:13.

Esther's success, chapters 8 to 10: Why did the king deem it necessary to take such a terrible way of counteracting his decree against the Israelites? Why did not the Israelites take advantage of the chance to take a spoil? What was the attitude of the people of Shushan toward the success of Mordecai? What does this indicate concerning his character as compared with Haman's? What evidence in chapter 10 that captive Israel had a strong champion and defender at the seat of government? Recall other similar examples of God's watch care over his people during their periods of exile? Are there examples of modern times? What right have we to conclude that God controls circumstances toward a distinctive care over his peculiar nation of people? Jer. 30:11. What other body of chosen people does God have a distinctive care over? Rom. 8:37-39.

Scripture Reading: Book of Esther.

The Children's Lesson: The story of Esther well told will hold the children's interest. There are the splendors of court life, feasts of kings and princes, the romance of a beautiful, poor and unknown girl becoming queen over night; there is the wicked person receiving the just dues of his own acts; there is danger bravely met. But do not permit the romance of the story to be all that the children obtain. There are back of all this Israel and Israel's God,—two fundamental facts which we can not begin to learn too early.

For Class

Read or relate the story of Esther somewhat as outlined in the study, various members of the class emphasizing and discussing those particular thoughts and incidents which are of interest to us as students seeking to know Israel and God's dealings with her. What is the connection between the story of Esther and the stories of Ezra and Nehemiah? Show the similarity between the manifestation of God's power during this period of Israel's history and his present manifestations of power. Why should such stories of God's dealings with people strengthen faith in God?

THE WOMAN OF REVELATION

By Alice B. Curtis

HAVING read an article upon this subject recently, which seemed to me very interesting and scriptural, I would like to give the author's line of thought, since the article itself is too long to transcribe.

The word, woman, in Rev. 17 is a symbol, and it is a question of interest as to what it symbolizes. The angel said to John, "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." He first explains concerning the beast, and then in the last verse of the chapter he gives the explanation of the woman in these words: "And the woman whom thou sawest is the great city which reigneth

over the kings of the earth." In the second verse of the next chapter, we learn that the city is Babylon the great. This interpretation of the angel should be conclusive; but at the time John saw this wonderful series of visions while in exile upon the Isle of Patmos, Babylon the great was in ruins, having been a desolation for centuries; and from the fact that Rome was built upon seven hills, and the description of her sins and abominations are almost identical with those of Babylon, almost all Protestant writers interpret the woman to be Ecclesiastical Rome. Continuing his interpretation, the angel says, "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings." A mountain is sometimes used in scripture to denote a government. In Daniel 2:35, "The stone that smote the image became a great mountain, and filled the whole earth." Here the word mountain means government and also in Jer. 51:25, speaking of Babylon it reads, "Behold I am against thee, O destroying mountain, saith the Lord."

In verses 3 and 7 of Rev. 17 the seven heads, here said to be seven mountains, or seven kings, are said to belong to the beast, and a beast is the symbol of an idolatrous and persecuting government. See Daniel 7 as an example. To say the woman symbolizes Rome leads to difficulties. Dean Alford says, "The lamentation in chapter 18 throws a shade of obscurity over the interpretation otherwise so plain. For Rome never has been, and from its very position never can be a great commercial city." But with Babylon the difficulty does not exist. The name "mystery, Babylon the great, the mother of harlots," applies to Babylon more fittingly than to Rome, for while there is no church on earth, professing to be Christian, that has in its system so much idolatry, or false worship, as the Romist church, they did not originate with her. She borrowed most of these from ancient paganism, and paganism had its seat in ancient Babylon. Rome is her oldest daughter.

Dr. Seiss, a noted writer, says, "Since this woman is the mother of harlots, and abominations of the earth, she must needs be the great embodiment, source and representative of all idolatry, false worship and perversion of the word and institutes of God, so this woman's title, 'Babylon the great,' carries us back to the commencement of the whole ill-condition of things in the present world. Idolatry originated with old Babylon and her first king, the great rebel, Nimrod, that very Bar-Chus (son of Cush) or Bacchus, who figured among the Greek and Roman gods."

It is also a fact that all the pagan mythologies and idolatrous devotions the world over, whatever their diversities, show a oneness of character, and an underlying likeness, which proves that they are from one original source, traceable to Babylon, and the Nimrodic plan to defeat God's purposes." The wine of Babylon was a debauching system of idol-worship, and carnal self-exaltation over against the revelations and institutes of Jehovah. We find her influence today affecting all nations. Not less than two-thirds of earth's population now, are idolaters. While the great part of the other third are Mohammedan, Catholic, Jewish, infidel or adherents of some anti-Christian faith and worship.

If this woman symbolizes Babylon, she must symbolize it not only as it existed in

ancient times, but as it will exist in the end of the age,—when in the height of its pride, and fame, and wickedness; she must symbolize it as a whole, its idolatrous religion, as well as its commerce and wealth. If we read prophecy aright on this line, Babylon will be the great center of religious falsehood and corruption, just as Jerusalem shortly after will be the great center of religious truth and purity.

Since that part of the earth in the early ages, near which ancient Babylon was built, was the center of wickedness, and as the city itself became also a center of terrible crime and debauchery; so the Babylon yet to be rebuilt, the future seat of Satan, embodied in the last great Antichrist, will be the great center of spiritual prostitution, idolatry, blasphemy and persecution of the truth. As representative of different systems of idolatry, whether of the heathen, papal church, or some so-called Protestant churches, the beast that carried the woman turns against her, for now he rises to the height of his power, aided by the dragon, or Satan, and a confederate beast, a false prophet, who proclaims the first beast supreme, requiring all to worship him on pain of death. He claims universal homage. The ten kings, who receive authority as kings, with the beast for one hour, hate and desolate the woman. The beast, or Antichrist, after making a seven years covenant with the Jews, favor religion, outwardly, for the sake of gaining his wicked ends. In the middle of the seven years, he breaks his covenant, opposes every form of religion, and propagates open atheism, and he with the ten kings destroy the woman or Babylon in its religious aspect, false and corrupt as it is. The rebuilding of Babylon is indicated in the fifth chapter of Zechariah, the land of Shinar, there spoken of Babylonia.

PROPHECY

By A. J. Eychaner

WILL the reader turn to 2 Peter 1:19 and read carefully six verses? The following topics are there considered:

1. The fables were not considered by Peter.
2. The power and coming of our Lord was made known.
3. That Peter was an eye witness of the majesty of Jesus Christ.
4. That Jesus received honor and glory from God the Father; and that the Father was well pleased.
5. That a voice from heaven acknowledged Jesus as God's beloved Son.
6. That Peter and those who were with him heard that voice.

Let us consider briefly the above points. Among them the prophecy of the return of Jesus Christ is stated. It is a prophecy of an event yet future, and full of events that will be rich in blessings to mankind.

Jesus will be king of the whole world. The saints will be his helpers, and he will reign until all enemies will be subdued unto God.

Matthew records (17:1-9) a transfiguration scene on a mountain; of a wonderful change that took place in Jesus, and even in his garments; while a voice from heaven declared that Jesus was God's beloved Son.

Peter, from whose second letter we have taken the above six points, was there. So elated was he, that he wanted to stay there,

and suggested to make three tabernacles—for Jesus and two prophets. Years afterward he wrote the second letter to those that had "like precious faith with us," and tells us that he made known unto them the power and coming of the Lord Jesus Christ; telling us that he was with Jesus in the mount and saw the glory of the brightness and heard the voice from heaven.

That vision was a most wonderful demonstration of things as they will be in the kingdom of God. It was a vision picture. It was a present picture, but revealed a future reality. It was not legerdemain nor the trickery of magic; but it was a revelation in the light above the glory of the noonday sun; representing the splendor of the future appearance of Jesus when he shall come to earth again.

The vision was confirmatory to Peter, James and John that Jesus was in reality the Messiah of the prophets, and a Son of the living God.

7. Convincing as the vision was to Peter he knew that the ear may not perfectly interpret sounds that may be heard and the eye may be affected by the brightness of a powerful light; so he proceeds to confirm his statements by an appeal to prophecy. He has told us what he saw and heard on the mount, and adds that he has something more—something that can not be set aside—"more sure."

What can be more sure than seeing what he saw that day on the mount? What can be "more sure" than hearing what he heard?

Peter does not say that the experience of the transfiguration scene was deception. But what he does say is, "We have also (more besides) a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."

The prophetic statements of holy men of old were not originated by the will of men; but they were moved to say what they spake by the Holy Spirit's dictation, so that what they wrote was not, and could not be, of any private interpretation. A prophecy is of such importance that it is by nature above the knowledge or wisdom of the human mind.

To prophesy is to foretell the future or to announce divine ideas; and to interpret the scriptures concerning future events it may be stated that human knowledge of the future is unknown. Peter is very positive on this question. He says that prophecy is not by the will of man; and he declares that God alone knows the future.

God in his wisdom has given to man some future events, through his prophets. I quote a few translations on this subject, namely:

"At no time was prophecy brought by the will of man."—Diaglott.

"Prophecy was never a result from human design."—Fenton's N. T.

"Prophecy at no time was the pleasure of man that it came."—Syriac.

"For no prophecy ever came by the will of man."—R. V.

"Prophecy springs not from any personal explanation, any human conjecture in the prophet."—Variorum Bible.

If these translations give a fair rendering of Peter's statement, then the statement of a future event is a direct revelation from God. Prophecy therefore is to the Christian one of the most important of the

Bible studies.

We may divide the prophecies into two classes:—those having been fulfilled and those for the future. I wish here to invite attention to the nature of prophecy. What is a fulfillment of prophecy? Is it not a literal occurrence of the thing spoken of in the prediction?

All prophecies that have been fulfilled in the past may be considered as samples of those yet to be fulfilled in future. The fulfillment of all predictions are literal, that is, there will be a real accomplishment of things declared, literally. There can be no mystical fulfillment that sets aside the literal, natural, material, physical interpretation of God's meaning in inspiring the prediction with his message.

When Jesus said, "If I go away, I will come again," he went away literally, and he will return the same. Jesus had nail prints in his hands and feet; also the spear mark of the wound in his side—he will return to earth some day, "and they shall look upon him whom they have pierced." And one shall say unto him, "What are these in thine hands?" After his resurrection the disciples saw Jesus and knew him by being shown the nail prints. Jesus said to them, "It is I myself; handle me and see." "And he showed them his hands and his feet."

The prophecies of the Bible are yet many that remain to become history. This earth will some day bloom as the paradise of God. Much of redemption will depend upon the resurrection of the literal dead, and the restitution and perfection of physical nature; as foretold by the prophets since the world began.

Study the prophecies of promise. Let the heart take in the richness of God's love and obey him; and a song of gratitude and praise will spring from us in the darkest night for his revelation.

The Restitution Herald \$2.00 per year.

JAMES DE ROTHSCHILD—

TODAY, HALF OF JEWRY, owing to the war, is decimated, stricken with famine, lying in ashes; the other half is stricken by the economic crisis which has threatened the whole world. At such a time we are called upon to found and build up a Jewish National Home in Palestine. And we are doing it.... Instead of deriding the efforts that have been made, instead of belittling and crying bankruptcy, we should be hailing a miracle, a nes..... We have our Calebs and our Joshuas, and some of the fruits they are gathering are arriving at the markets of the world.... This is indeed a proud record, but it has not been achieved without hardship. Many are the days on which these men, women and children tramped about hungry and without a roof over their heads, sustained only by the nationalist idea, by the purest and loftiest idealism..... A great future lies before the Jewish People. We must help to shape it. We must give to sustain it. Our fathers have for centuries raised their supplications for the return to Zion. At last we, the guardians of the immortal heritage, are witnessing the fulfillment of their prayers....

—The New Palestine.

For yet a little while, and he that shall come will come and will not tarry.—Paul.

CHRIST IN PROPHECY

By Lydia Railsback

CHRIST, the greatest subject of both Old and New Testaments, runs from Genesis to Revelation like a golden thread, linking all together as one perfect whole.

We need to read but a short space from the very beginning of the book when we find that the seed of the woman is promised. A little farther on in the same book we have the seed of Abraham spoken of, which the writer of the Galatian letter assures us is Christ. Gal. 3:16. Coming down to 2 Sam. 7:12-17 we find that the seed of David is to have a kingdom, and the throne of this kingdom is to be established forever.

Isaiah tells of his birth, his wonderful name, his kingship (Isa. 9:6, 7), his sorrows and sufferings, his being "brought as a lamb to the slaughter,"—"he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was deceit found in his mouth." (Ch. 53).

Daniel says (7:14) "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." The Psalmist (110:4) predicted that he should be "a priest forever after the order of Melchizedek."

Christ is not only a priest, but was a prophet (Deut. 18:15-19), is to be judge (Micah 4:3), a servant of Jehovah (Isa. 53:11), was a righteous Branch (Jer. 23:5) and is to come again and be a redeemer (Job 19:25), (Isa. 59:20), and a king (Zech. 9:9).

Then turning over to the New Testament and coming down to 1 Thes. 4:16, we find that the Lord himself shall descend from heaven with a shout, and with the trump of God. Going on to Rev. 19:17 we have, "The marriage of the lamb is come, and his wife hath made herself ready." Again in Rev. 22:7, 12, "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." And "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Why not subscribe today for the Herald? Its weekly visits will furnish food for the Bible student, comfort for the sorrowing, strength for the discouraged, light for the truth-seeker, help for all. It will keep one and all informed of the activities of the church.

Eight pages, weekly, at \$2.00 per year.

Address, — The Restitution Herald, Oregon, Illinois.

No better time than today.

A BUSY DAY FOR ISRAEL

(Continued from page 283)

our very vision, what manner of persons ought we to be "in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" If there ever was a time when the Church of the living God had evidence of the truthfulness of God's word, that day is now. If ever there has been a time when God's church should stand for and uphold the right, that time is now.

Then let us lose no opportunity to strengthen one another, to provoke one another unto love and good works; let us abide true and faithful stewards of our

absent, but soon returning, Lord.

Soon "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."

"Come, Lord Jesus, and come quickly."

WORLD REELING TO AND FRO

(Continued from front page.)

managed thus far. But in the future it spells the lineup of a new Mediterranean alliance, with Poland, Roumania and Turkey certainly with France, a line across southern Europe, broken only by the possible refusal of Italy to take part. And that most certainly means a visible preparation for another struggle.

"Today it is possible to observe almost hour by hour a resistless destiny setting the scene for the real Armageddon, the Last War, of which the Great War was the prefatory chapter. The Great War was fought by ill-assorted allies who normally would not have been allies. Now the natural allies will find each other, and not the least surprising element of the new alignment will probably be that Germany, perhaps separated from some of her present kingdoms, will be lined up with her former enemies, allies of Britain and America. Rightly or wrongly, that seems to be the way the finger is pointing."

Whether or not these different writers quoted have the right line-up, it is easy to see what all of them think. They seem to realize that something is impending. They do not know just what is going to happen, but they seem to know that it is coming. Is it egotism when we say that we know what it coming? Are we egotistical when we say that world conditions are merging into the time of trouble spoken of by Daniel and referred to in so many other places in the Bible? Is it a show of self esteem when we say that we are looking for our Lord soon to come and catch his waiting people into the air? No, I think not. When we look back over the history of the past and then go to the word of God and find that so many of the events that have transpired have been so accurately foretold, and find that the events have been such an exact fulfillment of his spoken word, it seems to me that we are only showing faith and confidence in our Father's word. And if we waver in our loyalty to his word and fail to declare our faith in it and what it tells of the times in which we live, we will be very remiss in our duty.

PROPHECY

(Continued from front page)

was not a prediction, as expressed in the last of Exodus 7:2, but was a commandment. What he as a prophet spoke for Moses as his god (powerful one) was a command. Later he made predictions, what would befall Pharaoh and Egypt if Pharaoh should not obey the command delivered. The whole matter is written as a delineation of Christ in that typically Moses represents him and the whole redemption and the crossing of the sea being a representation of baptism, and the whole subsequent history in the wilderness and Canaan

being typical of Christian experience in mortality and immortality.

Since the prophets spoke for God, they prefaced their messages to the peoples with the words, "Thus saith the Lord," as they spoke.

Prophetic Titles

Since the prophet spoke for God, one of the earliest titles of the prophet was "man of God." Later he was called "seer," then prophet," 1 Sam. 9:6-10. Before the days of the monarchy the title was seer, but from the days of King Saul onward the title is prophet. The distinction between seer and prophet is that the people went to the seer, while the prophet went to the people, particularly to the people officially, to the king and the priesthood. This is so evident in the above reference and in the whole tenor of prophecy that citations are hardly necessary. But a further examination of the significance of the word seer will afford much valuable insight into the meaning of prophecy in general.

By reference to Isaiah 30:10, we find that a seer was one who saw. He was a seer. The particular thing he saw was the hand of God in the affairs of men transpiring before him and them. What he saw he interpreted to those who could not so well discern the trend of events and their outcome. Thus he was a statesman, a wise counsellor in the affairs of state. The reason the people could not discern this for themselves was that they lacked the spirit of revelation and prophecy. The events of men are under the invisible control of God, and are all a part of his plan, and without his revelation of that plan, events would be meaningless as having any course and tendency toward anything ahead for those who then, like Nebuchadnezzar, would never realize that the Ruler of the universe had anything to do in their being on thrones or doing any of the little daily things that all men perform. "Man's goings are of the Lord." "The preparations of the heart in man and the answer of the tongue is from the Lord." "The king's heart is in the hand of the Lord as the rivers of water: he turneth it whithersoever he will," hence he puts into the hearts of the ten toes of the image to deliver their kingdom to the beast in Rev. 17:17 to fulfill his will, and the work of Pilate, the sanhedrin and the rulers of the Gentiles together in the scene of Calvary is all of God, as a sin offering to take away the condemnation resting on the world.

The seer who was the hand of God in affairs of men and told the people what those events meant to them at their day did not always understand that his words had anything to do with remote events in future days and that his words were thus really significant beyond his comprehension. This is formally declared in such as 1 Peter 1:10-12. In Psa. 72 David was probably praying only for Solomon, as far as his own consciousness of the significance of his words went, and may not have realized that in his prayer he was used as a prophet of his Son "greater than Solomon." Likewise, Moses and Aaron probably did not know that the message to Pharaoh to let God's firstborn son, Israel, go from Egypt had any remote reference to a greater firstborn Son of God leaving Egypt in later days as a child.

Isaiah spoke to Ahaz and Judah of a sign



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child in that day, Maher-shal-al-hash-baz, who was to be born to Isaiah by the young woman, the wife of Isaiah, and likely had no consciousness of the significance of his words as being prophetic of days far remote and of events so momentous as those that were held secret in the words about the sign child to Ahaz, the secret to be revealed in the latter significance of the word of prophecy, all of which in some way concerns the coming One. Prophecy abounds in this inner significance, but we will not further multiply examples. But we would impress upon your minds this understanding of the seer and of the meaning of what he saw as he looked at the various activities of men of his time. Because human events are the visible outworking of the divine plan, and because that plan centers in Jesus of Nazareth, the ways of men have more prophetic significance than the pride of the flesh may fondly think in its belief that man is the sole architect of his own fortunes and destiny, and fondly thinks with Nebuchadnezzar that God has nothing to do with the position he occupies in the world.

A consideration of the meaning of the word prophet will also help much in understanding other scripture teaching.

When God began to enlarge upon his revelation of himself from having made him-

self known previously through individuals, and commenced the national revelation, he chose Israel as his first national son to convey to other nations the knowledge of the one true God and his ways. At the national period of their development he therefore represented himself at court in the person of his prophets. They became his official representatives, comparable in our days to the office of ambassador of a foreign court. They delivered their messages particularly to the king and the ruler ecclesiastical, the high priest, with his inferior priests. The messages were about Israel as a kingdom. Just as the old covenant was a national one, made with Israel as a national unit, and became void when as a nation they violated it nationally in the person of the king and the ruling powers, Manasseh being the one in particular held accountable for the overthrow of the kingdom in the captivity. And just as the gospel of the kingdom had a national aspect to Israel when the Royal Guest delivered to the national officially at the temple the invitation to accept of him as their king, and as Paul was to present the same national aspect of his gospel before kings and rulers, those in the political heavenly places, as he says in Eph. 3. This national aspect of the gospel is seen again in such as Isaiah 2 and Zechariah 14, where the law goes forth from the throne

of Zion to the nations as political groups and can be responded to nationally as groups by the nation in person of their kings recognizing the superiority of their own king, for a "King of kings" will be a ruler over kings. So before the kingdom could have been accepted by those to whom the King of the Jews offered it, it must have been accepted by them in their national capacity, the high priest and his ruling body, the sanhedrin, must have accepted it. Hence their rejection made the whole nation responsible for the blood of their King.

(Concluded next week).

THE SUNDAY SCHOOL LEAFLET

The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois,

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, June 12, 1923

Number 37.

Divisions

By Lyman Booth

WHILE Paul was commending the Ephesians for their endeavors to keep the unity of the Spirit in the bond of peace, he had strong suspicion that the Corinthians were not so well established in the truth; for in 1 Cor. 11:18 he told them that he heard there were divisions among them, and then said, I partly believe it. He even went a little further and declared that because of these divisions there must also be heresies among them.

It appears from Paul's line of argument that heresies were very harmful to the peace and harmony of the church, and were the chief sources of divisions.

The term heresy, primarily, means choice, then follows a party or sect. It is commonly used to convey a bad impression, as wilfulness on the part of the individual, and in most cases a spirit of arrogance and of party zeal. The term is frequently used by New Testament writers, and in various connections. In most instances it conveys a bad impression.

From the etymology of the word a heretic is a person who chooses his own belief, instead of the belief of the church to which he belongs; therefore when a person denies commonly accepted views, or holds and promulgates opinions contrary to the recognized standard or tenets of any established religion, philosophical system, or school or party, he is termed a heretic. One who causes or produces a split or division in a church is a schismatic, and his views a schism. A heretic may be reticent or quiet, not preaching his views; but a schismatic will generally introduce or cause a division.

Paul's idea was that whatever alienates the affections of Christians from one another constitutes a schism, because it strikes a killing blow upon the vital doctrine of Christianity. It is in the union of the affections among Christians that the spirit of Christianity resides. Schism is therefore the sin which alienates men from each other and from the divine standard of truth.

It is a sin of great magnitude and one which few can fully estimate. Schism knows no charity (except for its pet theory), and will produce heated eruptions of party spirit. Their chief aim is to engage in pressing their views upon others. Instead of cementing the friendship of good people in love and harmony they indulge in wordy contentions. It is an evil not to be remedied except by strict adherence to God's word. While there may be obscure and difficult matters to understand and unravel, in the scriptures, it does not follow that one should become immoderately attached to his opinions regardless of others' ideas. 'Twould be better to heed the

The Golden Rule

HERE is many a rest in the road to life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous would but make it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er fadeth,
The grass is green, the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life
Which we pass in our idle pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayers to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate threads
Of our curious lives asunder,
And then blame Heaven for the tangled cords,
And sit and grieve and wonder.

—Selected.

advice given in Isa. 1:18, Come now, let us reason together, saith the Lord. True testimony, good judgment and sound reasoning will do much to lay the foundation of a solid, and cordial union.

Paul gave the Corinthians the rule by which they might avoid discord and contentions in 1 Cor. 1:10, Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. The best remedy to unify the minds of Christians, is a knowledge of God's word.

There must have been some form of error and sin among the Corinthians, else there would have been no need for Paul to caution them in that regard. This Epistle was written at Ephesus early in the same year in which he left Macedonia. While at Ephesus some member or members of Chloe's family (a worthy matron of Corinth), visited Paul at Ephesus. It was upon the occasion of this visit that Paul obtained the information concerning the divisions and contentions at Corinth. See 11th verse. They had given Paul unfavorable reports. In the 12th and 13th verses Paul mentions only the divisions and parties, but in the fifth chapter of this same letter he mentions a greater and more serious charge, which, no doubt, were made known to him by the same parties. It was these weighty charges that induc-

ed Paul to write his two long and important letters to them. No other epistle of his carries so high and exalted estimate of the wonderful gifts with which God had endowed him when he chose him for the Apostleship of the Gentiles. No other shows so great a portion of the Spirit that was given him for the edification of all Christians, and especially of the church at Corinth. They contain praises and reproofs. To them he was exhorter and teacher. If he hit their faults a severe blow he immediately healed the wounds. If he caused any to grieve it also grieved him, and his loving heart overflowed with joy whenever he could give them joy.

He would have the church to know that what he was writing them was not his own words, but his who had sent him to preach to the Gentiles. He would have them understand that he was God's messenger to them; that he was a true and divinely chosen Apostle, and had been commissioned by the King of Glory to carry his message of love and redemption to the Gentile nations.

His first missionary labors among the Corinthians covered a period of a year and a half. During his stay he made his abode with Aquila and Priscilla, and labored with his own hands to earn his living. His converts were mainly from the Gentiles.

At that time Corinth was a seething caldron of all the world's evils, so much so that Corinth was the proverbial name for moral corruption, and sin in all its hideous forms. It was amid such surroundings that Paul labored for eighteen months and established the church. Then he passed on to other cities and labored with the same unabated zeal in preaching the gospel.

With such evil surroundings could it be expected that all of his converts would continue to stand steadfast to the doctrines he had taught them? After he left Corinth other teachers had arisen, claiming superiority over his teachings. There were some clinging to the rite of circumcision, others were drawn away after Apollos by his eloquence, while some were still clinging to Paul. Apollos was educated at Alexandria where was located the best universities of the world. We are told he was mighty in the scriptures and gifted with wonderful eloquence. He was noted as a refined and polished speaker. Paul was not so eloquent and flowery, but his words were convincing and stirred men's hearts to the very depths, kindling therein a burning flame of devotion for God's word. Peter was no less convincing in his manner of speech and doctrine, but there was a difference in them, however. Peter had been with Jesus during his ministerial travels and had known him as the Son of man, and then as the Son of God. He had been slowly drawn away from the law and Jewish customs and doctrines, while Paul was releas-

ed from all those ties by one mighty convulsion of power. Peter's conception of Jesus was mainly as King of Israel. Paul had a much broader and fuller conception of the Messiah's mission. There were some, like Peter, who still clung to Jewish ideas, and hence it is easy to see why they should cling to Peter. The Gentile converts, never having been under the law or subject to anything Jewish, were clinging to Paul.

With Peter the truth of Messiah's mission was of a slow process, while with the direct operation of the Spirit through our Lord Jesus Christ Paul was made to see the divine light as it was revealed to him. It was a long time before Peter could understand the Messiah's mission to the Gentiles, but with Paul it came as a sudden ray of glory from the throne above.

On account of the party divisions and strife Paul, in the third chapter and third verse accuses the Corinthians of carnality. He said, For ye are yet carnal: for whereas there is among you envying, strife, and divisions, are ye not carnal? for while one saith I am of Paul; and another, I am of Apollos: are ye not carnal?

No doubt each party were zealous (or thought they were) in their views. But Paul would have them understand that envy and strife might parade under the garments of zeal, and still be misleading, for there are so many things that have the appearance of zeal that are not. It is easy to be zealous religiously and still be in error as Paul admits in Acts 22:3.

When one's zeal boils over in turbulent, irregular and passionate action, it is disastrous to his cause. True zeal is meek and gentle, and though it may grow and increase to great proportions it never overflows the bounds of reason and justice.

Zeal is an element that will unite with any active principle in the minds of men. Any interest or pursuit in life receives its strength from the zeal exercised therein. It sometimes stoops to a very low level, or will rise to the heights of God's glory.

Paul's letter to the church at Corinth was to teach them that when men strive to maintain the sufficiency of their own righteousness, it is fatal to their cause and not acceptable with God. The zeal which is acceptable to him is that which strives to glorify his name, and which is founded upon his immutable word, and on true benevolence and charity toward men.

True zeal abhors sin, yet it will throw the arms of compassion around the sinner. It will despise heresy and yet have compassion on the heretic. It will look with contempt upon all forms of idolatry, and still shed the tear of pity for the idolater. It will refrain from every kind of wickedness and at the same time proclaim in tender tone the terms of God's love and mercy to the vilest sinner. True zeal will speak the truth at all times, but in love. Where love abides angry contentions, envy and bitter strife, and divisions will be unknown.

HERALD RECEIPTS

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The Restitution Herald \$2.00 per year.

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 Corinthians 6:2

CHOOSE NOW

The Spirit came in childhood,
And pleaded, "Let me in,"
But, ah, the door was bolted
By thoughtlessness and sin.
The child said: "I'm too young yet;
There's time enough, today
I can not open." Sadly
The Spirit went its way.

Again it came and pleaded
In youth's bright, happy hour;
It called, but heard no answer,
For, lured by Satan's power
The youth lay dreaming idly,
And saying: "Not today;
Not till I've tried earth's pleasures."
Again it turned away.

Again it came in mercy
In manhood's vigorous prime,
But still it found no welcome;
The merchant had no time,—
"Can you not see I'm busy,
Go! call some other day."
And so, repulsed and saddened,
The Spirit turned away.

Once more it called, and waited;
The man was old and ill;
He scarcely heard the whisper
His heart was cold and still.
"Go; leave me; when I need thee,
I'll call for thee," he cried;
Then, sinking on his pillow,
Without a hope he died.

NEGLECT OF THE BIBLE

We indeed are in "a dark place," but we have a light bright enough to guide us through it. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts as unto a light that shineth in a dark place." 1 Pet. 1:19.

Unfortunately for the whole world, this light of prophecy, given for the special purpose of guiding us through the present darkness, is sadly neglected by Christians, and we safely can infer to whose influence this neglect is due. The effects of the power of the deceptions that are in the world are not by any means confined to unbelievers. All human beings, so long as they are in "this present evil world," to some extent are under the influence of that power. The spiritually blind man upon conversion does not receive clearness of vision, but is in a perturbed state wherein he "sees men as trees walking." The regenerated man does not step out of gross darkness directly into the full light of truth. On the contrary, the path of the justified man rather is "as a light of dawn, which shineth more and more unto the perfect day." Prov. 4:18, R. V., margin. Hence the general neglect of Christians of the "more sure word of prophecy."

The power of sin—be it what it may—does not lose its interest in a man when he is converted to God. On the contrary, it is after the giving of the new nature that the conflict begins (Rom. 8). Not that the

regenerated man can fall away from God and his Christ, providing he makes direct appeal to the Father for help and guidance, still, the influence of the Christian upon the unbelieving world can be limited. Hence it is the desire of "the power of this world" to arrange compromises between the believer and the world, and so to occupy the time of the former with the affairs of the latter that he shall exert no influence upon man to bring him into the salvation of God, nor himself have time for the study of the word. Neglect of the Bible, and particularly of prophecy, thus directly serves the purposes of the power of sin; whereas all scripture is profitable, and is given by God to the express end that the man of God should be "thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Thus it is that through the influence of the world upon all mankind and particularly because of the ascendancy which the world has been steadily gaining in the nominal and professing church, the light of prophecy is neglected, and the above quoted passage is treated as if it read; "We have a very uncertain word of prophecy, to which you do well to pay no attention whatever."

But God's people are waking up to the recognition of this neglect, and are beginning to realize the importance of studying that part of the word that contains yet unfulfilled prophecy. This awakening indeed is one of the many and increasing signs which indicate the near approach of the long expected time of the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21. In the power and light of his sure word of prophecy it is possible, nay, it is easy, to withdraw our affection from the world. In that light we may view with perfect tranquility the disintegration of all that is connected with this present visible order of things; for though "the world passeth away, and the lust thereof," nevertheless we, who believe the word of God, "look for new heavens and a new earth wherein dwelleth righteousness." 2 Peter 3:13.—Philip Mauro.

A BOY'S COMPLETE EDUCATION

A few weeks since we published a contributed article entitled "A Girl's Complete Education," at the same time requesting the girls to give us their idea of what a boy's complete education would consist of. The following, to our mind, is the best answer received. The author is so modest she does not want her name used.

"Any boy or girl, young man or maiden will be completely educated,

If they love the Lord God with their whole mind, soul and spirit;

If they have fully accepted Jesus as their Savior and Redeemer, believing him to be the Christ the Son of God;

If, while they await his return, they strive to walk in his steps, doing the will of the Father.

All other education is incidental. This is the education that counts."

The lists still are open. If you feel you can improve on the above send in your copy.

BIBLE QUESTIONS

1. On what condition has God promised to hear and answer prayer?
2. What is sin?
3. What is the wages of sin?
4. To what does Christ compare the obedient?
5. If a man really loves God, what will he do?
6. What are God's ministers to preach?
7. What promise does the Lord make to those who give of their substance?
8. How can a man transfer his earthly possessions to heaven?
9. What is the first verse of the Bible?

ANSWERS TO LAST SERIES OF QUESTIONS

1. The Lord requires that man shall love him.
2. Naomi and her husband left the land of Bethlehem Judah because of famine.
3. They went to the country of Moab.
4. Death came as the result of sin.
5. The law of the Bible will bring great peace to those who love it.
6. Saul sought the counsel of Samuel.
7. Saul was in the land of Zuph when he sought the counsel of Samuel.
8. God rested one day—the exact length of which we do not know—after creating all things.
9. God made the Sabbath.

MAN'S GOD

In the heart of every man is a sense of dependence—a sense of need from the outside—from the beyond which he feels but does not always sense. There is within him a desire for self-preservation, a self-committal which he cannot intrust to the keeping of a mere materialistic Supreme Energy of Nature.

It must be something higher than that—something grander—something that mere words of mouth cannot express.

It must be something that reaches into the heart, yea, the very being itself of man. That something can only be brought to man through religion—and religion points to the idea of God.

The idea of God is not satisfied by graven images.

The savage, awed by the peals of thunder into the worship of a God of Fear; the Crusader, led into battle through religious fanaticism, worships a God of Force; the Puritan, through austerity, worshipping a God of Reward; have not attained the idea of God.

Today, more than ever, man is beginning to realize the true idea of God.

His God is not a God of Fear—not a God of Force—not a God of Reward—not a God of Hate—not a God of Vengeance.

Today man's God is a God of love, exemplified in Jesus Christ the gift of his love, who was made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

PSALM 103:13

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

In this passage, as in most other passages where the word occurs, fear does not have the meaning that it has when we use the word today. Should I say, "I fear that man," you immediately would say, "What has he done to make you afraid of him?" And you would be right. "Fear," as above quoted signifies love, respect, reverence, the same feeling we heed toward our earthly father, when, as a small child, we realized our utter dependence upon him and that it was he who supplied our every need. That is the feeling God wishes us to have toward him.

PROPHECY

By J. W. Williams

The Essential Basis of Prophecy

(Continued from last week.)

TWO things are cited in scripture as essential to the existence of prophecy. They are evident in such citations as the following:

"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?" "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." "There are many devices in a man's heart, nevertheless, the counsel of the Lord, that shall stand." "There is no wisdom, nor understanding, nor counsel, against the Lord." "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. . . . This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pelasure. . . . Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

In all these citations the supremacy of God over man is declared, and the two things essential to prophecy are reiterated as being his purpose and performance, his plan and power. Unless the future is predetermined, who can predict? And unless God is supreme in his power over man, how can he make his predictions good? That he has a plan that includes man is evident from the creative words in Genesis 1:26, and that his supremacy over man is absolute is asserted in the above quotations and many others that might be made. In fulfilling his prophetic delarations, he assumes and asserts control over man and earth, bird and beast, wind and war, and the will of men, righteous and wicked, so that the wrath of man praises him and the remainder of wrath he restrains. Jonah and the fish, the gourd vine and the worm, are alike the controlled creatures of his power. The words and works of Rebecca at the well, and the deeds of Pilate and the rulers of Israel and the Gentiles are alike predetermined in his plan, and all these persons are the controlled instruments of his will. "All things are of God." Ahaz may have thought he had full control of himself, so that he might have returned to the palace instead of remaining at the conduit of the upper pool till Isaiah arrived there and found him where the Lord said he would be when the prophet arrived at the spot, but no such thought seems to have governed him. The man with the pitcher of water might have dropped it and returned home before the disciples arrived at the spot, some would think, but Jesus did not seem to consider accidents when he gave them the sign of the one who was to conduct them to the house where they were to eat the last supper. Neither was the man's will consulted when Jesus pick-

ed out his house as the spot and gave them his house as the determined place of the passover. The fish with the coin in its mouth, somehow, of its own free will seemed to make up its mind to be the "first" to bite Peter's hook, as Jesus foretold. And the fish did not even seem to think of the propriety of spitting out the money before taking the bait in its mouth. Its free will did not seem to endanger the prophetic declaration of sign words given to the apostle.

The Spirit of Prophecy

The holy spirit of God is declared to be the inspiration of prophecy. Paul defines this spirit of God as his mind. Then, since God's mind was put into the men who prophesied, it is easy to see how they could declare the things of God. And in Isaiah 34:16 it is affirmed that the same spirit that inspired the prophecy also fulfills it. So that Pilate and Jew, when in "rage" they crucified the Lord of Glory really had the mind, the thought divine in what they did as their own free will. And likewise of the fish of Jonah and the one of Peter, and the gourd vine in the sun near Nineveh, as well. Says Isaiah, not a prophecy shall fail, not one shall want her mate, and he gives a reason that God's mouth has commanded the words of prophecy and God's spirit has gathered them to their mates. When two creatures mate they become one, and when prophecy and fulfillment come together they, too, become one. And there is a mating time, both for creatures and for prophecy. With prophecy this mating time for fulfillment is the time before set in the council courts above, but not much of which prophetic time periods are revealed to the overweening curiosity of men. But the spirit of God fulfilling prophecy is often exhibited as the will of men, of creatures, of plants, and even of forces like wind and hail.

The Purposes of Prophecy

One of the most prominent is to demonstrate that the God of Israel is the true God, as shown in the lengthy section of Isaiah's prophecy, particularly at chapters 43 and 44. The argument is this: Which of the false gods you are worshiping can predict the future and you see that it fulfills just as declared? Closely allied to this purpose of prophecy is the purpose given by Jesus when he said, "I have told you these things before they come to pass, that when they come to pass you might believe." To inspire faith thus becomes another important purpose of prophecy.

Still another is that it may be a light that shines in a dark place to show us which way to go. Those who saw the abomination of desolation in the holy city were to be guided by the fulfilled word to take flight to safety in the mountains. Likewise, those who now live in large cities and see the struggle of capital and labor impending will be wise to get nearer the source of production.

The Theme of Prophecy

As before cited, the main theme of prophecy is what concerns the Messiah. He is "in all the scriptures." Two parts of his mission in earth occupy the prophetic concerns: his first coming to be a sin offering; and his his second appearing, to be King. Once, in the end of the Jewish world, hath he appeared, (Continued on Page 299).

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.

Published weekly at Oregon, Illinois, by the
 RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50
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Editorials

The Prophetic Number

We hope that the Prophetic Number last week proved to be as satisfactory as anticipated by the readers. For judging by the number of calls for that issue much interest prevails throughout the country in the subject of prophecy.

The mailing list for this number was counted on June 2 as the first run for this number was on the press. We anticipated that some late orders would arrive and had 200 extra copies printed, over 3,500 copies in all. But by mailing day, June 5, we were many copies short, with several orders arriving daily at this writing.

Sorry, very sorry, that we cannot supply these requests.

If interest warrants we may repeat this effort at a future date. If so we ask that our friends will attend to the ordering early, and avoid disappointment.

Conference Calendar

Watch the conference dates and remember that it requires attendance and hearty spirituality for a background from which to bring forth a first class beneficial conference.

Prepare to attend one or more conferences if possible, and prepare large measures of forbearance, forgiveness, forti-

tude, and every other form of spiritual characteristic that will reveal that you "have been with Jesus, and have learned of him." Conferences of such people will certainly strengthen all in attendance, and cast radiant light for others to see their way to him who is our Salvation.

Vice Called "Normal"

Report is that a social worker recently charged that "hundreds of Illinois high school girls left the class room last year for the maternity hospital."

"Declaring that the average age of illegitimate motherhood had decreased within the last few years from 20 to 16, Mrs. B. Corwin Howell," says Genevieve Forbes, in the Chicago Herald-Examiner, "told that in many cases the freshman high school girl of 13 was expelled from school because she was about to become a mother."

She continues, "Our girls are being taught by the bad movies, by bad literature, and by dance halls, that immorality is universal. They are told that sex indiscretion is 'normal.' At first they are shocked. Pretty soon they begin to want to be 'normal.'"

If the foregoing conditions were local only, there would be poor excuse for giving this publicity. But when reports from every direction, and from many shores, bear evidences of similar and other associated conditions equally debasing, it is time that people who care should be awakened to a realization of the facts that they may the more energetically guard themselves, their homes and their friends against the varied inveighing influences of the day.

Converting the individual, attaching the mind securely to the pure and nobler things of life, especially to the ideals of Christ and the new creature in Christ, is perhaps the surest, if not the only, way to clear one's self from the contamination of such vulgar and injurious conditions. To undertake to reform the world from these, or any other evils, by some man-made method—method which amounts to an effort to bring God's ways "up to date"—is unworthy of consideration. There is no reformation except to those who have a desire therefor. The world, or the individual, can save itself only by turning to God. Therefore the conversion of the individual from man's way-of-sorrow to God's way-of-righteousness and peace is the only sure individual guarantee against such evils.

But the fact that these and associated conditions are constantly increasing bears evidence to the strict accuracy of the revealed word and to the end-time of Gentile power including our day. For prophetic revelation declares that in the very end of this dispensation unrepentant man will persist in the "works of their hands," Rev. 9:20, 21, nor repent "of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

Apparently the moral fiber of the race is definitely taking shape for the outgrowth and rebuilding of Babylon—literal, geographic, Babylon—"the mother of fornications and abominations of the earth," "of the wine of the wrath" of whose fornications all nations will drink, and through the power of whose delicacies, the merchants of the earth will wax rich.

While scripture assures that progress unto the climax of these evil-times will be rapid, yet it gives assurance of a previous general preparation therefor.

How satisfying the assurance, 1 Thess. 5:1-9, that the church has not been appointed to wrath, "but to obtain salvation by our Lord Jesus Christ." Therefore the admonition of the Lord Jesus in Luke 21:34-36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The Sunday School
 By Alta King

Review
 GOD'S NATION

Lesson 13. June 24, 1923.
 Reading Lesson: Psalm 99.

Golden Text: Let us also, seeing we are compassed about with so great a cloud of witnesses, 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.

Memory Verses: Psa. 98:2-4.

For Study

The lessons of this quarter have been a series concerning the history of the nation of Israel. As a closing lesson summarize the outstanding facts concerning Israel and her national development.

1. The beginning of the Nation. Read Gen. 12:1-3; 26:1-4; 28:13-15.

What is a nation? When and by whom was the foundation of the nation of Israel laid? Through what three men was this phase of her history accomplished? What was the outstanding characteristic of these men?

The evidence of their faith in God was faith in what particular word or promise of God?

2. National life and self assertion:

When the descendants of Abraham left Egypt they were fresh from the effects of years of abject slavery and servile submission to brute strength. They were not a nation, but a mass of undisciplined people having no definite system of law to order and organize their life as a body.

When and how did God give to them a national existence? Ex. 19:20. The very fact that God gave to this people a system of laws and placed responsibility for obedience to it upon their shoulders shows not only that they had been freed from physical slavery to Egyptian bondage, but also that they were being freed from mental slavery. They were a people who could think and act independent of a master controlling by brute strength. What was the early system of government through which the people exercised their individual responsibility to God? Ex. 18:13-27.

A nation possesses definite territory as its home. When and what fundamental lesson were the people learning during this period? What does the period of history teach concerning the aptness of one generation to learn from a former?

To what extent had the independent thinking and self assertion of the people developed by the time the judgeship period of Israel's history had reached Samuel? 1 Sam. 8:1-22. How did God meet this de-

mand of their self assertion? Why did he yield to it rather than break it by forcing the people to submit to his direct rulership? (If the people had been forced, through physical fear, to submit to God's direct rulership when they consciously chose to set it aside, would they have been a subject people any different from the subject people they had been to Pharaoh?) Does God want his people to be cringing slaves, or does he want them to be a free, thinking people who submit to no master but his righteousness and his wisdom? Did God, in very fact, withdraw his rulership over Israel? If not, how and why did he retain it? How did the self assertion of the people of Israel, exercised to the extent of setting God aside, manifest itself during the kingship period of Israel's history? What was the final result?

3. Israel's second Bondage.

Through whom and how was Israel deprived of separate national existence? At the close of this period of bondage how had her attitude toward God changed? Through whom and to what extent was national life partially restored to her? How long did she keep this status? What is her status now? (For the above see Lessons 10 and 11). What Scripture teaches us that Israel, when she is freed from this second bondage, will, through freedom of choice, choose gladly and humbly God's direct rulership, whereas at one time, through freedom of choice, she chose to set aside God's direct rulership?

4. God's purpose in Israel.

As outlined in the words of the Abrahamic covenant, Gen. 12:1-3; Gen. 17:1-8. See also Deut. 7:6; Isa. 62:12; 61:5, 6, 9. As interpreted by Paul, Rom. 4:16, 17. Show that development to the faith plane involves the highest possible blessing of happiness. In what man of Israel does the working out of this purpose center?

In the working out of this purpose, what was the first and fundamental lesson to be learned by Israel? Ex. 3:13, 14; Ezek. 7:4. How was this lesson taught during Israel's early history? Did awe inspiring miracles and manifestations of God's power in punishments and condemnation reveal God's full character and attitude toward people? 1 Pet. 1:8-11, 2 Cor. 3:7-11. Through whom is the perfect and full revelation of God?

5. Prominent characters in Israel's history or in the gradual unfolding of the Abrahamic covenant. Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Elijah, Ruth and Esther.

The Children's Lesson: Make the lesson a review to help the children to know better who the leading characters in Israel's history are and what God has done through them. Some of the stories might be retold.

PREPARE TO MEET THY LORD

Dear Brother Austin and the Presidents of our State Conferences:

We are so glad that you have decided to give us a Prophetic Number, for that will interest some who would not be interested very easily without something of that kind; for what the people can see they believe. But the most of people don't know that what they see coming every day has been foretold by the prophets—God's holy men—and when I call their attention to some things that they are looking at and tell them it is a

fulfillment of prophecy they say, "Do you think so?" And the look on their face proves to me that they don't believe a word I say. It is a pity to see so many people so ignorant of the coming judgments, and also so very unconcerned about their future welfare. But Jesus said, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." I began to realize something of how Noah felt after preaching and working a hundred and twenty years and not one besides his own family went into the ark. How he must have felt when God shut the door, knowing that all his neighbors were to be drowned. It comes home to me more and more as we see the signs telling us that soon God's faithful will be caught away to a place of safety which is being prepared, and when all are gathered into it the door will again be shut, and when God shuts a door no one can open. God has always been so good about warning the people of coming judgments.

Look not only at Noah. Look when he was about to send the death angel through the Egyptian camps he warned Moses to mark all their doors with blood so the angel would know who were God's faithful ones that they might be prepared when the death angel came. Those who obeyed went into their houses and shut their doors, and were saved. Again, God in his great love and mercy told Abraham what was to happen to Sodom so he could tell just one family that he wanted to escape the awful judgments that were to be poured out on that wicked city.

Can we not see that these things are only examples of God's care for his people, and also of judgments that will come on those that are disobedient? I believe we are very near the day when God will gather his loved ones into an ark of some kind. I am reading from all the different faiths that believe in the soon coming of our dear Lord and every one is figuring that somewhere near 1925 will be the end of suffering for the bride of the second Adam. What a meeting that will be!

A brother in San Diego has written a booklet on How Long to the End? which is worth our attention. And since writing that he has written a tract entitled, "1924—What We May Expect in That Year." In both book and tract he takes up the twelfth chapter of Daniel, and from his careful investigation of all those time dates for the end of all these wonders, he shows very clearly that they all run out in 1924. Now brethren, even if this brother has made a mistake, his works are worth more than he asks for them, only thirty cents for the two. Address W. R. Young, 4481 Mirrion Drive, San Diego, California. About the first of July he will have another booklet ready, entitled, "Listen to the Knocking, Open the Door." I am telling you about this work because I believe it will do you lots of good, and the books can be loaned to those that never have given these things a thought.

We gather good food from most everything we read. You know that a honey bee doesn't get all the honey from one flower. I believe in helping everyone that is trying—to get people to see the awful things that are coming on the earth. Some say that we have just had a terrible war and that we don't want to hear of another one.

But, people, it is coming! Oh, it is coming! and it is the duty of every child of God to help get people to see the awfulness of these judgments, and get ready, and stay ready to be worthy of God's protection! He will take care of you if you obey his word.

Oh, brothers and sisters, young and old, don't let anything hinder you from winning the prize at the end of this race for the kingdom.

The world is so very wicked that it is almost impossible for parents to bring up a child that is pure from some awful contamination. It sickens my heart to listen to the awful conditions in our city. If the Lord doesn't soon come what will the end be?

May the good Father above help each one to cling close to his word. Take that grand old book of heaven and press it close to your heart. "Hold that fast which thou hast, that no man take thy crown."

Your sister looking for our dear Lord to come soon,

Mrs. Clark McClelland,

Boise, Idaho.

JESUS IS COMING AGAIN

By L. J. Sweet

I DO NOT believe in observing days, months, and years, Gal. 4:10, but in observing the signs of the times, Matt. 24:32,33, and types. By studying prophecy, rightly dividing the word, 2 Tim. 2:15, and watching, Mark 13:35-37, we may see the signs of the times, and the fulfilling of prophecy.

The rich heap treasures together for the last days,—the hire of the laborers being kept back by fraud (bonus), Jas. 5:1-6.

See the conscript law,—Wake up the mighty men, Joel 3:9, the best, healthiest and most durable they could get. Kingdom rises against kingdom, Matt. 24:7, and the world cries Peace, peace when there is no peace, Jer. 6:14 and 8:11; 1 Thes. 5:3.

It was a period of about 2000 years from Adam to Noah, about 2000 years from Noah to the birth of Christ, and we are now nearing the end of the next 2000, or the 6th 1000 year period. The 7th 1000 will bring us to the fulfillment of Christ's word, Enter into the joy (or rest), of the Lord. See Matt. 25:21; Heb. 4:3, 5, 10.

The Day of the Lord I understand to be the 1000 years reign of Rev. 20:4. A day of judgement, Matt. 12:36, of every idle word, and of all ungodly deeds and hard speeches, Jer. 15; Luke 16:19-31.

Let us get back to the coming. For the elect's sake those days (of tribulation) shall be shortened, Matt. 24:22. We are in the 6th 1000 year period, and if it is to be shortened watch all the time, especially about 1960, more or less. The chosen ones will be caught up together, 1 Thes. 4:17. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast, Isa. 26:20. The indignation may be "all kingdoms of the world" drinking the wine cup of fury, Jer. 25:15, 26, 33, when the slain will neither be gathered nor buried (so much gas poison). It will take light that will shine from east to west, Matt. 24:27; a flaming fire, 2 Thes. 1:7-9; 2 Pet. 3:7; to purify the earth and put the wicked into ashes, Mal. 4:1, 3. Then the kingdom of God can be set up in a world that is without sin, Heb.

9:28, and the seeking for that which was lost, Matt. 18:11; Luke 15:4, 32 and 19:10, will progress, even the search for the prodigal son: For this my son was dead, and is alive again; he was lost, and it found. Then the good brother will get jealous, Luke 15: 24, 29. The eleventh hour man received a penny. He wrought but one hour and was made then equal unto the others. Luke 15: 1-14. God is a merciful father, Luke 6:36,

not slack concerning his promise, as some men count slackness; but is longsuffering (from Adam to the end of the 1000 years reign) to us-ward, not willing that any should perish, but that all should come to repentance. 2 Pet. 3:9. I do not believe in universalism. Rev. 20:8, 9.

Blessed and holy is he that hath part in the first resurrection. Rev. 20:6.

A Question

Is unpreparedness (for death) a better, or worse condition than that of being unfit to live? Or is there, in fact, any perceptible difference?

G. H. Garton.

Marathon, Iowa.

General Conference Notes

Pleased to get so many good wishes for the success of the N. B. I. program concerning the entire work. The Executive Board has but one aim, and that is to strive diligently to do all things with "an eye single to his glory." There is no thought of trying to get certain policies through, even against the judgment of the church. But there is an ardent desire to spare no effort to press the work of increasing the spiritual temper of the brotherhood, and of unifying and strengthening our labor of service, in accordance with the expressed judgment and wish of the church as made known from year to year in our General Conference sessions.

General Conference is a place and time to carefully and prayerfully confer with one another on all biblical matters. Thus doing, without prejudice, growth—both spiritual and intellectual—should result from the convening of every such conference.

May God lead that all of our conferences may aid both the individual and the church life to a closer fellowship with our Savior. And if closer to him, then, as day follows night, will all be closer to one another.

Looking across the dark and cloudy depressions of carnality and sin, may our eyes catch clear and helpful vision of the heights beyond which are illuminated by the brightness of the mind "which was also in Christ Jesus."

Among the Churches

Bro. Siple attended the Annual Brush Creek Meeting last Sunday.

Bro. L. F. Britton is stopping at 1849 N. Mobile Ave., Chicago, for a time.

Sr. Woodward is again at 2037 Horton Ave., Grand Rapids, Mich.

A number of our school teacher people are moving about for the vacation period. Sr. Gertrude Miller has returned to her home at Adrian, Mich., from Cleveland, Ohio; Bro. Leland Hanson is attending summer school at De Kalb, Illinois.

Sisters Margaret Moore, of Waterloo, Iowa, and E. K. Robinson, of Rochester, Minn., attended the Fonthill May Meeting. It is reported that they expect soon to visit some of the Illinois churches, including Oregon. Welcome.

SUMMER BIBLE SCHOOLS AND CONFERENCES

- Northwest, Felida, Wash., June 21-24.
- Michigan, Dutton, June 21-July 1.
- Indiana, North Salem (Plymouth), July 3-15.
- Al-la-miss, Hammond, Louisiana, July 5-10.
- Texas, Goldthwaite, July 13-22.
- Illinois, Oregon, July 31-Aug. 12.
- General Conference, Oregon, Illinois, August 7-9.
- Iowa, Waterloo, August 11-19.
- Nebraska, Holbrook, Aug. 18-26.
- Arkansas-Oklahoma, Brent, Oklahoma, August 23-September 2.

Illinois Prospectus

The annual Prospectus, or program announcement booklet of the Illinois Bible School and Conference, will be off the press in a short time. It will this year contain announcement of the National Berean annual meeting and of the sessions of the General Conference of the Church of God. If there is a possibility of your being able to attend drop us a card giving full name and address and we will mail you a Prospectus when completed.

F. E. Siple, Pres.

National Berean Conference

The National Berean Conference will be held at Oregon, Illinois, on Aug. 6. This day has been arranged for the National Berean work so that it may be attended by those who come for the Illinois Bible School and Conference and also the General Conference as well as those who are particularly interested in the Berean phase of the work. Bereans, arrange to come for

as much of these meetings as possible.

Idona Romine, Cor. Sec.

Northwest Conference

The Northwest Conference will be held at Felida, Washington, from June 21st to 24th, inclusive. For further information correspond with J. W. Woolf, Vancouver, Wash., Rt. 3. Phone 35 F 2. Come, join with us in the Master's work.

Mrs. Grace M. West, Sec.

Michigan Bible School and Conference

Commencing June 21 (D. V.) the Michigan Bible School will be conducted by Bro. F. L. Austin. Bro. L. E. Conner of Cleveland, Ohio, will be present on June 28 to give valued service throughout the State Conference program which will continue over Sunday.

It is hoped that after the good people of Dutton shall have prepared for this gathering there will be a large attendance from different parts of the state, and from other states. Come prepared to give your best, as well as to receive much to carry home with you to distribute unto those who may not be able to attend. Make some one happy, spiritually, with the message of salvation.

M. A. Woodward, Sec.

REPORTS

Ohio Annual June Meeting.

The fourteenth Annual June Meeting of the Brush Creek, Ohio, Church of God was held June 6th to 10th inclusive, 1923.

The meetings began on Wednesday evening with the Pastor, Bro. Jas. A. Patrick in charge. Then on Friday Bro. F. E. Siple from Illinois arrived to assist in the work.

Good attendance and interest prevailed throughout the meetings, and seven presented themselves for obedience in Christian baptism.

Accordingly we gathered at the water's edge Monday afternoon, June 11, to witness the obedience of the following: Samuel Hoke, Pauline Kessler, Ashford Jones, Louise Brewer, Ione Patrick, Doris Doll and Dale Shellhass.

These young folks have been raised in the Sunday School here, and we are glad to welcome them as members to the Household of Faith.

Special music was rendered at the different services by persons in attendance and also by the choir, which added to the interest of the occasion.

On Sunday three services were held and a picnic dinner on the church grounds was enjoyed by a large crowd.

Chas. Pearson, Sec.

WINCE MEMORIAL FUND

| | |
|-----------------------|-----------------|
| Previously mentioned, | \$585.50 |
| Mrs. J. S. Lyon, | 1.00 |
| G. H. Garton, | 2.00 |
| Carrie Bottolf, | 1.00 |
| Mrs. Gilbert Bottolf, | 1.00 |
| Total, | \$600.50 |

THE MANNER OF THE LORD'S COMING

By. Mrs. John R. Fiske, Jr.

THIS subject is of especial interest to us today for, according to all the signs as given in the Bible, the time cannot be far distant when our Lord will return to the earth to take charge of affairs here. We should study this subject carefully so we will not be deceived about his coming, for the twenty-fourth chapter of Matthew shows there is a possibility of even the very elect being deceived by false Christs and false prophets coming in his name.

There is but one coming spoken—his second coming—when he comes in the clouds of heaven with power and great glory, taking vengeance on them who "know not God;" to raise the dead, and to set up his kingdom.

There are some now, as you no doubt

know, who teach that Christ has already come and is now reigning on his throne. Strange, isn't it, that such a great happening as that could take place without the world knowing it?

Instead of his coming being in a quiet manner, the Bible teaches it will be the very opposite. Listen to these scriptures: "For as the lightening cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," Matt. 24:27, Luke 17:24. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with great power. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," Matt. 24:30, 31.

You will notice in the foregoing scriptures that he is first seen by all before he "sends forth his angels" to gather his saints. Then too, his coming is compared to a flash of lightning. What could be more visible than that? When one stops to think of what a wonderful sight it will be to see Christ coming in the "glory of the Father," in his own glory, and in the glory of all the holy angels, we can readily see how it can be compared to lightning. It will be blinding in its brightness. The glory of Christ caused Paul to become blind when he appeared to him on the way to Damascus. Then too, the angels who appeared at the tomb of Christ, caused the guards to fall as dead men. We cannot conceive of what a wonderful sight it will be to see the heavens filled with the glory of God. How utterly impossible it would be for all this to take place without anyone knowing it.

You will notice, too, that the resurrection of the dead takes place after Christ is seen in the heavens. "And he shall send his angels with a great sound of the trumpet, and they shall gather together his elect." According to Paul in 1 Cor. 15:52, "the dead shall be raised incorruptible" "at the last trump," and "we shall be changed." Also in 1 Thess. 4:16, 17, it says, "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." He is first seen, then, at the sounding of the trumpet, the dead are raised and the living changed and both go to meet him.

In 2 Thess. 1:7, 19, it says, "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God. . . . when he shall come to be glorified in his saints." This shows that at the time he comes for his saints he will be visible to all, for it says, "he will be revealed in flaming fire." And in Psalms 50:3, 5, it says a "fire shall devour before him." There is nothing invisible about this.

Mark 13:26, 27; Luke 21:27, 28,— "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And then shall he send his angels, and gather together his elect."

2 Peter 3:10,— "But the day of the Lord shall come as a thief, in the night; in the

which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The use of the word "thief" means unexpectedness, for all these calamities could not come upon the world without every one knowing it, and so it is with the Lord's coming. (1 Thess. 5:1, 4). It is used in the same sense to express the unexpectedness of his coming, and on this account we are exhorted to be watchful and ever ready to meet him. Mark 13:32, 37. The same lesson is taught in the parable of the ten virgins. When the cry came that the "bridegroom cometh," all heard the cry, but only five were ready to meet him.

It shows, in Matt. 24 and also in Rev. 6, that the tribes of the earth, the great men, and everyone, in fact, see him coming, and "mourn" and "cry" for the mountains and rocks to fall on them and hide them from the face of him that sitteth on the throne. In Rev. 1:7 it says "every eye shall see him, and they also which pierced him, and

THE TURK—THE SICK MAN

By George Francis

DEAR after year and decade after decade, the writers of prophetic lore have held up before their readers the Turk as the sick man, whose death was imminent; and that that event would produce a crisis in the affairs of this world: the coming of Christ, and the end of the age, because the drying up of the symbolic Euphrates precipitates that crisis. But the mean old Turk is refusing to die to confirm the words of the prophets. Of the three defeated central powers, Germany, Austria and Turkey, the Turk is the most lively, refusing to be dictated to by the victors of the World War.

Evidently something is wrong with the expounders of prophecy, for, according to their exposition, we are under the sixth vial, when the symbolic Euphrates should dry up. But its waters move on as usual, confounding the prophets who predict their evaporation. The truth seems to be that we are not yet under the sixth vial. Having studied their chronology, I am satisfied that expositors are premature, and that we are not yet under the sixth vial, for the very good reason that the first vial is yet future; and therefore the Turk will not die until his time comes under the sixth vial.

The Seven Last Plagues Yet Future

(1) Because the first vial affects the men "which had the mark of the beast, and them that worshipped his image," Rev. 16:2. No man can show in history the counterpart of this prophecy, because the image of the beast is not yet made. Neither do men know what it is, Rev. 13:15, although nearly all the material for the image is made ready, like the stones and timbers of Solomon's temple, the difference being that the material for the temple was literal, while that of the image is mental, a religious image.

(2) Before the plagues are poured out, the Lamb stands on mount Zion, and the three angels' messages are proclaimed, giving fair warning of God's judgments. The third angel saying, with a loud voice, "If any worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine

of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb," etc. The Lamb is on the scene before the judgments are inflicted, and the seven last plagues exhaust God's judgments—they are the last—and if the plagues are in the past, how will God subdue the nations to the rule of his Son?

(3) The angels having the plagues come out of the spiritual temple, the materials of which are yet in the dust of the earth. Rev. 15:5. "And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." This temple testimony is in harmony with the doctrine that the saints have the honor of inflicting the judgments written. "To him that overcometh 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: even as I received of my Father," Rev. 2:6, 7. "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon people: to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: This honour have all the saints. Praise ye the Lord."

The Restitution Herald \$2.00 per year.

PROPHECY

(Continued from Page 295)

to put away sin by the sacrifice of himself, and unto them that watch for him will he appear the second time unto salvation. Peter classifies the matters of prophecy as the sufferings of Christ and the glory that should follow. It is the story of the cross and the glory of the crown.

Thus the two main prophetic themes occupy our attention, the fulness of the time when God sent forth his Son, made of a woman, made under the law, to redeem those under the curse of the law, and the future time of his appearing.

Associated with these divisions of the theme of prophecy are the main people of prophecy, Israel, and the main scene of prophetic fulfillment, the holy land.

Interpretation of Prophecy

This is a risky procedure, and a very doubtful one to be undertaken, as we are nowhere bidden to undertake to interpret unfulfilled prophecy. It would seem from the example of Jesus and the apostles that only as prophecy is fulfilled can the meaning be seen. Said they, "This day is this scripture fulfilled in your ears." The prophetic word was likely not given to call any modern servants to the prophetic office. Who could have known before the fulfillment was pointed out, that John the Baptist was Elias of Malachi?

As far as fulfillment is unfolding before our vision we may point it out, beyond that the safe and proper way would seem to be to wait till we see further into the ways of God by the infallible test of fact, for all modern prophets seem to be stultified before they get far into the future.



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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, June 19, 1923

Number 38.

Salvation

He Saved Others, Himself He
Cannot Save

By R. H. Judd

FAMILIAR words—often quoted, and not infrequently used by evangelical preachers as a basis text for a gospel sermon. God himself has seen fit to record these words by three inspired writers. It is where God maketh the wrath of man to praise him. Words spoken by evil men, with every evil intent, are an unconscious testimony to a wonderful life, and a means of blessing and salvation to thousands. They can be made to answer admirably as the central thought for a gospel message, but only when taken in the sense in which they were spoken, by the primary literal application of the words contained.

The quotation naturally divides itself into two parts, and if we consider each separately before considering them as a whole, we shall more readily arrive at a correct understanding, and we shall see how the generally accepted method of spiritualizing completely undermines its original force. Let us proceed, then, to consider our text in two sections: (1) "He saved others;" (2) "Himself he cannot save."

"He saved others." Here we get a circumstantial statement of facts that occurred during the ministry of our Savior. Three or four practical questions present themselves:—In what sense had he saved others? Who were they, and when did he save them? Twice in this short sentence does the word "save" occur, and we think very few would contend that in each instance it carried a different meaning. The meaning attached to its use in the second half of the message is obvious to any but the wilfully blind—it could only mean by "his coming down from the cross"—a physical act—to save himself from a literal and physical death. We can scarcely credit anyone going so far as to say the Lord Jesus could not save himself spiritually, or that he spiritually died. In what sense, then, had "he saved others," of which these wicked men were witnesses? Surely in the same sense as they said he could not save himself. They had planned and plotted to take the life of the Lord Jesus, and now as he hung, a helpless man upon the cross, they cast this taunt in his face as they exulted in the fact that their hopes were about to be realized.

"He saved others, himself he cannot save." Many in that thronging crowd doubtless heard the cruel words, and but few would need to ask their meaning. They knew full well the life history of the Lord Jesus; they knew the story of his wonderful deeds, and they felt put to shame, for all had heard. Some were eye-witnesses of these things. They needed no other aid than the words themselves to remind them of the daughter of Jairus, the widow of

A Prophetic Psalm

PRESERVE me, O God: for in Thee do I put my trust.
O my soul, thou hast said unto the Lord,
"Thou art my Lord:
My goodness extendeth not to Thee;
But to the saints that are in the earth,
And to the excellent, in whom is all my delight."

Their sorrows shall be multiplied that hasten
after another god:
Their drink offerings of blood will I not offer,
Nor take up their names into my lips.

The Lord is the portion of mine inheritance, and
of my cup:
Thou maintainest my lot.
The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.

I will bless the Lord, Who hath given me counsel:
My reins also instruct me in the night seasons.

I have set the Lord always before me:
Because He is at my right hand, I shall not be
moved.

Therefore my heart is glad, and my glory re-
joiceth:
My flesh also shall rest in hope.

For Thou wilt not leave my soul in hell;
Neither wilt Thou suffer Thine Holy One to
see corruption.

Thou wilt shew me the path of life:
In Thy presence is fulness of joy:
At Thy right hand there are pleasures for ever-
more.—Companion Bible.

Nain's son; of the ten lepers; of the woman with the issue of blood; and of Lazarus, brother to Martha and Mary of Bethany. Here were notable instances of men and women hastening to an early death, one having already been laid in the cold grave. Yes, He, Jesus, had saved them, as all Israel knew.

It is generally acknowledged by Bible students that the first use of a word in the Bible gives it its primary and subsequent meaning. The word "save" is no exception. See Genesis 12:12. Abraham had no wish to die—he desired to be "saved" from death; and such is its general connection in scripture. (See "The Gospel of Life" in the Syriac N. T. by J. H. Pettingell.) Christ said he "came not to destroy men's lives, but to save them," Luke 1:56, and the context clearly demonstrates that actual physical existence was at stake. No people realized, as did the Jews, the value of long life, nor have we any authentic history of lives so long as theirs, as exemplified in the patriarchs. No people coveted it more, no people believed more firmly than they that eternal or everlasting life would yet be a possession of humanity; the necessary basis for the perpetual enjoyment of every other blessing. No one at all observant can fail to notice how frequently the scriptures promise long life as the crowning blessing, and its premature loss the greatest evil that can (Concluded on page 308)

The Kingdom of God

By Alma Orr

I N OUR study of the scriptures we find that Christ was born to be king of the Jews, John 18:33-37; that the Lord God shall give unto him the throne of David, Luke 1:32; that he will reign over the house of Jacob (or Israel) forever; and of his kingdom there shall be no end, Luke 1:33. As there is to be but one kingdom that will last forever, and that the kingdom of God, we must conclude that the kingdom of Israel and the kingdom of God are the same. Christ has not yet been given the throne of David and this prophecy must be fulfilled in the future.

It seems that there has always been some looking for this event to take place at any time since the days of the apostles. The apostles themselves expected Christ to restore the kingdom to Israel at his first advent. Acts 1:6. He told them they were not to know the times or the seasons which the Father hath put in his own power. We are admonished to watch, for we know not what hour the Lord doth come. To watch does not mean for one to be always gazing into the sky looking for his approach, but to watch for the fulfillment of the prophecies and when we see all things being fulfilled we may know that his coming is near.

The kingdom of God does not always signify a righteous kingdom. After its establishment in ancient times it became so wicked that it was no longer allowed the privilege of self government. We read in Ezekiel 21:25-27, these 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 (the crown), and it shall be no more until he come whose right it is and I will give it him." This text has been construed by many to refer to the kingdom. They would have it read, The kingdom shall be no more until Christ comes. A careful reading will prove that this is not said of the kingdom, but of the crown or diadem, this expression being used to denote kingly power. There will be no king in Israel until Christ comes to reign on David's throne. To make it refer to the kingdom itself would not harmonize with Isaiah 1:26, which reads, "And I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called, The city of righteousness, The faithful city." In the beginning Israel had no king on earth, but God was their king and ruled through judges aided by counsellors. We see this promise now being fulfilled. We see Israel returning to Palestine. They (Concluded on page 307)

FULLFILLMENTS OF PROPHECY
No. 2

By S. Roxana Wince

"Thine eyes shall see the King in his beauty; they shall behold the land of far distances."

"Lift up your head desponding pilgrim,
Give to the winds your needless fears,
He who has said, Redemption's nearing,
Soon is to reign through endless years!"

I REPEATED the words joyously, triumphantly. Can we doubt their truth when so many lines of prophecy mark the era in which we are living as the closing era of Gentile times?

"It is the end of the age, the gospel age." "Esau is the end of the age and Jacob follows after." But why do I quote this phrase? What has Esau to do with the question? Because Esau is Turkey and when Turkey's dountreading of Jerusalem ends, the age ends and Jacob shall again possess the land and dwell therein forever, for it has been given to Jacob—even to all his tribes by an everlasting covenant, and it is useless for the perpetually hating, blood-thirsty Esau to think he can retain it. It was blasphemous for him to say, "These two nations and these two countries (Judea and Samaria) shall be mine, and we will possess it;" "They are laid desolate: they are given us to consume;" "Aha, even the ancient high places are ours in possession;" and to appoint God's land "into their possession;" "whereas the Lord was there." Ezek. 35:10-12; 36:2-5. Esau has the goods in his hands. He is therefore the thief—and, of course, Turkey. See Obadiah 10:12 and Ezek. 25:14. God says in the latter reference, "I will lay my vengeance upon Edom by the hand of my people Israel." In verse 18 of the former, "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." Here Judah, Manasseh and Ephraim (for Manasseh and Ephraim constitute the house of Joseph) are the instruments that God uses to finish up Esau, or Turkey, and as the year 1335 of the Hegira expired on the very day when Gen. Allenby fought and won the victory in a battle with the Turks shortly before his capture of Jerusalem, it seems impossible to deny the Israelitish origin of the Anglo-Saxon race. Ephraim with his eight companion tribes being England, and Manasseh the United States.

Daniel said, Blessed is he who cometh to the 1335th year. And why "blessed" if it does not bring him (the Christian), by its ending of Turkey's down-treading of the Holy City, very near to the coming of our Lord.

Looked at in this Light

The deliverance of Jerusalem by General Allenby, Dec. 9, 1917 (25th of Kisleau) was to me a most significant event, happening as it did at the predicted time thus proving that God's measuring line of 2520 years is no fallacy as some have thought, but that its ending ends up the day of grace for all of Nebuchadnezzar's ilk. Save for those who confederate with Russia all are to meet and fight with Israel on the plains of Esdraelon for the mastery of the world. For it will be the Anglo-Israel soldiers of England and the United States who will

help Judah to win the victory in that war, for the dead Russians and their bands are to be burned by Israel, and their weapons of war are to be used as firewood, so says Ezekiel.

But the occurrence of this war will not hinder the coming of Christ for his bride. There will be no more tarrying times, save the little space before us in which the bride is to make herself ready.

The Rev. C. Howard Wright, M. D., of England, says, "We are all agreed that the deliverance of Palestine at the predicted time is the most important event that has taken place for many centuries. The official entry of the British into Jerusalem, Dec. 11, 1917, is the pledge and earnest of the ending of Gentile times." Miss Vincent Cox, also of England, says, "It is the crowning proof of the truth we hold so dear."

An eye witness of the ceremonies that took place on July 7, 1920, the day on which Hon. Herbert Samuel (a Jew) assumed the office, says, "The British flag floats over the municipal buildings and we appear to have entered upon a peaceable and vigorous era under the greatest empire of the world."

And so it seemed, not only at that time, but later on when the Jews were given permission by the British government to form themselves into a free and independent nation.

But things have not gone quite as we

* * * * *
* Readers of this series of articles should *
* know that Sister Wince, together with her *
* late husband, John L., has given earnest *
* study to this subject for more than a quar- *
* ter of a century. As in the study of every *
* biblical subject, careful comparison with *
* scripture should be accorded these thoughts. *
* Circumstances prevented publishing this *
* number in last Herald, as was intended. *
* —Editor. *

* * * * *
expected. The day of Judah's full triumph has not yet come. Yet Jesus said, "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye (Israel), when ye shall see all these things, know that he (margin) is near, even at the doors. Verily I say unto you, This generation (who sees the Jewish fig tree budding again) shall not pass, till all these things be fulfilled." Matt. 24:32-34; Luke 21:29-32. So this deliverance of Jerusalem, and the events that have followed that deliverance, stand out as most pregnant signs that the coming of Jesus is just at hand, and that the kingdom of God is very near. For whenever the Jewish kingdom becomes a certainty, God's kingdom in embryo has begun, waiting only for him to come whose right it is to reign.

They may have no faith in him now, but they will repent in haste when they look upon him whom they have pierced.

But there are other signs that our King will soon be here.

Sister Welthy Merwin, in a recent letter from Ione, Washington, says, "I want to tell you about the Seventh Day Adventists. They have a large church in Spokane and are building a new one. They seem to scare the people, preaching the judgments that are to be poured out. They demand obedience of all their members. They tithe very often and every Sunday School scholar must pay sixty cents a week for attending,

so they are wonderfully prosperous as a church, really magnificent. I have told you about the desert they are going to irrigate. People all over the United States are interested. It is in the center of the state. Nice soil, and as soon as irrigated will produce wonderful crops. Beside this desert, thousands of acres are being irrigated at the present time. It requires a great deal of labor and expense but has to be done to make sure of growing crops.

"I am writing of the irrigation of this desert as it is surely a fulfillment of prophecy. The promises are just as plain as when first spoken."

And Sister Merwin is right. God said that the desert should blossom as the rose. The thing is beginning to come about. I might tell of other irrigation schemes that are more ambitious still, and they say in unmistakable terms, We shall soon "see the land of far distances." But I have not the space nor the time. For I have not, as yet, said anything of the tidal waves, the floods, the cyclones, the increased number and destructiveness of earthquakes, of the waning faith in the churches, of the widespread denial of the existence of God.

THE JEWS' RESTORATION, PAST AND FUTURE

The following article by William E. Blackstone, author of "Jesus is Coming," is taken from The Jewish Era. It is given in the Herald, not because the Herald accepts all of the conclusions drawn by the author, but because it treats on a subject of present day moment to every earnest seeker for truth.—Editor.

NOT only the Jews, but also Palestine their God-given homeland, and the Bible their divinely inspired sacred Scriptures, are involved in the all-important subject of the restoration of the Jews. These may properly be termed the Book, the Land, and the People.

All true believers will admit that there is no other such book as the Bible, and this book proclaims that Palestine is "an exceeding good land" (Num. 14:7, 8), "The Glory of all Lands" (Ezek. 20:6), which God selected and which he cares for, with his eyes "always upon it, from the beginning of the year even unto the end of the year" (Deut. 11:12).

So the People, Israel, are called the "Chosen Ones" (1 Chron. 16:13), a "holy people unto the Lord," "a peculiar people," "above all nations that are upon the earth" (Deut. 14:2).

All antediluvian history and four centuries thereafter, covering nearly twenty-one centuries, are disposed of in the first eleven chapters of Genesis. All the rest of the Bible history pertains principally to Israel or to Gentile nations because of their relation to Israel.

Over thirty-eight centuries ago God called Abraham and said, "I will make of thee a great nation—and in thee shall all the families of the earth be blessed." Israel is God's channel of blessing for all the inhabitants of the earth. Out of the faithful core or inner circle of Israel, by divine conception and birth, has come our Lord and Savior Jesus Christ.

The prophetic Word assures us that Israel shall yet, as a nation, repent and accept Jesus as their true Messiah, Lord, and King (Zech. 12), and be born at once (Isa. 66:8), and become the center of world government, and that the nation and the king-

dom that will not serve them shall perish (Isa. 60:12).

God Never Late In Dates With Israel

The mass of Israel, indeed all but a small remnant, have been rebellious and their sins have brought disaster and suffering upon them, so that they can cry out, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow" (Lam. 1:12). But when they have repented and turned to their God and his Word, he has speedily restored them. He brought them out of Egypt with marvelous supernatural intervention and demonstration, even on the "selfsame day," being the end of the four hundred and thirty years as revealed to Abraham (Ex. 12:40, 41; Gen. 15:13; Acts 7:6; Gal. 3:17).

Note the specific exactness of the expression, "selfsame day." Should not this confirm our faith that all of God's prophesied dates for Israel shall be literally fulfilled?

The seventy years' captivity in Babylon was foretold by Jeremiah (25:11, 12) and Daniel (9:2); and this was definitely fulfilled, being the seventy years from the first captivity and deportation by Nebuchadnezzar in 606 B. C. to the decree of restoration by Cyrus in 536 B. C.

The date of our Lord's presentation to Israel as her Messiah was precisely measured by the sixty-nine weeks of Daniel 9:25, being sixty-nine multiplied by seven, which equals four hundred and eighty-three days, and, on the scale of a "day for a year," makes four hundred and eighty-three years from the decree of Artaxerxes in 457 B. C. to A. D. 27, the time of the baptism of Jesus, and his presentation by John as the "Lamb" and the "Son of God." This was attested by the Holy Spirit and the voice from heaven (John 1:29, 34-36; Matt. 3:13-17; Luke 3:21, 22).

Some Bible students locate this measurement from the letters which Artaxerxes gave to Nehemiah when he sent them to Jerusalem 445 B. C. (Neh. 2), and they shorten the time to make it fit the measurement by using calendar years of three hundred and sixty days each; seeming to forget that the Jews used intercalary months to keep even with the solar years. This mistake seems to be not only unnecessary but wrong. From a careful reading of Ezra 4:17-21; 5:3-9; 7:18; 9:9, it is apparent that the building of the wall and the city was contemplated and undertaken. Hence it was covered by the decree of Artaxerxes in 457 B. C., which he confirmed by the letters he gave to Nehemiah in 445 B. C.

Our blessed Lord, the Son of the ever-living God, came meek and lowly to Israel just as prophesied in the Word, and they blindly rejected and crucified him. "He came unto his own and his own received him not." As a consequence of this, they have been scattered to the four winds of heaven, and both the Land and the People have been subjected to the domination of Gentile governments for a period the duration of which is Scripturally designated as "The Times of the Gentiles."

Our Lord gave this expression, "The times of the Gentiles," in Luke 21:24, when he said, "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

filled."

From Jeremiah 27:1-13, 2 Chronicles 36:6, 7, and Daniel 2:37, 38, we learn that this domination began when God gave Israel and many other nations into the hands of Nebuchadnezzar, the Gentile king of Babylon, which, according to the Ussher chronology, was 604 B. C. The prophetic word very definitely states that there shall be a complete deliverance of the Land and permanent restoration of Israel (see Amos 9:11-15; Acts 15; 16; 17; Dan. 7:13, 14, 18, 22, 27, and numerous other passages).

God has given a solemn prediction of this end of Gentile governments and their domination over the Jews, who have been scattered among them. "I will make a full end of all the nations whither I have scattered thee (Israel), but I will not make a full end of thee." Adding also that he will "not hold Israel guiltless" (Jer. 30:11; 46:28).

From this it seems apparent that the Times of the Gentiles are to end with a total destruction of Gentile governments, and that Israel, though terribly punished, is to be preserved and continued as the center of a world-wide theocracy, the rebuilt "tabernacle of David," the "everlasting kingdom," which shall not pass away.

Has God given Israel a prophetic date as a limit of these times of the Gentiles?

We know that the Church has been given no date for the descent of our Lord into the air when the dead in Christ shall be raised and living believers changed and caught up to meet him, which is termed the Rapture. Hence we are to patiently watch continually for him.

How Long Is Scripture Time?

But Israel's history is pre-written and pre-dated in the prophetic Word. Hence we ask **When shall these times end?** It is important to note that our Lord did not say "Time of the Gentiles" to designate this period of the Gentiles' supremacy, but he used this peculiar plural expression—"Times of the Gentiles," as though it had a special significance. Hence one may first inquire, **How long is one Scripture time?**

It may be stated briefly that from the co-relation of the thousand two hundred and threescore (1,260) days and the time times and a half in Revelation 12:6, 14, it is apparent that one "time" is 360 days. Also, from Daniel 4 and Leviticus 26, that the number of the times is seven, which appears to be the measurement of Israel's greatest punishment.

However, it must be carefully noted that Israel's punishments are measured on a scale of "a day for a year" (see Num. 14:34; Ezek. 4:4-6). Also that the sixty-nine of the seventy weeks of Daniel 9 have been fulfilled on this scale, to wit: from the decree of Artaxerxes 457 B. C. to the baptism in A. D. 27, when he was presented to Israel as their Messiah. Hence the seven times are 7 x 360, equaling 2,520 days, or 2,520 years as the duration of the Times of the Gentiles, being Israel's greatest punishment. Let it be repeated that this greatest punishment of Israel began when God gave them into the hands of the Gentile king Nebuchadnezzar 607 B. C.

Note carefully that Nebuchadnezzar captured Palestine in 606 B. C., when he was his father's general. If Israel had repented she would have been delivered from the dominance of Nebuchadnezzar, as she

was from the Philistines, Assyrians and others.

Two years later, 604 B. C., Nebuchadnezzar was installed as king of Babylon; and, soon after, the vision of the image was given to him, which was interpreted by Daniel, who announced him by divine authority that he, Nebuchadnezzar, was the "head of gold," and that the children of men, the beasts of the field, the fowls of heaven, have been given into his hands (Dan. 2:38).

This event, in 604 B. C., was only the beginning of the complete subjugation of Israel.

If they had listened to the pleadings of the prophet Jeremiah and obeyed the word of God which he declared to them, and served the king of Babylon, they could have continued their national existence in their homeland in Palestine (see Jer. 27 and 28). But they would not.

Zedekiah the king rebelled against the king of Babylon, and Nebuchadnezzar came against him, destroyed the city of Jerusalem, burned the Temple, and carried its sacred vessels to Babylon; and Israel's homeland, Palestine, went completely under Gentile domination. This was in the year 588 B. C.

Measuring the 2,520 years of the Times of the Gentiles from these two dates, we have terminal dates as follows: 604 B. C. plus 2,520 equals A. D. 1917. That is, the 2,520 years reach to the same period in 1917 that they began in 604.

588 B. C. plus 2,520 equals A. D. 1933. This gives us a period of sixteen years from 1917 to 1933, which appears to be the Time of the End. Note carefully how this expression "time of the end" is used in the record of the different visions (Dan. 8:12, 19; 11:25, 40; 12:4, 9).

Evidently a brief period is designated in which the Times of the Gentiles shall come to an end, and Israel shall be restored to her land and to loyalty to God and his Word. If this be correct, then the Time of the End has begun, and the year 1917 must have had some events marking the beginning of Israel's restoration. Praise God, this is just what has occurred!

Cyrus of Persia and Balfour of Britain

As Cyrus, king of Persia, issued the decree allowing the Jews to return to Jerusalem at the end of the seventy years of Babylonish captivity, so on November 2, 1917, was issued the Balfour Declaration of the British Government, assuring the Jews of a home in Palestine. About a month later, on December 9, 1917, the city of Jerusalem was delivered into the hands of General Allenby, in answer to the prayer of himself and his staff, and without drawing a sword or firing a gun.

Readers of The Jewish Era are of course familiar with the Mandate by the League of Nations to Great Britain over Palestine, the appointment of Sir Herbert Samuel, a Jew, as governor, and other events so rapidly occurring.

Tragic events are to occur in the "Time of the End."

The seventieth week (seven years) of Daniel 9 will doubtless cover the last of this period, for the seventy weeks are "to finish the transgression, . . . and to bring in everlasting righteousness" (Dan. 9:24).

Four and one-half years have already passed (up to May, 1922), so that only four and one-half years (Concluded on page 307)

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.

Published weekly at Oregon, Illinois, by the
 RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50
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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.

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Editorials

The second coming of Christ is a matter that has important bearing on several other features of God's fulfilling purposes.

For Israel and Jerusalem, his coming is to fulfill the promises of a Messiah and King; it assures not only restoration to Israel and Palestine, but the increase of the kingdom till it shall fill the earth.

For the world his coming is a turning point toward the uncursing of the earth and its people, and toward the filling of the earth with the glory of the Lord.

For the Church of God his coming speaks the hour when she shall be glorified and empowered with him to co-labor toward the accomplishment of his work for the groaning and travailing creation.

The day of Christ is a day of great joy and great labor.

Mussolini's Road to Imperial Italy

Under the above caption The Literary Digest of June 9, gives an extended review of Italian affairs which "some British correspondents at Rome" note as the "remarkable use and spread of Imperialism," which they say was unknown in modern Italy till 1911, and which "was confined to a few intellectuals until the birth of Facism in 1919. Now it is in the air, we are told, and 'one day it may become a reality.'"

In view of the prophecies which many

have understood to require the rising again of the Roman Empire, this bit of news is intensely interesting. It is more. It is at once one of the numerous wind currents which all should take into consideration in the observation of the gathering prophesied storm of the ages.

Another Voice for Christ

"The whole history of man's rule on earth has been one of failure. The time of the Gentiles will soon be over, and then God will have given humanity its last proof of its inadequacy."

Thus writes a correspondent for the Cleve'and News-Leader in reporting an interview with Miss Christobel Pankhurst, a one-time English suffragette who seemed to feel that a Woman's Day was due to cure the social and political ills that have persistently developed during the long era of Man's Day.

But all is now changed. And while Miss Pankhurst stated to a Boston audience, as reported by the Toronto Star, that "The world is today facing a crisis the like of which never before has been known," yet she no longer relies upon man—or woman—to save the situation, but continued, "My panacea, my cure is Jesus Christ." "The world has tried many principles, but it is found that they won't stand alone. It has come to a time," she declared, "when something different must be found, and that something is the God man."

In the interview granted the above Cleveland correspondent, she is reported to have made a number of statements which Herald readers will largely appreciate. A few of them are quoted:

"I could scarcely face the chaos and cataclysm that are threatening the world if it were not for the assurance that God has foreseen it all and has worked out the solution."

"Those who fight the Bible fight God. In these times of higher criticism and so-called scholarship, people are bullied out of their belief in the Bible. They are almost told that to believe the Bible is to be feeble minded. But if we take this book away, the world becomes a blind man groping in the fog."

"Those who really know life, realize that the book rings true to life—truer than the political philosophizings of men."

"I do not understand why the teaching of the second coming of Christ should stir up any antagonism. There is, however, a strong anti-christian movement, not only in the east (Turkey), but in Christian countries, where there are many who deny Christ's deity. Some people refuse to study prophecy, some are unwilling, when they study it, to accept it. They demand further signs; but what signs could we have more convincing than the ones offered to this generation? Only the coming of Christ himself, in majesty and power, can make them see the truth."

Audiences in some of the large cities have been surprised to hear Miss Pankhurst on the above theme when the audiences have expected a lecture on the suffrage movement. Not only surprise but intense interest is reported.

Surely the Church of God should arouse itself these days.

The Sunday School

By Alta King

JOHN THE BAPTIST

Lesson 1. July 1, 1923.
 Lesson Text, Luke 1:11-17.

Golden Text: Blessed is the Lord the God of Israel; for he hath visited and wrought redemption for his people. Lu. 1:68.

Memory Verses: Luke 3:16, 17.

For Study

Last quarter our studies concerned Old Testament characters, and we endeavored to see how God's dealings with and through each were in progressive fulfillment of the plan he announced first in the garden of Eden when he said that the seed of the woman should bruise the serpent's head; and later to Abraham when he said, "In thee and thy seed shall all the families of the earth be blessed."

The quarter's lesson takes up New Testament characters, but our purpose in considering these characters is the same as was our purpose in considering Old Testament characters. There will be this difference, however, the actual fulfillment is much nearer the climax, and the unfolding of further, future fulfillment is much clearer and more definite than any revelation that has been granted in the past. See 1 Pet. 1:9-12. It shall be our purpose, then, to catch as much as possible of the full radiance of the light that shines through these New Testament characters.

The logical place to begin these studies is, of course, John the Baptist. So far as we can judge from the records we have at hand, God's chosen people had been without direct communication from him, vision and miracle for many days. We remember that these were not the dominant influences through which they were brought back to Jerusalem under Ezra and Nehemiah after 70 years exile in Babylon. Historians tell us that Malachi prophesied during the time of Ezra, but there is no vision or miracle connected with his prophecy, merely an outspoken statement of sins and a concise reference to future redemption. Instead of the influence of vision and miracle during the days of return, we found much searching of the Scriptures, much earnest teaching, and a marked willingness and desire on the part of the people to follow, all of which shows that the nation as a whole, at the time of return, had reached a plane of faith and spiritual thinking higher than any they had reached before. And so the life of God's people continued for about 400 years.

Of course not all the people of each succeeding generation maintained the same high mark of faith and obedience. There was much of corruption in Jewish life when Jesus came. Furthermore, many had developed into an obedience to law from which all spirit and faith had been extracted, and personal strength, self righteousness and pride substituted,—a service to God (?) in which the mere act of obedience and not God was the object of worship. However, a few remained on the high plane reached by those who returned from the 70 years of exile, and none had fallen to the depth of heathen worship of idols.

Israel had learned the first lesson assigned to her in God's law-school, namely: that there is one God, and one God only. God is a successful teacher in spite of the fact that man's wisdom tends to question the wisdom God showed when he began his educational campaign by placing a "creature" made subject to vanity, a flesh man, a carnal man within reach of, and in close proximity to the book of knowledge of good and evil. Being a flesh, carnal being, having flesh, carnal reasoning and wisdom, as demonstrated by Eve in Gen. 3:6, he would, and God knew he would, partake of the flesh in the book. Man's wisdom wisely shakes its head and says that all this was not necessary to man's development into the image of God in mind and character as well as in physical image; by so doing man's wisdom questions God's wisdom, as an educator at least.

However this may be, God had enough wisdom and power to teach his chosen people a lesson they have never forgotten. The people who returned from the 70 years captivity were profoundly convinced that there is One God, and their descendants have held tenaciously to this conviction, though, as a people, they still have a poor conception of his character and of what constitutes true worship.

And so we find the nation when God's appointed time for taking another big and positive step forward, arrived.

1. Birth and preparation of John the Baptist. Luke 1:5-25, 80. Note the element of "miracle" that entered into his birth. Read verses 6, 15 and 80 to get a general view of his preparation. Show that both natural environment and God's direct power had their parts to play in his preparation.

2. Mission of John the Baptist. Luke 1:16, 17; 3:3-6; John 1:22-37. Read these scriptures carefully. For convenience of study we may consider his mission in three phases.

First, preparation of the people's minds for the coming and appearance of the Messiah. Study Lev. 1:16, 17 to find out how he was to do this. We can imagine the people of Israel going home from one of John's sermons, dragging out dust covered volumes of scriptures and freshening up their memories on some of God's prophecies, occasionally stumbling on to bits of wisdom from the "fathers" which they had sadly neglected in their lives. By what definite action did the people manifest their changed condition of mind? Matt. 3:5, 6. What kind of baptism was John's baptism? Luke 3:3. In other words, what did his baptism symbolize? Would immersion in the consciousness of repentance mean salvation? John's baptism was not a symbol of immersion into the saving attitude of mind, which, only, can approach and enter the immersion of God's saving love. Baptism into Christ symbolizes such immersion.

Second, preparation of the "way" of the Lord, as outlined in Luke 3:4. In what wilderness, other than the literal wilderness around him, was the voice of John crying? The "way" of the Lord is the "way" to God, and Jesus is that "way." Explain how. "Make his paths straight"—"The metaphor is derived from pioneers who go before the march of a king." In Luke 3:5, 6 John takes a sweeping view of the mission of the man whose coming he was heralding.

"Every valley shall be filled, and every

mountain and hill shall be brought low." Discern the meaning of these statements by studying Isa. 2:12-15; Matt. 19:30; 1 Cor. 4:27-29; Matt. 5:5.

"And the crooked shall be made straight, and the rough ways shall be made smooth." Isa. 32:1-6 will help you to interpret these statements.

"And all flesh shall see the salvation of God." John, looking down through ages, saw what the Apostle John saw in vision in Rev. 5:11-14.

Third, A third phase of John's mission was to publicly introduce the Messiah to the people of Israel. John 1:20-36. "But that he should become manifest to Israel, therefore am I come, baptizing with water." How does John sum up the mission of Jesus in verse 29 of this account? In verse 33? Did John see a difference between the baptism with which he immersed people and the baptism with which Jesus would immerse people? Study Luke 3:16, 17; John 1:26, 33; Matt. 3:11, 12.

When God began direct dealings with man through New Testament characters, did he turn over a new leaf, entirely separate and distinct from dealings with man through Old Testament characters, or were these "new" dealings based on the same principles and purposes, being merely additional steps in the fulfillment of the same plan? If the latter is true where must we go to get a clear understanding of that plan?

For Class

Give a brief survey of the condition of God's people as they were left by Ezra and Nehemiah, and as they continued up to the time of John the Baptist.

Discuss the connection between God's dealings with man through Old Testament characters and his dealings with man through New Testament characters. Discuss the difference.

THE MAN OF SIN

By E. O. Stewart

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, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

This character is called "the son of perdition," verse 3; "son of the morning," Isa. 14:12. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north," Isa. 14:13, 14. By turning to Psalms 48:2 we find just what "Lucifer, son of the morning," "the son of perdition" desires. It reads, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great king." In Isa. 24:23 we find, that "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion." Do you believe that Christ will reign in mount Zion? If you do, then let me ask another question, Do you believe that "the son of perdition," "Lucifer, the son of the morning," will sit there first? If Christ literally sits in mount Zion will not "Lucifer, son of the morning," literally sit there too?

If "the son of perdition" and "Lucifer, son of the morning," are the same, will he not be in mount Zion when Christ comes, and be destroyed by the brightness of Christ's coming? Now listen carefully. If Lucifer was the devil that sinned, as is commonly understood, and he exalted himself above the stars of God, and was cast out of heaven before the earth was created, how could he then be in mount Zion away back there? I would like for some one, also, to prove, and not simply assert, that the ancient king of Babylon ever sat in mount Zion on the sides of the north; or that the pope of Rome ever sat there.

Let me say, that it has always been man's disposition to lay the blame of his short comings on some one else. Adam blamed the woman, and the woman blamed Satan, and Satan accuses the brethren. Gen. 3:12, 13; Rev. 12:10. The Catholics accuse the Protestants, and the Protestants accuse the Catholics; the Jews accuse the Gentiles, and the Gentiles accuse the Jews; one preacher the other preacher; one neighbor the other neighbor; and when the great deceiver is revealed, man will, to his great surprise, find out that self exaltation was the cause of the whole thing. In the beginning God told man to subdue the earth. Self exaltation at once seized him, and he wished to become a god. This disposition continues to grow in man, until it finally will have its culmination in one man. Often man thinks he has fathomed the deep things by scientific research. He has explored unknown lands, walked on the bottom of the mighty oceans, ascended above the earth exploring the regions beyond the clouds; by modern inventions made impossibilities possible; and will finally take possession of God's desired place—"the mount Zion"—and style himself as, the shining one, "son of the morning," in direct opposition to "the Sun of Righteousness." We see the two great forces at the close of the age striving for the rulership of the world. So this will be the "war in heaven," where Michael and Satan will wage the war which will result in the "man of sin" being overcome, and cast out of mount Zion where Christ will then begin his reign. This is what Christ alluded to when he said, "I saw Satan as lightning cast out of heaven," Luke 10:18. His place is found no more in heaven. See Rev. 12:8, 9. Then we hear the triumphant shout in heaven,— "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," Rev. 12:10. Then the kingdoms of this world shall have "become the kingdoms of our Lord," Rev. 11:15, 18. Then, with the deceiver bound, people will be permitted to see just what the result would have been had sin never entered into the world. God will then gather together in Christ, all things in heaven and in earth, Eph. 1:10. Christ will then, with his body the church, subdue all things unto himself, Phil. 3:21, and reign till he hath destroyed the last enemy, which is death, 1 Cor. 15. "The Lord God will wipe away tears from off all faces," Isa. 25:8; "the glory of the Lord shall be revealed, and all flesh shall see it together," Isa. 40:5. Then he will "turn unto the people a pure language that they may all call upon him with one consent," Zeph. 3:9.

That will be a grand time indeed. May we fit our lives so as to reign with Christ.

Among the Churches

Bro. Sydney E. Magaw, of Aurora, Ill., is a helper in the Herald office for a short time.

The church will probably hear from Bro. Magaw later.

When this issue of the Herald reaches the readers, the Northwest Conference and the Michigan Bible School will be in session. Let us pray God's blessing to rest upon these efforts of the brethren.

Send in as many new subscriptions to the Herald as you can. This will help the work all along the line.

Bro. J. A. Dickinson and family are moving from Florence, Mont., to Enterprise, Oregon.

SUMMER BIBLE SCHOOLS AND CONFERENCES

- Indiana, North Salem (Plymouth), July 3-15.
- Al-la-miss, Hammond, Louisiana, July 5-10.
- Texas, Goldthwaite, July 13-22.
- Illinois, Oregon, July 31-Aug. 12.
- General Conference, Oregon, Illinois, August 7-9.
- Iowa, Waterloo, August 11-19.
- Nebraska, Holbrook, Aug. 18-26.
- Arkansas-Oklahoma, Brent, Oklahoma, August 23-September 2.

NOTICES

An Added Appeal for Bro. Buckmaster

Three years ago this summer at our annual conference at Oregon, Illinois, as many of you know, the Relief Department was added to our Berean Work. One of the first letters I received after the report came out in our church papers that I was made Chairman of this work, was one from Bro. Buckmaster. He did not ask me for material help, but his request was that I help him get out of the County Institution, and in these past three years I have received many such letters from him, and in this length of time I have been trying in various ways to grant his request.

One brother told me he had been to this institution and it was a very pretty place. Yes, they generally are. The buildings and grounds are nice and so are the attendants when you visit there, but it is the every day life there that I am making this plea to have our brother freed from. Oftentimes in an institution of this kind the inmates dare not complain for fear of the ill treatment they would receive afterwards.

This brother is one of the many unfortunate ones the National Bereans have been helping and he is very thankful to the dear ones who have helped to bring a little cheer into his lonely life, and now my appeal is not to those who have so willingly given me assistance when I have asked for it, but to the ones who have waited to help in some special case. Surely this is the one, as Bro. Buckmaster has no home or relatives to help him. He has been in this County Institution for a long time. Would we want any of our loved ones there?

One sister said recently, in sending her

donation to me for relief work, "I am sending you this money in preference to buying flowers for an already overloaded casket of a relative," and my prayer is, brethren, that this same kind of a spirit will be in your heart and that you will give toward the remaining fund that is to be raised to give our brother the privilege that he has desired so long, of living where he can be with God's people and enjoy the wonderful blessings that are to be found at our beautiful church home at Oregon, Illinois.

Mrs. Orpha Sanford,
Chairman Relief Department.

Indians Take Notice

Acting on a suggestion by a sister in Indiana a short time ago, the Church of God at Roll, Ind., has decided to meet at Auntie Wine's home Sunday, June 24, with others of like precious faith for an all day's meeting. Come early and bring dinner.

Bro. J. H. Anderson will be with us.
Cantwell Drabenstott.
Hartford City, Ind.

REPORTS

Work in Indiana for May

Sermons: Hillisburg, 2; South Bend, 2; Burr Oak, 1; Kokomo, 1; Roll, 2.

| | |
|--------------------|---------|
| Money received: | |
| South Bend, | \$17.25 |
| Burr Oak, | 6.22 |
| Total, | \$23.47 |
| Expense, | 4.51 |
| Applied on salary, | \$18.96 |
| Kokomo, | \$1.00 |
| Roll, | 27.45 |
| Total, | \$28.45 |
| Expense | 3.45 |

Applied on salary, \$25.00
Balance of salary due for May paid by Bro. J. J. Snodgrass.

J. H. Anderson.

MARRIAGES

Mr. Frank B. Fox and Miss Dessie M. McDonald were united in marriage, June 3, 1923. The ceremony took place at the bride's home in South Bend, at 2:30 o'clock, in the presence of the near relatives of the contracting parties.

The groom, formerly of Kokomo, Ind., is an employee at the Oliver hotel of this city, and is a gentleman of high attainments.

The bride is the only daughter of Mrs. Jennie McDonald. She graduated from the Plymouth High School and has been a successful teacher, at present engaged in the South Bend city schools. She is a member of the Church of God and has been active in its Bible School work.

The new household will be in South Bend where Mr. and Mrs. Fox will be at home to their friends.

The best wishes of many acquaintances go with the happy couple for a prosperous and successful life.

D. E. Vanvactor.

OBITUARY

Baby Ruth Hardacre

was born in Lanark, Ill., Dec. 21, 1921, and died in Lanark, Ill., June 7, 1923, aged 1 year, 7 months, 17 days. She was the third child of Nello J. and Ethel G. Hardacre. On Sunday, June 3rd she showed signs of indisposition, and through Monday and Tuesday her trouble increased slowly and she was taken from the home at Plum River to Grandma Grey's home in Lanark for medical attention. Here early on the morning of the 7th she succumbed to labor pneumonia. She had been a bright, healthy child and of such a splendid disposition that she had endeared herself not only to the members of the immediate family, but to a large community as well. The large audience gave testimony of this sort. After a brief service at the country home the funeral service was held at the nearby church, and she now sleeps in the little cemetery across the way until it shall be the Father's good pleasure to call her forth.

We tried in our humble way to give comfort from God's Word to the sorrowing ones.
S. J. Lindsay.

THE THIRTY-NINTH DROP

SAVE one drop of solder on a can of oil and thereby earn \$50,000 a year. John D. Rockefeller did it. He saw that they were using thirty-nine drops on each can. He suggested that thirty-eight drops would do as well. They followed his suggestion and eliminated the thirty-ninth drop. The cans were just as good as they were before. And the Standard Oil Co. was \$50,000 richer at the end of the year. The story must be a true one, for John D. Rockefeller, Jr., told it to his New York Bible class.

Saving one drop of solder would not make much difference in the lives of most of us, but the principle and the lesson are worthy of attention. Anyone who uses just the efficient minimum of material is going to get along better than his brother who uses an extra drop. And, by the same token, whoever uses precisely the efficient minimum of effort in doing his work is going to lay up treasures of health and longevity.

There are plenty of sermons that could be preached from the text of Mr. Rockefeller's thirty-ninth drop of solder. And every one of them would have Mr. Rockefeller himself as a convincing illustration. Does one seek affluence let him look at what Mr. Rockefeller acquired by thinking of the thirty-ninth drop. If it is physical well-being let him contemplate the vigorous octogenarian on the golf links. And if it is peace of mind let him take heed of the tranquil old age of the master of Pocantico.

It is never too late to begin to save the thirty-ninth drop. It is well, though, to begin early. The trouble is that most of our young men are handicapped by too large a vision. The percentage of success would be greater if there were more attention given to the wee surplus which is sheer waste of solder, of money, of energy, of time, of anything.—Selected.

IMMORTALITY IN SIN AND SUFFERING

"THE scriptural doctrine, as we have felt constrained to declare it here, removes, we believe, a great stumbling block from the path of believers. We are no longer compelled to conceive of God as possessing two

different natures: on earth tender and beneficent, even repaying man's ingratitude and wickedness by his mercies; but, beyond the tomb, unmoved by the endless tortures and excruciating pains of his enemies. We read with horror of the stories of the inquisition, or the relation of the conquest of Mexico by the Spaniards; of the Emperor Montezuma broiled on a gridiron over a slow fire; of the men tortured and driven mad by drops of water falling day and night upon their foreheads; but what are these agonies of a few days or hours, hideous and revolting as they may be, in comparison with a scorching fire, which after millions of ages, shall have only begun its work?"—Struggle for Eternal Life by E. Petavel.

HERALD RECEIPTS

Bertha Henry; Mrs. O. George; Ida Vogel; Mrs. Victoria B. Moon; Davis Pearson; D. K. Lehman; J. S. Arnold; Mrs. O. J. Parker; Mrs. Hazeltime Nalley; Mrs. Jasper M. Lake; N. Goodreau; Mrs. L. M. Bean; L. A. Crouch.

EMERGENCY FUND

Ida Vogel, \$1.00

THE JEW'S RESTORATION, PAST AND FUTURE

(Continued from page 303)

remain up to the last seven years of the seventieth week.

Prophetic students may differ as to just how the remaining events will occur, such as the rebuilding of the Temple, the re-establishing of the sacrifices, the destruction of the governments occupying the Image territory, the establishment of the Ten Kings and the Antichrist, the covenant with the Antichrist, the coming and proclamation of the two witnesses, the abomination of the Image (see Matt. 24: 15; Rev. 13:14, 15), the breaking of the covenant, the terrible judgments which shall follow, the sorrows and despair, up to the day of the battle of Armageddon.

More and more light will come as to these events and the order in which they shall occur as the events themselves develop, and it is not wise for one to be dogmatic about it. Those who may wish to consider further details will find them in a booklet by the writer, "Times of the Gentiles and Time of the End" (Fleming H. Revell Co., New York, 5 cts., 6 cts. by mail).

In the light of the present-day efforts of the nations to secure peace and safety, let us heed the solemn warning of the impending destruction in 1 Thessalonians 5: 3 and be found "so doing" when we hear the shout from the sky.

THE KINGDOM OF GOD

(Continued from front page)

have been given a ruler from among their own number. In the language of the present day he is called High Commissioner. He might just as well be called judge. They have also reestablished the Sanhedrin, or counsellors, as at the beginning. The last judge ancient Israel had was Samuel. He was followed by a king. The present judge, or High Commissioner, of the new kingdom is Sir Herbert Samuel. The question is, will the present Samuel be succeeded by **The King**?

The time cannot be long as we are now between the eleventh hour and midnight. At midnight the bridegroom cometh, Matt. 25:6. The eleventh hour struck when the armistice was signed. This act guaranteed to the Jews the right to a home in Pales-

National Bible Institution

The following statement of earnings and disbursements of three departments of our work for three months may be of interest:

| Earnings | March | April | May | Total |
|-----------------|----------|----------|----------|-----------|
| N. B. I. Office | 165.00 | \$125.00 | \$163.95 | \$453.95 |
| Home | 112.29 | 122.71 | 88.80 | 323.80 |
| Greenhouse | 256.02 | 579.96 | 2283.16 | 3119.14 |
| | 533.31 | 827.67 | 2535.91 | \$3896.89 |
| Disbursements | | | | |
| Office | \$304.47 | \$284.53 | \$303.85 | \$892.85 |
| Home | 236.79 | 158.11 | 497.60 | 892.50 |
| Greenhouse | 348.31 | 652.04 | 638.01 | 1638.36 |
| | 889.57 | 1094.68 | 1444.46 | 3428.71 |

Earnings exceeded expenses by,

Balance.....\$468.18

The N. B. I. office revenue above is for outside work done by the office force. It does not include the contributions from the brotherhood.

The Home income is interest from the maintenance fund (money contributed to the N. B. I. by residents in the Home for their care and keep), and the income from boarding two or three helpers in the office and printing plant.

It will be noted that the Greenhouse has been the source of all excess of income over expenses. All who have tried to carefully analyze the work are agreed that the Greenhouse gives promise of being a yearly producer that should aid in defraying the expenses of the other departments. And as the general work advances, careful and conservative enlargement of the floral work should always be opportune, affording correspondingly increased earning power.

The spring season is much the best season of the year for the florist. It must not be expected that the revenue for the next three months will nearly equal that of the last three.

It should also be noted that the above disbursements include the cost of a car load of coal for next winter.

Bro. Conner, enroute to the Minn. Conf., stopped off at Oregon and visited the Home and Greenhouse. We were encouraged by his expressions.

Srs. Margaret Moore, of Waterloo, Ia., and E. K. Robinson, of Rochester, Minn., came over from Leaf River and surveyed all the N. B. I. work. Ask them about it.

Bulletin

A bulletin of N. B. I. Activities and blank agreements for a three year financial program has at last been mailed. It is very

tine; and the fact that it was signed at the eleventh hour of the eleventh day of the eleventh month is very significant when considered in connection with Matthew 20: 6-16.

We now see the Jews, as represented by the rich man in Luke 16:22, coming out of their graves, John 5:28, 29. God's favor has returned to Israel. And if the casting away of Israel, Rom. 11:15, be the reconciling of the world, what shall the receiving of them be but life from the dead?

late, but we will say no more about that.

This information and opportunity has been mailed to all on our mailing list. None have been slighted. It is desired to enlist the heartiest cooperation of every one in accord with the N. B. I. program.

If a large majority of those who are anxious for the success of this effort can contribute \$12 per year for three years, and give us such assurance we feel that the whole program can be safely undertaken, including the Bible Training work and a gradual development of the publishing.

Every effort of enterprise, private or corporate, is accompanied by mistakes. The N. B. I. is no exception. It could not be otherwise. But every error is one of judgment, or circumstance, only, and each is gladly, anxiously, corrected when found.

In spite of any errors the work has made positive progress, and it is confidently expected that even greater progress will be effected next year, for there are evidences that God has been guiding and blessing the effort.

Please give the bulletin and its appeal prayerful and early consideration.

Every State Conference, those having ratified the General Conference, and the others, are urged to select and send a delegation to the General Conference, and look everything over, on the ground, as it actually exists. Such procedure will benefit everybody. Select the most Christian, competent delegation available.

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This kingdom which the God of heaven has set up, Dan. 2:44, is now very small. It is in the stage of the small stone, Dan. 2: 34, and must increase until it becomes a great mountain and fills the whole earth, Dan. 2:35. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. 7:27.



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SALVATION

(Continued from front page)

befall. Let anyone carefully note this fact throughout the Old Testament, and it will throw a flood of light upon the New, and will explain, as nothing else will, Christ's glad message of eternal life. All through scripture, the truth is emphasized that the wages of sin is death; that men through sin have forfeited eternal life, and are powerless to regain it. The Lord Jesus was the last of the prophets. Note the difference of his message from that of the others.

They were simply God's messengers to warn the nation of their evil ways and coming doom, and here their message stopped. He spoke as man never yet spoke and said, "My sheep hear my voice. . . . and I give unto them eternal life and they shall never perish." And again he said, "Except ye repent ye shall all likewise perish." See 1 Jno. 2:25 R.V. To him the one was as real as the other. Evil men would perish as literally and in the same manner as those upon whom the tower of Siloam fell; and those who believed on him would just as literally not perish, but receive eternal life through him.

Man through sin had forfeited eternal life or immortality, and Jesus as the sin-

bearer could not save himself and others too, for the wages of sin is death. God would have all sin put away and buried out of sight. It is his divine plan that sin when it is finished bringeth forth death. Thank God here is the guaranteed end of sin. It is finished then. Jesus as the sin-bearer had to die and be buried and so make an end of sin. The sinner also has to die because God cannot tolerate sin. Christ, however, was holy, harmless and undefiled, and for that reason (we say it reverently) God could not in justice allow the grave to hold him, and was in honor bound to give him his life back again by resurrection from among the dead. For to this end Christ both died and rose and re-lived (lived again) that he might be Lord both of the dead and the living. Others "lived and died," but Christ died and lived again, and only by virtue of his second life has he the power now to "save others." Sin and death are making sad havoc in this world of ours, but praise God there is a time coming when sin will be "finished," and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. He did not "save himself," for which we shall ever praise his name, but God did, in that he raised him from the dead. Reader, "none can keep alive his own soul," terrible fact indeed, but God

will redeem my soul from the power of the grave. Praise ye the Lord.

Wicklow, Ont.

P. S. Let the so called "orthodox" reader note: if the soul cannot be "kept alive" it cannot be immortal.

Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

Psalm 131:1-2.

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The Restitution Publishing Co.,
Oregon, Illinois,

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, June 26, 1923

Number 39.

Unity

By Lyman Booth

WHILE the word unity occurs but twice in the scriptures it carries with it a weighty meaning. It presents to the Christian a condition not to be overlooked, and we might also say a duty not to be neglected. Paul makes use of the word in Ephesians 4:3, 13. He taught them that before their conversion they had walked according to the course of this world. After conversion they were bound to walk (or conduct themselves) as worthy of their new calling. They were not to walk as other Gentiles, but were to walk in love, as children of light, circumspectly, and not according to the foolishness of this world, but according to the wisdom as revealed in Christ.

He exhorted them to endeavor, or to strive to keep the Unity of the Spirit in the bond of peace. Think what this means. Unity means oneness, that is the state of being one. It implies a state or condition of oneness produced by bringing together two or more things, persons or beings, and uniting them into one thing, one society or organization. Union is a bringing together of things that have been separate and distinct so that they combine to form a new thing, or state, or condition, or society. In such unions the individuality of the things united is not lost sight of. Thus the members of a church are united into one body of believers, but each retains his or her individuality, although their relationship has been changed. Such a union implies so much concession as to make the separate parts substantially one, and their interests are identical.

With this idea in mind Paul exhorts the Ephesians to keep the unity of the spirit in the bond of peace. He would have them look upon each other as brethren; members of the same household of faith; redeemed by one ransom; and pledged to the same service. Think what it would mean to the church, at large, and to each member in particular if we bore patiently with one another's weakness; if we helped each other in every laudable endeavor; if each saw in his neighbor's life an image of the Master, and heard from his lips the faithful pledge of the truth of his promises. What a pleasure it would be if we never heard any quarrels; never saw any jealousies manifested; nor any unkind deeds done; if each sought the other's comfort, pleasure and welfare as well as his own!

Where we find discord and enmity unity cannot exist. Paul would have the Ephesians bound to one another with the bond of peace that could not be broken. Thus we see that peace is absolutely necessary for the preservation of unity. Not only should the members of Christ's body, of which he is the head, be tied together in bonds of peace but in love as well. If all were bound

Keep on Knocking

Matthew 7:7, 8

By an Invalid

KEEP on knocking! Keep on knocking!
Take to God your every care.
Knock each morning, noon, and evening,
Never listen to despair.
Keep on knocking! Keep on knocking!
God will surely answer prayer.

Keep on knocking! keep on knocking!
Tell to God your greatest needs;
He will listen to thy pleadings
Who the wayside sparrow feeds.
Keep on knocking! keep on knocking!
For us Jesus daily pleads.

Keep on knocking! keep on knocking!
Lay thy burdens at His feet;
Nestle closer, closer to Him;
Seek to hear His whispers sweet.
Keep on knocking! keep on knocking!
Prayer and praises oft repeat.

Knock until thy cry is heeded,
And His faithfulness you prove;
Knock till faith's heartfelt petition
Doth the powers of heaven move;
Then when grace is changed to glory,
You will praise His name above.

together with this holy tie, and in turn all were bound to God none would come short of His glory, but would leave a benediction and influence that would speak more eloquently than words, of the love and the presence of God's spirit in men.

The idea of the body of Christ, as we find it in the scriptures, is that the members, no matter where we may find them, are a band of brethren. They are the children of the same Father,—children of the household of faith. Forming one glorious body, all uniting to Christ as their living head. They are one in faith; one in hope; one in love; one in spirit; baptized with one baptism into Christ; all having the same infinite Father, who is above all, and through all, and in all.

Our Savior makes mention of this oneness in John seventeen, in his memorable prayer. There existed a bond of unity between Father and Son that made them one. Jesus asked the Father that his disciples and he might be one even as he and the Father were one. Not only did this prayer embrace his twelve apostles, but he included all who should believe on him through their word. What a glorious and happy thought it is that this perfect bond shall bind all believers of the gospel, who are in Christ, into one living unity, in peace and in love!

Unity is promotive of Christian growth and strength. Discord and divisions stunt the growth and lessen the strength. Unity strengthens the bond of peace and love; discord stirs up strife and contention.

The church is a divine institution, because it is the body of the anointed ones, who are the living witnesses of his redeeming love and power, (Concluded on page 315)

Fulfillments of Prophecy

No. 3

By S. Roxana Wince

"Thine eyes shall see the King in his beauty: they shall behold the land of far distances."

IN MY last I noted a few of the signs that prove this our day to be unmistakably "the time of the end." Never have so many signs been focused on any one point in all the world's history as have been focused upon these closing days of Christendom. Whole towns have been destroyed by volcanic eruptions, entire islands have sunk, more people have died from pestilence than were slain in the Great War, and famine has devoured its millions.

There are financial troubles; distress of nations with perplexity; failing of hearts as men, looking ahead, see what is coming on the earth in a still more fearful shaking both of the literal and the political heavens. "Note also that these are the days of the automobile—iron 'chariots,' lanterns, electric, red, rushing, jostling each other in the streets, etc., and thus premonitory of his appearing. Nahum 2:3-5."—Professor Totten.

This very year of 1923 is marked by prophecy as one that will be full of crucial events. There will be a conjunction of the larger planets, two eclipses of the moon and four of the sun. There have already been earthquakes and great tidal waves followed by temperature much below the normal through all the months of spring. We know not what else may happen before the year finishes its course, but this we do know, we can watch and pray and be ready if our king should come.

If we measure by vials to find our whereabouts we shall find ourselves left with no time to waste in "folly's course." We had better spend all night in prayer as Jesus did Luke 6:12. The third woe, or seventh trumpet, sounded in 1795 and covers a period of 133 years divided into seven cycles of nineteen years each to a vial. The seventh vial was poured out into the air in 1909, and 1909 plus 19 equals 1928. We are living under the last trumpet, the last vial, with their piled up and rapidly accumulating horrors just before us. Who shall be able to stand?

The 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 false prophet under the sixth vial. This would of course be necessary if they were to go forth to the kings of the earth and to the whole world to gather them together to the battle of that great day of God Almighty that was to be fought under the seventh vial. It was also under the sixth vial that the warning was given that Jesus was coming as a thief. And (before the seventh angel poured out his (Concluded on page 315)

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. 21:21, 22

SWEET HOUR OF PRAYER

Sweet hour of prayer! Sweet hour of prayer.
That calls me from a world of care,
And bids me at my Father's throne,
Make all my wants and wishes known.
In seasons of distress and grief,
My soul has often found relief;
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer!

Sweet hour of prayer! sweet hour of prayer!
Thy wings shall my petition bear,
To him whose truth and faithfulness
Engage the waiting soul to bless;
And since he bids me seek his face,
Believe his word, and trust his grace,
I'll cast on him my every care,
And wait for thee, sweet hour of prayer.

Sweet hour of prayer! sweet hour of prayer!
May I thy consolation share,
Till from Mount Zion's sacred height
I view my home in Eden bright.
With songs that evermore shall rise,
I'll seize the everlasting prize,
And shout amid the glories there,
Farewell, farewell, sweet hour of prayer.

—W. W. Walford.

PRAYER

"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." John 16:23.

Humble, confident, persevering prayer is indispensably necessary would we gain salvation. When we consider who we are, marvel who God is, humility should bow us to the very dust of the street. Yet, when again we consider who Jesus is, what he has done for us, that through his merits we have been made children of the living God, and co-heirs with Christ the Son to delights beyond time and measure, our confidence should be boundless.

The command is, "Pray without ceasing," therefore throughout all our successes as well as failures, through our likes and dislikes, in times of health and in times of sickness, when joyful or sorrowful, at all times we must persevere in our supplications and thanksgivings to our God who is a prayer-hearing and a prayer-answering God.

Though warned of the absolute necessity of prayer how rashly do we neglect it. Every slight cause serves as an excuse to take us from our prayers. As Martha, we are busy about many things, or slothful, as was the servant to whom the Master intrusted but one talent. The affairs of the present life engross us so that we forget our duty to our Creator. We are ambitious to succeed, to make our presence known, and not only known but felt, to be considered as personages worth while, to flatter ourselves that we are envied by an admiring world. All these things fill our heart and mind to the exclusion of all things spiritual and eternal.

Regarding our business, our social life, what time, what effort, what expense we expend in pushing our fortunes! What disappointments, humiliations, open insults do

we endure, that we may get within sight or hearing distance of some so-called notables.

Or, our delight when informed of an audience granted, that we may have a spoken word with such personages! How we array ourselves, how reverent our posture, our expression! Breathlessly we hang on their every word, note each gesture, flash of eye, pucker of forehead—and of whom? A creature like ourselves. One, perchance, who is what he is, not by the grace of God, but by bribery and corruption, which are fast engulfing a great part of the political, business and social world. What slavery, what folly, to pin our hopes on men powerless to grant things even worth the asking.

But there is One whom we should seek, One whom we can find, One who will listen to us. One who can and will grant us all things that we need, yea, even more than we can ask or think. He is the almighty God, the Creator, Jehovah, whose Son has said to us, "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."

And do we seek that almighty Creator from whom we receive all our blessings? Just think! all that we are, all that we have are gifts from his most gracious hand. Some seek him without ceasing; some seldom; and some not at all. And we, we who are called the faithful ones, when we seek an audience with him, do we approach with the same respect, the same reverence as we do were it into the presence of one of the so-called mighty ones of earth? I do not like to judge, but I fear that too frequently we do not.

(To be continued.)

BIBLE QUESTIONS

1. What promise is given to parents to encourage them in the right training of their children?
2. Why should we love one another?
3. What lesson does the parable of the ten Virgins teach us?
4. Where was Christ when he spoke this parable?
5. What is the lesson taught in the parable of the eight talents and the three servants?
6. In what book of the Bible do we find these parables?
7. When did Christ speak these two parables?
8. To whom did he tell them?
9. Where in the Bible do we find what commonly is called the Lord's prayer?
10. Why are we asked to forgive men their trespasses?

ANSWERS TO LAST SERIES OF QUESTIONS

1. If we love God and keep his commandments God will answer our prayers providing we ask according to his will.
2. Sin is the transgression of God's law.
3. The wages of sin is death.
4. "I will liken him to a wise man which built his house upon a rock." Thus Christ compares the obedient.
5. If a man really loves God he will keep his words.
6. God's ministers are to preach the word of God.
7. The Lord promises that those who give shall have plenty.
8. A man can transfer his earthly treasures to heaven by investing them in God's cause on earth.
9. The first verse in the Bible is, "In the beginning God created the heaven and the earth."

THE GREATEST PRAYER IN THE WORLD

Prayer is the highest act of man. In it he is nearest to his Creator, for he ac-

knowledges his Maker's supremacy, authority, mercy and power. All women and most men pray—whether they admit it or not. Prayer is the heart's answer to the question: "If a man die, shall he live again?" It came direct from God and did not unfold itself along with the convolutions of the brain.

Prayer is Hope with wings. It antedates all history. It will outlast humanity itself. But prayer without faith is not prayer.

This is why the Lord's model prayer is the greatest prayer in the world. It is divine faith breathed into words. It is religion itself. Like the dewdrop, it orbs the universe. Wise men have studied it reverently. Great men have lived and died with it on their lips.

Its opening states that God is our heavenly Father and immediately beseeches that his kingdom be established on the earth. We acknowledge God as the Giver of all good, as well as admitting his perfect righteousness in requesting the forgiveness of our transgressions. We ask God's guidance and deliverance, and close by again acknowledging the kingdom is God's.

This is why we call it the greatest prayer in the world.

THE BEST ANSWER

If you wish to defend Christianity, practice it; act, and let others do the talking. "With regard to scepticism," said a noted thinker, "the main method of meeting it must not be an argument, but a man." A good life is an absolutely unanswerable argument for Christianity. It is character that tells. There is wonderful power in a consistent life. The atheist who spent a few days with the saintly Fenelon, said: "If I stay here much longer I shall become Christian in spite of myself." Fenelon had uttered no word of controversy; it was the quiet, convincing argument of a holy life that led to the remark. "I tried to be a sceptic when I was a young man," said Cecil, "but my mother's life was too much for me." It was Jesus that said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Live your faith.

PETER'S FIRST SERMON

By A. J. Eychaner

IN THE second chapter of Acts Luke has given us a report of the first sermon preached at Jerusalem by Peter, under the world commission of Jesus. It is a wonderful sermon, upon a great occasion, by the humble fisherman of Galilee. The setting of the scene, and all the circumstances, give to the introduction of the gospel of Christ to the world a power that is divine. The record of that Pentecost day, and the days which followed it, is indeed a forceful evidence of divine guidance in the great plan of human redemption.

Luke does not claim inspiration for what he has written; yet he was a diligent student of occurring events, and a faithful chronicler of things that came to him from those disciples who had personally associated with Jesus. Luke says, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and min-

isters of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unthee in order, most excellent Theophilus, that thou mayest know the certainty of those things, wherein thou hast been instructed," Luke 1:1-4.

In Luke's second book—the book of the Acts—he tells us that his "former treatise," or the book of Luke, began with "all things which Jesus began both to do and to teach," and that book ended at the event of the ascension of Jesus.

But the second book of Luke—the book of Acts—is a partial history of the work of the disciples. In the second chapter of this second book we find Peter's sermon. Attention is here called to verse forty-seven. It reads as follows in the Authorized version—the version in common use—"And the Lord added to the church daily such as should be saved."

The thoughts which Luke intended for Theophilus in his letter are somewhat obscured in our translation. Luke was an educated physician, and we would expect from him a clear, forcible statement in his native tongue, of what he had to tell Theophilus.

The question is an interesting one as to what were those who obeyed the gospel "added?"

The real antecedent is found in verse 44. (Also in Acts 5:14 we read, "And believers were added the more to the Lord.") The Lord without doubt was adding to the believers and to his children those who were obedient. "And all that believed were together and had all things in common." Then in verse 47 we find in the Revised Version a more consistent rendering—"And the Lord added to them day by day those that were being saved." The pronoun *them* refers to the believers. The Lord added them to the 3,000 believers who had obeyed on the day of Pentecost. The Syriac translation is, "The Lord added daily to the assembly those who became alive." Fenton's rendering from the Greek text of Westcott's Hort, reads, "And the Lord united to them daily those who were for salvation." The Variorus rendering has, "The Lord added together those who were being saved."

Men and women are not yet saved. Our hope is the hope of salvation "when Jesus appears the second time without sin unto salvation." If obedient, we are being saved; but we are to be faithful unto death, in order to receive the crown of life.

In the common version Luke is translated as saying that the Lord is adding such as "should be saved," or that ought to be saved. Men who ought to be saved are bad men. According to this statement they were added before they were saved, and added by the Lord. Does the Lord add sinners, or does he save sinners that they may be added? Is the work of salvation completed or is it in process of completion? Jesus said, "Be thou faithful unto death, and I will give you a crown of life." Men are not yet saved but are complying with the terms, and the Lord is adding them to those who are being saved. Salvation is a progressive work and we are in the process of being saved, until our last battle in the fight of faith is ended in victory. When we shall have finished our work and shall have kept the faith, then it may be said of us that there is laid up for us a crown of life. This mortal will then put on immortality.

SHORT TALKS ON DIFFICULT TEXTS

No. 3

By Jas. A. Patrick

WHAT and if ye shall see the Son of man ascend up where he was before," John 6:62.

Very many people who read this text at once conclude that Christ meant to say to his disciples: "What and if ye shall see the Son of man ascend up to heaven." Let us look at the facts and examine the context and see if this is what Christ meant.

Whatever this ascending up was it was to convince them of something. He had been talking to them about the bread from heaven. He had said that his flesh was bread and his blood was drink. He had told them, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." He also told them that if they did eat his flesh and drink his blood they should live forever.

"Many therefore of his disciples, when they heard this, said, This is an hard saying, who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the the Son of man ascend up where he was before."

Whatever this ascension was that Jesus was talking about, it would convince the disciples that he was the life giver and that it would be necessary to eat his flesh and drink his blood. Did his ascension to heaven convince one disciple of this fact? No. They went out on the mount of ascension a believing, worshipping group of disciples. Then his ascension to heaven was not what he was talking about. He had something else in mind, for whatever this ascension was of which he was speaking, it was to convince them that he was the life giver. This his ascension to heaven did not do.

In Rev. 13:1 we have this language: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea." The word rise in this case is from the same word rendered ascend in the text under consideration. One of the definitions given to this word by Greenfield in the Lexicon to his Greek New Testament is: "To grow or spring up as plants." Let us quote the text and use the word that is used in Revelation, "What and if ye shall see the Son of man rise up to where he was before." All of us know that the only rising up that ever convinced any one of anything was his rising from the dead. When he rose up from the dead and stood where he was before he was crucified his disciples were convinced of all that they were ever convinced. Even doubting Thomas was convinced when he knew that Christ had risen from the dead. Why read into the text what is not there and what was never intended to be there?

GOD'S UNCHANGEABLE LAWS

By J. E. Robbins

In the beginning God created the heaven and the earth, Gen. 1:1, and in these two creations we have the fountain of all life. Without air and earth there can be no life, either organic or inorganic.

We read that God made every herb before it grew in the earth, Gen. 2:5. God gave the vegetable kingdom roots to penetrate the earth, and leaves to breathe the air; and man was made with digestive organs to reach the earth, and lungs to reach the air. All live as long as these two great

forces are brought together. But when it is broken we read that in that very day our thoughts perish, Psa. 146:4.

But in the resurrection our frail bodies will be fashioned after his glorious body, Phil. 3:20, 21, and life will continue forever, because the two great forces will be linked together with an immortal body. To this Paul agrees by saying that this corruptible must put on incorruption, 1 Cor. 15:51-53.

Science teaches that all life exists by feeding on mother earth and father air, which is in keeping with the word of God, Gen. 2:7. No other theory for life has any support.

The prophets teach that the plowman shall overtake the reaper, and every hill shall be tilled, Amos 9:13, and the desert shall blossom like the rose, Isa. 35:1, and they shall build houses and inhabit them, Isa. 65:21. Jesus did eat and drink with his disciples after he rose from the dead, Acts 10:21. Adam, also, in the garden lived by the fruits thereof, Gen. 2:9.

And I believe all future life will come to us by our immortal relations to God's immutable laws, Air and Earth. Therefore, how real and unending our future life will be on this earth, Matt. 5:4; Psa. 37:29, at a time when there shall be no more tears, sorrow, pain or death, Rev. 21:4, for the knowledge of the Lord will cover the earth, as the waters cover the sea, Isa. 11:9.

EDUCATION THAT COUNTS

Dear Brethren in Christ:

I have just been reading the answer of one of our girls in regard to what constitutes a boy's complete education. I will repeat it as some may not have seen it in the other issue.

"Any boy or girl, young man or maidein, will be completely educated,

"If they love the Lord God with their whole mind, soul and spirit;

"If they have fully accepted Jesus as their Savior and Redeemer, believing him to be the Christ the Son of God;

"If, while they await his return, they strive to walk in his steps doing the will of the Father.

"All other education is incidental. This is the education that counts."

I do not see how this answer could be improved upon. Surely this is the education that counts. We might get all the knowledge of worldly things that it is possible to obtain and yet be ignorant of the one essential thing and that is, How to get eternal life. If we would get immortality we must understand how to get it.

May the Lord bless this dear sister and grant her an entrance into his glorious kingdom which is soon to be established.

I hope all enjoyed the prophetic number as much as I did. It is surely meat in due season—just what we need in these last days. By studying prophecy and watching its fulfillment we may know when to expect the Lord's return and will be prepared to meet him. He says, "Behold I come quickly." There will be no time to get ready then.

Let us never become weary in well doing, even though at times the way may seem dark and rough. Let us cling to the word of God, for "Thy word is a lamp unto my feet, and a light unto my path," Psa. 119:105.

Your sister in Christ,

Hanna Barber.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50

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."

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Editorials

Every Sunday is "Conference Sunday" now—somewhere. This week it's Michigan; over July 8, it's Louisiana; while Indiana works from July 3 to 15.

There is always much for earnest, anxious Bible students to confer over. They should always exchange notes about Christian development even more often and thoroughly than about methods of cultivating crops, or handling business.

Prayerful, earnest study regarding Christian duty and service should be made, plans for the coming year should be agreed upon, then hearty support and cooperation throughout the year should follow—with results.

Let's attend Conference and outline a year of work—under God's guidance—that will produce Christian strength and development in the workers and honor God with additional followers.

The Church versus Kingdom

Many Christian people believe that Christ restored again the kingdom to Israel, as questioned by his apostles in Acts 1:6, on the day of Pentecost. Speaking generally, Herald readers are not in agreement with this claim. Rather our readers believe that the day of Pentecost had nothing to do with the establishment of the kingdom. If anything was set up then it

was the church. Most, if not all of our readers believe that the word has been wrongly divided when anyone asserts that the church of today and the kingdom are one and the self-same thing.

The same reasoning must also bring us to a realization of the fact that when the kingdom shall have been set up it will be a different and distinct organization from the church. Israel restored will forever be a different company of saved people than will be the church.

Christ is Coming

As the church and the kingdom are two distinct institutions throughout the scriptures so the coming of Christ has two distinct meanings. To the church his coming is for the purpose of fashioning her like unto his glorious body, establishing her in her perfected and eternal condition. For Israel, he is coming for the purpose of restoring again to her the kingdom, like unto a stone cut out of the mountain, which is to grow, expand and enlarge until it shall fill the whole earth. According as Christ is to come with two specific and distinct purposes, so is his coming described as being in two distinct ways.

His commanding call to the church will cause her to rise bodily from the earth and ascend to meet him in the air. She is to sit with him, judge with him, reign with him. His commanding word of judgment shall lead Israel through a period of national storm, commotion, and despair second to none in the history of the human nations. Thus will her heart of stone be softened unto one of flesh and her devotion to idols will cease as she is brought to a realization of the power of God.

Out of the national darkness that follows Christ's call to the church, Israel will come forth radiant in the beams of salvation, brightened so much that the nations will see her light and will turn to her rising.

The signs mentioned by our Savior in Matt. 24 are by him referred to the same people and the same events as were described by Gabriel when he declared to Daniel in 9:24-27, things that pertain to Daniel's people and Daniel's holy city. These are the people and the things to which our Savior referred when he said, "When ye shall see the abomination spoken of by Daniel the prophet, standing in the holy place," Matt. 24:15. Immediately after the tribulation of those days of abomination which were assigned to Daniel's people and city the Son of man shall come to restore the kingdom and to occupy his throne.

Building and constructing his church throughout this dispensation unto her completion and her glorification he will at his coming begin the construction of his kingdom, the restoration and the enlargement of Israel unto its completion.

Thus to clearly read the prophecies relative to the coming of Christ, one should ascertain whether the prophecies pertain to his kingdom Israel, or to his church.

Purpose

In all the works of God, purpose stands out prominently. God had a purpose in the creation of the earth itself. He had a purpose in filling the earth with life, in placing life under the authority of man. Paul tells us that his eternal purpose was pur-

posed in Christ Jesus our Lord.

Accordingly Christ, with vision of the Father's intent, realized that the Father had a definite purpose in asking him to become victor over the temptations of life; victor over death. It was with a view to this ultimate purpose, for which present preparation was developing, that our Savior apparently faced the trials of his day, looking by the eye of faith through or beyond the trials unto the final achievements. For the joy that was set before him he "endured the cross, despising the shame, and is now set down at the right hand of the throne of God."

Is it not true that the Father has similar purpose in mind to be attained or achieved as a result of the salvation now being offered to man? Is it not a fact that the true view of salvation keeps in mind that there is a definite purpose to be wrought as a result of said salvation? With such vision before one faith enlarges, hope expands, joy beautifies; for one beholds not merely the salvation of self, or the attainment of self unto some greater personal enjoyment, but one sees larger ability and authority with which to engage in the performance of greater and more far reaching labor, a labor that assists in the realization of the eternal purposes of God.

We regret that the final paragraph was erroneously omitted in the Herald of two weeks ago, from the article by Mrs. John R. Fiske, Jr. It will be found in this issue on page 315.

THOUGHTS FOR THINKERS

Taken from Articles in this Issue

We might get all the knowledge of worldly things that it is possible to obtain and yet be ignorant of the one essential,—How to get eternal life.—Hanna Barber.

The record of that Pentecost day, and the days which follow it, are indeed forceful evidences of divine guidance in the great plan of human redemption.

—A. J. Eychaner.

When he rose from the dead and stood where he was before he was crucified, his disciples were convinced.—J. A. Patrick.

When we shall have finished our work and shall have kept the faith then it may be said of us,—There is laid up a crown of life.

—A. J. Eychaner.

Prayer is the highest act of man.

—Alexander D. Donaldson.

Oneness with Christ and oneness with each other is a complete union.

—Lyman Booth.

Never have so many signs been focused on any one point in all the world's history as have been focused upon these closing days of Christendom.—S. Roxana Wince.

Hurry on the Master's work, dear ones. Do all in your power by trading with the talents intrusted to you to win a few more jewels to his glittering crown.

—S. Roxana Wince.

HERALD RECEIPTS

W. J. Updike; Wilbur Mosby; Carl Bunch; A. L. Donahue; F. W. Ficken; M. C. McGugan; Mrs. Bert Sheets; Alex. Williams; Jacob Christensen.—THANK YOU.

The Sunday School

By Alta King

THE BIRTH OF JESUS

Lesson 2. July 8, 1923.
Lesson Text: Luke 1:26-37 46-55; 2:1-14.
25-38
Luke 2:4-14

Golden Text: Thou shalt call his name Jesus; for it is he that shall save his people from their sins.—Matt. 1:21.
Memory Verses: John 3:16, 17.

For Study

Review: What connection did John the Baptist have with the fulfillment of the Abrahamic covenant? Discuss briefly the various phases of his mission. How was he prepared for his work?

The New Lesson: The birth of Jesus was a wondrous favor to the world. From the beginning God had dealt with man through the forces of nature—fire, water, wind, thunder, etc; through indirect control of men's minds and environment, as in the case of King Cyrus, Ezra 1:1, 2, raising up and removing kings at His pleasure, thus working out the destiny of nations, himself unrecognized; and, as regards a special people, through angels, prophets, miracles and a definite system of written law. But in all these dealings God himself had been impersonal and intangible to a greater or lesser degree. All these were shafts of light piercing somewhat man's innate ignorance of God, but by no means revealing God himself in his entirety.

Under these conditions man's mind built up a conception of God based upon flesh consideration of and reasoning concerning such dealings, the only consideration and reasoning of which the flesh mind is capable.

The minds, biblically designated as heathen, saw the contradictory, opposing forces in nature, and their conception of the ruling power of the universe was "many gods" at war with one another constantly fighting for supremacy—a conception strangely similar to the modern belief that, since there are the two opposing forces, good and evil, in the world, there must, therefore, be two separate, distinct beings as sources of power, fighting throughout the ages for supremacy, the source of evil being decidedly in the lead in the past and present at least. The heathen minds saw also cruelty and sensuality in themselves, and their conception of God reached no higher, and could reach no higher, than themselves, the highest of the Creator's works of which they had knowledge.

The minds, biblically designated as Hebrew, developed a peculiar conception of God due to the fact that the light accorded to them was more direct, and centered primarily upon one fact—one God, supreme in power. And finally, through centuries of schooling, the special people stood forth as the people having but one God. Through the definite system of law enforcement, the Hebrew mind was forced to realize something of the righteousness, at least according to the letter, of this supreme God.

But the Hebrew conception of God was, notwithstanding its superiority over the heathen conception of God, nevertheless,

flesh. Only those few Hebrew minds who, through types, ceremonies and prophecies, caught the vision of the Christ, the full and perfect revelation of God, evolved even a partial conception of God as he is in spirit and truth—a God of perfect power and perfect love and, as such, a God of righteousness and justice. Their conception was partial because they groped in a half-light. The types, ceremonial and law, and prophecies were as a shadow revelation of Jesus and therefore of God. Jesus himself was the substance revelation of God. It was not until the actual existence of Jesus and the concrete working out of his mission that the human mind could evolve a conception of God as he really is in his entirety. Jesus' mission being yet unfinished, man's conception of God is yet short of perfection, and must remain so, growing toward perfection only to the degree of revelation.

And so, in the birth of the child Jesus, man is favored with the first steps of a full and perfect revelation of God as it has been worked in the life, death and resurrection of Jesus, and as it is yet to be worked in his kingdom activities and power, of which his life and works while among men were only a foretaste.

In the babe, Jesus, lay dormant all the shafts of light that had been emanating from God from the beginning and much more besides. In his life and works, these shafts shone in all their effulgence, lighting the way to God, but the conception of God based upon Jesus was so contrary to the flesh conception of God which man had reasoned out, that the human mind sadly failed, and is yet failing to grasp the Christ conception of God. Not until Jesus stood forth in his resurrection power and glory as the express image of God himself, did the flesh mind and its dullness to spiritual things begin to give way, even in Jesus' closest followers, and the spirit mind with its sensitiveness to spiritual things begin to develop. In this transition from the flesh to the spirit mind, accomplished by the resurrection of Jesus and his ascension into the very presence of God, the Comforter came with its assurance that draws even nearer to God in his perfection. As the Light and its comfort thus dawned in the hearts of the disciples through their realization of the meaning of Jesus' resurrection and ascension, so the Light and its comfort and assurance dawned in the heart of each person who learns to know Jesus through their record of Jesus.

Just to the degree, only, that we realize the wonder of Jesus himself can we appreciate something of the favor and love which God showed when he brought Jesus into the world, whether through what we are pleased to call natural means under individual care and direction, as was Jeremiah's birth, or through what we are pleased to call natural means in which God's power was manifested in a manner peculiar only to the birth of Jesus. The mere existence of a human being capable of seeing straight through the puzzling labyrinth of the seeming contradictions in nature and human activities, straight to God himself and to lead others there, is the wonder of the ages.

Try to catch the foregleams of this wonder as you read the angel's message to Mary the mother of Jesus, Luke 1:26-37. In verse 34 Mary expresses doubting won-

der at the angel's message. In verses 35-37 the angel enlarges Mary's vision to the point where the doubt could be extracted from the wonder. He refers to the conception of John the Baptist at a time when the mother was in old age, and adds, "With God nothing shall be impossible"—no, not even the birth of a Savior for a world of sinners. In verses 46-55 Mary again expresses wonder, but this time in humble, joyous faith.

The same wonder and adoration for God is seen in what Simeon and the prophetess Anna said when they beheld the babe, Jesus, Luke 2:25-38. Read the verses. Did Simeon look upon the Christ, the salvation of God, when he looked upon the babe in his arms? Why did Simeon see in the babe the glory of God's people Israel and, at the same time, the light which was to lighten the Gentiles? What connection is there between the two?

The climax of wonder at the birth of Jesus is expressed in the angel's message to the shepherds. Luke 2:10-14. Whose birth did the angels announce—the birth of a child who might, in all probability, become the Christ the Savior, or the birth of a child who was the Christ the Savior? How far into the future did the angels view the work of the babe whose birth they announced? Whose peace and good will were the angels announcing? Contrast this conception of God as it is revealed in such beliefs as eternal conscious suffering in hell fire; God, the God of Israel only; God, the God of a special fit "class" only; salvation that is primarily survival of the fittest.

In conclusion read John 3:16, 17. Do we fully appreciate Jesus as God's largest and perfect gift to the world? What connection is there between this gift and the fulfillment of the covenant to Abraham?

Scripture Reading: Luke 1:26-37, 46-55; 2:4-14, 25-38.

The Children's Lesson: Let the lesson be the story of the birth of a baby yet more wonderful than the baby about whom we learned last week; a baby that was wonderful because of what he was as a baby as revealed by the messages and prophecies uttered at his birth; wonderful because of what he was to be as a boy growing constantly in favor with God and man and with a knowledge of spiritual things that confounded learned lawyers and students of prophecy; wonderful because of what he was to be as a man; and wonderful because of what he was to be as King and Priest over all the earth.

For Class

Review briefly the birth, preparation and mission of Jesus. Discuss the revelations God had made of himself up to the time of Jesus. How was God's revelation of himself through Jesus different from these others? Give scriptural reasons.

Read and discuss Luke's account of the birth of Jesus and the various messages that were uttered at the time. Show the connection between this event and the covenant to Abraham.

All that he has is ours: his light is our light; his strength, our strength because it is derived from the same source; his righteousness is ours because it is wrought by the same process of willing obedience.

—Lyman Booth.

National Bible Institution

Proxies are beginning to arrive for use at the coming General Conference, July 31—August 7, 8, 9—13. Early attention to this not only gives chance to get certain office work attended to before the heavier rush of work but it also assures that the matter will not be forgotten until too late.

It is urged that every conference and church will, if possible, send a delegation to the General Conference to carefully investigate all N. B. I. effort and, that those ratifying may assist in planning the future work.

The more distant churches and conferences can unite, if necessary, in selecting a delegate and dividing the expense. It is time that this matter was being considered by all whose conference does not convene before August 1.

A number of three-year pledges have been received. Thanks.

WINCE MEMORIAL FUND

Glad to report considerable added interest in the Wince Fund as shown in the following receipts.

| | |
|-------------------------|-----------------|
| Previously mentioned, | \$602.00 |
| Ann Patrice Prime, | 2.50 |
| Pauline E. Prime, | 2.60 |
| C. E. Anderson, | 10.00 |
| L. E. Conner, | 25.00 |
| Hanna Barber, | 2.00 |
| A Friend from Missouri, | 5.00 |
| Total, | \$649.10 |

THE TWO BEASTS

Revelation 13

What Do They Represent?

By J. J. Heckman

HAVING read and re-read various opinions on this most interesting portion of the word in your's and other papers, Brother Editor, I thought it might be of interest at least to some of your readers to hear another side. By way of explanation I wish to say that the view I now hold is not that promulgated by me formerly; but for the last two years I have so overhauled and reviewed the opinions I formerly held on the prophecies that they are practically new even to myself. One cause of the change in my mind is because of the fact that every calculation made from what is usually termed "The year day theory," after given time to show its truthfulness, or untruthfulness, has been shown false. William Miller, Dr. Thomas, Pastor Russell and others all calculated from this theory, and the latest of them, Pastor Russell, before he died began remodeling, as any one can see by reading later editions of his Dawn series. So we leave out the year day theory.

It will not be our intention in this series of articles to tear down other people's houses, but on the contrary we wish to build a better house by the side of their's and then allow them the privilege of coming over and residing with us. Or, if our house lacks in material and workmanship, then we trust the storms of criticism will so rage against it that it will

Among the Churches

The church at Rensselaer, Ind., was very glad on June 17th, to have Brother Lindsay take charge of the services once again before his leave for California.

Following the morning sermon a picnic dinner spread on the shady lawn of the church was enjoyed by the members and friends of the congregation. After the dinner nearly all remained to visit until late in the afternoon.

Bro. Conner will continue to serve this church every four weeks for a few months yet, his next appointment being July 8th.

"I am going back to the preaching work—the best calling on earth. Kindly make this fact known to the brethren through the Herald, and if my services are needed they can write me at my home address."

The above from Bro. T. A. Drinkard, 212 Baltimore St., Waterloo, Iowa, is taken from a personal letter to the editor. It speaks for itself. The Herald bids Bro. Drinkard God-speed in every good work.

Perhaps the Herald may also be favored with an occasional article, kindly and considerately expressed.

Mrs. Orpha Sanford, Chairman of the National Berean Relief Work, has moved from 193 Spruce St., to 174 Cedar St., Aurora, Illinois. Correspondents please take notice.

Sister E. S. Emery of Niagara Falls, Ontario, spent the week end at Oregon. She looked over the various activities of the N. B. I.

It is probable that before this issue is in print Bro. Lindsay will have again turned his steps toward California.

Bro. Geo. Siple of Hammond, La., is visiting his daughter, Mrs. Ward Lindsay, of Oregon, Illinois.

The Michigan Conference will be in session at Dutton over next Sunday,

SUMMER BIBLE SCHOOLS AND CONFERENCES

- Indiana, North Salem (Plymouth), July 3-15.
- Al-la-miss, Hammond, Louisiana, July 5-10.

be so completely demolished that it will be blotted even from our memory. We have no axe to grind in this investigation except to reach the truth, and so if we do not get there then our work will be of no use, and why should we not rejoice at its overthrow?

(1) John represents himself as standing upon the sand of the sea, and says he "saw a beast rise up out of the sea." Beasts in Bible prophecy sometimes represent kingdoms, Dan. 7:17, 23; other times single individuals of power, as per Rev. 5:5 and 14:1, where Jesus Christ is represented, one place by a lion, and the other as a lamb. The reader can think of many other instances in prophecy where like figures are used, so will not burden

- Texas, Goldthwaite, July 13-22.
- Illinois, Oregon, July 31-Aug. 12.
- General Conference, Oregon, Illinois, August 7-9.
- Iowa, Waterloo, August 11-19.
- Nebraska, Holbrook, Aug. 18-26.
- Arkansas-Oklahoma, Brent, Oklahoma, August 23-September 2.

Indiana Bible School and Conference

The Indiana Bible School will begin July 3rd and with the Conference will extend over the 15th. The school will be divided into four sections with capable teachers. The children's class will be cared for by sister Verna Thayer, the Juniors will be taught by Brother Floyd Stilson. The young people and the adults will be taken care of by ministers.

Each section will meet twice a day for a lesson and all will come together in the evening for a sermon. Brothers F. L. Austin, J. H. Anderson and possibly J. A. Patrick will be with us to take part in the work.

The Bible School is a time for recreation as well as hard work. Come to North Selem, five miles north of Plymouth on the Michigan Road, the day before the School begins, if possible so you can get the full benefit of the school. If you come by rail take a buss going north and get out right at the church. Several busses pass the church daily, going from Plymouth to South Bend and vice versa.

We want to make this the biggest and best school that Indiana has ever had, and in order to do this we need your presence and your encouragement. Make Bible School time your vacation time and come help everyone have the happiest vacation they have ever had.

The Bible School will be followed by the Indiana State Conference which will close on Sunday night, July 15.

Maude Austin, Sec.

Al-la-miss Conference

The conference of the Churches of God in Louisiana, Mississippi and Alabama will be held, D. V., at Happy Woods near Hammond, Louisiana, July 5th to 10th. All brethren in the district are urged to be present or send some word of greeting. Bro. Frank Siple is planning to be with us.

Alfred Anthon, Sec.

him further with them here.

(2) The word "sea" comes next, and what does it signify? "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues, Rev. 17:15. This shows clearly that this seven headed, ten horned monster raises up from among, or out of many nations, tongues and people. The nations in general will have something to do in the rise of this power. In John's day the beast as here pictured had not arisen, or this would not be prophecy, but history.

(3) This beast is to have "the feet of a bear, and the mouth of a lion," and it resembles "a leopard." Turn to Daniel and you will find the why of all this. The leopard is symbolic of the Alexandro-Grecian em-

pire. The bear symbolized Medo-Persia, and the lion, Babylon. This beast must speak like Babylon, walk like Medo-Persia, and conquer like Alexander, or resemble his empire, which became universal in a very short period of time. Read Daniel 7: 4-6. All past kingdoms will be absorbed in this one, and that is why when this beast is smitten the whole image of Daniel 2 is represented as crumbling into dust.

(4) "And the dragon gave him his power, and his seat, and great authority." What is the dragon? John says, "The dragon, that old serpent, called the Devil, and Satan." This is clear, and for the time being it matters not what "the Devil, and Satan" is. The dragon is the same thing. So we will not go into discussion of who the Devil is. This dragon has a seat, and turns it over to this beast, and so we see him seated on the diabolical throne, with diabolical power and authority. To explain: Whatever power the Devil had before this, the beast now has in his possession. So we must look for a very diabolical beast or kingdom in this.

(5) "And I saw one of his heads as it were wounded unto death." If we apprehend accurately we must conclude that the beast is killed under the regime of one of his heads. What are the heads? They symbolize two things, seven mountains, and seven kings. See Rev. 17:9-10. Five of those kings had fallen in John's day, the sixth was then, and another must come after him, and go into perdition, or, as the Greek word has it, destruction. This makes it clear that the beast is killed—"wounded unto death under the seventh head, king, or kingdom division, as it most likely is. Hence after the seventh kingdom division falls we no longer have said kingdom in existence until resurrected into an eighth. To identify the kingdom we must look at the seven hilled city, or woman, of chapter 17. This woman, city, rides the beast kingdom while she sits upon the seven mountains, hills. Rome is the seven hilled city and hence the city which is yet in the restoration of the Roman Empire to rule over kings. Thus we see that the Roman empire is to be restored, and become, as we have seen, like Greece, Medo-Persia, and Babylon in certain respects.

(6) "And they worshipped the dragon which gave power unto the beast." This is clear. Men will still, after the Roman empire is restored, do homage to the Devil, or rather perhaps bow to diabolism, wickedness.

"And they worshipped the beast, saying, Who is like unto the beast." This too shows that the worship of the creature still goes on, and to such extent that men will ask, "Who is able to make war with him?" Rome never exactly became a world power in the past, but will in her restoration, and thus every word of divine prophecy is to be fulfilled.

(7) "And there was given unto him a mouth speaking great things, and blasphemies." Here is the Babylon part at work, and as blasphemous as of old.

(8) "And power was given unto him to continue forty and two months." Thirty days to the month as per Jewish time is 1260 days, or three and one-half Jewish years. This is definite again if taken as it reads. The revived Roman empire is to last only three and one-half years. "And he opened his mouth in blasphemy against

God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Taking this as it reads there is little comment to make upon it. We notice it speaks of "they that dwell in heaven." Who are they? To me it is clear that it is the church saints, who have been previously caught up into heaven, air, as Paul puts it, and are hidden till this time of trouble is past, as Isaiah says. See 1 Thess. 4:14-18; Isa. 26:19, 20. The saints with whom he will then make war are those of the great tribulation. See Rev. 7:9-15. The same as the "souls under the altar" and their brethren who were to be killed as they were. To put this seal in the past is to either say since Papal persecutions ceased there are no brethren to the saints of then, or the prophecy is not fulfilled, as the brethren are not being killed as was then. So havoc is made either way. Then let us put it future as it belongs.

(9) "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the casting down of the kosmos." "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." Little in this section needs comment. The reader may wonder why we put the casting down of the world (kosmos) instead of the foundation, as most versions have it. We do so because the Greek is more literally brought out, and the Lamb Christ was slain in type from the time the world was cast out of Paradise, or down from the exalted position she had before she sinned in Adam. The text also seems to teach that murderers, though national, are as guilty as though they are individuals, and must be killed, suffer the penalty of death, and have not eternal life. The Roman empire does not now exist, she is dead, and must be resurrected in order that she, as the feet power, can be smitten as Daniel declares. And she must exist to go into the lake of fire as John declares. So we must look for her revival, and in her will be the other three universal empires, not as empires, but subjects of Rome. Next we will tell of the "two horned beast."

UNITY

(Continued from front page)

and whatever degree of spiritual life and activity resides in its members is manifested in daily practice. To the church is intrusted the work of preaching the glad tidings of salvation by which people shall be selected from among the nations for Christ's name. This is its mission. Is it performing its labors with interest, energy and zeal?

Can we find the energy, the life, and intense activity in the church that we find in the busy thoroughfares, and in our shops of merchandise? Will you find the interest in duty and worship like that manifested in the problems of public economy and the questions of party success? Visit the various institutions of learning, and observe, if you will, the energy that beams upon the countenances of both students and in-

structors, as they strive to fit themselves for the various and chosen professions in life, which, at the most, will endure but a few years. Then enter the church of today and find, if you can, the same interest and energy exercised in the formation of Christian character which shall endure forever and be a blessing to the world, while republics, empires and kingdoms shall fall into decay and moulder beneath the ruins of antiquity.

Oneness with Christ and oneness with each other is a complete union. We are many, yet one; many members, yet one body and one head. All that he has is ours; his light is our light; his strength, our strength because it is derived from the same source. His righteousness is ours because it is wrought by the same process of willing obedience. His inheritance is ours because we are heirs of God and joint-heirs with him, and because of this heirship the saints are to share with him in his life (which is immortality)—they are to share his light, his might, his crown and glory.

The church, in itself, is a spiritual organization, and all its members having the life, in common, of one and the same spirit, and while keeping the unity of the spirit in the bond of peace she lives in blessed expectation that she will, at last, appear in the presence of her heavenly bridegroom, having no spot, nor wrinkle, nor anything of the kind, to receive from him the seamless robe and the victor's glittering crown.

THE MANNER OF THE LORD'S COMING

(From issue of June 12)

all kindreds of the earth shall wail because of him."

At the time Jesus was taken into heaven the angels, who appeared to the apostles, promised them that he would return in like manner as he had gone, so we, too, should expect to see him return; for he was visible to the apostles until a cloud received him out of their sight. These were natural bodies who saw him "ascending into heaven," and if he so comes, and in like manner, does it not follow that he will be seen by men as natural bodies when he returns? It seems thus to me.

FULFILLMENTS OF PROPHECY

(Continued from front page.)

vial), it is said, "And he gathered them together into a place called in the Hebrew tongue Armageddon."

And what was the person denominated as "He," who gathered them, if not the one who said, "Behold I come as a thief"? If so, it would not mean that he would come as a thief upon the watching ones, for they, being on the watch could not be taken unawares. They would be wise. They would understand. Those upon whom he would so come would be those of his followers who not looking for him were unprepared. It would be the wicked, it would be the hosts that he, by means of the frog-like spirits, was gathering "for the final conflict for the kingship of the world."

Jamieson, Fausset and Brown, where it says, "He gathered them," suggests that "they" be put, as the meaning is that "they" (the frog spirits) gathered them; or if it were God, that he does so by deliver-



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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ing "them over to the delusion of the three unclean spirits." And when the seventh Angel has poured his vial into the air, there comes a great voice out of the temple of heaven from the throne, saying, "It is done." As much as to say, The gathering of the kings of the earth and of the whole world to the battle (Greek, war) of that great day of God Almighty has been accomplished.

It was the gathering to a war that is not yet finished. I said when the Great War began, Israel must now fight her way back to Canaan. And did not Gen. Allenby actually fight some of his battles on the plain of Esdrelon?

Anyway, both Russia and Germany had their eyes on Palestine when they turned their swords against England. England was their rival and once she was out of the way one or the other of them would be sure of winning the prize. Russia imagined that it would be herself and that once in her hand, she would hold it forever. "Man proposes but God disposes." The Czar is dead, the Kaiser a private citizen. But neither Russia nor Germany have given up the winning of Palestine.

Revelation 16:18, following right after the words, "It is done," shows that the "gathering of the kings of the earth," resulted at once in beginning the war of that great day.

For there were voices and thunderings and lightnings such as there always are in every great battle.

And there was a great earthquake,—a great overturning of thrones—the fall of cities—the giving to Babylon, or Rome, the cup of the fierceness of God's wrath.

"The mountains," or great kingdoms, "were not found."

"And there fell upon men a great hail out of heaven,"—the bullets from aeroplanes.

The Lord said, in describing this same unfinished war that is to end in the giving to God of a place of graves in the valley of the passengers on the east of the sea. Esdralon, "I will plead against him with pestilence and with blood, and I will rain upon him and upon his band, and upon the many people that are with him an overflowing rain and great hailstones, fire and brimstone," Ezekiel 38:22. These hailstones, this overflowing rain, will fall upon Gog from aeroplanes. And that explains why the seventh angel is said to pour his vial into the air.

But what we are after is what this begun, but unfinished, war has to do with our proximity to the coming of our Lord.

We have seen that the last vial—cycle of 19 years—ends in 1928, as so many lines of prophecy do. And if, "Behold I come as a thief," means the actual, personal coming of Jesus, as of course it does, we shall

see him in his beauty as John the Revelator saw him in the midst of the seven golden candlesticks, before the remaining five years of the final vial have run out. We cannot measure beyond 1928, for there is no part of the gospel age left to measure. It is all, it is all in the past! Cutting off 75 years from the 2520 years of Israel's punishment cuts just that much from the entire 6,000 years measured by Solar time, so the 6,000 years expire fully and finally on lunar time at 1928 and the millennial age begins.

Hurry on the Master's work, dear ones. Do all in your power by trading with the talents intrusted to you to win a few more jewels for his glittering crown. And above all, do not go to sleep, for it is said, "And the bride made herself ready." It is time for us as a prospective part of the bride to do this, and to make haste.

Do not thrust my warning aside. Do not treat it as an idle tale, for we are indeed "going home tomorrow."

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, July 3, 1923

Number 40.

God

Article 5
By R. H. Judd

IN our last we considered briefly the fact that "Elohim" cannot be regarded as evidence of the plurality of persons in God. We came to realize that it is representative of the race, and is applied to false gods as well as to the true God, and to individuals, or to many such. We gave a number of instances in which this plural Hebrew word is used to express personality in the singular number. These facts are uniquely brought out in the following verse, and make it imperative that more substantial proof be forthcoming upon which to base such tremendous issues: Deut. 10:17, R. V., "For the Lord your God (Elohim) is a God of gods (Elohim in each case), and Lord of lords, the great God (El), the mighty and terrible, which regardeth not persons nor taketh reward." Language could hardly be more definite in making distinction between one and many. The Hebrew word "El" (Mighty One) adds remarkable emphasis to these notable facts by the identification of one with the other—"Your God" (Elohim) is the great God, the Mighty One (El). The reader can search out many such comparisons.

Again we are told, "Another indication of the plurality of persons in the Godhead in the Old Testament conception of God is found in the fact that the angel of Jehovah in the Old Testament is at the same time distinguished from and identified with Jehovah." No references are given. We may remark that the Old Testament never speaks of "the Godhead." Its invariable message is that "the Lord is One." in evident contradistinction to the many gods of the heathen. Probably the above remark has reference to the passage in Genesis 16—the case of Hagar and the angel of the Lord. It is true that in verse 10 the angel of the Lord uses the first person pronoun, but surely the fact is apparent that the angel of Jehovah cannot himself be Jehovah, but as representative of Jehovah spake with the authority of Jehovah. In the very next verse he virtually disclaims being Jehovah by saying, "The Lord (Jehovah) hath heard," etc. It is admitted by many competent Bible students that in scripture the language of the messenger frequently glides into that of the sender, and among many instances cited in Young's Concordance, this in Genesis 16 is included. We get many similar instances in human relationships today.

The next point is an important one, and great issues are involved. John 1:1 is generally considered as one of the strongest links in the chain of argument in support of the doctrine of the Trinity, indeed, one writer says it embodies "the very climax of this thought of plurality of persons." The fact is admitted that there is no pos-

Speak No Ill

NAY, speak no ill; a kindly word
Can never leave a sting behind,
And O, to breathe each tale we've heard
Is far beneath a noble mind;
Full of better seed is sown
By choosing thus a kinder plan;
For if but little good we know,
Let's speak of all the good we can.

Give me the heart that fain would hide,
Would fain another's faults efface;
How can it pleasure human pride
To prove humanity but base?
No, let it reach a higher mode,
A nobler estimate of man;
Be earnest in the search of good,
And speak of all the best we can.

Then speak no ill, but lenient be
To others' failings as your own;
If you're the first a fault to see
Be not the first to make it known.
For life is but a passing day,
No lips may tell how brief the span;
Be earnest in the search of good
And speak of all the best we can.

—Anonymous.

itive statement in the whole Bible regarding the doctrine of the Trinity, hence its advocates are obliged to piece together link by link, what in their human judgment tends inferentially to confirm the theory they have in mind. If there were no absolute statements contrary to the doctrine they seek to maintain, such a procedure might be permissible or even desirable; but doctrines that are vitally fundamental require to be stated in language that is comprehensible and unmistakable. We contend that this is actually the case.

To illustrate: "Without shedding of blood there is no remission," R. V. There is finality about such a statement, hence it is but a logical deduction that every instance where forgiveness of sins is spoken of, even when given utterance to by Christ himself, that forgiveness is subject to the above mentioned, divinely stated law. We think there is no true Bible student but who will willingly, in the case indicated, admit the force of the facts. They, with us, would acknowledge the obvious necessity. Surely then, when, in relation to this great subject of God, we find it repeatedly stated in varied but definite language, "I am God, and there is none else; I am God, and there is none like me;" when time and time again he is called "the Holy One of Israel," are we not right in accepting these statements in their plain and literal sense as final in their import? And further, do not such facts impell us, as in the case already mentioned, to seek an explanation of other passages that are not so categorical, that will be in harmony with those that are? Does it seem scriptural or reasonable to in any degree qualify such unqualified statements as those (Concluded on page 324)

Immortality

WE now turn to the testimony of the scriptures, and make bold to assert that the entire current of their teaching, from every point of view, maintains and illustrates the fact that mortality applies to man's nature in his entire being.

(1) Negatively, it contains no reference to man's inherent immortality, or possibility of existence apart from a bodily organism.

(2) Positively, by its direct teaching on the constitution of man, see Gen. 2:7. Here note the material element of his nature, "dust of the ground," the animating principle, "breath of life," and then follows the definition of his nature as thus constituted, "man became a living soul:" the same term being applied to all animal organisms animated by the breath of life. See Gen. 1:20, 21, 24, 30; also chapter 2:19.

Again when the scripture deals with the subject of man's dissolution and his destiny as a perishing creature, we find its language to be very direct and positive. See Job 4:1-12; Psa. 49.

(3) Inferentially, by the general drift and tone, and undercurrent of thought revealed in the utterances of many of its heroes,—utterances at peculiarly trying times, when their deepest feelings were moved, when men speak from the heart. Jacob, at the loss of Joseph, said, "I will go down to the grave (sheol) to my son mourning," Gen. 37:35. Moses, when denied entrance to Canaan, "And I besought the Lord, saying, O Lord God, thou hast begun to show thy greatness, and thy mighty hand: I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon." Deut. 3:23-25. According to modern ideas, how stupid of Moses, as when released from his "mortal coil" he could from the heights of the "spirit world" visit it at pleasure! David, also, when hard pressed by his enemy, exclaimed, "I shall one day perish by the hand of Saul." "No," say modern Christians, "no, David, you will not really die, you will go to wear a crown in heaven;" but such a delusive dream never entered his mind and heart; it had no place in the religious belief of the inspired Psalmist; he was wishful of being crowned king of Israel. Then, Hezekiah, again, when his sickness seemed likely to terminate in death, pathetically lamented the cutting short of his days in the land of the living. See Isa. 38:9-20.

We now in conclusion desire very briefly to draw attention to the scriptural basis of immortality for man.

(1) Its ground and reason is found in the covenant promise of Old Testament scripture. The first clearly defined promise of immortality which they record was made to Abraham, Gen. 13:14-16, and afterward repeated and (Concluded on page 324)

COMMENTS

on 1 Cor. 1:22-31

By Lyman Booth

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 which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But 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.

In the above Paul is comparing the Jewish and Gentile views of Christ. The Jews were always looking for signs, the Gentiles were in search of worldly wisdom. Neither had the correct conception of the Messiah. The Jews clung to that view of religion which only appealed to the eye and ear and not of the heart. They had almost ceased to believe in the living God. To them he only existed for the benefit of the Jewish people. They were looking for their Messiah to come as a mighty warrior—a world prince. Anything different from their long established ordinances would have to be proven by signs, wonders and miracles. They were not looking for any spiritual light and development, nothing but that which appealed to the eye and ear. Paul had to disabuse their minds of all such notions before he could make much progress in the way of converting the Jews by the preaching of the gospel. After considering their position he said, The Jews require a sign.

Then he turned to the Gentiles with about the following reasoning: You men are wise above what is written, You have itching ears, and will listen only to the most eloquent teachers. You are too full of precise system and science. You rely entirely upon human reason, and the wisdom of the Stoics. You look with contempt upon the religion of Jesus Christ, because it is preached by the carpenter's son—the meek and lowly Galilean who never studied eloquence at Rome or Athens. You look with scorn upon his illiterate fishermen who preached the same truths as their Master, which doctrine was as readily received by the common people and the unlearned of every land. They preached the religion that exposed the weakness, depravity and sins of the worldly wise. They rejected your eloquence and spent their lives in pursuit of God's wisdom, which made them wise unto salvation. In your blindness and bigotry you seek after that wisdom that will perish with the decline and decay of nations; while his apostles sought that wisdom which will eclipse the wisdom of Athens, and which will grow

brighter and continue to increase in luster throughout eternity. You rely upon your all-sufficiency, while they were led by a just conception of duty with a holy impulse in its due performance. You have no one pleading your cause before the throne of High Heaven, while his disciples have learned, and have preached the necessity of a mediator, a redeemer, a sanctifier, who possesses the virtues of meekness, humility, sincere contrition and perfect selfdenial; who taught the glorious doctrine of the resurrection of the dead, and an eternal existence in a world filled with the wisdom, knowledge and glory of God.

Unto the Jews Christ was a stumblingblock. They saw no need of the crucifixion, and the Gentiles considered it foolishness. Therefore the scribes and Pharisees turned from the cross and all that it means, and because of their pride their minds became darkened. Because of their confessed self-righteousness they little realized the sinfulness of sin. They had become so wrapped up in their ceremonies as to have forgotten the life and blessings of the divine law that had come to Sinai amid awful lightnings, thunderings, splendors and the grand and terrible manifestations of God's glory and power. They taught that the simple violation of its ordinances would forever bar them from God's mercy. They had not learned the truth that it is not so much transgression as it is the trust in self, pride and self-righteousness, that will close the door of God's love and mercy, and leave them out in the darkness where there is wailing and gnashing of teeth. If men are condemned it will be not only because of their transgression, but for a greater reason as mentioned by our Lord in John 3:19. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Truth is light. It is truth that giveth light to the mind as the sun giveth light to the eye. If a man loves light he will come to it. If he loves darkness he will not come, but will remain in ignorance. If he comes he will learn wisdom, if he does not come he will never see light.

Jesus closed his interview with Nicodemus concerning this light with a very mild and gentle rebuke for having come to him under cover of the midnight hour, when he might have come in the noonday light. Surely his were not deeds of which he should have been ashamed, that he should come to Jesus at night. Then why did he do so? For the same reason, perhaps, that men today do not come to the light while yet it is day. It was the fear of men. Being a great Rabbi in Israel, he feared that if men saw him coming to Jesus he would be criticised by his associates. Coming, as he did, under cover of darkness for information, he did what every man under the darkness of sin must do. He must come to the true light that lighteth every man that cometh into the world. John 1:9.

To the Greeks the crucifixion was foolishness. They sought to explain all religious matters upon the basis of human reason and philosophy. They endeavored to explain all of God's dealings with men in accordance with the principles of human wisdom, and being unable to do so they concluded the doctrine of Christ's sacrifice foolishness. They did not seem to un-

derstand that all true science and philosophy are always in accord with true religion, for all originated with God. The Greeks clung to their philosophy and science, while Paul preferred to preach Christ crucified. But while Paul chose to do so he was, nevertheless, a true philosopher. It did not dwarf his intellect in the least. He chose the intellect formed and developed by the word of God; the Greeks chose the intellect developed by their own reasoning. Paul learned wisdom by studying the mighty questions found in the scriptures; by communing with their mysteries; by perusing the narratives of God's dealings with his chosen people; by listening to the eloquence and poetry given by the Spirit of God through his holy prophets.

Through his sacrifice upon the cross Christ became the mighty one of God. To him all power in heaven and earth are given. Through it he became the power that will draw all men to himself; for he said, "And I, if I be lifted up from the earth, will draw all men unto me." His death, in this manner was in keeping with his mission as much as was his coming into the world, his preaching, his life and labor of love for man, and his devotion and loyalty to his Father. Jesus taught the necessity of his death for the salvation of mankind and referred to the lifting of the brazen serpent by Moses as the type of the saving power to be gained through his sacrifice. From that day till now he has been drawing men unto himself—men of every age and clime; from every character and condition; the wise and simple; bond and free; the poor and despised. No wonder that Paul was determined to know Jesus crucified and to preach that doctrine to the world! As Moses commanded Israel to look upon the serpent and live, so Paul would have the Greeks and all others to look to Jesus and live.

The Jews were wrong in not seeing that Christ had to suffer before he could reign; wrong in not understanding the law, of which they were so zealous; wrong in not seeing that all their past sacrifices pointed to his, as plainly as to his glory. They forgot, or else did not know, that Isaiah had said that Messiah was to be brought as a lamb to the slaughter; that Daniel spoke of his being cut off. They could not see that he was their Messiah, for surely had not the prophets foretold that he should abide forever, and reign over the nations of earth? They did not understand that his suffering must precede his eternal abiding—this was hidden from them and hence they stumbled.

This truth had been concealed from those philosophers and sages, and reserved for twelve illiterate men from the regions of Judea to announce to the world. Although they had never studied philosophy or any of the sciences, yet with the help of the Spirit they silenced the wise men, confounded the philosophers, closed the doors of idol temples, and put out the fires of heathen altars. They preached their crucified Lord, and a code of morals and spirituality that will abide in the hearts and minds of men, who will grow and develop into a new creation in Christ Jesus.

Paul told the Corinthians that God had chosen the weak things of the world to confound the things which are mighty. No matter how small or weak a thing might be if it were in God's hands it could do

wonders. The smallness only served to demonstrate the power of him who used it. The little pebble in David's sling was sufficient to slay the mighty Goliath; at the blowing of the trumpet and the shouting of Israel's hosts the walls of Jericho fell; the sword of the Lord and of Gideon in the hands of three hundred chosen men overthrew the hosts of Midian. It is not with weapons of bloody warfare that the Lord will conquer the world, but by the royal way of the cross. While eloquence and burning enthusiasm may do much for the sacred cause, yet not so much as the modest virtues of the meek, the generous and uniform service of thousands of saints whose names are unknown to the world, but which are recorded on high.

The mighty ones are they who cling to the cross and all the lessons of mercy and divine love it teaches. In the day when the sons of God shall be revealed, when all earthly distinctions, all ranks of worldly honor shall be forgotten, the question will not be, Who was the greatest, who was the highest or lowest, the richest or the poorest, the most eloquent or unlearned, the most cultured or refined; but who, in love for God and his truth, never waned, who lived and walked in the spirit, who, in faith, remained constant and true through all the vicissitudes of life, through evil as well as through good report, who ministered to the hungry, who gave drink to the thirsty, who clothed the naked, who sheltered the strangers, comforted the sick and visited those in prisons, who gloried not in the arm of flesh?

Looking back to the cross we see the man of Galilee crowned with thorns, crucified in the house of his friends, we see him enter the tomb, a prisoner in the bonds of death; we see the veil of the temple rent in twain; the heavens shrouded in darkness; we feel the earth trembling beneath our feet; and see many come forth from their graves. Three days later we see him come forth from the tomb in triumph over death and the grave, and then came his exaltation and glory to the right hand of the Father in heaven. Looking forward we see the Son of God, the King of glory coming with his retinue of glorified saints. We behold him crowned with honor and glory and life forever more. We see him amid the raptures of the unnumbered throng of redeemed, and listening we hear all creation singing songs of praise and adoration to him that sitteth upon the throne of his glory. Then all enter into rest, sweet rest amid the eternal splendors of the world made new. Whether we look to the cross or to his throne we see him in whom we alone should glory.

GETTING AND GIVING

By Rev. Wm. E. Barton, D. D.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20:35.

THIS text is interesting from many points of view. Scholars turn to it with peculiar interest because it is the clearest indication the New Testament affords that there were little collections of the sayings of Jesus which our New Testament does not record. These words which Paul tells us to remember are words which we never knew, except as we find them in this record. Those to whom he spoke must

have known them and probably had them in some little collections of the words of Jesus which we do not possess. It is this fact that makes this verse one of the most interesting in the whole New Testament to scholars who are seeking the sources of the biography of Jesus. This is one of the rather plain indications of the existence of little collections of the detached sayings of the Lord himself.

But our present interest in this verse is not in its scholastic but in its practical significance. We are considering it in its relation to our philosophy of life. The world has been content to think of this verse as expressing a pleasant faith in the worth of altruism. The world has treated it as a more or less beautiful but rather unpractical statement of an unattainable ideal for human life. There are some indications that the world is waking up to the fact that this word of Jesus which came so near to being forgotten in the olden time and which has been forgotten by so many people since, this verse which was lost out of the cold literature of the evangelists and lost too largely also out of the ideals of men, is after all a valid principle of practical life.

Not long ago the Scientific American contained a leading editorial on "Education and Success." In that editorial was one sentence in large type: "Your success is measured not only by what the world gives to you, but by what you give to the world." That is a sentiment worth remembering. It is only another way of saying the same thing that our Lord Jesus himself said. Take it as a test and apply it to the men who have largely been successful in human life.

Consider the authors and poets! Walter Scott earned money enough with his pen to establish and afterward to redeem his fortunes. Robert Burns lived and died in penury. You do not think of those facts, excepting incidentally when you consider the life and character of those men. Both as to finance and fame, conditions might totally be reversed or altogether changed and it would not affect in any appreciable degree your estimate of those men.

Consider the artists! Wealthy collectors are paying today scores of thousands of dollars for paintings on which Rembrandt very nearly starved. We never think of measuring his success by what he got, but by what he gave. Think of the builders of the world! Sir Christopher Wren built St. Paul's Cathedral and received a salary of less than \$1,000 a year. His epitaph records that he did it "not for his own but for the public good," and adds: "if you would see his monument look about you." You do not need to look far to see his monument. Wherever you see a church spire you see the monument of Christopher Wren. It was he who put steeples on a score of churches rebuilt after the fire of London. Their tapering lines catching the eye and leading the sight upward all over the Christian world in very joy are his great contribution to the spiritual nature of the religion he professed. "He danced before the Lord" in every steeple that he thrust up into the blue. All this time when as an architect his was the foremost name in Christendom he received a salary hardly greater than the unthinking bricklayer rearing the walls of his churches skyward. We cannot judge Christopher Wren by

what he got, but by what he gave.

Think of the educators! All teachers are underpaid. Few of the men of learning ever saved more than enough to secure their old age from actual want. Many of them suffer petty annoyances, misunderstandings and actual distress. Many of them labor for ideals which they never are able to see realized. Yet, a faithful teacher who imparts an ideal, who implants a character in the mind of a single pupil lives on in the work of that pupil for no one knows how many generations.

Homer, for the Iliad, received the dole of a beggar; Milton, for Paradise Lost, received hardly enough to save his blind old age from actual want. What do you care how many dollars Handel received for composing the Messiah? What do you care how much Millet received for painting the Angelus? You cannot measure any man's contribution to his generation in that way. For his teaching of truth, Socrates received the cup of hemlock. Paul wrote his epistle to the Romans with fingers numb with drawing the needle through goat-hair tent-cloth. And for his incomparable work for humanity, Jesus Christ received the wage of a carpenter—and the cross.

Here is a home with a fine, healthy family of children. The father and mother have toiled, denied themselves, have suffered pain and anxiety and expense; and now the children are gone and scattered in the world. The parents have had joy in their sacrifice. But by what do you estimate their life—by the joy they have obtained, or by the contribution they have made? You look at the home, humble perhaps, from which those children went forth—a son to this city, a daughter to that. Their names are known and honored, and you say, "Here is the little home from which those young people went out to bless the world; here the father and mother toiled and saved and suffered that these fine lives might be given to the world." This is the wage of fatherhood; this is the reward of motherhood. It is not in what self gets out of life, but what grace and love contribute to life.

A man must get something in order to be able to give; a man must receive something in order that he may bestow, but the benefactors of human life are not the world's great getters but the world's great givers.

We cannot estimate the success of God by what he gets. God owns planets and solar systems, mountains filled with gold and fertile plains that yield fruit and grain. God has the praise of angels and archangels and of redeemed men, but the wealth of God is not in what he gets. God is a great giver and that constitutes his success. The fine achievement of Almighty God is the production and education of a race to which God can give his best.

It is every man's right to get out of life all that belongs to him of just reward for his labor, all that belongs to him of joy and satisfaction, but the real test of a man's success in life is in none of these things, but in the extent to which a man qualifies himself to impart that which he gets and contribute it to the good of mankind. Neither wealth, nor fame, nor knowledge, is justified in its own right. In all these things success must be measured not by what we get out of life, but by what we put into life.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50
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Editorials

Clippings

Occasionally friends clip articles from other publications and submit them to The Herald for reprint. While all of these can hardly be given space in The Herald, yet when one is reprinted, it is both desirable and proper to give credit to the publication from which the clipping has been taken. But some of the clippings are clipped and trimmed so closely that the name of the publication from which they have been taken is not to be found.

This is the case relative to the article in this issue, entitled, "Getting and Giving." The Herald "got" the article, but cannot "give" credit, for no record was made of the donor's favor, received several weeks, or months, ago, and the name of the publication is everywhere clipped off.

The article is here given because of its wholesome reasonings and general worth.

Justice asks that articles reprinted be accompanied by the name of the publication from which selected.

Miracles

God has at sundry times used "divers manners" by which to speak to men throughout the centuries. Often a plain word of assertion proves uneffective in arousing and fixing the attention. In order to impress man with God's importance,

God has employed as one "manner" of speech, the use of miracles.

The meaning of the original word is, according to Baxter, Young, and others,—a sign, mark, proof, evidence.

Frequently, perhaps always, the particular work, or miracle, that was wrought, was not, in itself, the evidence. Rather, the ability to perform the work according to previous declaration was the sign that the doer of the miracle was the one previously announced.

Thus Moses told Pharaoh to let Israel go into the wilderness to serve God. Pharaoh questioned who God was. Moses proceeded by signs to tell Pharaoh, not only of God, but, also, of the authority which this same God had committed to Moses. "Thus saith the Lord," Ex. 7:17, "In this shalt thou know that I am the Lord: behold, I will smite upon the waters, and they shall be turned to blood." "The magicians," verse 22, "did so with their enchantments; and Pharaoh's heart was hardened." Frogs were made to cover the land. Pharaoh called Moses, 8:8, and said, "Entreat the Lord, that he may take away the frogs." Moses inquired, verse 9, "When shall I entreat for this?" Answer, verse 10, "Tomorrow." Reply, "Be it according to thy word that thou mayest know that there is none like unto the Lord our God."

Not the deed itself, but the doing of the deed according to prearranged plan and promise was the sign of evidence that assured that God was indeed the true God.

Miracles of Jesus

By "miracles and wonders and signs," Acts 2:22, "Jesus of Nazareth" was "approved of God among" the people. When the imprisoned Baptist sent to Jesus, Matt. 11:2-5, asking, "Art thou he that should come?" Jesus replied by referring to certain works he was doing, which works the prophets centuries before had announced as those that should be done by the coming Messiah. Therefore, if he was doing these works, as foretold, then he must be that Messiah. By such signs God spoke to that generation approving of Jesus as the promised One.

Miracles of Antichrist

As God used miracles, or signs, to assure man of God's own greatness; signs to attest to his approval of Elijah, of Daniel, of Paul, of the early Christians, so has God announced certain miraculous works which the man of sin, Antichrist, will be empowered to do. Of him it is said, 2 Thess. 2:9, "Whose coming is after the working of Satan with all power and signs (miracles) and lying wonders." And again, Rev. 13:11-17, "He doeth great wonders (miracle, signs);" "he maketh fire come down from heaven;" "he had power to give breath unto the image of the beast;" he causeth "that as many as would not worship the image of the beast should be killed;" "and deceiveth them which dwell on the earth by those miracles (signs) which he had power to do in the sight of (or before) the beast."

Miracles No Sign of Righteousness

As the magicians of Egypt, by miracles and signs, deceived Pharaoh and his people, so also did the witch of Endor deceive people in her day. Likewise witchcraft, necromancy, soothsaying, each in turn have deceived people, probably be-

cause man is prone to believe that such miraculous signs are evidences of divinity, or, at the least, of righteousness approved of God. Not so. Such signs are, however, evidences that God, who has previously announced the arrival of some certain actor, is a true God. While the majority, being ignorant, are deceived by such characters, there has always been those who, having accepted God's warnings, are strengthened to resist at all cost, the evil ones thus arriving.

Already numerous "wonderful works" are being performed. And God's word surely predicts the arrival of a system headed by an individual, in the end-days of this dispensation, who in his superhuman power will do most marvelous works. Therefore, we must expect miracles,—wonder miracles—in abundance. Such miracles will not be evidence of righteousness, but just the reverse—evidences that the greatest worker of iniquity shall have then arrived. Be not deceived—by miracles.

Mark

There is strong reason to believe that the "mark" of the beast, mentioned eight times in Revelation is a real, genuine mark to be placed upon the forehead or the hand of the subjects of a very powerful king soon to arise. The word, charagma, is said to have been a common word among the Greeks. It described the marking, or branding (frequently by the use of a hot iron similar to our irons for branding cattle and horses) with the emperor's brand, of his war captives. Not only were such marked ones secured to their owner but they were protected by their owner against injury by their owner's enemies.

In the day of the Lord, Rev. 1:10, when servants of the risen king which bears the marks of a former death-wound, Rev. 13:3, shall have been given power "over all kindreds and tongues and nations," verses 7, 8, and when his worshiping subjects shall in all walks be recognized by the king's "mark" plainly visible upon their every person, then, too, will there be present faithful servants of God, "sealed," Rev. 7:14 (see also Dan. 12:1-3), "in their foreheads," witnessing, under God's protection, for God, and for the promised and soon coming Messiah, to whom will be given all the "kingdoms of this world." God's sealed ones may or may not carry a gouged mark in their foreheads—the words "seal" and "mark" being entirely different words, with different meanings—but they will be free to serve God under the knowledge of his constant protection against the otherwise overpowering superhuman head of the beast.

Should that day now rush upon us, to whose protection would we fly, to that of the beast worshiped by many multitudes, or that of Jehovah worshiped by the few "who do know their God?"

Or, whose protection and applause do we now, by our habit of thought and conduct, petition—that of man, or that of the true, the real, God?

Whose mark do we display?

HERALD RECEIPTS

J. F. Richardson; Mrs. C. Glotfelty; Mrs. N. J. Hardacre; Mrs. Lillie H. Willis; Leroy Austin; J. A. Railton; M. C. Brake; Ella H. Wyman; Mrs. J. M. Reid; Geo. Graves; Ethan E. Carpenter.

Among the Churches

Sr. C. C. Ramsay whose late husband was one time pastor of the Church of God at Philadelphia, now lives isolated from those of her faith at 331 Normal Ave., E. Stroudsburg, Pennsylvania. She will be 87 years old on July 20, next. Why not cheer and congratulate her with a shower of post cards on the occasion of this anniversary. She'll be especially pleased to hear from the older ones whom she has personally known.

SUMMER BIBLE SCHOOLS AND CONFERENCES

Indiana, North Salem (Plymouth),
July 3-15.
Al-la-miss, Hammond, Louisiana,
July 5-10.
Texas, Goldthwaite, July 13-22.
Illinois, Oregon, July 31-Aug. 12.
National Berean Conference, Oregon,
Illinois, August 6.
General Conference, Oregon, Illinois,
August 7-9.
Iowa, Waterloo, August 11-19.
Nebraska, Holbrook, Aug. 18-26.
Arkansas-Oklahoma, Brent, Oklahoma,
August 23-September 2.

Indiana Bible School and Conference

The Indiana Bible School will begin July 3rd and with the Conference will extend over the 15th. The school will be divided into four sections with capable teachers. The children's class will be cared for by sister Verna Thayer, the Juniors will be taught by Brother Floyd Stilson. The young people and the adults will be taken care of by ministers.

Each section will meet twice a day for a lesson and all will come together in the evening for a sermon. Brothers F. L. Austin, J. H. Anderson and possibly J. A. Patrick will be with us to take part in the work.

The Bible School is a time for recreation as well as hard work. Come to North Salem, five miles north of Plymouth on the Michigan Road, the day before the School begins, if possible so you can get the full benefit of the school. If you come by rail take a buss going north and get out right at the church. Several busses pass the church daily, going from Plymouth to South Bend and vice versa.

We want to make this the biggest and best school that Indiana has ever had, and in order to do this we need your presence and your encouragement. Make Bible School time your vacation time and come help everyone have the happiest vacation they have ever had.

The Bible School will be followed by the Indiana State Conference which will close on Sunday night, July 15.

Maude Austin, Sec.

Texas Conference and Bible School

The Annual Conference and Bible School of the Churches of God in Texas will meet at Goldthwaite, Texas, July 13-22, inclusive. It is hoped that many of our brethren, especially those who are not privileged to attend other meetings, will make an effort to be with us, and enjoy the good things from God's word. Bro. E. O. Stewart of Texas,

and Bro. F. E. Siple of Illinois, will be in charge of the Bible classes as last year. Sister Whitely of Kingsville, Texas, will be in charge of the children.

We are expecting other preachers and teachers. Bro. Austin will be with us part, if not all of the time. Bros. Luman and Morgan of Oklahoma, are expected to be with us; also Bro. Bradley. We are planning on ten days of hard, intensive study. Bring your Bibles, pencil and paper, and forget the cares and worries of this present evil age and learn more of the grand and glorious age to come.

Goldthwaite in on the Santa Fe R. R. Those coming from the north or south will change at Temple, Texas. Tents and cots will be furnished those who wish them, also meals. It has been thought best to hire a cook to prepare the meals, so as to give home folks more time for attending meetings. Bring a blanket and pillow if convenient, and be sure to write Bro. Em. Wilson, or Bro. A. W. Brown, of Goldthwaite, your needs. Those who wish to camp by themselves may do so. Plenty of shade and good water. Come, let us have a good meeting.

E. W. Moses, President.

REPORTS

Annual May Meeting

The Annual May Meeting of the Church of God at Fonthill, Ont., has once more passed into history as one of the most successful ones, in many ways.

The attendance was very good, the church being well filled on Sunday for the whole three services. The enthusiasm was great, and also those who helped in different ways toward making the meeting a success seemed to work together in such a beautiful harmony. We had Bro. Siple with us again, and his cheery smile, and at the same time, earnest, convincing talks, did much good to the people who heard him.

On Friday evening, May 25, Bro. Marsh gave us a fine sermon. On Saturday Bro. Siple and Bro. Marsh led the two Bible studies in the morning and afternoon, and in the evening Bro. Siple gave us a very impressive address.

Sunday at 10 a. m. the children of the Sunday School and the young men rendered their program. At 11 a. m. Bro. Siple again addressed us. 12, noon, Communion service, followed by luncheon in the basement. 2:30 p.m. Bro. Marsh preached a wonderful sermon on the Second Coming of Christ. 5 p. m. supper in the basement. 6:30 to 7:30 was given over to a social hour and at 7:30 Bro. Siple delivered the final address of the meeting.

Friends and brethren from nearby and distant points were here, and everyone seemed to feel a spiritual uplift from meeting and communing, one with the other.

We love our pastor, Bro. Marsh, very much, and we also want to see that sunny Christian smile of Bro. Siple's again soon. There seems to be something about Bro. Siple that reaches right down to your very heart.

John Railton, Sec.

Baptisms

On Monday evening, June 18th, Brother Wm. Ford and family, of Dixon, Illinois, accompanied by Messers John B. Ford and John Roberts, motored to the home of Brother S. J. Lindsay at Oregon, Illinois, for the purpose of baptism—two of the number to be baptized. Just at eventide they all went to the water where Brother Lindsay baptized Brothers Ford and Roberts, Brother Ford being the father of Wm. Ford. We are very much pleased over the addition to the Dixon church.

Lillian M. Dauntler.

June Meeting

The Argos, Ind., church would like to report a very successful June Meeting, June 14-17. Elder Anderson gave us the opening message and followed with two other addresses that were "meat in due season," the brethren greatly enjoyed his sermons. R. C. Railsback of South Bend, Bro. Croy of Plymouth, and Bro. and Sr. Willey of Plymouth all gave us good spiritual talks. W. S. Hottel of Chicago, and the writer preached over Lord's Day and Evangelist C. C. Moehring led the song service.

In 1924 the 60th annual meeting will be held and the 50th anniversary of the dedication of the Argos church. A. J. Miller is working on a historical address for the occasion. Several from Argos will attend the conference at North Salem in July.

C. C. Maple, Pastor.

Minnesota Conference

Dear Brother and Sisters in Christ:

The Minnesota Church of God Conference was held at Eden Valley from June 14th through June 17th, and was represented by delegates from the Church of God at Mora, Bergen, St. Cloud, and isolated members from other districts.

The speakers were: Bro. Conner, Cleveland, Ohio; Bro. C. E. Randall, St. Cloud, Minn.; Bro. Ray Abbott, Grove City, Minn.; Brother L. Hallidy, minister of the Methodist church at Hewitt, Minn.

Paul Broberg of Mora, Minn., accepted Christ and was baptized during the conference.

The first business meeting was called to order Saturday morning, June 16th. Devotional and Resolution committees were appointed. The various churches gave local reports pertaining to pastoral, moral, and financial conditions of the work. The report of the State Evangelist was given. The meeting adjourned until two-thirty Saturday afternoon.

An evangelical committee was appointed.

The following officers were elected: President, Clyde Randall; Vice-president, Ray Abbott; Secretary, Mrs. Chas. Thoms; Treasurer, S. E. Kirkpatrick.

Bro. I. M. Abbott was chosen as our delegate to the General Conference at Oregon, Illinois.

The meeting was adjourned.

The Conference was ended Sunday evening.

Your sister in Christ,

Madge Hoskins, Sec. pro tem.

The mighty ones are they who cling to the cross and to all the lessons of mercy and divine love which it teaches.—L. Booth.

The Sunday School

By Alta King

SIMON PETER

Lesson 3. July 15, 1923.
Lesson Text: Matt. 16:13-23.
Matthew 16:13-20

Golden Text: Lord, thou knowest all things: thou knowest that I love thee.
—John 21:17.

Memory Verse: Matt. 16:16.

For Study

Review: What distinctly forward step in the fulfillment of God's covenant to Abraham was considered in last week's lesson?

From now on the lessons will deal with men and women who were in direct contact with and under the direct influence of Jesus, the one man among all men, favored with God's spirit without measure from conception to full perfection of an immortal being. Luke 2:35; John 3:34. A person who in boyhood of twelve years recognized God as Father, a recognition at which the most scientific student minds of then and now, do not arrive; a person who, in young manhood, could say, and say without boasting, but in all humility because he said truly and in great love for mankind, "I am the way, the truth, and the life; no man cometh to the Father but by me. . . . He that hath seen me hath seen the Father."

Through nature and the awe inspiring miracles of olden times, man is able to see, in part, God as the God of terrible power; through law and law enforcement man is able to see, in part, God as a God of righteousness and the hater of sin; but man can recognize God in his entirety, God the Father, only in Jesus whom he gave to the world to accomplish such revelation. And it is this revelation, last to be granted, that is last and with greatest difficulty grasped by man. Why? Because it involves the highest concept possible in man's thinking, the concept of perfect love which Paul refers to as follows—"that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

So then as we consider the lives of these men and women who came in daily contact with this man who represented God in His entirety, let us watch them come into this fuller knowledge of God, and it may be that we too shall absorb bits of knowledge which shall widen and deepen our conception of the God of the universe. One iota of enlargement is worth much study.

Peter is the character chosen for this week's study. The study may be considered in several topics.

1. Peter as a man outside the influence of Jesus: From what you know concerning the life of Peter, form a general idea of his character as a man. Make use of Bible dictionaries and other biographies in so far as they are mere compilations of scriptural conclusions. Was Peter particularly religious or studious? What qualities did he have that constitute natural leadership?

2. Peter, the disciple of Jesus: First contact with Jesus. John 1:35-42. Account for these introductory words of Jesus to Peter.

First call to service. Matt. 4:18-22; Luke 5:1-10. What verse shows that Peter had had considerable contact with Jesus since he had first met him? What did he call Jesus? What statement shows that he had come to have large confidence in the word of the gentle, itinerant teacher? What was the basis of Peter's confession in verse eight—a sudden and overwhelming consciousness of moral sins and depravity, or a sudden and astonishing realization of the divine power that had just been manifested? Repentance is not always and exclusively turning away from infractions of God's laws. It is this and much more. It is turning away, in heart and mind and desire from the flesh nature with its limited powers and its dullness to spiritual things, the things of God, and turning, in heart and mind and desire, to God and his nature. What character, trait necessary to spiritual growth did Peter manifest? What mission was assigned to him? What meaning did these words come to have later? Acts 15:14.

Peter's confession. Matt. 16:13-18. Human reasoning and scholarship does not now agree as to who Jesus was; nor can any representative of human reasoning and scholarship, not even the most learned Bible students, produce a line of argument, perfect in every step, which leads to a conclusion that is irrefutable by counter human reasoning. The same was true at the time Jesus was among men. Astute students of the law, of the prophecies, and of genealogies could not agree as to who Jesus was. But the unscholarly, impulsive Peter was able to leap over the scholarly reasonings and disagreements and to reach one definite conviction which was accepted by Jesus himself. What was this conviction? Whence came this conviction? Why is this conviction the rock foundation of the church? So long as this conviction is held in mind can one doubt the wisdom and leadership of Jesus? Viewing the life and works of Jesus while among men, in the light of this conviction, can one doubt the love, the righteousness, the wisdom, and the power of God? What is it that binds the individual members of the church in one solid structure?

Peter's flesh-mindedness. Before considering this phase of Peter's character it is well to consider what is meant by carnal or flesh mind. It does not necessarily mean a mind imbued and controlled by immoral thinking, though this is often the final outcome of carnal-mindedness. But the flesh mind is the mind of man as he was created of the earth earthy; the mind that acts only on the plane of flesh creation, untaught in the higher things of God; the mind that minds things of the flesh, tangible things of the present (and these are not necessarily and always immoral), but does not reach out into the future and grasp the intangible things of God and his works; the mind which, Paul says, can know the things of man, but cannot know the things of God, and which he places in contrast to the spirit mind, the mind of Christ, able to know the things of God, above and beyond the flesh creation; which mind, he says, they had received by the teachings of the Holy Spirit and which we may receive by study of the Holy Spirit's words, guided by prayer for wisdom. Read 1 Cor. 2:9-16; Jas. 1:5.

From the following scriptures it is evi-

dent that Peter had this flesh mind even as he walked daily with Jesus and in spite of the fact that divine revelation had pierced through, for the time being at least, with one spirit concept as seen above. When did the flesh mind of Peter assert itself and displace the conviction that Jesus was the Christ the Son of the living God? Read these scriptures and show that they reveal Peter's flesh attitude of mind toward Jesus and his mission. Matt. 16:21-23; Luke 22:24-34, 50, 61; John 16:29-33. (Note that the following characteristics of flesh thinking are shown—presumption, over abundance of self-confidence, envy and strife, lack of love for enemies, tendency to rule by brute force, discouragement and lack of faith.) What kind of mind did Peter manifest on the mount of transfiguration? Did he grasp the meaning of the vision?

It would not be fair to leave our study of Peter here. When do we find Peter transformed by the renewing of his mind and begotten again to a lively hope? What accomplished this change? In what writings may we find the mind of this Peter revealed?

Scripture Readings: John 1:35-42; Matt. 4:18-22; Luke 5:1-10; Matt. 16:13-18, 21-23; Luke 22:24-34, 50, 60, 61; John 16:29-33.

The Children's Lesson: First picture Peter as the rough, quick spoken but kindly hearted fisherman. Then relate incidents which show him as a loyal, loving follower of a man opposite to him in character.

For Class

Give a general characterization of Peter as a fisherman before he met Jesus. Did he know something of the scriptures and prophecies? Was he of the Pharisaic type of religionists? Was he particularly pious? How does the revelation of God through Jesus differ from all former revelations of God? Trace Peter's daily contact with Jesus and its final effect upon him, somewhat as outlined: (1) Introduction to Jesus; (2) First call to service; (3) Confession; (4) Manifestations of flesh mindedness; (5) Final conversion.

WHOM GOD FOREKNEW

By S. Roxana Wince

WE have been discussing the question of predestination in our circuit letters and while writing upon it again this morning, it suddenly occurred to me that the household of faith at large would perhaps like to know what my thoughts were on the subject.

To me the Calvinistic view is impossible of acceptance. It savors too much of favoritism. It does not make God unwilling that any should perish, but anxious instead, that all alike should come to a knowledge of the truth. It does not make Jesus the possible Savior of all men, nor present life and death to men as a matter of choice.

God does not drive men into his kingdom by inexorable force; he prefers to draw them into it by love. Children who are forced to obey the mandates of their parents are rarely, if ever, loyal at heart, and God must have men and women in his kingdom who are absolutely and unchangeably loyal.

Yet God can and does see the end from the beginning, of all who live blameless

lives devoted to his service. He has predestined that all such persons shall be saved and so certain is it that they will be saved that their names are already recorded in the Lamb's book of life, for so Paul declares in one of his letters written while he was imprisoned at Rome.

It is just as clear as day that this is so. There is no mystery at all about it. God did not pick you or me out at the beginning of creation, and predestine that we should believe so and so, and do so and so, but he predestined that all who did believe and obey the gospel and conform their lives so as to be an image of his Son, should receive the glorious gift of life. All must work out their own salvation with fear and trembling. They must hold fast to that which they have or another will take their crown. Paul felt that even he might become a castaway if he did not take heed of his steps.

And if it is such an easy matter to solve what predestination means to the righteous, is it not just as easy to see what it means to the wicked? "The wages of sin is death" just as surely as a crown of life is the reward of the righteous.

God sets life and death before men and tells them to choose whom they will serve. There is no compulsion of will power, or forcing of choice. All are free as the winds that blow. And even we, short-sighted mortals that we are, can see the end from the beginning of all who press forward and reach "the mark for the prize of the high-calling of God in Christ," and vice versa, of all who live in wilful defiance of God's law of love.

God is willing to save men, but they will not come to Jesus that they may have life.

THE TWO BEASTS

Revelation 13

What Do They Represent?

Article 2

By J. J. Heckman

OF all the symbols of the book of Revelation, and the Bible in general, I know of none which have had a wider diversification of interpretation than this two horned beast of Revelation 13. It has been explained as being the papal states, or the Duchy of Ravenna, and that of Spoleto under the pope. Another makes it symbolize Russia, others Turkey, England, and the United States. Let us drop for the moment preconceived ideas concerning this part of the word, and look it squarely in the face, giving the Bible an opportunity to explain itself on this symbol, as well as others.

1. We read, "And I beheld another beast coming up out of the earth." We saw that the first beast of this chapter came up out of the sea. This one comes up out of the earth. We saw that the sea represented "peoples, multitudes, nations, and tongues." Now we must try to find what the earth represents as a symbol. The Greek word here translated earth is "Ge," and is translated earth, and land quite often in the word. It does not always refer to the earth as a whole; but frequently refers only to the land alluded to. "Gehenna," Land of Hinnom, "Ge Iouda," Land of Judah, Matt. 2:6. "Ge Israel," Land of Israel, Matt. 2:20. "Ge Zebulun," Land of Zebulun, Matt. 4:15. "All the Ges," All the land, Israel's land, here is mentioned, Matt. 9:26. "Ge

Sodomon," Land of Sodom, Matt. 10:15. "Ge Gennesaret," Land of Gennesaret, Matt. 14:34.

This will give us an idea of how the word "Ge" is used, and shows that it is often used to represent only a very small portion of the earth. We now give a few of the many texts that apply it to the land of Judah, or Israel, only, and then take it in the text as having that in mind.

"His (Christ's) fame went abroad in all the ge," Matt. 9:26. "Darkness over all the land (ge) till the ninth hour." "Into the land (ge) of Judah," John 3:22. "Into the land (ge) which I shall shew thee," Acts 7:3. "He (Abraham) removed into this land (ge)," Acts 7:4. "He destroyed seven nations in the land," Acts 13:19. "The land of promise," Heb. 11:9.

Now let us read: "And I beheld another beast coming up out of the land (ge)." The land of Palestine, being understood in contradistinction to the lands of peoples, multitudes, and nations and tongues from whence the other beast had come. Now let us look at this beast as being Israelitish, and coming up in the land with which our Bible deals more with than any other, and methinks we will have the clue which unlocks the prophecy.

Paul tells us, "Let no man deceive you by any means: for the day of the Lord shall not come, except there come a falling away first, and the 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," 2 Thess. 2:3, 4. Here is a fellow that is to sit in the temple of God. Now God has only two temples, the spiritual, or church, and the literal, or temple at Jerusalem. Who will contend that this wicked fellow is in the church of God? If he is, and is the pope at Rome, then the Roman Catholic church is the church of God. This would make us all wrong by claiming to be members of the church of God, when the Catholic church is that, and the one we belong to is something else. I cannot believe that the man of sin does, or will, sit in God's church, and hence, cannot believe the temple here alluded to is anything than the restored temple at Jerusalem. This, then, is positive proof that a wicked personage is to arise from among Israelites and sit in their temple, and boast about being their God, or Messiah. The eleventh of Daniel, latter portion, also describes this same personage, and mentions him as magnifying himself above every God. Now let us read again.

2. "And he had two horns like a lamb, and he spake as a dragon." This shows that this beast looked lamb-like, but spake as the devil—the dragon being explained to be the Devil, and Satan. He will teach the abominable doctrine of soul immortality, and misery and torture for those who will not do obeisance to himself and the restored Roman empire.

3. "And he exerciseth all the power of the first beast before him, and causeth the land (ge) and them which dwell therein to worship the first beast, whose deadly wound was healed." This shows that the Israelitish beast is to exist after the deadly Roman wound is healed, and exercise his power conjointly with him, by causing all dwellers of Palestine to submit to

Rome, again making Rome mistress.

4. "And he doeth great wonders (signs) so that he maketh fire to come down from heaven on earth in the sight of men. And deceiveth them that dwell on the land (ge) by means of those miracles which he had power to do in the sight of the beast." This clearly shows that this fellow is to work miracles, and that in the sight of the beast, and again shows them to be in harmony, and working at one and the same time.

5. "And he deceiveth them that dwell on the land by means of those miracles which he had power to do in the sight of the beast." This makes the miracles worked for a purpose, and that purpose to deceive, and he deceives the dwellers of the land that way. How he will bring fire from heaven as a deception I do not know; but that he will I have no doubt, for such the word declares. Jesus, speaking of this very time says, "For there shall arise false Christs, and false prophets, and they shall shew great signs and wonders; in so much that, if it were possible, they shall deceive the very elect," Matt. 24:24. Many will be deceived, but not the elect of the tribulation period; though they are to be killed. If one tells me of some sign shown by those who are not believers of the gospel I know it is a deception in some way, and so believe it not. Recently we had a man at our nearest city, Hobart, claiming to heal all ailments to which humanity is heir. I said, I am not to believe, for he is not teaching the gospel; and hence, if he does any signs they are diabolical and only calculated to deceive. The bringing of electricity from the clouds by Franklin was not calculated to deceive any one, and none are deceived by it. We all know it was not a miracle, and hence know only natural laws were complied with in that transaction. Is the beast a personage, then, like the Lamb, Christ? or is it a kingdom? To say that some kingdom is to arise and work miracles is making an assertion which has not a single Bible text in its support.

Let us follow this beast to the end of his career, and see if we can locate exactly what he is biblically termed. In chapter 16:15 we find him mentioned as the false prophet; in 19:20 we have this said of him again, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image, these both were cast alive into a lake of fire burning with brimstone." This explains that the two horned beast is a false prophet, and leaves no room for us to say he is the United States, England, or any other nation.

As he is doing obeisance at Rome, when we see him in John's pen picture, we conclude that he will be a kind of vice-king under the king of the Roman empire, as Daniel calls him "king" in chapter 11:36. The fact that he arises in Israel's land and causes Israel to obey Roman laws is proof that he has some rulership over Israel. What could be more deceptive to returned Jews, and bring them more in harmony with a conquering Gentile nation than a deceiver such as is here, and by Paul, pictured out? I know of nothing.

What Is the Image, next.

The Restitution Herald \$2.00 per year.

GOD

(Continued from front page)

just quoted, especially when they are the words of the living God?

With these thoughts in mind let us reverently and carefully study these opening verses of John's gospel.

"In the beginning was the word (logos), and the word (logos) was with God, and the word (logos) was God."

Verse two is practically a reiteration of the same facts in condensed form, so a careful analysis of verse one should yield us much valuable information directly bearing on this matter. It is universally admitted that the gospel of John here refers to the same "beginning" as that spoken of in Genesis 1:1. We will therefore accept that as demonstrated, as we think the supposition is correct.

We are apt to forget that the Bible is an Eastern Book, with modes of expression greatly differing from our own. Generally speaking, Eastern people delight in circuitous and poetic language, though they also give abundant evidence that they are able to use plain and direct statement with telling force. John 1:1 and Gen. 1:1 are illustrations in point, for when all is summed up John 1:1 is but an expansive expression of Gen. 1:1. This would be readily seen and granted by most readers, especially those acquainted with the oriental mind, were it not that in most translations of John 1:1 the English equivalent of the Greek "logos" is rendered "Word" with a capital letter. By turning up the passages where this word occurs it will be seen that there is no real ground for placing the capital, and that to do so is to add commentary to translations, which under ordinary circumstances is not permissible in making a translation. Indeed, it is worthy of note that the writer whose work we have so often quoted does not use the capital. Let the reader read the passage in that way and it will appear to him in a totally different light. There is much that is interesting concerning the Greek word "logos" which we hope to briefly consider, but wish first to show how, by a straightforward rendering of the text, God alone is the immediate subject as in Gen. 1:1. If this can be shown to be the natural and logical interpretation it will be added evidence to the fact that John 1:1 and Gen. 1:1 correspond with each other and, together with other passages which we will mention later, plainly declare that God alone is the Creator.

Verse 2 is clearly a reiteration of facts in verse 1 and is therefore parenthetical. Such being the case verse 3 is properly next in thought to verse 1, and thus connected we have it emphatically declared that God is Creator. This to many will doubtless be a new way of stating the case, but let the reader ask himself if it is not the most natural when inbred and inread biased interpretations are eliminated?

But as already said, much information is gained by a study of the word "logos." All are agreed that it primarily means a word, speech, something spoken. Other meanings are, reason, wisdom. We most of us like the rendering as it stands in the versions so generally recognized, viz., "In the beginning was the word," etc., for it readily calls to our mind such beautiful

texts as "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." (Here is an excellent illustration of Hebrew poetic parallelism, for surely "by the breath of his mouth" is but another way of saying "by the word of the Lord." The repetition indicates emphasis.) "For he spake, and it was done; he commanded, and it stood fast," Psa. 33:9. There are many such passages. Lindsay and Wakefield translate the word "logos" by "wisdom"—"in the beginning was wisdom, and wisdom was with God, and wisdom was God." Read in conjunction with Prov. 8 there is much favor of such a translation, especially when it is borne in mind that the Septuagint in its translation of that wonderful chapter in Proverbs translates "wisdom" by "logos." There is nothing strange in thus identifying and personifying an outstanding attribute of personality with personality. Thus we say, "God is love," and concerning our fellowmen we sometimes speak of them as being "honesty itself." In 1 Cor. 1:24, Christ is called "the wisdom of God," and in verse 30 he is to us "wisdom and righteousness." Many take wisdom in Proverbs 8 as equivalent to Jesus Christ, or at least representative of him. It must be clear, however, that wisdom in Proverbs 8 is not a person, but is wisdom personified in the person of a woman. It would seem that John 1:1 may be correctly translated by either "wisdom" or "word." Either translation is in harmony with other passages of scripture. See Prov. 3:19; Psa. 104:24; 136:5; Jer. 10:12, 13; 51:15, 16; Isa. 33:6.

IMMORTALITY

(Continued from front page.)

amplified to him on various occasions, and also to Isaac and Jacob "the heirs with him of the same promise." These glorious promises of life were cherished by the godly Jew in all his generations until the coming of Christ. We find continual reference to them in their sacred literature from the appearance of Moses in the bush. See Ex. 3. They are the very backbone of the Old Testament scriptures, see Psalms of David, and the prophetic utterances of Isaiah. And we behold the holy flame of this "blessed hope" glowing, at the time of the nativity, in Zacharias, Mary, Simeon. See Luke 1:67-79.

(2) The medium through which immortality is promised is Jesus Christ our Lord, for "there is no other name given under heaven among men whereby we can have life;" as he exclaimed, "I am come that ye might have life, and that ye may have it more abundantly." "I am the resurrection and the life." As we all receive mortal life through Adam, so is immortality given to the worthy through and by the second Adam, the Lord from heaven.

(3) This inestimable boon will be actually realized by a resurrection at the time of Christ's manifestation in his kingdom, by a resurrection of the dead individual, both body and spirit, or rather with a spirit body, the same person, with material atoms organized, or reorganized so as to be the vehicle of the same mind, with memory, thought and feeling restored, life recommenced where broken off by death, with individuality restored by the divine Instrument appointed for its accomplish-

ment,—the resurrected Christ, the wisdom and power of God incarnated in the person of Jesus of Nazareth, declared to be God's Son by the resurrection, and in this the firstborn among many future brethren. —Mr. W. A. Mayers, in The Bible Standard.

General Conference Notes

Attention is again urged to the matter of proxies and to the matter of the various conferences and churches providing representatives to attend the General Conference, to take part in the work, and to carry the fullest possible report home. If all the brethren will unite in this matter, the expenses of a representative will fall lightly on each one.

The past year has been given largely to the work of establishing and building the Home. It is hoped that with the opening of another year, sentiment and circumstances will be such that we can press vigorously in Bible Training Work and the Literature feature. To this end, that the work may be properly decided, the judgment and prayers of one and all are earnestly requested.

It should be carefully borne in mind that this General Conference effort is yet merely started. The great bulk of the labor is still ahead of us. Its magnitude depends altogether upon the united service of those interested.

May we serve, not as unto self, but as unto our Lord; may we keep under our body; may we put down every carnal ambition or selfish purpose, and constantly hold in our vision a picture of our Lord and Master. May we put forth an earnest effort that in all things our service may be a spiritual service unto Him.

We are glad to be in receipt of a number of three year pledges for the support of the N. B. I. work. We are anxious to receive these pledges as rapidly as possible even though some may wish to change the 1923 year date to one later than June. By way of explanation we might say that the three year pledge form was made out in such manner that it could be used in our files and our records. Those filling out same are asked to kindly return the entire sheet to this office, that our records may be drawn off on our books. The portion paid will be stamped and returned to the remitter as receipt.

According to the consideration given by the brotherhood to this matter so will the General Conference at its sessions have to plan for the future. We are therefore anxious to receive the fullest possible response as early as possible.

WINCE MEMORIAL FUND

| | |
|-----------------------|-----------------|
| Previously mentioned, | \$649.10 |
| Ella Siple, | 10.00 |
| Mrs. Adaline West, | 1.00 |
| Evelyn K. Harsch, | 1.00 |
| J. F. Richardson, | 2.00 |
| Esther Holmes, | 10.00 |
| M. Townsend, | 1.00 |
| Leota B. Hanson, | 1.90 |
| Total, | \$676.00 |

"Let love be without dissimulation. Abhor that which is evil."—Rom. 12:9.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, July 10, 1923

Number 41.

Predictions of the Bible

By Wm. Léask

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. 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."—2 Peter 1:19-21.

"The testimony of Jesus is the spirit of prophecy."—Rev. 19:10.

ONE of the most remarkable characteristics of the sacred Book is prophecy. This peculiarity has engaged the attention of men during many centuries, and has occasioned many inquiries, many speculations, many elaborate treatises. Nothing has tended more firmly to fix the regards of mankind upon the Bible than its prophetic utterances. This was, doubtless, intended by its Author. There is a strong desire in man to pry into the future, to anticipate events, and to foresee the character of occurrences which are yet in the womb of futurity. There are two ideas that, as it were, haunt the human race. The first respects the invisible, the second the future.

The idea of prophecy corresponds with our desire to know something of the future; and, indeed, in a revelation from him before whom all things are naked and open, we should expect to find as many such disclosures as are consistent with the strengthening of faith and the cherishing of hope. It does not seem to be the intention of prophecy to put us in possession of every detail, every minute circumstance, respecting what is coming on the earth; but rather by a few marked outlines, and great and prominent facts, to keep us from despondency, to excite the highest hopes, and to furnish material for watchfulness and prayer. It is well, therefore, that the inspired seers keep our minds fixed upon grand outlines such as—evil conquered; good triumphant; errors removed; truth supreme; the knowledge of the Lord universal; wars abolished; the ferocity of man and beast subdued; the earth amazingly fruitful; want and famine unknown; the Jew restored and converted; the Gentile abandoning his idol; population abundant; early death unknown; longevity general; all nations and classes of men living in perfect harmony; the glorious King reigning over, and loved by, all the inhabitants of a fertile, healthy, and happy world; and, ultimately, after a final, desperate, and abortive effort of the great enemy to recover the world from its Divine Sovereign, new heavens, and a new earth, wherein dwelleth righteousness.

In filling up these splendid outlines, men have relied, to a considerable extent, on imagination; and whilst there is probably much truth in some of the pictures drawn

If We Only Understood

COULD we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better,
If we only understood.

—Anonymous.

by writers on prophecy, yet we cannot be absolutely certain on anything but the outlines themselves. Yet we may be positively sure of this, that inasmuch as many ancient predictions have literally come to pass amidst circumstances which set at defiance the foreknowledge of unaided reason, and the sagacity of uninspired men, those that remain to be fulfilled will also receive a literal accomplishment, for it cannot be imagined that God would annihilate time and space for the purpose of exhibiting scenes before the eyes of his prophets, of which he alone could possibly be cognizant, and give to some of these scenes an entire, and, to others, only a partial, fulfilment, or no fulfilment at all. He is righteous in all his ways, and holy in all his works; and seeing that he hath spoken, he will certainly bring it to pass. Why foreshadow that which hath no substance? Why antedate that which shall never occupy an hour of time? And why command to be written beforehand events which will never transpire beneath these heavens? There is a feeble and timid piety which unconsciously aids the cause of unbelief, by urging us not to study the prophecies; but would it not be equally reasonable to tell the traveller to pass unheeded the fingerpost on his road, or the mariner to disregard the beacon or the lighthouse? It is impossible that the predictions of God's Book have been written in vain; and I am strangely mistaken if the times amidst which our lot is cast (Continued on page 332)

An Exhortation

The following was read by Sr. Wince at a gathering of some of the Indiana brethren at her home on June 19.

But I must tell you now, how glad I am to have you here today. It seems like olden times, when those who are now asleep in Jesus, met here and made my home "a house of prayer." How I thank you for coming!

As Sister Emma Byall expressed the wish that I give you a few words of exhortation when you had assembled yourselves together in obedience to your Lord's command, I will try to do so, for that is just what God has commanded me to do. But I am a little like Moses, when I come into the presence of the people with a message from the Lord, I find myself not eloquent but "slow of speech and of a slow tongue." I might utter a sentence or two if I should try and then my thoughts would scamper away like frightened horses. But there are more ways than one to tell you what God wants me to say. I can make my pen talk, if I cannot my tongue. O, thank God for my pen! He can be with that pen just the same as with my mouth, and can make you feel that the words it puts down are his words, his own gracious words of love, of counsel and of hope, that are to help you to stand fast in the faith to the end. For you see when I speak it is but as an humble instrument in his hands. I am his spokesman, the message is his message.

He is a wise Father. He knows that a family of children can carry out the instructions and commands of their parents much better if they hold little conclaves now and then and talk the matter over. He knows that if any of those children are going wrong, and are fostering a rebellious spirit in their hearts, that a few quiet words from the faithful among them set the feet of the wandering back in the ways of peace, and that just so it is in his own dear family.

We are here to hold such a conclave, to talk over how best we can carry out in our lives the instructions he has given us in his holy book. The first thing to do is to make that book a real book—a living, breathing thing. A little boy once said to his grandfather, "I have my Bible lesson by heart. I can repeat every word of it." "Can you do as it says, Eddie?" questioned the grandfather. "If Tommy gets out of patience with you and slaps you in the face, can you keep from getting angry? Can you tell him to slap the other cheek? You do not have your lesson by heart until you have made it a part of your life."

We are to feel when we read the Bible that God is speaking through it to us just the same as if we stood face to face with him, as, in fact, we actually do, even if we cannot see him. We are not to read or repeat its words to others in such careless,

indifferent way, as to leave the impression that we have little faith in it ourselves, but as if our very lives were wrapped up in its teachings, eternal destinies involved in our obedience to its statutes.

I once read the true story of a little girl who took upon herself the place of a kindergarten teacher to all the bad children in her part of town. "The badder they were," as she expressed it, the better she liked them. She had succeeded in making over three of these street Arabs into quite decent little people, when one day she came across a pair of twins, a boy and a girl, in the park, where she and her little friends were wandering about, looking for flowers. They were quarreling, and though she knew they belonged to a wealthy family, she took them summarily by the arms and said, "Come and go home with me and I will teach you how to be good." "Don't want to be good," said the little girl. "Don't want to be good," said the little boy. "But you will when I let you look through my magic glass," said the little teacher. The word magic-glass was a talisman. The two went with Nettie willingly when they heard that word, but the girl sniffed at it when she saw it. "Pshaw," she said, "That's nothing but a piece of broken window pane!"

"Look through it," commanded Nettie. The girl did so, and soon became so delighted with the pictures that Nettie painted of the lovely, lovable child she was going to become by minding God, that she almost forgot where she was, and with the boy it was the same. The next day the twins came of their own accord and the lessons went on until those quarrelsome little ones were completely transformed. I think Nettie must have read the 18th verse of the 3rd chapter of 2nd Corinthians: "But 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." Anyway, she took the right course to transform them.

The parents of the children knew nothing of what Nettie was doing until the old tenement where she lived caught fire, and she saved all her little flock by instructing them to keep their eyes shut and crawl down stairs through the terrible heat to safety, while she, having to keep her eyes open, was blinded and terribly burned, and had to be taken to a hospital. The twins, having been taken home, were of course questioned by their parents as to why they were in the building and of how they came to escape without being injured in any way. Then they said, "Nettie saved us." "And who is Nettie?" the parents asked. And the whole tender story of love and love's triumph was sobbed out, and the grateful father and mother saw to it that Nettie's eyes were saved and that she was given an education that fitted her to become one of the most successful kindergarten teachers of her day, and to say to scores and scores of bad little ones, "Quit your acting up, and come and look through my magic glass."

God has given us the life of Jesus as the magic glass that we are to hold up to the sinning ones around us. Pointing them to Jesus we can show them what God is like; we can make them understand his love, his mercy, his compassion, his unwillingness that they should perish. Pointing them

to him, we can show them what lovable men and women they can become by patterning their lives after the life of Christ. Letting them look through the gospel magic-glass, we can show them an exceeding and eternal weight of glory; a marred, a storm beaten earth changed into an ever-blooming paradise; a people who have all become righteous; a home, whose dwellers are all at peace.

Let us use our God-given magic glass faithfully. But little time remains in which to save men and women to be kings and priests and palm bearers in the age to come. I exhort you to keep faithfully at the work until Jesus returns. Let not a soul be lost for lack of a word you might have spoken. Let not a soul be lost because you seem to shun rather than to seek, the lost,

"Out on the mountains wild and bare,
Away from the tender Shepherd's care."

You know of men and women who are so nearly perfect in their own eyes that they think they have no need of the cleansing blood, no need to be hid in the one atonement, no need for the spotless robe of white that alone can make us sinless in the eyes of God. "They have never done anything very bad." Surely, God will save them, if they are not washed in the cleansing blood. Cannot you rescue these perishing ones? They may give tithes of all they possess; they may feed the poor and clothe the naked; may not be bad like other men; may not even be like the publican who dared not lift up his eyes unto heaven. And yet, forgetting that God accounts obedience as "better than sacrifice, and to harken than the fat of rams," they will be lost if they continue to trust in their own righteousness and do not put on the righteousness of God. Remember this and be faithful. It is only by bringing forth fruit that we are suffered to abide in the vine.

I exhort you to be temperate in all things. Men of the world, who strive for mastery, are temperate. They are in it to obtain a corruptible crown, but we, an incorruptible one. Run not uncertainly; fight not as one that beateth the air; keep under your bodies, bring them into subjection lest by any means after having preached to others you yourselves should be castaways.

Eat of the spiritual food, drink of the spiritual drink that God has given you, only so can you be kept alive.

Do not be idolaters, do not murmur lest you be destroyed. "Let no man seek his own, but every man another's wealth." "Let there be no schisms in the body; have the same care one for another." Love one another as Christ hath loved you. Stand fast in faith, endure to the end, that you may be saved. Be not overcome by the cares of this world and the deceitfulness of riches, lest that day come upon you unawares.

"The Lord is coming! Let this be
The herald note of jubilee,
And when we meet and when we part
The salutation of the heart."

"Finally, brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

"Where's the day I'll call dreary,
While his favor shines so bright?
Where's the time in which I'll weary,
Of his loving words of light?"

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: Philippians 4:6, 7

TAKE IT TO THE LORD IN PRAYER

What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer!

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

Are we weak and heavy laden,
Cumbered with a load of care?
Precious Savior, still our refuge,—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer:
In his arms he'll take and shield thee,
Thou wilt find a solace there.

—H. Bonar.

PRAYER

(Continued from last number)

Prayer, for many of us, becomes a matter of routine, a habit wanting in that reverence, humility, confidence tender love, and steadfast devotion which are essential for an acceptable and efficacious prayer.

How happy, thrice happy, should we be for all time, did we all know and practice the virtue of prayer. The hard heartedness of presumption, despair and spiritual unrest soon would cease, joy and happiness with peace would reign and abound. O, that we appreciated our heavenly Father more, and talked over all our joys and troubles with him.

Let us notice the lesson taught us by nature. Early in the morning, just as the sun bursts forth in all its glory, let us visit the fields and the hills and see for ourselves how the blades of grass straighten up, how the birds of the air sing in joyous melody, brooks and rivers fill mountain and vale with their sweet music of rushing waters, the thundering ocean's distant roar, its lapping waves upon the shore.

The mountains with towering peaks attract men's sensibilities heavenward. The naked rocks deflect the brilliant rays of the morning sun in a million tongues of golden splendor. Did we visit such scenes could we keep quiet amidst their splendor and not acknowledge, by prayer and thanksgiving, to the God, who will not let a sparrow fall without his notice, that it is to him we owe all praise and honor. Still men there are who have eyes to see and see not, ears to hear and hear not; men with minds to know and know not; men with tongues to praise, who remain silent. Such sights and sounds, colors and odors have no meaning for them beyond the gratifying of their senses. All the wonders and miracles of nature bring them no message that they will under-

stand. Poor, blind, deaf and dumb creatures.

They are so self-satisfied, so sure that all is well with them, that the mere suggestion that their present comfort may give place to pain, the joy of living to the misery of death, the sunshine of time to the darkness of eternity, would invite only the contemptible retort: "If God made me he will not punish me with death eternal." And to an extent they are correct. God does not punish them, they punish themselves. God invites all to come unto him and live. Many men there are, who, like the fool, say, "There is no God." Such men often have wealth, health, and all that these things mean. They are like boatmen on the bosom of a stream who, lulled by the slapping of the waves, are all unmindful of the rapids, the madly foaming waters of the gorge, the seething whirlpool beneath the falls, whose death-dealing waters will crash their boats of self-satisfaction to bits, dealing death to themselves, so that they are heard from no more. O, that man would listen to his God and his Savior. The invitation is, "Come unto me all ye that labour and are heavy laden," and "Come unto me and live." Yes, come unto God through faith in his Son, and live. Assure yourself of peace now, and of a joyous happy rest throughout eternity through constantly requesting that God dwell in our heart; that he will lead, guide and control us in all things, through the righteousness of Jesus Christ.

(To be continued)

GOLDEN GLEANINGS

Give to your enemy forgiveness.
Give to your opponent tolerance.
Give to your friend your heart.
Give to your child a good example.
Give to your parents deference.
Give to your Savior your trust.
Give to your God your love.

And wherever you might be scatter sunshine.

BIBLE QUESTIONS

1. What is the meaning of the name David?
2. What is the first commandment?
3. In which testament do we find the book of Job?
4. Who was the father of John the Baptist?
5. What were the chief sects among the Jews?
6. What happened to Naomi's husband while they were in the country of Moab?
7. Who was the mother of Daniel?
8. By what other name is Daniel called elsewhere in the Bible?
9. Where was Moses born?
10. Who is the oldest man named in the Bible?

ANSWERS TO LAST SERIES OF QUESTIONS

1. The Bible teaches that if we train a child in the way it should go, when it is old it will not desert from this training.
2. God loves us and we ought also to love one another.
3. The parable of the ten virgins teaches us to be prepared, always watching for the return of our Lord.
4. Christ was on the Mount of Olives when he spoke this parable.
5. We are taught the reward of faithfulness in the parable of the eight talents.
6. These two parables are found in the book of Matthew.
7. Christ spoke these two parables a few days before his crucifixion.
8. He spoke them to his disciples.
9. The Lord's Model Prayer is found in Matt. 6:9-13.
10. If we forgive men their trespasses, God will forgive our trespasses.

COLOSSIANS 3:1

"If ye then be risen with Christ, seek those things which are above."

This passage shows that the man that has been quickened with Christ and with him raised from the dead things of this world and life, has the power of choice between things that are above, where Christ sitteth on the right hand of God, and things that are on the earth, where the principalities, powers and world rulers of this darkness are operating. Hence the responsibility for the result of his choice rests upon him. As those whom the Son has made free, we are "free indeed," so free that we can, if we will, cease from seeking earthly things and seek only the things that are above, where he is, and can set our minds—that is, fix and stay them—upon things above, not on things upon the earth.

PEARLS OF IRRITATION

Life on earth would not be worth much if every sort of irritation were removed. Yet most of us rebel against things which irritate us, and count as heavy loss what ought to be rich gain.

We are told that the oyster shows greater wisdom; that when an irritating object, like a bit of sand, gets under the mantle of his shell, he simply covers it with the most precious part of his being, and makes of it a pearl. The irritation that it was causing is stopped by encrusting it with the pearly formation. A true pearl, therefore, is simply a victory over irritation.

Every irritation that gets into our lives today is an opportunity for pearl-culture. The more irritations we have the more pearls we may have. We need only to welcome them and cover them completely with love, the most precious part of us, and the irritation will be smothered out as the pearl comes into being. What a store of pearls we may have, if we will.

THE KINGDOM OF ISRAEL

By Carrie Wile Chambers

WE read that God changed Jacob's name to Israel, which means, Prince of God, because he wrestled with an angel, and prevailed. "For as a prince, hast thou power with God, and with men, and hast prevailed." Was he not the proper person to be the leader—yes, father of a great nation? His descendants, twelve sons, one daughter, were called Israelites, the kingdom of Israel.

After the death of Solomon the kingdom was divided. Ten tribes revolted under Jeroboam, called themselves Israel, and established their capital at Samaria. Two tribes, Judah and Benjamin, stayed with the house of David at Jerusalem under Rehoboam, and are called Jews. God had asked them to obey his voice and keep his covenants. If they transgressed he would scatter them abroad among the nations. All were scattered, according to his word, as the penalty for their disobedience.

God will gather all Israel, as a nation, but "Jerusalem shall be trodden down of the Gentiles (How long?) until the times of the Gentiles be fulfilled." Why will God gather them as a nation? In order to fulfill the promise he made to Abraham, when he told him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and west-

ward: 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." Again he told him: "Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates." The third promise to him—"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." God renewed that promise to Isaac and Jacob. Israel has been looking for that kingdom to be restored ever since they were scattered. God said, "And I will bring them again into their land that I gave unto their fathers;" "And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God." Was there anything more to be included in that promise, given by an all wise, merciful God, who cannot lie?

Is it any wonder Israel expects to be established again in their homeland, and permanently, when God said, "I will" do it? And they know he will do it. What anxiety to be in one's own home. It is even a God-given characteristic. They know the land is theirs, for God gave it to them. Truly, there is no place like home, and when they are permitted to occupy their promised land, it will be "home, sweet home," to them. That has been their desire, and how they have longed for home, lo, these many, many years, while they have been "pilgrims and strangers on the earth."

In their eagerness and anxiety they asked Jesus, just before he ascended to the Father, "Lord, wilt thou at this time, restore again the kingdom to Israel?" Jesus will be their king, and sit on "the throne of his father David," and "reign over the house of Jacob (twelve tribes) forever."

David's throne was in Jerusalem. When Jesus returns he will occupy that throne, and be king over all the earth. He told his apostles that they should then sit upon twelve thrones, judging the twelve tribes of Israel. Then he will "sit in the throne of his glory;" rule with justice and equity, and Israel will be established in their promised land.

How long? God said it would be "an everlasting possession." No danger of being driven out of it any more, for God will bring them into the land, and plant them in it, and he said he would give it to them "forever." Then it will be the kingdom of Israel restored to the land of promise—Canaan.

No wonder that is a coveted land for the nations of the world. It is God's selection for a permanent home for his chosen people. "Ye shall be a peculiar treasure unto me, above all people;" "a people of inheritance;" "in the place that I have chosen to set my name there."

The tabernacle, or temple, of God will be located in that promised land, which will contain the throne of God and of the Lamb. Then "his servants will serve him," and "God will dwell with men, and be their God."

Whatever your work, never quit studying. If you think you know it all, or even almost all, you haven't yet begun to learn.—Napoleon Hill.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50
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."

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Editorials

Courage

To the question, "What will be the greatest medium of offense in the next war?" Gen. Quorand of France is reported by press dispatches of July 3 to have answered:

"No matter how perfect mechanism becomes, no matter what deadly weapons may be invented or evolved, no matter what absolutely new scientific discoveries may be made to make war more deadly, the weapon of defense and offense is the courage of the soldier."

After all, so far as human agency goes, is not courage one of the large forces, or characteristics, of all human advancement in the direction of serving God? Had Abraham not had the courage to put his faith to work when would his journey toward the promised land have ended? If Elijah had not had the courage to face Baal's four hundred fifty prophets and King Ahab who would have that day witnessed for God?

It was courage to act according to faith that gave the cross a Savior for its burden. Not the perfection of human arm, nor self-confidence, but courage to live according to conviction regardless of the multitude in opposition, gave to God, to the church, to the world a Paul, a Stephen and a Peter, a Luther and a Wycliffe.

Christianity is made up of men and wom-

en of courage; people who have courage to do the right in disregard of all hindering influences. This is true not only in so-called great and important actions but in all Christian activity.

Courage will be required of the two witnesses of Rev. 11; of the 144,000, of Rev. 7 and 14; of the people "of understanding," of Dan. 11.

Courage is not a characteristic peculiar to the warrior, or the man of worldly affairs, so much as it is a characteristic of servants of Christ keeping them in faithful and abiding loyalty throughout life.

As Christians let us habituate ourselves to be constant in our courage to live for him who is our Lord and Savior.

Spiritual Morale

High spiritual morale is to be sought and valued by Christians in their activities even more than military morale is sought by the warriors, or citizenship morale by the statesmen.

By spiritual morale is included a high appreciation of the Christians' standing before, and of their service unto, our Lord, together with an earnest, ardent longing to conduct life in harmony with the height of the ideal and with a constancy of loyalty as due to our God and to our Savior.

Such morale unites workers to one another with a forbearance and mental devotion that enables them to correct and strengthen each other in times and places of weakness, and to approve and encourage in times and places of strength.

Such "workers together" are a help to one another throughout a common service to their Lord.

Messiah Is Coming

The long expected and long awaited Messiah, to "restore again the kingdom to Israel," is yet coming. The woman of Samaria knew (John 4:25) that he would come; the multitude of that day prayed and waited for his arrival.

The work of the Messiah, in the Jewish mind, was to rebuild Israel to her promised position of national strength and blessing. The idea of a church, in distinction from the national kingdom, to be peculiarly associated with the Messiah, had not been revealed to them by our Savior, or by others, until after his ascension. Therefore, the viewpoint from which all, in his day, anticipated his presence, or his return, was to the end that the "sure mercies of David," and other directly related promises, should be consummated.

Nor are that people to be disappointed, as many feel to interpret. For the restoring Messiah is a certainty as announced by the prophets. He will come; and he will "restore the kingdom to Israel," even "to the people of the saints (Dan. 7:27) of the Most High." This even though these same saints "shall be given into (the) hand" of the Messiah's opponent, the Antichrist, until "the judgment shall sit." Through John it is recorded in Rev. 13, that "power was given unto" this strong opponent of Christ for forty-two months; that "it was given unto him to make war with the saints, and to overcome them."

When this time of "Jacob's trouble" shall be upon her, the faithful among her are to lift up their heads and rejoice—for their redemption shall then have drawn nigh. The Messiah shall then be near; the restor-

ing of David's throne and dominion will be hastened; and Israel will then soon dwell safely in her own land, to be "no more pulled up" (Amos 9:11-15); all because Messiah shall have come to fulfill God's purpose in him.

THE "MYSTERY"

THE English word "mystery" is a translation of the Greek word "musterion," which means a sacred secret.

It occurs in the Septuagint Version nine times as the equivalent for the Chaldee "raz" in the Chaldee portion of Daniel, which means to conceal; hence, something concealed that can be revealed, viz., in Dan. 2:18, 19, 27, 28, 29, 30, 47, and 4:9.

It is evident to all that God has made known his will "at sundry times and in divers manners" (Heb. 1:1, 2). He also kept certain things secret, and revealed them from time to time according to his purposes and counsels. Hence the word "musterion" is connected with several concealed or secret things in the New Testament.

1. It was used of the secrets of the kingdom; which had been concealed, until the Lord revealed them to his disciples (not to the people) in Matt. 13:10, 11. It had not before been known that the kingdom would be rejected, and that there would be a long interval between that rejection and its being set up in glory. This was concealed even from the prophets who foretold it. (1 Peter 1:10-12).

2. In Romans 11 it is used in connection with Israel's blindness. That blindness itself was not a secret, for it had been foretold in Isa. 6:9, 10. But the duration of the blindness was kept a "secret" from Isaiah and only revealed through Paul (Rom. 11:25).

3. It was used of a fact connected with resurrection, which had never before been made known to the sons of men.

The Lord had spoken of it to Martha (John 11:25, 26) but though she believed it, she did not understand that to those who should be alive and remain to his coming the Lord would be "the life," and they would "never die" (v. 26).

The Thessalonians who "received the word" were not left in ignorance of it (1 Thess. 4:13), for the Lord's words in John 11:25, 26 were explained to them.

But in 1 Cor. 15:51 the secret was fully and plainly shown; and it was that "we shall not all sleep." Up to that moment the universal belief had been that we must all die (cp. Heb. 9:27). Thenceforward it was revealed and made known for faith that all would not die, but that those who are alive and remain (lit., remain over) unto the Lord's coming will not die at all.

4. Side by side with these divine secrets there was the secret of the (foretold) lawlessness (2 Thess. 2:7, cp. Dan. 12:4). It was already working during the dispensation covered by "Acts;" and had the nation repented at the call of those "other servants" of Matt. 22:4 (Acts 2:38; 3:12-26; etc.), those secret counsels of "the lawless one" and "the transgressors" would have come to the full" (Dan. 8:23). But now they are postponed and in abeyance until the appointed time.

5. But "the great secret" which concerns us today was not revealed until after the close of that dispensation covered by "Acts."

Paul was not commissioned to put in writing the "purpose" of God which was "before the overthrow of the world," until that dispensation was ended.

What this "great secret" was can only be learned fully from the Prison Epistles. There alone can we find the things which had been concealed and kept secret "since the world began" (Rom. 16:25); "which in other ages was not made known unto the sons of men" (Eph. 3:5); "which from the beginning of the world hath been hid from God" (Eph. 3:9); "which hath been hid from ages and from generations, but now is made manifest" (Col. 1:26), where "now" (Gr. "nun") equals "just now, recently."

The special scriptures which describe this secret are the postscript of Rom. 16:25, 26; Eph. 3:1-12; Col. 1:24-27.

The mention of "the mystery" in Rom. 16:25, 26 has perplexed many, because the revelation of it is specifically propounded in the Epistle to the Ephesians.

As to the great secret itself, it is certain that it cannot refer to the blessing of the Gentiles in connection with Israel. This is perfectly clear from the fact that that was never a secret. Both blessings were made known at the very same time (Gen. 12:3); and this well-known fact is constantly referred to in the Old Testament.

But the secret revealed in the Prison Epistles was never the subject of previous revelation.

In Eph. 3:5 it is stated to be "now revealed." This cannot mean that it had been revealed before, but not in the same manner as "now;" because it is stated that it had never been revealed at all.

It concerns Gentiles; and it was "revealed unto his holy apostles and prophets by the Spirit," that the Gentiles should be joint-heirs, and a joint-body, and (joint) partakers of the promise in Christ through the gospel.

We cannot know the whole purpose of God in keeping this concealed all through the ages; but one thing we can clearly see, viz., that had God made it known before, Israel would of necessity have had an excuse for rejecting the Messiah and his kingdom.

As to ourselves, this question of "Who is in the secret?" does not arise. For we are not to suppose that all who do not know of it are "lost."

One thing we know, and that is: it is made known for "the obedience of faith," or for "faith-obedience" (Rom. 16:26).

It is a subsequent revelation; and the question is, do we believe it and obey it by acting according to it?

Abraham had several divine revelations made to him. From his call in Gen. 11 he was a "righteous" man. In chapter 12 he believed God concerning his promises of the future. In chapter 13 he believed God concerning the promise of the Land. But in chapter 15 God made a further revelation concerning the seed which he would give him; and it is written, "Abraham believed in the Lord, and it was counted (or imputed) unto him for righteousness."

Even so with ourselves and the subsequent revelation of the mystery in the Prison Epistles. Let us believe it, and we may be sure that it will be counted unto us for something, for some blessing, which those who refuse to believe it will lose.—Companion Bible, Appendix 193.

Among the Churches

The Indiana Bible School opened at North Salem, on July 3, with 24 present at first table and 35 present at first session. The second day there were 45 present.

Michigantown, Roll, Plymouth, N. Manchester, South Bend, Lakeville, Macy and other points.

Three cheers for Indiana!

Bro. Anderson has recently opened up a new field of labor at Jordan where not a little interest is reported.

Bro. Patrick is expected to aid Bros. Anderson and Austin during the last week of the Indiana Bible School and Conference.

SUMMER BIBLE SCHOOLS AND CONFERENCES

- Indiana, North Salem (Plymouth), July 3-15.
- Texas, Goldthwaite, July 13-22.
- Illinois, Oregon, July 31-Aug. 12.
- National Berean Conference, Oregon, Illinois, August 6.
- General Conference, Oregon, Illinois, August 7-9.
- Iowa, Waterloo, August 11-19.
- Nebraska, Holbrook, Aug. 18-26.
- Arkansas-Oklahoma, Brent, Oklahoma, August 23-September 2.

Texas Conference and Bible School

The Annual Conference and Bible School of the Churches of God in Texas will meet at Goldthwaite, Texas, July 13-22, inclusive. It is hoped that many of our brethren, especially those who are not privileged to attend other meetings, will make an effort to be with us, and enjoy the good things from God's word. Bro. E. O. Stewart of Texas, and Bro. F. E. Siple of Illinois, will be in charge of the Bible classes as last year. Sister Whitely of Kingsville, Texas, will be in charge of the children.

We are expecting other preachers and teachers. Brothers Luman and Morgan of Oklahoma, are expected to be with us; also Bro. Bradley. We are planning on ten days of hard, intensive study. Bring your Bibles, pencil and paper, and forget the cares and worries of this present evil age and learn more of the grand and glorious age to come.

Goldthwaite in on the Santa Fe R. R. Those coming from the north or south will change at Temple, Texas. Tents and cots will be furnished those who wish them, also meals. It has been thought best to hire a cook to prepare the meals, so as to give home folks more time for attending meetings. Bring a blanket and pillow if convenient, and be sure to write Bro. Em. Wilson, or Bro. A. W. Brown, of Goldthwaite, your needs. Those who wish to camp by themselves may do so. Plenty of shade and good water. Come, let us have a good meeting.

E. W. Moses, President.

NOTICES

Prospectus

The 1923 Prospectus for the Bible School and Conference to be held at Oregon, Ill., July 31 to Aug. 12 is off the press. If you have not received a copy, and would like one, drop a card to the Herald office and

one will be sent. No charge.

If you wish rooms reserved please write Mrs. (Sr.) Julia Ordnung, Oregon, Ill., stating length of time you can stay.

F. E. Siple.

REPORTS

Michigan Bible School and Conference

The Michigan Bible School and Conference are now matters of history. We never had so small an attendance, owing to several unavoidable conditions, but the results of the business meeting and the outlook for work planned for the coming year was most encouraging to all. Those who were not present at the Bible School missed many splendid thoughts. Bro. Siple was with us until Tuesday evening, June 26th, when he had to leave for other work, and Bro. L. E. Conner very splendidly filled the place of teacher. His methods were different from others, but proved very beneficial and all who were present enjoyed them. The speaking each evening by both these gospel workers was instructive and enjoyed by all. The sisters' meeting was not as largely attended as formerly, consequently not as much money taken in. We were sorry we had to drop some of the names to whom we had sent The Restitution Herald several years, but hope they may be able to have it to read, for its instructions are always good and it seems like an old friend coming in to keep us in touch with the whole body.

The following officers were chosen for the coming year: Pres., Bro. F. V. Blakely; 1st Vice-pres., Bro. Ro'o Mosier; 2nd Vice-pres., Sr. F. V. Blakely; Sec., Bro. Fred Hall; Treas., Bro. L. Bridegam. So with this report my work as Secretary of the Michigan Conference closes and I gladly turn the work over to Bro. Hall. May God give us all wisdom to follow Him, that we may be among the saved at the coming of the King.

Yours in his name,

M. A. Woodward, Past Sec.

Baptism

Our hearts were made to rejoice on July 1, in seeing Miss Ella Fales, of Sioux City, Iowa, 2015 Palmetto St., surrender herself into the hands of Christ by rendering obedience to the gospel requirements. May the Father bless her and others who stand loyal to him. Brethren and sisters, send her a few words of encouragement. Especially will the Berean workers find a willing worker by receiving this sister into their happy circle. Help each other in every way possible.

T. A. Drinkard.

June Report from Indiana.

Sermons: Jordan 3; Argos 3; South Bend 2; Burr Oak 1; at Sr. Wince's 1; Hillisburg 2; Kokomo 2.

| | |
|------------------------|---------|
| Total monies received, | \$61.15 |
| Expenses, | 11.96 |

| | |
|---|---------|
| Applied on salary, | \$49.19 |
| Balance due on salary paid by Bro. J. J. Snodgrass. | |

J. H. Anderson.

The Sunday School

By Alta King

JOHN, THE APOSTLE

Lesson 4. July 22, 1923.
Lesson Text: Luke 9:13-56.

Luke 9:51-56

Golden Text: God is love and he that abideth in love abideth in God, and God abideth in him.—John 4:16.

Memory verses: Luke 9:53-56.

For Study

Review: Which of the New Testament characters was considered in last week's lesson. Mention his outstanding characteristics. How did Peter, the beginning disciple, differ from Peter the apostle who had been begotten again to a lively hope by the resurrection of Jesus? For a brief summary of this comparison recall instances when Peter ventured to set himself and his ways over against Jesus and his ways, and then read such sections of his epistles as:

1 Peter 1 and 2—No impatience at delay; full of joy and confidence in the future; admission of the death of Jesus and its purpose; spirit of submission to suffering.

The new lesson: Peter is typical of the strong, positive, self-reliant type of people. Such a character, under the leadership of Jesus, manifested much of impatience and self-assertion and consequently received many rebukes from the Master until Peter progressed from the flesh type of thinking to the spirit type of thinking, which in its final analysis is thinking guided, controlled and permeated by love. "God is spirit," and "God is love" are two equivalent statements. The great, all-pervading spirit or power that emanates from God works out the principle of love whether it is manifested in clouds and storms, or in sunshine and quiet peace. And Peter finally reached this type of thinking with all its bigness of patience, endurance, wisdom and faith that enabled him to work confidently and continually toward an assured end.

This lesson deals with a type of character altogether different from Peter, a character whose outstanding characteristic was love to such an extent that even in early discipleship there was intimate fellowship and understanding between him and Jesus who came to reveal God the Father and to demonstrate the God of love. But even this man who came in closest touch with Jesus was flesh, of the earth earthy, in his thinking, for he too failed to grasp the mission of Jesus and his kingdom and the conception of God which that mission reveals.

John's first contact with Jesus: There is no definite record of just when John first came in contact with Jesus as the Messiah, but it seems probable that he was one of the two disciples spoken of in John 1:40, for throughout his gospel John never makes personal reference to himself. Read John 1:35-40. What evidence that these two men knew and were interested in the fulfillment of the prophecies concerning Israel?

John the disciple: Mark 1:14-20. In what homely language did Jesus announce to these men their future work? Account for the quick decision of these men in an-

swering this first call. Were they unthinkingly and in a kind of miraculous way answering the call of a perfect stranger, or did they have some certain knowledge upon which their decision was based? Note that this call came after John the Baptist had been put in prison. How long, then, had these men witnessed the teachings and works of Jesus? Upon what was their confession of Jesus' Messiahship based?

Discipleship to Jesus is not based upon miraculous, holy ghost convictions, but upon convictions arrived at by the way of thinking upon revealed facts.

In time, what did "fishing for men," mean to these disciples? Acts 15:14.

John's ordination to apostleship: Mark 3:14-17; John 15:16. Did love, John's predominant characteristic, make of him a man without force of character?

Evidences of John's flesh nature and flesh thinking: Luke 9:43-56; Mark 14:50. Find such evidences as failure to grasp the purpose of Jesus' death; jealousy, contention and desire to be "great;" lack of love for mankind even in its opposition to the man Jesus; doubt and fear. What evidence do we have that John's "thunder" under the influence of flesh thinking was not put to work in harmony with the mission of his Master?

John as he was when transformed by the renewing of his mind: This John is revealed in the epistles of John. Read various parts. 1 John 3 and 4 are good. What two last events in the life of Jesus lifted John to this plane of love and faith?

Scripture Reading: John 1:35-40; Mark 3:14-17; John 15:16; Luke 9:43-56; Mark 14:50.

The Children's Lesson: Help the children to get acquainted with John as a real person who talked and worked with Jesus. Tell the story of his first contact with Jesus; his call to service; his failures during discipleship, and his final apostleship service.

For Class

Discuss the life and character of Peter, noting particularly the change that developed partly through contact with Jesus but primarily through the death, resurrection and ascension of Jesus.

Trace the life and character of John from the time of his first contact with Jesus as the Messiah until the time of Jesus' ascension. The following outline will help.

1. Introduction to Jesus as the Messiah. First confession. Basis of confession.
2. First call to service. Prompt decision and basis of that decision. Foundation of discipleship. Nature of service.
3. Ordination to apostleship.
4. Evidences of John's flesh nature and flesh thinking.
5. John as he was after the ascension of Jesus.

From what kind of mind into what kind of mind was John developing during this time? Discuss the two statements, "God is love," and, "God is spirit," both of which are found in John's writings. What is a spiritual person?

HERALD RECEIPTS

Mrs. W. C. Ratliff; B. F. Skeels; J. H. Leavitt; Mrs. Alfred Harper; F. H. Gibson; Fannie S. Knight; Emma Jackman; Mrs. E. Tomlin; David Bowen; F. F. Presley.

EMERGENCY FUND

Mrs. Alfred Harper, \$1.00

General Conference Notes

As the date for the third General Conference of the Church of God approaches, the mind naturally runs back over the two years of labor since we organized at Waterloo, Iowa. Few realized the magnitude of the work that was undertaken. Some did. Even those were shortsighted in that finite minds were unable to see the course of events and the developments therefrom.

When we consider the wholly unorganized condition of the work and workers at that time; the complete lack of experience from previous success of effort to co-ordinate labors for common benefit; the lack of knowledge for such co-ordination; it is little less than marvelous to realize what the brotherhood has accomplished during this interval. Nothing but the prevailing unity of spirit among those constant to the effort has made this possible. Truly it can and should be said "God has led."

Said prevailing unity of spirit, like oil upon the water, has kept the workers in calm and quiet activity while praying, counseling, and laboring to more clearly discover the proper solution of the numerous problems that have arisen.

In making this last statement it is with no desire or intent of trying to include any who have not felt disposed to cooperate in this effort. We are not trying to assume that every member of the Church of God is in accord with the labor undertaken. Complete accord has never been true of any Christian effort, and ought never to be expected of the Church of God people—or of any other people. It is true, however, that, judging from reports, the great majority of the Church of God is working together, in common spirit, in an effort to discover and accept the most biblical ideal of purpose, and method of labor.

The constant maintenance of said unity of spirit has enabled the workers to be considerate of one another's differences of judgment, charitable as to the errors committed and constant as to the purpose in view.

It is doubtful if it is too much to say that if brethren will "dwell together in unity," having one Christ-like spirit of service, all differences of judgment and understanding can eventually be worked out or agreed upon, and harmony maintained to the end of life's course.

If nothing else had been accomplished by the Conference efforts in the last two years, the accomplishment in this particular would be sufficient to warrant the undertaking of the work.

But more has been done.

Reviewing the material labor that has been accomplished, attention should again be called to the fact that the Conference in session last year chose what, in one way was the largest task before us, as the task to be accomplished first. That is to say, the Conference chose that provision should first be made for a Home for alone ones. While it was foreseen that this undertaking would require much more funds than would the Publishing or Bible Training work, yet having been thus chosen by the Conference, the Executive Board put forth effort to realize the wishes of the Conference. The literature recently mailed to all

on our mailing list gives partial information as to what has been accomplished along this line. It is not necessary to review that work here. However, there are a few questions regarding the Home which some of the brotherhood seemingly do not understand, though repeated effort has been made through the Herald and by private correspondence to state clearly and plainly these things.

The principal one is that regarding the care and keep of poor ones at the Home. Some feel that, having a Home, all of our poor and needy should at once be received and cared for. Could this be done at once all would unite in a song of praise and thanksgiving. The writer has endeavored by private and public correspondence to make clear that there is a constant expense for the upkeep of this Home and its family. If the Home was filled to capacity, and if the land for garden and fruit were paid for—which it is not—and was yielding abundantly, there would still be needed nearly \$3,000 per annum with which to pay the current running expenses of the Home, coal, groceries, superintendent, insurance, etc. Most similar institutions have an endowment fund, made up of gifts from different persons, sufficiently large that the interest therefrom is sufficient to pay this annual cost of maintenance. But in our effort, the matter of endowment fund has received but merest mention. It has been thought best to endeavor at first to raise only the money necessary to purchase and equip the properties. We have a number of alone ones in life with small means who have from time to time said that they would be glad to entrust their funds to the Home in return for having companionship in health and in sickness; care when such was needed; church privileges—with Christian fellowship;—these together with a common home and table. Thus, while such might not have means sufficient to provide for proper care and comfort in a lonely cottage, yet, by the uniting of their funds with those of others, such proper comfort could be realized. By the church providing buildings and land such alone ones are at once aided to help themselves. To accomplish this it requires that in some way or another about \$175 per year for each member of the Home family shall come to the Superintendent of the Home to pay costs of operation. This is in addition to what can be raised on Home lands.

By studying various statistics, it is estimated that the average length of life of those entering the Home may be about 15 or 16 years. To furnish \$175 per year for 16 years would require approximately \$1,600. This amount kept on interest from the time of entering the Home would, together with interest, provide about \$175 per year and be consumed at the expiration of this period of time. In addition to this, the church, by having furnished the property and produce therefrom, would, to such an extent, have helped each such Home member. But some alone ones are able and willing to entrust to the Home enough to fully pay for cost of care and keep—about \$3,000. As some able ones do this it at once becomes possible for the Home to receive some others who have less than \$1,600, even as low as \$800,—provided always that the sum total of all such money entrusted would be equivalent to \$1,600 for each one in the Home.

To illustrate, suppose seven persons enter the Home:—

| | |
|------------------------|-------------|
| 2 with \$1,600 each or | \$3,200.00 |
| 1 with | 2,300.00 |
| 1 with | 3,000.00 |
| 1 with | 1,100.00 |
| 2 with \$800 or | 1,600.00 |
| | ————— |
| | \$11,200.00 |

All with an average of \$11,200.00 divided by seven, or \$1,600.00

Thus any local church, the brotherhood as a whole, or any person or persons, can assist any acceptable person to the comforts of the Home by providing the Home with the funds necessary for such keep as is additional to what the Home can produce.

Should any one entrusting funds to the Home not live the average of 15 or 16 years, any balance of their entrusted funds will be used for the care and keep of others who need aid.

There is, to say the least, an unkind, and wholly untruthful report in circulation to the effect that some one is using the Home for a "money making scheme." Suffice it to say that no person has made one penny of profit from Golden Rule Home, nor from and other N. B. I. activity. And, so long as the present members of the Executive Board are responsible, it is quite certain that no one will be allowed to make a penny, or to use any portion of the funds contributed or entrusted, in any other way than what is hoped to be the best for the financial strength of the Institution.

WINCE MEMORIAL FUND

| | |
|-----------------------|----------|
| Previously mentioned, | \$676.00 |
| C. E. Anderson, | 2.00 |
| Fannie S. Knight, | 2.00 |
| | ————— |
| Total, | \$680.00 |

CHRIST VICTORIOUS WHERE SCIENCE FAILS

AS Paul puts it, "Our Savior Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel," 2 Tim. 1:10. Science has for ages been trying to do this, and has utterly failed. It has never found the necessary conditions in the natural world, and it despairs of ever finding them, or creating them. "The trouble is"—stated by Prof. Drummond—"with a material body, and a mental organization inseparably connected with it, to bridge the grave." But it has been done. The problem has been already solved, and the empty tomb, which, more than 1,800 years ago, filled the startled Romans with fear, and the baffled Jews with rage, is an irrefragable testimony, that in the case of one man, mortality has been swallowed up of life. Jesus Christ has, in his own person, abolished death, by escaping from its bonds, now no more to return to corruption, and hath brought life and immortality to light. He hath shown how it is to be won by others in the glad tidings he proclaimed. The first thing that meets us there is the great truth that immortality is associated with Jesus Christ. He has made plain what before was obscure. He can speak with power, for he is himself a living example of the truth which he declares. "Death hath no more dominion over him." "I am the resurrection and the life, he that believeth on me,

though he were dead, yet shall he live; and he that liveth and believeth on me shall never die," John 11:25. "I am he that liveth, and was dead, and behold I am alive forevermore, and have the keys of death, and of hades," Rev. 1:18. Here then is a solid basis on which to rest; a basis established now for more than eighteen centuries. One Man has attained to immortality. Why not others? May not we attain to it?—J. R. Norrie, in "The Faith."

"Mind not high things, but condescend to men of low estate."

SEASONED WITH SALT

LET your speech be always with grace (or graciousness), seasoned with salt, that ye may know how ye ought to answer every man," Col. 4:6.

What is the spiritual significance of salt in this connection? What is this seasoning "salt" that must be added to our gracious speech? Are we to understand that salt represents zeal and devotion of discipleship?

The Lord said that if anyone would be his disciple he must forsake all, and then he said, Salt is good, but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves and have peace with another. If graciousness of speech and manner be seasoned with the salt of devotion to the Lord and love of our neighbor, we may hope to reach some, at least, by the attractions of the gospel, which is the power of God unto salvation to every one that believeth. Paul gave many illustrations of gracious speech seasoned with salt of devotion to the Lord. His address on Mars Hill, his kind and loving words to the Corinthians who, to say the least, had been rather ungracious to him, are notable examples, and his carefulness everywhere for the spiritual upbuilding of the church, were evidence of his manner of life being seasoned with salt of devotion, both to his Lord and to the church.

Salt as a Preservative

Psalm 121:1-8 shows God's protecting care over those who trust in him. "The Lord shall preserve thee from evil." 1 Cor. 15:58; Heb. 3:14. David said, "Preserve me, O God: for in thee do I put my trust;" also, "Blessed is he who considereth the poor: the Lord will deliver (or preserve) him in time of trouble."

God's covenant with David that he should not lack an heir to sit on the throne was called a covenant of salt, 2 Chron. 13:5. So we see salt as a symbol of preserving power to upbuild us and add to all our Christian virtues to the end, till the goal of eternal life is reached.

"O love the Lord, all ye his saints: for the Lord preserveth the faithful. . . . Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord," Psa. 31:23, 24.—Anonymous.

Preparations for the next exodus of Israel or the Jews is now going on in Poland, Southern Russia and adjoining territory. Not much is seen in the newspapers about it, but the few hints and familiarity with the prophecies supply a key to what is being done in a quiet way. It is a marvel what the Lord can do and the world at large know nothing about what is being done.—The Last Days.

PREDICTIONS OF THE BIBLE

(Continued from front page)

do not urgently, nay, even vehemently, summon us to ponder well the utterances of the Hebrew seers. Events of deep significance are occurring around us. Besides, is not the voice of scripture conclusive on the point respecting the study of prophecy? Does not Paul say to the Thessalonians, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." Does not Peter write, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation"—that is to say, the result of mere unaided reason, without the inspiration of the omniscient Spirit—"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." And does not the Apocalypse open with a blessing on the student of its marvelous contents? "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

It is true that erroneous opinions have been formed respecting dates and events; but this fact, so far from militating against either the authenticity of the original documents, or forming a reason why they should be treated as non-existent, is inferentially a proof of the former, and an argument against the latter. For it shows that the convictions of religious men have led them to the certain conclusion that he who knows the end from the beginning has really spoken to the world through his prophets; and it suggests the necessity of approaching the inspired predictions, not with foregone conclusions, or opinions already formed, but with a teachable and earnest desire to ascertain what is written, and to abide by it, though it should entirely overthrow cherished predilections. Nay, more. Is not the fact that the best, and wisest men have erred somewhat in interpretation a clear proof that there is more than human wisdom in the text? For, otherwise, surely among the powerful intellects which Europe has produced during the last three centuries, some one would have been found equal to Isaiah, Daniel, and John, if these latter were merely men of eminent ability, but destitute of supernatural guidance when drawing the outlines of the world's future. The fact, however, is that the most powerful thinkers still sit at the feet of these honoured messengers of the Most High, and acknowledge that the splendor of their visions, instead of being obscured by the combined rays of art, science, and philosophy in these modern days, only gathers brilliance by comparison with the brightest achievements of men. The errors in interpretation, then, to which I have alluded—errors, by the way, not so numerous, after all, as the opponents of prophetic investigation would have us to believe—are really evidence that there is a depth of meaning and a breadth of grasp in these predictions which are the constant vouchers for their Divine origin.

Another peculiarity of prophecy is, that it anticipates the actual history of nations

—gives in a few graphic sentences the substance of what should, centuries afterward, swell out the parchment of the historian into bulky volumes—and thus makes it manifest that the omniscient Spirit of God exhibited to the minds of the prophets the scenes of the great future. Take two illustrations. The mind flashes across the world's history, and sees, in the mausoleums of the mighty, the tombs of potentates, and the graves of the great, the pitiable vanity of those who dreamt of enduring dynasties. Grim death leers at the delusion. Desolation sits on the ruins of marble palaces, once echoing minstrelsy strung in honor of powerful rulers. Reptiles creep where despots trod. The poisonous fungus luxuriates within dark vaults which hide from the light of day the dust of forgotten emperors. The serpent leaves its trail where the world's nobility walked. Rottenness triumphs in regions of imperial glory. Tradition forgets its legend, and antiquarianism is baffled in its efforts even to spell the names of buried heroes. The carnival of death is kept where victorious kings shouted to the honor of the gods. Satyr's dance where the elegant and beautiful reclined, as if in mockery of the festive splendor which elicited their applause. The owl hoots to his fellow where the licentious jest awoke the mirth of princes. The wild beasts of the desert roar where the voice of sovereignty made the terrified slave to leap. Dragons lodge in what were once the magnificent abodes of royalty. The Arab pitches his tent, and the shepherd makes his fold, where "the beauty of the Chaldees' excellency" sparkled. "Men that made the earth to tremble, that shook kingdoms, that made the world as a wilderness, and that destroyed the cities thereof, are cast out like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the sides of the pit, and as a carcass trodden under feet." Such is one branch of history; but whilst Nineveh, Tyre, and Babylon, of whose desolations these facts are a brief summary, were in the enjoyment of power and opulence, nay, long before they had reached the culminating point of their splendor, God's prophets had proclaimed that thus it should be. Prophecy is history anticipated. History is prophecy fulfilled.

The second illustration of the same truth is of a very different kind. Again the mind sweeps across the annals of time; and taking our place by the side of the prostrate magi at the feet of the Infant of Bethlehem, we behold the source of a power which has produced the most extraordinary changes in the world. A dispensation of truth dates from that hour which, rising in apparent feebleness, has given millions of proofs that it is the power of God. Gathering to itself, in the first instance, with few exceptions, only the poor and illiterate, it grew and spread, and diffused itself far and wide; laid hold of the hearts of myriads; hurled the pride of man to the dust; bathed the stoutest rebels in tears of penitence; drove the idols from their niches; left the temples in ruins; entered the schools of philosophy, and proved the doctrines of the philosophers folly; penetrated the palace of Caesar, and gained converts; passed to every corner of the Roman empire; brought peoples, nobles, kings, to the feet of the crucified Nazarene; altered the face of society everywhere; changed the

laws of nations; and shed a new and glorious light upon the destiny of man; and teaching Jew and Gentile, bond and free, without respect of person, country, or language, the sublime relation which subsists between God and his creatures, the secret of victory over sin and death, and the way to secure immortality. All this it has done in the face of the most tremendous difficulties. The fury of the multitude was excited against it. Literature and philosophy made it the butt of their ridicule and scorn. Governments enacted laws expressly to crush it. Powerful armies were sent out to hunt it from the face of the earth. Dungeons were crowded with its confessors and advocates. Courts and citizens assembled to enjoy the sport of seeing wild beasts devouring Christians. The streets were lit with their burning bodies. Rivers were dyed with their blood. Their bones were scattered on many a field. Ingenuity was taxed to discover new plans of torture. In a word, all that wealth, power, learning, and art, animated by the most deadly malice, could do to annihilate it, was done. All in vain. It lives still, and probably counts a greater number of disciples at this hour than at any former period during the past eighteen hundred years.

But this is not all. From avowed foes it knew what it had to expect. A terrible reserve to those foes arose at a time when they seemed exhausted. This new and deadly enemy to the truth that radiated from the Sun of Righteousness, came with friendly greetings—a great Judas intending to betray Christianity with a kiss. Nay, it speedily said that itself was Christianity—pure, apostolic, divine, exclusive; denounced everything that would not assimilate to its character and succumb to its will; and hung over Europe a dark and pestilential monstrosity for a thousand years. Surely the enemy will accomplish his designs now. No: not yet. History says, No. And our open Bible, and our blessed religious freedom, and angelic pulpits, and Christian love to each other, and to all our fellow-disciples, say, No. But even this is not all. We now have to ask history with what weapons the system that began at Bethlehem preserved its power, obtained its victories, and defeated the deadly malignity of its enemies? Wonders multiply upon us here. Its Master would not allow it, its spirit will not permit it, to throw one solitary arrow from the bow, or to draw a single sword from the scabbard. Against brute force it raised moral truth. For hatred it gave love. For cursing it returned blessing. When imprisoned, it preached liberty to its gaolers. And as its martyrs died beneath the hands of murderers, they cried out with their last breath, "Lord, lay not this sin to their charge!"

Now ecclesiastical history records and proves all this. It is all unquestionably true, as a matter of fact. But Isaiah, who flourished seven centuries, and Daniel, who flourished five centuries before the birth of the child Jesus, foresaw and related it all. Is it not, therefore, in the highest degree irrational to doubt the inspiration of those men?—"The Rainbow," March, 1884.

(Concluded next week.)

Humble, confident, persevering prayer is indispensably necessary would we gain salvation. —Alexander D. Donaldson.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, July 17, 1923

Number 42.

Gospel Preached to Gentiles

By M. Joblin

I AM anxious,—exceedingly anxious to be helpful to some one who is anxious to know what he must do to be saved, but who is perhaps confused with the many different bodies and the differing faiths and hopes prevalent in the religious world, and does not know what to do, or what vessel to engage passage upon.

Presuming that no one present will question the statement of Paul in Rom. 1: 16, that the gospel of Christ is the power of God unto salvation to every one that believeth; nor question the statement that the gospel of Christ means the gospel Christ himself preached, and which he sent his apostles into all the world to preach; nor disagree with me when I say that Jesus went everywhere in Judea and Galilee preaching the kingdom of God; and that just before the close of his labors he said this gospel of the kingdom should be preached in all the world for a witness; nor that he said after his resurrection, to his apostles, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be condemned."

I take it for granted that no one will deny that the word gospel means good news, or glad tidings; but I am not quite so sure if any stranger be present, whether he would agree with me as to what the gospel is good news about. But if we do not agree on that point, we could certainly agree that the whole world of mankind needed the message sent to them by Jesus or else he would not have sent it to them. And the word salvation that we met with on the start, and the gospel message sent out, and the fact that only believers of it would be saved and disbelievers of it would be condemned, shows the whole race was in a deplorable condition whether they knew it or not.

If there's a person present who does not know what ails the human race,—or why he needs information as to how he can be saved,—or why he needs to be saved, he is in a pitiable condition, truly, and is ill prepared to accept any remedy if he does not know what's the matter with him.

If I preach to him of a kingdom that the God of heaven has determined to set up in earth and that is to stand forever, he does not know if it will suit him or not. If he does not understand the nature of his existence there is no use in telling him that Christ tells us that he came that men may have life; he needs to know that the life he now has is but a vapor and will soon vanish away; needs to know that he must have a resurrection from the dead if he dies, or else he will be forever dead. And then he needs to know that death came by

Quickening by the Word

A! the happiness of the perfect in the way,
Such as walk by the law of Jehovah,
Ah! the happiness of the keepers of His Testimonies,

Who seek Him with their whole heart.
Assuredly they have not worked iniquity:
In His ways they have ever walked.
As to Thy commandments—Thou hast commanded us,

That we should diligently keep them.
Ah Lord, that my ways were prepared
To keep Thy statutes;
Ashamed, then, should I never be;
While I have respect unto all Thy commandments.

All my heart shall praise Thee in uprightness,
While I learn the judgments of Thy righteousness.

All Thy statutes also will I keep:
Leave me not utterly.

The 119th Psalm consists of twenty-two sections of eight verses to each section. The eight verses of each section begin with the same Hebrew letter. Thus each of the Twenty-two letters of the Hebrew alphabet is, in consecutive turn, used as the initial letters of the eight verses of a section. As the first and second Hebrew letters, Alpha and Beth, correspond to the first and second letters of the English alphabet, A and B, it is possible to arrange the first and second sections so as to begin the verses with their respective letter. The above is section "A," as given in Appendix 63 to The Companion Bible.

the sin of one man, the father of the whole race,—and as like begets like all of his children die as he did. God has not provided a way to evade the death that has passed upon all men; but he has provided a way by which they live again after death. And when Paul said the gospel of Christ, which he was not ashamed of, is the power of God unto salvation, he meant that it was the power God uses to redeem men and women from death to life, after they have paid what is sometimes called the debt of nature. We all inherit dying or corruptible natures, whether we do well or ill; but the gospel not only restores the life of the faithful believer, or causes him to live again; but it confers a life that will never end,—he can die no more, its possessor is equal to the angels in this respect. It requires to be said here, that sin is as hateful to God now as it was when Adam sinned. The wages of sin is death now, as surely as it was when Adam sinned. And in all the broad earth there is not a soul who has not himself sinned and these have to be pardoned before death, or, to all eternity they will remain under the power of death. This shows that in order that the power of the gospel may be experienced by us,—and we become heirs of salvation,—and entitled to a resurrection out from among the dead as Jesus did, we have to get rid of our own sin, or else death will forever hold us. But the gospel is equal to this state of things; it contains conditions, does the gospel of Christ, and when these are complied with, (Continued on page 340)

The Blessed Hope

Christ's Second Coming

By Albert Fletcher

WHAT promise did Christ make concerning his coming? John 14:1-3 tells us, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Also in Hebrews 9:28 we are told, "Unto them that look for him, shall he appear the second time, without sin unto salvation." Too often the second coming of Christ is looked upon as a doctrine. It is, however, more than a doctrine, merely to be believed. It is an impending event, something that is to take place on earth; and the most stupendous, all-transcendent event for the world since Christ came the first time.

The second coming of Christ, like his first coming, has been the theme of divine prophecy from the beginning. This was emphasized by the Apostle Peter in his second recorded sermon. He pressed upon the people of Jerusalem the fact that all things which God before had showed by the mouth of all his holy prophets that Christ should suffer, had been fulfilled to the very letter before their eyes, (Acts 3: 18). Not a word had failed. Just so, he said, all that the prophets had spoken of his second coming would be fulfilled. "He shall send Jesus Christ, which before was preached unto you, 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 3:20, 21).

As iniquity began to abound, God sent a message to the antediluvian world declaring that Christ's second coming would end the reign of sin. "Enoch also, the seventh from Adam, prophesied of these things, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all," (Jude 14:15). This "blessed hope" was comforting Job in his dark hour of trial, for his heart still clung to this promise: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, whom I shall see for myself, and my eyes shall behold, and not another," (Job 19:25-27).

Christ's second coming is to be visible to all the world; for he is to be the same Christ that went away. The Lord would have his children understand that the one who comes in power and glory, is the same Savior of men who once walked by the blue Galilee. As the disciples were watching their Savior (and our's) ascending bodily into heaven from Mount Olivet, until a cloud received him (Concluded on page 340)

PREDICTIONS OF THE BIBLE

By Wm. Leask

(Continued from last week.)

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. 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."—2 Peter 1:19-21.

"The testimony of Jesus is the spirit of prophecy."—Rev. 19:10.

ONE other characteristic of prophecy I wish to notice, as I deem it the most conclusive proof of its truth. The fulfilment of predictions has, of course, always been considered as an evidence of their divinity; but the peculiarity I wish to mention is this: that there are many prophecies in the Old Testament scriptures, the publication of which naturally tended to prevent their fulfilment. It would have been the interest, nay, the most sacred duty, of the Jews, who lived at the beginning of the Christian era, to have falsified many of the predictions of their own prophets.

The following remarks will bring out the point: Prophecy is twofold, relating partly to Divine purpose, and partly to human conduct. Inattention to this fact has frequently made these parallel streams to mingle so as to lead to the erroneous conclusion that certain events in human history, which were pre-described as the actions of men, were the unavoidable consequences of Divine decrees. The inspired prophets write at one time of what God intends to do among men in respect to individuals, communities, and nations; and, at another, of what these will respectively do, without reference to him, and as the result of their own free agency. The transition from the one to the other is frequently abrupt. The picture before the seer's eye often exhibited to him men, in the foreground, active and energetic, planning strange devices, seeking out and executing inventions, doing evil with determination, sinning with a high hand, refusing control, trampling on law, despising authority, and claiming independence; and the God of Israel, apparently in the distance, calmly uttering his glorious purposes, and his determination to accomplish them, notwithstanding the opposition of men.

"In the year that King Uzziah died," says Isaiah, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with the twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." After this, the prophet was commanded: "Go, tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." The meaning of this passage is easily ascertained. Every day's experience produces commentary upon it. Divine truth offends the corrupt hearts of men. They close their eyes and ears against it. But this is their own act, and not the result of purpose or decree on the part of the Almighty; for

that would remove accountability, and, consequently, guilt. God foresaw and foretold what the effect of the truth would be on such a people. Offended with its purity, they would harden themselves against it. But still it must be proclaimed. The Divine authority must be maintained; iniquity must be rebuked, and its effects described; idolatry must be denounced, and its wickedness exposed; and the tendency of the human heart to resist the righteous will of the Lord must be so emphatically asserted, as to leave the voluntary transgressor entirely without excuse. Throughout the prophetic scriptures this evidence of the Divine mercy is continually seen. Men are informed what they are by descriptions of what they will do. The corrupt motive will give birth to the iniquitous deed, and the deed accomplished will bear witness at once to the kindness which gave precaution against it, to the Omniscient which foresaw it, and to the inspiration of the prophets who declared it. Had God foretold his purposes, without at the same time foretelling the foreseen actions of men; or had there been the proclamation of a decree, without respect to the voluntary conduct of those who should be affected by it, the principle of human accountability would have been merged into that of Divine supremacy. But by these two streams of prophecy they are kept distinct, so that the moral insensibility of men, and the sins they have actually committed, are traced to themselves; whilst all the good experienced by humanity is seen, indisputably, to result from the infinite mercy of God. When prophecy speaks of men revolting more and more; of the neck like an iron sinew, and the brow of brass; of abounding transgression and increased iniquity; of men plunging into every kind of pollution, and wallowing in the mire of uncleanness; it is simply human history anticipated by Divine prescience. It is the Lord saying, "I have even from the beginning declared it; before it came to pass I showed it." It is not decree or purpose; but the map of the moral world, before it was actually constructed by human hands, described by the Omniscient One, just as it should be seen by every intelligent being, when centuries yet unnumbered should have revolved, and left their written history behind them. The foreseen describes the actions of accountable human agents. The fore-appointed reveals the unchangeable decree of Jehovah. Had there been no revelation of the Divine prescience, in other words, no prophetic descriptions of what men would do in after ages, they would have done exactly as they have done; for prophecy does not necessitate human conduct; but the latter will always be in exact harmony with the former, because the Omniscient Spirit inspired the prophets to commit to writing many things which would, in fact, take place among men.

For example, it is an historical fact, placed beyond question, that the Jews rejected the claims, the doctrines, and the person of Jesus Christ. But seven centuries before this actually took place, their illustrious prophet, Isaiah, had written: "He is despised, and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not." For the very purpose obviously of calling the attention of the people to this very prophecy, the seer had introduced it, with a warn-

ing, in these words—"Who hath believed our report? And to whom is the arm of the Lord revealed?" evidently intimating that whilst they would be ready enough to credit the splendid predictions of the Messiah's royal authority and power, they would not believe the fact of his previous humiliation and sorrow; and thus, from inattention to the scriptures, they would become the agents in effecting this humiliation and causing this sorrow. Our Lord himself relates to and rebukes this partial faith, when he says to his disciples, "O fools, and slow of heart, to believe all that the prophets have spoken." Had they believed all, how very different would have been the result! And as Paul said afterwards at Antioch: "They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath day, they have fulfilled them in condemning him." And again, in writing to the Corinthians, and referring to the wisdom of God revealed by the Spirit, he says, "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." It is manifest that the prediction respecting the Man of sorrows, which I have cited from Isaiah, exerted no influence whatever on the conduct of the Jews, although they fulfilled it to the very letter. The only influence which it was fitted to produce was to keep them from fulfilling it; for it describes conduct against which they should have watched with trembling solicitude. To despise and reject their Messiah, on whose advent the hope of the nation was suspended, would have been considered by every Jew the most atrocious of all crimes—a crime including madness, treason, and blasphemy. Yet they did despise, reject, and crucify him, notwithstanding the possession of inspired oracles sounding a note of terrible warning, and whose legitimate effect certainly was to deter them from the commission of such incredible wickedness. The inference, therefore, is warranted that they would have acted as they did had there been no such prophecy; and it is equally certain, that instead of prophecy having a natural tendency to work out its own fulfilment, as the enemies of revelation have suggested as a last desperate resource, the contrary is emphatically the case. Their foreseen conduct in the rejection of Jesus was described. They had read it, and ought to have started back in horror, saying—"This shall never be!"

Let us briefly notice now the astonishing breadth of vision with which the prophets were favored—the extent of field over which their eye swept. The world's great monarchies pass before them like a panorama. He before whom all nations are as nothing, allows his servants to gaze upon a thousand generations floating by their feet like the waves of the troubled sea. And he with whom one day is as a thousand years, and a thousand years as one day, shows them chiliad after chiliad deducted from the years of time, until the heavens pass away with a great noise, and the elements melt with fervent heat. Admitted, as it were, into the presence-chamber of the Lord, the influence of surrounding objects is suspended for a time; and they are empowered to pierce the amazingly remote future with supernatural vision, and to witness the doings of men who are yet unborn, and of nations which had no recognized

ANTICHRIST

By George Francis

place at the time upon the earth. The last judgment is seen by them and described with awful grandeur, a terrible glory, which can only be surpassed by the event itself. "I saw a great white throne," says one of them, "and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the book, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." But even this does not limit the prophetic vision. Moved, or borne along by the Holy Spirit, on it rushes still. "And I saw," adds the highly favored man, "a new heaven and a new earth; for the first 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 they shall be his people, and God himself shall be with them, and be their God. 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." Now, you will recollect that these sights were seen, and these voices heard, by the Apostle John, at least eighteen hundred years ago; but the things to which they relate have not yet taken place: no inspired man has seen or heard them yet. We must wait the slow work of time, or, rather, the unfolding of God's eternal plans; but when he took his prophets to the Mount of Vision, intervening centuries formed no hindrance to the perception of these wonderful events.—The Rainbow.

STUDY OF A WORD

By S. J. Wilson

A CORRECT understanding of the words derived from the Greek word *aion* has been of more benefit to me than most any other word in studying the Bible. The proper translation is, an indefinite period of time, past, present or future, and in the common Bible is improperly rendered world, alway, forever. The word occurs, singular and plural, about one hundred sixty times and the adjective seventy-five times, also to fire and glory and is translated as eternal, everlasting, which goes beyond its meaning as the root noun. So in reading of the promises of life promised to believers, we must consider it to be limited to that particular age and not endless as we mean the word also to "never die" is limited to, not die in that age.

If we remember to give the age limit to all the adjectives and nouns coming from that word *aion*, it will put a surprising limit to some of our conceptions of the future. From Paul's letters, we see that the ages are changing in the future as they have done in the past, merging into each other and improving.

IN the prophetic number of the Herald, Christ in prophecy has been illuminated fairly well; and inasmuch as it is to our advantage to know our enemies, and as there is one that is preeminently the enemy of Christ, and of his brethren, it is important that we know him; because if we know him not as an enemy, he may gain admittance to our house, in the guise of a friend. And as the holy writings give us a picture of this enemy, it is our duty to investigate and not be deceived by him.

We first find this enemy as the last phase of Daniel's fourth beast that has ten horns, Dan. 7:7. "I considered the horns and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things," Dan. 7:8. This horn rises after and among the ten horns of Daniel's fourth beast. This gives us the time of his rise, because the ten kings arose in the fifth century by the invasion of the Roman Empire by the northern Goths and Vandals, under Alaric, Genseric, Attila and Odoacer; who broke up the empire into ten divisions represented by the ten horns of the fourth beast. Now mark this, the antichristian horn arose as the last phase of the empire, after its division into ten divisions in the fifth century: next in order is the rise of the little horn. By Dan. 7:8, to the end of the empire when the beast goes into the burning flame, the papal horn is the all-important part of the empire speaking great words.

And now mark well the fact that the horn is a part of the empire—its last phase.

In verses 20 and 21 we read of this horn that had eyes and a mouth speaking great things. The same horn made war with the saints and prevailed against them. Until the Ancient of days came, and the saints possessed the kingdom. Here (Dan. 7:25) we read, "He shall speak great words against the Most High, and shall wear out the saints of the Most High." In Rev. 13:7 we read, "And it was given unto him to make war with the saints, and to overcome them." Who can be more antichristian than the horn, that "makes war on the saints and overcomes them," and wears them out?

This is the very Antichrist, who from the forepart of the sixteenth century to the end of this age prevails against the saints. No other person stands knee high to this power in the persecution of the saints.

Paul, in 2 Thess. 2:3-9, says, "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 with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the bright-

ness of his coming." This is a notable description of Antichrist by the Apostle Paul.

First there was to come a falling away from the truth, "and that man of sin be revealed, the son of perdition." Judas is termed "the son of perdition," indicating deep guilt, and this same Antichrist, after getting control of the Roman Empire under the name of "the beast," it is written, "and shall ascend out of the bottomless pit, and go into perdition," Rev. 17:8. "Who opposeth and exalteth himself." This self-exaltation is the spirit of Antichrist, pure and unmixed—and no power on earth ever exalted itself as did the Papacy, "so that he as God, sitteth in the temple of God, shewing himself that he is God."

Under the law Solomon's temple was typical of the spiritual temple, but this dispensation deals with the spiritual temple, as said in 1 Cor. 3:16, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you." The Christian church is the temple into which Antichrist exalted himself, usurping the position of Christ as head of the spiritual temple. Verse 5 reads, "Remember ye not that, when I was with you, I told you these things. (v. 6) And now ye know what withholdeth, that he might be revealed in his time."

Paul had instructed the church as to what hindered the rise of the man of sin, and that in the prophecy was revealed the time when he should appear; and that is after the division of the empire into ten kingdoms, symbolized by the ten horns of Daniel's fourth beast. The ten kings arose during the fifth century. Next in order is the rise of the Papal horn—after and among the ten horns—which points to the sixth century for the rise of the man of sin, history thus corroborating the prophecy. Verse 6, "And now ye know what withholdeth." Verse 7, "He who now hinders will hinder, until he be taken out of the way."

Now to the question, What did the early Romans instructed by Paul believe, as to what it was that hindered the rise of Antichrist? It seems easy to guess what in Rome hindered the rise of such a self-exalting power as the Papacy. There was no room in the city for the Papacy, while the emperor remained in the city, but when the imperial succession ceased in Rome in A. D. 476 then the way was opened for the rise of the occupant of Peter's chair to the chief man in the city, and the Papacy was not slow to embrace the opportunity. The symbol that marks the rise of the Papacy is the appearance of the eleventh or little horn on the head of Daniel's fourth beast, after and among the ten.

And again the same event is symbolized by the giving of a mouth to the beast, Rev. 13:5.

In both instances the event is emphasized by the great words spoken by the beast: and I would remark here that in each instance the beast is become the Papacy; and this is not strange when we consider the different phases of the beast's religion. First Pagan, second Christian, third Papal, the Papacy being its eighth head, and last religious phase.

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him."

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50

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THE RESTITUTION HERALD

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Editorials

JUST AND RIGHTEOUS

Just and righteous are two English words from one and the same Greek word (*dikaioo*), the meaning of which is defined in The Critical Lexicon to be,—“Right, just, i. e., fulfilling all claims which are right and becoming; a right state, (of which God and his word is the standard).” If used to describe the sum total of one’s life they would assert that one’s whole career and conduct were right, correct, according to God’s standard and judgment.

None Righteous

As to this the word records in Psa. 14: 1-3, and Rom. 3:10,—There is none righteous, no, not one. For, in one way or another, at one time or another, “they have all gone out of the way.”

Inasmuch as the scriptures teach that only the righteous are entitled to salvation one is strongly inclined to ask with the disciples of Jesus,—

Who Then Can Be Saved?

The question is quickly and completely answered by Paul. He assures us that salvation can come only to

Those Who Are Justified.

To justify, says The Critical Lexicon, in defining the Greek word “*dikaioo*,” is,—

“to set forth as righteous, to justify by a judicial act. By a judicial decision to free a man from his guilt (which stands in the way of his being right) and to represent him as righteous.”

Man cannot free self from guilt, especially from guilt before God. Only God can do that. This God has arranged to do—by the gospel. For the gospel “is the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

Faith, belief of the gospel of Christ, is God’s power for salvation, for he can freely and fully trust one who thoroughly believes; he can therefore properly cancel the sins of such a person, forgive him, free him from his guilt, justify him.

One thus justified by God stands before God in a much better position than would be possible were it purposed that man should stand before him according to man’s own accomplishment of righteousness. Being Justified, reckoned righteous, by God one’s righteousness, thus bestowed, is complete and perfect, for it is God’s righteousness that has been bestowed upon the man of faith.

Paul further explains in Rom. 3:24 that those of true faith in God are “justified freely by his grace;” and, Rom. 5:1, “being justified by faith, we have peace with God through our Lord Jesus Christ.”

In such standing before God it makes little difference what man may lay to “the charge of God’s elect,” Rom. 8:33. For, “If God be for us, who can be against us?”

IN THE REGENERATION

The Savior’s language in Matt. 19:28 is more than suggestive that he is referring to a period of time, as well as to a work to be accomplished, when he answered Peter,—“Verily I say unto you, ... 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.”

Two or three things in this text are of value to notice:

The Time

The time of regeneration will be when the Son of man shall be sitting on the throne of his glory. This will be “when the Son of man shall come in his glory, and all the holy angels with him.” It is “then” that he shall “sit upon the throne of his glory,” Matt. 25:31.

The Work

The work of regeneration will begin with and in Israel. The apostles will have particular responsibility with reference to Israel. It will be the “time of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began,” Acts 3:21, when the heavens no longer retain Jesus Christ. At that time Jesus will “restore again the kingdom to Israel,” Acts 1:7, for it will be “the times of refreshing (that is, “drawing breath again, a relieving and recovering”—Critical Lexicon) from the presence of the Lord,” 3:19.

These are the days when a King, a righteous branch to David, Jer. 23:5-8, “shall reign and prosper;” in whose days “Judah shall be saved, and Israel shall dwell safely,” for he will implant in the hearts of

those of the house of Israel and of the house of Judah God’s law, even his law of a “new covenant,” Jer. 31:31-34, and they shall all know him, “from the least of them unto the greatest of them,” and God will “forgive their iniquity,” and “remember their sin no more.”

Because of such complete regeneration, and restoration, they will come to be “one nation in the land upon the mountains of Israel, Ezek. 37:20-28, whom God will “multiply,” and in the midst of whom God will set his sanctuary for evermore.

Like the mustard seed which is least of all seeds this regenerated people and restored kingdom will grow till it becomes like the largest of herbs; like the little stone, this kingdom will grow and fill the earth.

The Regenerators

But all this work of regenerating and restoring Israel will be after the church of God shall have answered the shout of her descending Lord, and shall have ascended to meet him in the air; it will be when the church “foundation of the apostles and prophets,” and Jesus Christ “the chief cornerstone” thereof, Eph. 2:19-22, shall be upon their respective thrones, when the members of the body of Christ shall be glorified together with him—reigning with him.

What a work for the church to look forward unto. What thorough qualification will such joint-labor necessitate.

With such labor ahead how necessary that the church shall today present its every body “a living sacrifice, holy, acceptable unto God,” that he may shapen and fashion every member for place in the church as it pleases him.

PRAYER

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—Jesus, John 17:9-11.

Father

In John 17, where our Lord addressed the Father with reference to himself he uses the simple word “Father,” verses 1, 5, 21, 24; when addressing the Father with reference to his disciples he says, “Holy Father, verse 11,—the holiness of God unto whom Christ’s disciples are separated separates them from the world; when addressing God with reference to the world he says, “Righteous Father,” verse 25, whose righteousness alone can justify the ungodly, and that through faith in Jesus Christ.

Keep

Twelve times in the Savior’s exhortations to his disciples, preparing them for the ordeal of his crucifixion, and in his prayer, does he use the word “tereo,” our word “keep,” with the meaning,—“to watch over, take care of, observe attentively.” To the disciples he urges, 14:15, “If ye love me, keep my commandments;” he that “keepeth them,” verse 21, “he it is that loveth me;” verse 23, “If a man love me he will

keep my words;" He that loveth me not, keepeth not my sayings," verse 24.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." 15:10.

Then, after using the word twice in 15:20, he tells the Father in prayer, 17:6,— "They have kept thy word," now, "Holy Father, keep in ("en" equals "in" not "through") thine own name those whom thou hast given me." "While I was with them in the world, I kept them," verse 12. "I pray not that thou shouldest take them out of the world," verse 15, "but that thou shouldest keep them from the evil."

How great the Savior's watch care in behalf of them who had turned from the ways of man to the ways of God.

When we realize that he prayed not for them alone, 17:20, "but for them also which shall believe on me through their word," we can feel quite assured that if we will "keep" his words we too will be "kept" in the Father's name, separated from the world through the holiness of the Father.

May it so be.

LOSE

How comforting to the disciples must have been the Savior's statement, of John 6:39,— "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 at the last day," where the word "lose," "apollumi," means,— "to destroy utterly, to lose utterly (as a sheep, lost to the fold and the shepherd)."—Critical Lexicon.

As the last tests were about to be required of the Lord, he, in his prayer, assured his Father, John 17:12, that he had lost none of those given to him "but the son of perdition," that is, of destruction. Rather, he says, "I have kept" them (in which last reference the word "kept" differs from "keep" as twelve times used in the context by the Savior, in that it means—with sleepless watchings he guarded, defended, preserved, them.

What responsibility committed to the Savior, one who "in all things" was made "like unto his brethren," Heb. 2:17! Not only was he, as was the first Adam, tried and tested for personal "obedience" that he might save, that is, not lose, himself, but the Father gave unto his keeping other certain ones, and he must guard and protect, that he could "keep" and not "lose" them; that, in due time, he may present them to the Father.

Nor did the responsibility end there. The whole church has been given to him, every member being "set in the body" by God, 1 Cor. 12:18, "as it hath pleased him." For the church, embracing each member thereof, Christ "gave himself," Eph. 5:25, "that he might present it to himself a glorious church, . . . holy and without blemish."

In the "keeping" and not "losing" of these members of his body, each member thereof is given a responsibility. For it is very possible that the "walk" of one member shall "destroy" another member "for whom Christ died," even a "weak brother." See Rom. 14:15 and 1 Cor. 8:11, where "destroy" and "perish" are "apollumi," the same word as "lose" in John 6:39.

With what earnest prayer should each follower of Christ imitate him in this, namely, honor the Father by "keeping" and

not "losing" self in consequence of the fiery trials with which each one is tried; and, heartily, aid our Savior in "keeping" and not "losing" one and all whom the Father gives him of our fellows.

The "good fight of faith" concerns self and every comrad in the struggle.

May all be "kept;" none "lost."

THE TITHER'S SURPRISE

THE Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease in going on from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.—Tokio Christian.

HERALD RECEIPTS

Mrs. Laura Briggs; Milton Long; M. W. Perrine; Mrs. W. H. Allard; T. A. Drinkard; Lillie Gillott; H. J. Mead; Leo H. Nokes.

EMERGENCY FUND

Milton Long, \$3.00

WINCE MEMORIAL FUND

| | |
|----------------------------------|-----------------|
| Previously mentioned | \$680.00 |
| Chicago Church, | 10.00 |
| Maybelle Hanson, | 2.00 |
| C. E. Anderson, | 3.00 |
| Eva H. M. Fletcher, | 5.00 |
| Ladies' Aid at Blanchard, Mich., | 6.00 |
| Total, | \$706.00 |

"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; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all."

Among the Churches

Bro. and Sr. Enos Elton expect to soon motor from Ohio to California.

Neither frequent rains nor intense heat dampened the ardor of the Bible School work at North Salem.

Bro. and Sr. Daniel Lehman chaperoned Bro. Patrick from West Milton, Ohio, to the Indiana Conference, Saturday, the 7th.

The church at Argos wishes to report that at the close of the special meeting which followed the June meeting two were baptized.

Bro. Sydney Magaw filled the pulpit at Oregon, Ill., Sunday, July 8. Bro. Magaw is just starting in this line of work. His earnest exhortations and efforts were appreciated by all.

On Wednesday morning, July 11, Bro. Arthur Johnson of Sac City, Iowa, made his appearance at the Herald office. He expects to stay for some time and help with the work.

SUMMER BIBLE SCHOOLS AND CONFERENCES

- Illinois, Oregon, July 31-Aug. 12.
- National Berean Conference, Oregon, Illinois, August 6.
- General Conference, Oregon, Illinois, August 7-9.
- Iowa, Waterloo, August 11-19.
- Nebraska, Holbrook, Aug. 18-26.
- Arkansas-Oklahoma, Brent, Oklahoma, August 23-September 2.

General Conference—July 31-Aug. 12

The General Conference of the Church of God will be held at Oregon, Illinois, July 31 to August 12. The Bible School feature will be conducted jointly with that of the Illinois Bible School and Conference, program of which will be found in the announcement of the Illinois Bible School

and Conference. The General Conference sessions proper will be held at 4 o'clock on the afternoons of Tuesday, Wednesday and Thursday, August 7, 8, and 9, and at such adjourned hours as may be necessary.

This work is being jointly planned so as to accommodate the greatest possible number at the least of expense to those attending. Make early plans to attend these meetings throughout.

If unable to attend send in your proxy. F. L. Austin, Sec.

Illinois Bible School and Conference

The Illinois Bible School and Conference will convene this year on Tuesday morning, the last day of July, and continue over Sunday, August 12.

During the first part of the school it is planned to have the adult classes in charge of Bros. F. L. Austin and F. E. Siple, and the junior class in charge of Sr. Charles Gesin. There will be three sessions of Bible study during the day, and a sermon at night, and it is planned to follow out three different lines of Bible study in the day classes so that there will be that which is particularly needed by each person who may attend. Bros. J. A. Patrick, L. E. Conner, and other good speakers are expected to help with the work during the last half of the meeting.

A trip to Oregon, Illinois, this year offers you the largest opportunity possible. The National Berean Society and the General Conference are to meet in connection with our school and conference, so those in attendance will have the privilege of coming in contact with the best and most active workers of our church from far and near.

Entertainment will be provided, and it is requested that those who plan to attend will notify Mrs. Julia Ordnung, Oregon, Illinois, as long in advance as possible.

Come, and let us study together, and be more able to further the cause of Christ in these closing days.

F. E. Siple, President,

The Sunday School

By Alta King

MATTHEW, THE PUBLICAN

Lesson 5. July 29, 1923.
Lesson Text: Matt. 9:9-13; Luke 5:27-32.

Golden Text: I am not come to call the righteous, but sinners to repentance.—Luke 5:36.

For Study

Review: We have noted two of Jesus' closest followers who became disciples who had but a meager conception of Jesus and his mission and therefore of the God who was to be revealed by Jesus and his mission. We have noted, also, how these men, because of God's power manifested through Jesus in daily works and teaching and in resurrection and ascension developed into men whose minds were in full accord and harmony with the mind of Jesus, and how they thus became one with Jesus even as Jesus and his Father were one. These men were fishermen from respected walks of life. This lesson reveals Jesus and influence operating upon a character different from either John or Peter—a man who was a social outcast engaged in a business that was abhorrent to the people.

Matthew, the publican: "Matthew was a tax gatherer.... His was an abominable and universally detested occupation, giving opportunity for countless extortions, meannesses, injustices, and cruelties."—Peloubet's Notes.

"To become a publican in Palestine nineteen centuries ago a man had first of all to sell his country. The publican was the embodiment and representative of the foreign government. And to become a publican, in the second place, a man had to sell his conscience..... Taxes today are fixed by responsible representative bodies, and the taxgatherer, as a result, can never exact more than is due. But taxes long ago were 'farmed.' The taxes of a town or district would be sold to the highest bidder, and that highest bidder would then be allowed to squeeze out of the people of his district what money he could. It was a system that encouraged corruption and extortion. The more the publican wrung out of the people the quicker he grew rich. And so the publican lied and cheated and swindled; he smothered his conscience and hardened his heart, and grew fat and rich by extortion and false accusation."—J. D. Jones, D. D.

The above extracts are given to show what publicans were as a class and the fact that Matthew was able to provide a feast shows that he was wealthy and was probably no better than the common run of publicans and his discipleship under Jesus denotes a big change.

Matthew, the disciple: Matthew is not mentioned in the gospel of John as one of those who came to Jesus under the influence of John the Baptist's preaching confessing his Messiahship. His first contact with Jesus, on record, is found in Matthew 9:13, perhaps during the second year of Jesus' ministry. What background of knowledge did Matthew have which would enable him to make such unhesitating response to the call of Jesus? What in the life of Jesus would make an especially

strong appeal to Matthew as a publican and social outcast? Matthew, along with the other disciples of Jesus, had the Jewish, flesh conception of the Messiah and his mission and it is altogether likely that, as he stepped down from his desk to follow Jesus, he had visions of wealth with power and glory in the kingdom soon to be established.

Matthew's feast: Matt. 9:10-13; Luke 5:27-35. What would prompt Matthew to make this feast? Why would he invite publicans and sinners? Did Jesus deem social activities of this type wrong? How did it happen that Pharisees were at the feast? They were not invited and if they had been they would not have come. But "according to the free and easy custom of the East (it is still the custom) they had entered uninvited and talked at will with the guests who were at the table."—Peloubet's Notes. What was their criticism? How did Jesus answer it? Is the basic and ultimate mission of Jesus to call out a people for his name to be rulers with him in his kingdom? Why is such a people being called out? What bearing does their selection have upon the fulfillment of Jesus' basic mission as worded by Paul in 1 Timothy 1: 15?

Matthew, the apostle: We have no writings of Matthew except his record of the gospel, but his version of the life of Jesus among men and of Jesus' teachings, recorded as they were brought to mind by the Holy Spirit, is a good index to his character as it was after training under Jesus. He alone gives the fuller record of the Sermon on the Mount and it is in his gospel that the most of the parables are found. Read such portions of Matthew's gospel as Matthew 5 and 6 and note the contrast presented between this Matthew and the Matthew who was a tax collector. To what was this change due?

The Children's Lesson: Give the story of Matthew as he was without Jesus and then of Matthew as he finally became because of Jesus.

For Class

In what ways did Matthew differ from Peter and John before any of them came in contact with Jesus? Discuss Matthew's call to discipleship and his response to it. Read and discuss the record of the feast which he gave in honor of Jesus. Read and discuss Matthew 5 and 6 or some other portion of Matthew's gospel.

Jesus promised that the Holy Spirit should bring his teachings to the minds of the apostles and would lead them into all truth. It is evident, therefore, that when Matthew wrote the gospel record, his mind had grasped the full significance of Jesus' teachings. Contrast this Matthew with Matthew the taxgatherer. What does Paul call such a change in Romans 12? What other biblical description is given of this change?

SHORT TALKS ON DIFFICULT TEXTS

Philippians 1:21-23

By Jas. A. Patrick

THESE verses are used by those who hold so tenaciously to the doctrine of the immortality of the soul to prove that their theory is correct.

Let us see if these verses, when rightly understood, give any aid to the theory just mentioned.

"For to me to live is Christ, and to die

is gain." It is assumed, without warrant, that Paul meant that to die was gain to him. While in a way it might have been gain to Paul in taking him out of persecution and giving him rest in the sleep of death, this was not what Paul had in mind. The 18th and 20th verses prove that Paul was not speaking of himself at all, but was speaking of gain to Christ. He rejoiced that Christ was preached. And he said that the magnifying of Christ was his chief desire. Listen to his own words: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death."

It is very evident that Paul's desire was to magnify Christ. This is borne out by the Diaglott translation: "Therefore, for me to live is for Christ and to die gain." Not to Paul but to Christ. This idea is further borne out by the 27th verse of the next chapter where we are told that Epaphroditus was "sick nigh unto death; but God had mercy on him, and not only on him, but me also, lest I should have sorrow upon sorrow." If death is a gain would it have been a mercy for God to have spared him? And wasn't Paul very selfish, if it would have been gain—and such gain as some people claim—to want Epaphroditus to live?

I will have to pass to the 23rd verse or my short talk will be a long one.

"For I am in a strait betwixt two, having a desire to depart, and be with Christ which is far better." When this verse is read it is at once assumed by many that by depart Paul meant that he wanted to die and be with Christ. It has just been shown that Paul was discussing life and death as it related to the advancement of the cause of Christ. In the 22nd verse he says of these two, "Yet what I shall choose I wot not." When he has just said he does not know which one of the two—life or death—to choose do you think in the 23rd verse he says he would choose death?

No. He says in the beginning of the 23rd verse: "I am in a strait betwixt two." What two? Life and death. Let us here look at the Diaglott rendering and see how it bears out this statement.

"I am indeed, hard pressed by two things." What two things? The only two things he has been discussing—life and death. But there is a third thing he does desire which he considers far better than either. Let us turn again to the Diaglott translation and get the whole verse.

"I am indeed, hard pressed by the two things; I have an earnest desire for the returning and being with Christ, since it is very much to be preferred."

The Greek word rendered "depart" in the common version occurs also in Luke 12:36, and is there rendered "return." "And ye yourselves like unto men that wait for their lord, when he will return from the wedding."

It was Christ's return for which Paul was looking. Study all his writings carefully and you will find that the Lord's coming has a large place in them. This was Paul's one hope. It was in "that day" he expected to receive his crown. It was from heaven he expected his Lord to come and change his vile body. No where in his writings does he give any aid to the thought that he expected his reward at death.

COMMENTS
1 Corinthians 2:1-16
By Lyman Booth

WITH Paul Christ was all in all. In the second verse he wrote, "For I am determined not to know anything among you save Jesus Christ, and him crucified." All preaching that leaves Christ out is fruitless, for he is the foundation upon which the preaching of the gospel is based. In him is the light and the life. All preaching without him is like a body without the breath of life. He is the beginning and the end of preaching. To Eve was given a promise of him. To the prophets were given visions of his coming, his crucifixion, his resurrection, his exaltation and glory. Hence preaching is to tell of his mission to the world, his exaltation to the right hand of the Father, his return and future reign upon earth. Omit these great and kindred truths from preaching and the purpose of it is lost—it is vain.

He is the light that came into the world to lead men through the wilderness of sin back to the Father. He is our propitiation to reconcile us to God; our advocate to present us and our service to him.

From him we acquire true riches. From him we gain the knowledge that will make us wise unto salvation. Through him we obtain pardon, a life of peace and comfort, and a victory whose glory shall never dim.

In him are centered all the principles of truth that we are to believe, and to practice. All that God has seen fit to reveal to mortal men; all the bright prospects of this age and the glad expectations of the future until he shall have subdued all things unto the will of God, are centered in him.

Although Paul discarded and discredited the eloquent and enticing words of man's wisdom, he did not discard, but used powerful, and well ordered, and, I might say, eloquent discourse, as we find in his self-defense before King Agrippa; one of the most powerful and convincing pleas ever offered before any earthly tribunal.

In the fourth verse he said that his speech and preaching were not with enticing words of man's wisdom, but in the power of God. God's word is power. He and his word cannot be separated. Both are infinite and eternal. God is love—so is his word. God and his Son are one—so are their words, ways, and works. Through God's love, exhibited in his Son, were his words made known to Paul, which constrained him to demonstrate the power of preaching without the enticing words of man's wisdom.

God's word was manifested to Paul, and the truth in Paul testified of God, and his testimony stood not upon the wisdom of men but upon the truth of God, and in his power, and among them that are perfect. Truth is not ashamed. It can face the world, while that which is false will not, cannot stand in the light, but will shrink from it.

In the seventh verse Paul refers to the Gospel as a mystery—the mystery of God—hidden from the beginning in the mind of God, but is now revealed unto men. Paul says this mystery was ordained of God for our glory before the world! This was hidden from the princes of this world; for if they had known it they would not have crucified our Lord. We might say that it was this revelation of God's plan of redemption that has become the power of

God unto salvation to every one that believeth, as Paul has said in 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; to the Jew first, and also to the Greek."

In verses nine and ten Paul speaks of things which God had prepared for them that love him; things the eye had not seen, ear had not heard, neither had it entered into the heart of man. Before Peter and Paul had preached the gospel to the Gentiles, such a glorious manifestation of God's love and mercy was never seen,—never before heard, nor had it entered into men's minds. But Paul said God hath revealed it unto them by his Spirit. God had given of his Spirit that they might discern those things which he had so freely given unto them. There was great rejoicing among many people when Peter and Paul were bidden to preach the gospel to the Gentile nations. We may look back to those days with just pride and holy rejoicing; for when the cover, which had so long hidden from the world the truth of this mystery, was removed the light shone forth in splendor and has made it possible for us to walk in its brightness and find life everlasting.

It has been God's purpose all through the ages to reveal his mystery of life little by little as men developed to the condition in which they can bear more light. When we look into the future by the eye of faith and with the aid of God's Spirit we see pouring in upon our enraptured vision ever increasing streams of beauty and loveliness, and our listening ears catch the melodious strains of heavenly music, such as only the Spirit can see, hear and fully appreciate.

It is impossible for us, while in the flesh, to fully appreciate and comprehend the things of the spirit. The degree of spiritual discernment depends upon our every day efforts in the study of spiritual things,—the study of God's word which is Spirit; for Jesus said, "It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." (John 6:63).

The dead letter, the outward mantle of the material flesh profiteth nothing. It is the inward essence, the truth embodied, the pure, living principle, the quickening Spirit of the word, received into the heart, that sustains our life in Christ and that availeth with the Father. His words inwardly received, digested and assimilated furnish the power and sustaining strength to those in Christ, the same as food sustains the body. The life of the flesh we keep by the food we eat. The life we live in Christ we keep by the word of the Spirit we receive, sometimes called the Spirit of revelation, by which the eyes of our understanding behold the riches of his inheritance among the saints. If we cease eating food we starve. So if we refrain from eating and drinking of the Spirit as revealed in God's word, we will also perish, and lose all.

It is by means of the gospel that Christ will give light to men's darkened minds, and lay the foundation of a holy character in the affections, upon which they will erect a temple consecrated to God, filled with the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

If we have received the Spirit which is of God, we may know the things that are

freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual, that is to say, interpreting spiritual things with spiritual.

What is it that has been given us of God for our enlightenment and salvation? In Heb. 1:1, 2, Paul says, "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." And in John 6:63 Jesus said, "The words that I speak unto you, they are spirit, and they are life." What were the words he spoke but the gospel that he preached everywhere he went. When the Spirit of God through the mouth of his prophets, his Son Jesus and his apostles, makes known unto us such glowing and precious promises it kindles within us a holy desire that we feel the spirit of his word, of his love, uniting with our spirit. We feel the warmth of love we never felt before; a warmth that increases in intensity with each word of life we receive from their sacred lips until we should become shining lights.

God is love. He is a Spirit, or is Spirit. Combining the two statements we have a God who is a Spirit of love, and because of his infinite love he sent his Son with a message of love. He first draws near to us with the offer of the riches of his love, which in turn draws us to him. He has given the highest exhibition possible of his love in the person of his Son, who manifested the Father's love in his holy life and sacrifice, that we, through him, might have eternal life. He could do no more for the world than to die for it.

We prize this mortal life above everything in the world, even with all its evils; but how much more should we prize the life of immortality, which is perfect, peaceable, holy and pure, filled with inexpressible joys?

God has drawn close to us with his precious promises, offering us an inheritance in his riches that cannot perish or that cannot be stolen from us. He offers us glory and honor that can never fade, and a life that will never end, and a mansion of transcendent beauty in his paradise. Behold, what infinite love he has shown in his promises. Surely they should be sufficient to awaken in our hearts a responsive chord of love for him; sufficient to draw us close to him with unfeigned and lasting devotion.

To the Christian the wealth contained in God's promises outweighs this world many times. When I pause to think of the wonders of our Savior's mission on earth, and the glories of his redemptive work amid and for men, of his love that was so great for all that he could die for all, my whole being is filled with profound emotions of awe, of gratitude and love.

In comparison with the fitness, fulness and the sufficiency of the riches of his promises the most colossal structure ever erected on earth pales into insignificance when contrasted with that heavenly city, whose gates are of pearl, whose streets are of gold, over which tread the immortal company, innumerable and exultant with joy—the city vocal with the melodies of the redeemed, of which our Lord is the light, and our God is the glory.

GOSPEL PREACHED TO GENTILES

(Continued from front page)

all our sins are remitted, pardoned, forgiven, and remembered against us no more. That is the way God forgives—never throws it up to us after forgiveness unless we forget that we were cleansed from sin, and relapse into our old sinful ways,—this uncovers the old score,—we trample underfoot the blood of the covenant, and count it a common thing,—and there remaineth no more sacrifice for sin.

At this juncture the most important thing in all the world to know is, What conditions are exacted by the gospel? In other words, What must a person do to secure all what God in the gospel offers to give? Two of the inexorable conditions have already been incidentally mentioned. It is mentioned in the great commission of our Lord to his apostles, quoted from the sixteenth chapter of Mark, to go into all the world and preach the gospel to every creature, he that believeth, that is the first thing. It is impossible to please God without faith in the abstract. Faith is reliance upon testimony, a firm conviction of the truth of what is declared by another; and it is scripturally defined as a basis of things hoped for, a conviction of things not seen. Well, Jesus says he that believeth the gospel the apostles were sent to preach, not something else. Belief in nothing else is hinted at. "He that believeth," and something else—"He that believeth and is baptized shall be saved,"—Selected by R. A. Humphreys.

(Concluded next week).

THE BLESSED HOPE

(Continued from front page.)

out of their sight, suddenly two angels stood by them who said: "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 1:9-11). This same Jesus, the Son of man as well as the Son of God, who was passing from their sight, will come back, though in glory indescribable, having all the holy angels with him. Surely it is the same Jesus, and the mark of the cruel nail is the shining badge of his power to save. As the redeemed see him who was crucified for them, coming in glory, they will cry: "Lo, this is our God, we have waited for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation," (Isa. 25:9).

The scripture makes very clear the purpose of Christ's second coming, and the events of that great day. It has been the hope of the children of God through all the ages. The Apostle Paul calls it the "blessed hope." "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that Blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ," (Titus 2:11-13). The saints of God have fallen asleep in death with their faith looking forward to Christ's glorious appearing. So the Apostle Paul fell asleep with his eyes upon that day, for he said: "I am ready to be offered, and the

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* * * * *

time of my departure is at hand. 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, and not to me only, but unto all them also that love his appearing," (2 Tim. 4:6-8).

Christ's second coming is the grand climax of the plan of salvation. Not until then are the children of God ushered into the eternal kingdom. Then crowns of life are bestowed. What a glorious day it will be when the redeemed of all ages meet together. It is to take his children to the place he has promised that he is coming again. This was his promise to his disciples: "If I go away and prepare a place for you, I will come again."

Not in detail, but in their general order, let us follow the events of that great day. The time to reap has come, and the wheat is gathered at last into the garner of the Lord. "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," (1 Cor. 15:51, 52). "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. Wherefore comfort one another with these words, (1 Thess. 4:15-18). The right-

eous dead are raised to life as the trump of God sounds, and the voice of the archangel calls to his sleeping saints, and the righteous living are transformed from mortality to immortality. Then all together with an escort of angels they follow the Savior to the heavenly place he has prepared for us. But that will be a day of darkness as well as light. The unready, the unrepentant, will realize too late that in rejecting Christ's pardon and love and sacrifice they have rejected the only means by which they might have prepared to meet the coming King. Before his face no sin can endure, so what will the world be when Christ comes? "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be," (Matt. 24:37-39). "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;" until it rained fire and brimstone from heaven and devoured them, (Luke 17:26-29). The idea is not that it is wrong in itself to eat, drink, marry, buy, sell, plant and build; but that men's minds will be so taken up up with these things that they will give little or no thought to the future life, and no plans or preparation to meet Jesus when he comes. Every eye shall see him, the Apostle says, and he describes the terror of that day to the unprepared.

Now is the day of salvation, when by Christ's grace we may prepare for that great day. To be among the redeemed ones in that day will be of infinitely greater worth than anything that this life can give of pleasure, of possessions or of honor. Nothing will count but that Blessed Hope. Jesus says he is coming again. In that assurance the heart finds rest. Oh, the preciousness of the promise, "I will come again!" "I am coming for you" is the cheering message. Yes, Lord, we reply, we will wait, and watch, and be ready by thy grace.

THE CHRISTIAN
By Sydney E. Magaw

THE Christian is not idle. He has a vision, a great goal in sight. The vision is ideal, yet not an illusion. His merit is found in fighting onward for the goal.

To him discouragements may come, but they always go. Life, at times, is heavy, yet ever hopeful. His heart may be in deep depression, his patience worn, or his faith almost stranded, but his Savior calls him on. He fights bravely onward.

Then out of the gloom he takes a firmer stand. The foe has gathered, and is clearly seen. The battle wages fierce and long. Now and then the clouds wrap the two in shades of doubt, but the Christian does not weary. he fights bravely onward. His vision, that great goal, draws near. He sees his efforts, his prayers have never been in vain.

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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, July 24, 1923

Number 43.

Comments

1 Corinthians 3
By Lyman Booth

IN this chapter we learn that Paul had taught the Corinthians all the doctrines that he had to give them. He called them first principles; and while they were to pass on to harder and more difficult lessons they were not to forget what he had taught them, but were to remain in the love of Christ and to grow in his knowledge, which would strengthen them more and more, by degrees, as they learned his words.

He had fed them with milk and not with meat. He had given them food that would give weight and not strength, so much. As babes are not able to eat and digest meat because they lack strength, so the Corinthians had not been given meat because they were yet carnal. They had not acquired sufficient strength to overcome the carnal things of the mind, such as envy, strife and divisions.

It is God that giveth the seed to the sower, and who furnishes the water that giveth the increase. He that planteth and he that watereth are one, and are the Lord's. So then the seed and the increase are likewise his. Each in his sphere is indispensable.

In the ninth verse Paul says of himself and his co-laborers, "We are laborers together with God. Ye are God's husbandry (tillage). Ye are God's building." He turns quickly from husbandry to architecture to teach the lesson that although we work at different parts yet are we all laboring to bring about the same result. He represented himself as having laid the foundation upon which Apollos and others were building, and then says, "Other foundation can no man lay than that is laid, which is Jesus Christ,"—the only foundation ever laid that will stand the test of fire.

There is coming a day that will declare the kind of material used in the building, whether it be gold, silver, precious stones, wood, hay or stubble. For this reason Paul cautions all to heed how he buildeth. He that puts in the most valuable material—gold, silver and precious stones—will receive a reward, while he who furnishes only the baser materials—wood, hay and stubble—shall suffer loss; but he himself shall be saved, yet so as by fire. It may be a very narrow escape. The work of one builder will endure and he will receive a reward, while the work of another will be burned and he suffer loss. Then how necessary that we take heed that we be found in him, without spot and blameless, though others be ashamed at his coming.

Sixteenth verse: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Not that one stone alone is the temple, but all taken collectively, as Peter has said, "Ye also, as

"Go Thy Way for this Time"

GOOD-BY," I said to my Conscience—
"Good-by for aye and aye."
And I put her hands off harshly,
And turned my face away;
And Conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace;
And I cried, "Come back, my Conscience,
For I long to see thy face!"
But Conscience cried, "I cannot;
Remorse sits in my place."
—Paul L. Dunbar.

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.
—Mrs. Alexander.

lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ"—the whole building representing the whole body of the elect. Christ is the foundation, they the living stones. Each stone must be fitted and polished for the place it is destined to fill in the spiritual house; and when all are ready, they will be gathered and neatly fitted into that glorious temple not made with hands.

The material is now in the preparatory state, in the quarry of afflictions and trials. Like a stone taken from the dark recesses of the earth, fashioned and molded into forms of beauty to adorn some portion of the building, these lively stones are being made beautiful and brought forth to show the praises of him who hath called them from darkness into his marvelous light.

Out of the great mass of humanity God is selecting his elect for his temple. There is nothing that we may or can do in this life that will bring greater reward, or is of greater importance than for us, in some manner, to contribute to the upbuilding of the church. Every soul saved is one more stone added to God's temple—one more ornament in his sanctuary. A star in his crown who places it there.

There must have been some of the brethren who claimed superior knowledge to Paul, and in this they were not only deceiving themselves, but misleading others. Therefore Paul cautioned them not to deceive themselves, and said, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." That is, he must lay aside his seeming wisdom, of which the world may boast and which, compared with the infinite store of God's knowledge, is as nothing. Forget worldly wisdom and learn of God that ye may be wise. God can use the wisdom and craftiness of men to teach them their littleness. No matter (Concluded on page 348)

Christian Doing

By Alta King

DOING is action. In its exact meaning doing is activity that accomplishes a desired result. The opposite of doing is "not doing," inactivity. "Doing" and "not doing," each has back of it its own peculiar mental state. All doing originates in mental doing and is preceded by some degree of the "I can" consciousness. All "not doing" is preceded by mental not doing (due either to mental indolence or mental deadness) and is preceded by the "I can't" consciousness. The "I can" consciousness, coupled with desire, guarantees activity that accomplishes to the limit of natural ability. The "I can't" consciousness guarantees inactivity that accomplishes nothing.

All this holds true as regards flesh activities, that is, activities whose origin is the natural mental ability which we have by birth. (The term "flesh" is not used here with any particular derogatory significance. It stands merely for that stage of development which Paul terms natural and which he says must come first. It stands for that stage of development in which man does not recognize God and his power back of and through all. Lacking such recognition of God and his power, man ascribes all the abilities of which he finds himself possessor, to himself as the origin. This is the flesh stage of development. The stage wherein man's consciousness reaches no higher than man himself.)

The "I can" consciousness of man in the flesh stage has invariably been back of the many accomplishments which we see around us, accomplishments worked out in harmony with laws, physical and moral governing the flesh order,—such accomplishments as social systems, governments, inventions, and many others that make for development and progress within the flesh order. Likewise, the "I can't" consciousness of man in the flesh stage of development has been back of every lack of accomplishment on the flesh plane. Out of it has grown also all activities contrary to flesh progress and development, for out of it comes all immorality, the rule of the flesh instincts unguided and uncontrolled by the wisdom of the mind.

So much for the power of the "I can" and "I can't" consciousness in the development of man on the flesh plane (the plane in which there is no recognition of God and his power, and consequently no reverence and honor rendered to him.)

There is a higher plane of activity and development than the flesh—the spiritual plane. Activity on this plane is fundamentally characterized by full recognition of God and his power and consequent reverence and honor to him. Activity on this plane is Christian activity—that is activity that is in harmony with (Concluded on page 348)

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: Luke 11:1-4

PRAYER

I love to steal away awhile
From every cumbering care,
And spend the hours of setting day:
In humble, grateful prayer.

I love in solitude to shed
The penitential tear,
And all the promises to plead,
Where none but God can hear.

I love to think on mercies past,
And future good implore,
And all my cares and sorrows cast:
On him who I adore.

Thus when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
As we wait God's endless day.

—Mrs. Browne.

PRAYER

(Continued from last number)

Then there is that other sort of men who once prayed but no more. "What's the use," they say; "see So-and-so and his like; they never go to church, do not pray, are unscrupulous in all their affairs of life; yet the world is at their feet." Little do they think that this class of man is working for success in this world, the praying man's success is in the next.

Then there is yet another pretext for neglect of prayer, similar to that of those who have cast God and the things of God out of their plan of life, but differing from it in malice, it is noticeable even among people who really love God and are anxious to serve him. There comes in their lives a time of spiritual unrest, when it seems to them that, despite all their lively faith, firm hope, and ardent love, God is unmindful of their prayers. Such periods in the spiritual life are indeed agonizing beyond words, but let them remember that at times such agony has come to the greatest of men and simply shows the necessity of perseverance in prayer.

For instance take the old worthies. They recognized that all that they were, that all that they had were gifts from God, these blessings belonged to God, that he but loaned them, and did it please God to withdraw any of them they were resigned. Their natural sense of loss was alleviated by their unswerving faith that whatever was was for their good. The afflictions and misfortunes of life were welcomed as so many blessings. They counted themselves happy to be considered worthy to suffer a little for him who suffered so much for them. They believed that just as gold is burned in the fire to be purified so, they too would be purified by sorrow from the things that are not of God. They knew that God would not burden them beyond their power of endurance.

Such was the healing balm poured into the wounds received in their warfare against the lure of the world, the lust of the flesh, the allied powers of darkness.

And we too, by prayer, unceasing prayer, could be the same as these. How noble the character, how grand the calling, how sublime the destiny of prayerful men and women. They are well beloved of God, the joy of their family,—all that is best in manly men and womanly women. They confirm the virtuous in their virtue, bring comfort to the afflicted, peace to the fretful, rest to the weary, strength to the wavering, grace to the wayward, happiness to all. They are honored and loved, however lowly their station; even a sinful world knows that they are children of God.

And how may we hope for prayer loving men and women, unless parents, overflowing with a spirit of prayer, infuse it by example and word, into the hearts and minds of their children.

Hallowed and blessed is the home where father and mother gather their children about them in the evening hour to study the word and render prayers of thanksgiving to God for his blessings and beseeching him to guard them, and guide them. Such a home truly is blessed, such a family happy, even though hard trials, gaunt poverty, and sore affliction seem the only reward of their devotion. But such people have costly treasures of which the sinful, however rich, never dream; a peace that pomp and power never can give, possessions beyond price.

Children reared in such a home seldom stray far from the path of virtue. And, should they do so, it only will be for a time; for God will not disappoint the steadfast faith of the father who asked him to guide his son; nor will he be unmindful of the supplicating tears of a mother who prayerfully begged him to lead her daughter in the ways of purity and truth.

Nor will he ever forget or forsake that one, once faithful; but who through frailty strayed from the path of righteousness as taught him by prayerful, God loving parents. God's grace will not be wanting to such a one. Nor will such a one's understanding be so blinded, his will so weakened or perverse, that he will not see the error of his way, amend, and through prayer ask forgiveness for his sins, and as the prodigal of old, return to his Father's house.

GET RESULTS

Your fellows have but one way of estimating your value, and that is by results. Everyone makes mistakes, but if we profit by them as we should, we will reduce the number. Everybody fails sometimes; but no one has a right to fail all the time. It is a good thing to mean well, but the world has a right to expect us to do well. Get results.

EXODUS 3:7

That sorrow which can be seen is the lightest form, really, however apparently heavy; then there is that which is not seen, secret sorrows, which yet can be put into words, and can be told to near friends as well as be poured out to God; but there are sorrows beyond these, such as are never told, and cannot be put into words, and may only be wordlessly laid down before God: these are the deepest. Now comes the supply for each: "I have seen" that which is patent and external: "I have heard their cry," which is the expression of this, and

of as much of the external as is expressible; but this would not go deep enough, so God adds, "I know their sorrows," down to the very depths of all, those that no eye sees nor ear ever heard.

BIBLE QUESTIONS

1. Who anointed David?
2. Whom did Naomi's two sons marry?
3. What is the meaning of the name Moses?
4. Was Saul remarkable for his activity?
5. What was Saul compared to, and consequently called?
6. Where was the Mount of Olives?
7. When was Moses born?
8. What are angels?
9. In what land did Job live?
10. What is the first sentence of the second commandment?

ANSWERS TO LAST SERIES OF QUESTIONS

1. The name David means well beloved.
2. The first commandment is: "Thou shalt have no other gods before me."
3. The book of Job is in the Old Testament.
4. Zacharias was the father of John the Baptist.
5. The chief sects among the Jews were: Pharisees, Sadducees, and Essenes.
6. Naomi's husband died while they were in the country of Moab.
7. Abigail the Carmelitess was the mother of Daniel.
8. Daniel is called "Chileab" in 2 Samuel 3:3.
9. Moses was born at Goshen in Egypt.
10. Methuselah was the oldest man noted in the Bible.

IMMORTALITY

AND now enough! I have finished my task. It is for each one to think for himself, and to decide for the truth. The situation is grave, the problem of the highest importance, the conclusion urgent. The future hastening. Therefore, to every one who loves the truth, pants to possess it, and wishes to communicate it to others, to him who feels the needs of the time, the responsibility of duty, and the unavoidable necessity of religious progress, to him who sighs after reawakening of conscience, the renovation of science, of faith, and of life, and the salvation of the world—to all these I commend this cry of my heart: Brethren, let us awake.

For sixteen centuries Christianity has been the victim of an error which, whether a simple mistake or a treacherous trick, has been a misfortune to Christianity and ruin to the church. The human soul is not naturally immortal. The entrance of sin has made it subject to death, and without an adequate remedy it must perish.

But by the grace of God, man is always a candidate for immortality, and may recover it. God offers it to all as a gift, Christ came in the fulness of time to make it sure, and the Holy Spirit communicates it to him who receives it by faith. He who believes in Christ has an eternal life, and this is immortality. He who rejects Christ judges himself unworthy of life and condemns himself to perish. The impenitent evil doers, the enemies of God, Satan, and the empire of evil will be destroyed. The victory of Christ will be complete, and God will be all in all.

Immortality is the gift of God, the fruit of redemption, the crown of the resurrection. It is conditional. Do not then believe the accusation of materialism that is brought against this doctrine. That accusation is unfounded, false, and calumnious; it is contrary to history, to science, to

revelation, to experience; it is the blunted weapon of a cause already lost.

For the rest, do not believe me, "prove all things, hold fast that which is good;" search the scriptures and obtain for yourselves the experience of the truth.

Seek for immortality. Seek it where it is to be found. Seek it in Christ.—Oscar Co-corda

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

REVIEW OF LESSONS

By Anna Madden

IN Lesson one Christ healed a sick woman on the Sabbath. The ruler of the synagogue was displeased and told Jesus that it was wrong to heal on the Sabbath, but Jesus said that it was right to do necessary work on the Sabbath as well as to relieve the suffering. This lesson teaches us that it is not wrong to work on the Sabbath if we do the right kind of work, such as helping some one or doing work that is necessary.

In Lesson two Jesus taught the people "humility." He said that they should not take the highest places, but should take the lowest places first and if their host saw fit to put them in a higher place he would do so. He also said that if you give a party or entertainment you should invite the poor and needy rather than your friends and kinsmen, because the poor cannot reward you and you will receive your reward at the resurrection of the just. This lesson teaches us that it is not right to put ourselves above others, but that we should humble ourselves; "for whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." We are also taught not to expect a reward for every kind deed we do, but to help the poor; for they cannot pay us back and we will receive our reward at the resurrection of the just.

Lesson three teaches us by a parable of the Prodigal son how God loves, forgives and is ready to welcome a sinner. Just as the father welcomed home, clothed and loved his sinful son, so God loves to welcome, clothe and reinstate his people who have wandered away from him and have returned.

In Lesson four we are taught the "grace of gratitude" by the ten lepers whom Jesus healed and the one who returned to thank Jesus and praise God. By this we are taught that it is not enough to feel grateful for God's help but we should tell him so ourselves.

In Lesson five, by the story of the Rich Man and Lazarus, we are taught that selfishness wins no reward in heaven. People who are selfish and think only of themselves need never expect a heavenly reward, but God is always kind to those who suffer. This lesson teaches us the right way to use wealth.

In Lesson six Jesus told two parables by which we are instructed how to pray and the "spirit of prayer." He contrasted God

with the unjust judge, because he said God always hears our prayers and although he does not answer them immediately he will not forget to answer them. In the second parable we are taught that the best way to pray is to humble ourselves before God. He always answers a man's prayer when he prays to him in a humble, contrite spirit, confessing his sin, and asking for mercy; for God loves humility, but will never sanction a man's pride in his own goodness.

In Lesson seven we are taught that Jesus came to seek and save. He always sought out the sinners and was a friend to them.

In Lesson eight Jesus gave the people the parable of the Pounds. By this he teaches us that we should make the best of the things God entrusts to us, or they will be given to someone more worthy of them. God is giving every one of us a chance to fit ourselves for promotion. If we fail it will be because we do not try.

In Lesson nine we are shown that Jesus could skillfully evade an undesirable question while answering it. The chief priests and scribes were told by Christ that they should give unto Caesar the things that were Caesar's and unto God the things that were God's. By the incident of the widow's mite we are taught that it is not the amount of money we can contribute to God but it is the percent of all our money that we give and also the spirit in which we give it.

In Lesson ten we find Jesus suffering extreme agony in Gethsemane. He knew that he was soon to die and his agony was so very great that drops of blood sweat came out on his skin. The cause of Christ's agony was the sins of the people.

Lesson eleven is the crucifixion of Christ. Even while he endured the greatest pain imaginable he prayed for those who were torturing him. Jesus died for our sins and to save us. This shows his great love for us.

"WHO ART THOU, LORD?"

By Floyd A. Stilson

YES, who is he? Jesus said of himself, "I am the light of the world," John 8:12, and in Luke 2:32 he is spoken of as a "light to lighten the Gentiles, and the glory of thy people Israel."

When we stop to think what the light means to the physical world we may be able to grasp to some degree the meaning of the "Sun of righteousness," Mal. 4:2, who shall arise upon this darkened world "with healing in his wings" to them that fear him.

Again he is the "bright and morning star." Stars give their light at night. The morning star shines brightest just before dawn. Christ is now filling the place of a morning star in this night of God's calendar, but 'ere long will dawn that eternal day the day of the Lord, when the "Sun" shall arise in his splendor to shed his celestial rays of light to dispel the dark clouds of sin from this old earth.

He is the "bread of life" of which a man may eat and live forever. As bread sustains the natural, so the spiritual must feed on Christ, the "bread of (eternal) life." Christ said, "He that eateth me, even he shall live by me," John 6:57. May we study to know what it means to feed on Christ. "I am the vine, ye are the branches," and

in this figure also the vine feeds the branches, and if there is no union of the branch to the vine it will die for lack of food and nourishment.

He is the good Shepherd—the great Shepherd and the chief Shepherd. In this he is pictured as one who knows his sheep, and is willing to lay down his life for them. Then again he is the "Lamb of God," who offered up his life as a sacrifice for the sins of the world. A lamb, the most meek, humble and submissive of animals, represents him who submitted to the cruel cross, and that willingly, all that we might have life through his blood.

Yes, and what more? He is our "High Priest," through whom we can go to God in prayer, who can be touched with the feeling of our infirmities and who was in all points tempted like as we are, and is now seated at the right hand of the Father to make intercession before God for us.

He is our Savior, our Redeemer, who has gone down under the power and dominion of death and came forth crowned with glory, honor, immortality, and eternal life, and was given the power to give life to whomsoever he wills.

He is the "Son of God," of whom the Father said, "I am well pleased," and that we should hear him in all things. He is "Lord of lords," "King of kings," "the Prince of Peace," upon whose shoulders the governments of this old sin cursed earth shall rest in that day when the word of the Lord shall go forth from Jerusalem, and the law out of Zion, and righteousness and glory shall cover the earth as the waters cover the sea.

May that day soon come and find us waiting and watching.

CHRIST'S SECOND COMING

The Two Phases

By Hazel Logan

THE first phase of Christ's second coming concerns the body of Christ, or the church, (Eph. 1:22, 23), ekklesia, that is, the out-called ones. He will come for his church only, (1 Thess. 3:13; 4:16, 17). He will not come to earth (1 Thess. 4:17), as the church is to meet him in air. None but the church will see or hear him. The world will not, (1 Thess. 5:1-5).

The body of Christ, or the church, will be changed from natural to spiritual, from mortal to immortal, from corruptible to incorruptible, (1 Cor. 15:44, 53, 54). All this change will take place before the church will meet him, (1 Cor. 15:51, 52).

In the second phase of Christ's coming we have the following:

He will come with his church. In 1 Thess. 4:17 Paul tells us the church will always be with Christ after they meet him. If so, they will be with him when he comes to the earth.

He will come to the earth, the Mount of Olives, (Zech. 14:4).

Every eye shall see him, (Rev. 1:7; Matt. 24:30).

He will reign on the earth (Psa. 72:8), and will have the throne of his father David, (Isa. 9:7).

The article entitled "Christian Doing," by Alta King which is found on the front page of this issue belongs to the Berean Column.

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.

Published weekly at Oregon, Illinois, by the
 RESTITUTION PUBLISHING COMPANY

Change of address: In changing your address always give the old, as well as the new address.

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Editorials

INTO HIS DEATH

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

"In that he died, he died unto sin once."

"Likewise reckon ye also yourselves to be dead indeed unto sin."

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Romans 6.

SEPARATED

Paul was a much separated man.

With apparent rejoicings because of his specially favored position in the gospel he writes in Gal. 1:15,—“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” he went forward to duty.

As he with others at Antioch “ministered to the Lord, and fasted, the Holy Ghost said, “Separate me Barnabas and Saul for the work whereunto I have called them.”

To the church at Rome he states, 1:1, that he had been “separated unto the gospel of God.”

That Paul well appreciated his position is made known in his conference with the elders from Ephesus, in Acts 20:24,—“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.”

YE ARE MY WITNESSES

Everywhere one travels it is noticeable that ordinary manual or business labor is becoming a common thing for Sunday engagement. Of course there is one large exception to this statement, the same being that with increasing emphasis Sunday is being set aside by multitudes for purely selfish and even boisterous pleasure. These conditions were not prevalent until the past few decades. But with the ever increasing enlargement of the manufacturing industry necessitating the operation of large plants, the closing down of which is expensive, public sentiment has come to excuse them for operating on Sunday; and because many engaged in certain industries must necessarily work steadily throughout six days, they too, seem to be excused for using the week end for jollification. The habit has gradually grown until it is not uncommon to see farmers plowing, cultivating, hoeing or otherwise engaged in the regular routine of labor, or the city resident painting or remodeling. In fact in many centers the general activities would make it quite possible to imagine that Sunday was most any other day of the week.

True, the Apostle writes to the Romans, 14:5, “One man esteemeth one day above another: another man esteemeth every day alike. Let every man be fully persuaded in his own mind.” Accordingly many professed Christian people openly assert that they have no different duties toward God on one day more than on another.

It is very noticeable that the spirit of devotion and worship formerly manifested by church people at Sunday services is becoming ever less positive and less hearty. It is also noticeable that the non-Christian refers to the active life of the Christian as evidence that there is after all no great difference between the two professions. Since early days the disciples of our Lord have largely used Sunday as a day for worship and study and have thus witnessed for our Lord and Master.

Christian countries, speaking generally, have set aside Sunday for rest and worship. While this may be altogether a legal classification, yet the fact remains that the world has come to regard Sunday as a day in which man should endeavor to stir up the pure minds, by way of remembrance, of things pertaining to God. It would seem that for such Christian people as especially regard no other day, it becomes a duty in honor to our Master to indicate by our life’s activities our adoration of Jehovah and of our Savior upon this day which the nation has set aside for worship.

If Christianity is anything at all it requires earnest and definite effort to grow up into Jesus Christ our living head in all things. In this day of rushing activity, when one thing crowds another from morn till night, it would seem that the Christian life should be permitted to utilize one day each week in encouraging Christian growth in self. But upon the other hand, when the Christian to whom the world looks for example and encouragement disregards the day which the nation has set apart, is it not a fact abundantly emphasized that the non-Christian is encouraged, not only to disregard the day but also to disregard our Savior and his Father?

In view of this and to the end that our

Lord may be honored, should not Christians gladly and enthusiastically use the day which the world regards as the one devoted to Christian service in such way as to honor him in whose memory the day has been set apart?

BALFOURIA

“On the 2nd day of November last, the fifth anniversary of the Balfour Declaration, the corner-stone was laid for a settlement that was unique in the history of the New Palestine settlement,” reads an article from New York in the Jewish Review and Observer. The writer goes on to announce that the settlement thus founded was named Balfouria.

Balfouria “is set in the center of the fertile valley of Emek Jezreel,” which is considered to be a “most desirable spot for an agricultural settlement.” “It is set along the main highway linking Jerusalem, Nazareth, Haifa and Tiberias and is right at the station Afule on the railway of Haifa-Damascus.” This settlement was founded by people interested in the American Zion Commonwealth. “Over 200 people are now employed in the building of the first sixty structures,” aided by the “most up-to-date American machinery.” Some thirty-two families” comprise the first settlers of this colony, all of whom have had from eight to ten years agricultural experience, probably in America.

When the founders began studying the water question for this colony they were surprised to discover not far beneath the surface a considerable quantity of spring water, amply sufficient not only for domestic use but also for irrigation purposes. In fact the article states that “there are billions of gallons of water being lost daily in that vicinity as well as in many other places in Palestine that could be turned to use to irrigate land.”

It is undoubtedly true that all such undertakings will require time and labor to realize the things which Israel of today is aiming for. Nevertheless this is but one of the straws which indicates the direction from which and toward which Israelitish winds are blowing. There is apparent earnest effort upon the part of numbers of people to reestablish Israelitish polity substantially upon Palestine’s soil. All this is definitely and positively in harmony with the prophetic word published centuries before the birth of our Savior, which word warms the heart and hope of Judah of our day to the expectancy that God has desired that she shall again take root upon the land of promise.

Her endeavors are watched with great interest, especially so when it is evident that Judah’s present effort does not recognize the Messiah of God’s providing. This same Messiah has forewarned them of “understanding” in Jerusalem, that, when they shall see the “abomination of desolation, spoken of by Daniel the prophet, stand in the holy place” (of the coming new temple) they shall at once “flee into the mountains.”

This present growth must evidently be followed by a complete overthrow—not only of the material elements, but also of the stony hearts.

“I can do all things through Christ which strengtheneth me.”—Alta King.

Among the Churches

Bro. and Sr. Roland Stilson of South Bend, Ind., reached Oregon, July 18. They're here early to visit Sr. Stilson's parents, Bro. and Sr. J. E. Cross, and be all ready, July 31 for the opening session of Bible School.

A letter on the last mail announces that several from the Niagara Falls district expect to attend Bible School and Conference at Oregon.

Welcome!

Sr. Alta King, direct from Lost Nation, Iowa, reached Oregon, July 18, for the Bible School and Conference. She's not lost—here.

Bro. and Sr. Harold Simpson of Grand Rapids, Mich., announce the arrival of a five pound daughter, Jeanne M., on July 8.

Sr. Rogers has ordered special books for that hour of music each morning at nine, during the Oregon Bible School.

The Indiana Bible School and Conference was well attended. Good interest was manifest throughout.

Sr. M. A. Woodward is again assisting at the Garfield Avenue church, Cleveland, Ohio.

SUMMER BIBLE SCHOOLS AND CONFERENCES

Illinois, Oregon, July 31-Aug. 12.
National Berean Conference, Oregon,
Illinois, August 6.
General Conference, Oregon, Illinois,
August 7-9.
Iowa, Waterloo, August 11-19.
Nebraska, Holbrook, Aug. 18-26.
Arkansas-Oklahoma, Brent, Oklahoma,
August 23-September 2.

General Conference

The annual Conference which by the constitution is called for the "fourth Tuesday of July" will be adjourned this year to meet at the Church of God, at Oregon, Illinois, on August 7th. No quorum is expected on July 24, for the transaction of business.

F. L. Austin, Secretary.

Nebraska Conference

The annual Conference of the Churches of God in Nebraska will convene at Holbrook, Nebraska, August 18-26, inclusive. The speakers will be Bros. Austin, Allard and Anderson. We extend to all a cordial invitation to meet with us in this meeting for study and meditation on God's holy word. To the brethren throughout the state, we invite and urge to make special effort to attend conference this year. Come, brethren, let us make it one of the best ever held. Time is short. Let us not forsake the assembling of ourselves together. Heb. 9:25. Come, and bring pillows.

J. E. Cowles, President.

REPORTS

From Blair Nebraska

Bro. T. A. Drinkard arrived in Blair on Monday, July 2, and held meetings in the

L. D. S. church until Thursday. Bro. John Mehrens and family came over from Little Sioux, Iowa, staying for two evenings. It being a very busy time on the farms some were unable to be present.

On Thursday he went to Kennard, meeting on Thursday and Friday evenings at Bro. Harley Appleby's farm home near Kennard, and Saturday evening in town, with Bro. J. C. Appleby.

Sunday we met again at Bro. Harley Appleby's for an all-day meeting. It is an ideal place because of the large, shady yard and spacious home. Bro. Drinkard preached to us in the morning and afternoon. We were pleased to have with us also Bro. Eugene Miller of Cleveland, Ohio, who, with his wife, is visiting at the J. C. Appleby home. Bro. and Sr. Arthur White and family of Bennington, and Bro. and Sr. Hazzard and family of Benson, were present Sunday, also a few from Blair.

At the close of Bro. Drinkard's afternoon exhortation, Bro. Miller gave us a talk on Communion, after which those present partook of the bread and wine in remembrance of our Lord.

It is surely good to meet together. Our meetings should be oftener. It has been all of six months since we have had preaching. I hope we may not need to wait so long again. The cares of this life press so heavily upon some of us that we fail to heed the command to forsake not the assembling of ourselves together, and so much the more as we see the day approaching. (Heb. 10:25.) The time is near at hand for the coming of our Lord. May we not be found with our lamps empty, but may we be ready. Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh.

Bro. Drinkard left Monday from Blair for Avery. We hope he may be with us again soon.

Your sister in Christ,

Birdie Krogh.

Al-La-Miss Conference

We had six meetings, beginning Thursday evening and ending Tuesday evening. Bro. Frank Siple, minister. At the business meeting Bro. Albert Siple was elected President; J. S. Lyon, Vice-president; Alfred Anthon, Secretary; Samuel Bottolfs, Treasurer; Sr. Leila Siple, Delegate.

Alfred Anthon, Secretary.

OBITUARY

Henry Robinson

Henry Robinson was born in Home Castle, Lincolnshire, England, July 31, 1860, died July 6, 1923, aged 62 years, 11 months and 6 days. He came to America in 1881, settling in St. Paul, Neb., where he engaged in the blacksmithing business until 1916. He then moved to Missouri, returning to Nebraska in 1918, settling at Clarks, where he remained until death. Bro. Robinson was stricken with the dread disease, cancer of the stomach. His sufferings were intense, but were borne with patience and Christian fortitude.

He was united in marriage to Miss Louise Schnasse, Jan. 20, 1885. To this

union were born six children: Mrs. Elsie Place of Kingston, Mo.; Mrs. Nora Wyatt of Los Angeles, Calif.; Sherman of Portsmouth, Va.; Lee and Josephine at home. These, with the wife, one brother and two sisters in England and one brother of Ottumwa, Iowa, are left, with a host of friends, to mourn his loss.

Bro. Robinson united with the Church of God in 1893. He was rather quiet in his manner but his life talked always. I am sure that of all the hundreds I have baptized none have been more faithful or devoted than he. He never was in such a hurry that he could not take his Bible after breakfast and read a chapter, after which, on bended knee, he petitioned the God whom he served for guidance.

The funeral was conducted from the home, the writer speaking words of comfort and portraying the hope of the believer in the resurrection of Jesus. We then took him to St. Paul and laid him to rest to await the Master's call.

A good man is gone. It can be truly said, "He being dead, yet speaketh."

(By probable oversight this obituary was unsigned and without marks of identification.—Ed.)

J. L. Winningham

Editor Restitution Herald:

This is to inform you that father, Rev. J. L. Winningham, died, July 4, in a hospital at Rolla, Mo., following an operation. He was 70 years, 3 months and 17 days old. He was sick some five or six weeks. During that time of suffering every conscious moment with him was a prayer. He died in the blessed hope of the soon coming of the Master.

His daughter,

Mrs. C. N. Smith.

HERALD RECEIPTS

Mrs. Clark McClelland; Mrs. E. K. Robinson; Mrs. Hugh Shafer; P. R. Senff; Samuel Osborne; Perry W. Smith; D. K. Lehman; Horace K. Pierce; Mrs. Dora Warren; Mrs. H. M. Kinney; Willis Roose; J. O. Osborne; Warren J. Burch; Leroy Austin; Ernest S. Logan; Harrison Barnett; Mrs. Elmer Winfrey; Harvey Quinn; Mrs. Laura Briggs; B. A. Cummings; R. C. Railsback.

EMERGENCY FUND

Harvey Quinn,

\$1.00

"CAST THY BURDEN UPON THE LORD"

There is no condition in which the Christian can find himself in which he may not count upon God. Is he crushed beneath the pressure of trial from external circumstances? Let him bring God's omnipotence, his resistless power, to bear upon these things. Is the heart oppressed by the burden of personal infirmity? This truly is a heavy burden, but, let him draw upon the exhaustless springs of divine compassion and mercy. Is the soul filled with horror by the sense of sin and quiet? Let him have recourse to the boundless grace of God and the infinitely precious blood of Christ. In a word, whatever the burden, the trial, the sorrow or the need, God is more than equal to all, and it is the province of faith to use him.

"Wherefore, seeing we 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."

The Sunday School

By Alta King

MARY MAGDALENE

Lesson 6. August 5, 1923.

Lesson Text: Luke 8:1-3; Matt. 27:55, 56;

John 19:25; 20:1-18.

John 20:11-18

Golden Text: But go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God.—John 20:17.

Memory Verses: John 20:15, 16.

For Study

Review: For the past two lessons we have been considering the companionship and personal contact between Jesus and Peter and John, two of Jesus' closest followers. We have seen that these men began their companionship with Jesus as flesh-minded men, not flesh-minded in the sense of immorality as the term usually means to us, but flesh-minded in the sense that their thinking was that thinking which belongs to man as he was created of the earth earthy; a thinking which is limited to the present, and to the tangible, and primarily to Self; a thinking determined wholly by man's viewpoint of conditions and people. They may, through the law and the prophets, have caught glimpses of God's viewpoint of the universe he had made, and have grasped something of his thinking which reaches out to the intangible and away from the narrow circle of Self, but the story of their companionship with Jesus shows that their minds were predominantly on the flesh plane. It is through Jesus alone that minds can be transformed to the spirit plane of thinking, which is God's thinking. And even personal contact with the man Jesus did not accomplish the transformation in Peter and John. It took the resurrection and ascension of Jesus to the right hand of the Father, with the comfort, assurance and faith which they brought, before Peter and John could have the lively hope that is due to faith in a God who is all-powerful, all-wise and all-loving.

The new lesson: Peter and John began their companionship with Jesus primarily on the flesh plane. Their first step was conviction of Jesus' Messiahship and their conception of the Messiah and his work was of flesh thinking, as was evidenced by their contentions over greatness in the kingdom, by their rebukes to children and the afflicted when they sought Jesus, by their willingness to kill opposers, and finally by their loss of faith and desertion when they were unable to see the Messiah in the crucified man hanging on the cross. Their companionship with Jesus was not intimidated by a realization of a personal need which was fully met by Jesus.

In this lesson we have a companionship with Jesus begun on an altogether different basis. It is a companionship begun by a service rendered by Jesus to a woman in great need, and thereafter characterized by the woman's unflinching love and service in return. It is a companionship which we, who began discipleship chiefly because of doctrinal convictions, are likely to fail to appreciate. Keep these thoughts in mind as you read about Mary Magdalene and her contact and companionship with Jesus.

Mary helped: Luke 8:2. Read also the

following scriptures with reference to demon possession. Matt. 9:32-34; Mark 5:14.

Regarding demons in the light of nerve and mind troubles and diseases, can we say that people today are possessed of demons even though they are not so completely possessed as was Mary? Even though people may not, at this time, be cured miraculously as was Mary, still, through the operation of Jesus' words and teachings in our minds, we can today be cured of much of our mind troubles. Explain how. What are the effects of love, faith and hope?

Mary helping: Luke 8:1-3; 24:1. In what did Jesus' service to Mary result? What would be the nature of the services which Mary rendered to Jesus? It is not hard to conceive of Mary going quietly and faithfully about her services with never a hint of doubt concerning Jesus' claims and teachings. She had experienced the proof of his claims and teachings. How may people still render such services to Jesus even though he is no longer in need of them himself? How does Mary's attitude toward Jesus demonstrate the truth of John 4:10, 19?

A need realized and answered, and a benefit received are the strongest possible proof of Jesus' claims.

Mary at the crucifixion and resurrection: Matt. 27:55, 56; John 19:25; 20:1-18; Mark 16:9, 10. What drew these women to the cross of Jesus, was it doctrinal conviction that he was the Christ, or was it warm, personal love born of Jesus' service and fellowship? Is it doctrinal belief that holds the members of Christ's body in harmony with him, or is it the spirit of love and faith that comes as the result of knowing Jesus through doctrinal truths and through services received? Eph. 4:1-6. What drew the women to the grave of Jesus on the morning of the third day of his burial? Were they remembering his promise that he should rise again on the third day? Did even Mary, with all her love, see evidence of resurrection in the open and empty tomb? What did Peter and John believe when they saw the empty grave? See verses 8, 9. What made Peter and John go "again to their own home, and Mary stay by the empty tomb? Undoubtedly Peter and John loved Jesus, but their despair and disappointment overshadowed their love. How was Mary's love rewarded? What was the first service she was privileged to perform? Note the world of meaning in the terse message Jesus sent to the disciples—from henceforth the disciples were to fully know God the Father.

Mary was the first to carry and publish the Glad Tidings of the risen Christ, and no doubt she carried her message with joy and willingness. No other method of advertising Jesus and his gospel can be substituted for Mary's. Jesus can be advertised only by those individuals who have seen the Lord and experienced him in their lives. The "church" is dead not because it lacks spectacular advertisement, but because it has few members who have seen and experienced the Lord in their own lives and who then carry this message in their words and works in daily living.

Contrast briefly Mary's discipleship under Jesus with that of the more learned disciples.

The Children's Lesson: Tell the story of Mary from the time she received Jesus' help to the time she rendered her highest service by carrying the glad message of Jesus' resurrection.

GOSPEL PREACHED TO GENTILES

By M. Joblin, deceased

(Continued from last week.)

IF a person sees that out of infinite love God gave his only begotten Son that whosoever believeth in him might not perish, but have everlasting life, he can hardly help believing in him; and the love of God begets love in him—he loves God because God first loved him—so he now has a faith that works by love, and makes him anxious to obey so loving and gracious a God. He no sooner learns what more is required of him than he is ready to perform it. Jesus, in this place (Mark 16:15, 16), mentions two things, belief and baptism. If the gospel contained anything worth having, it is surely worth believing in. And when a man gets that far into the gospel net, and learns that he cannot be saved while his old score of sin stands against him,—and learns from Peter's answer to the three thousand who said, Men and brethren, what shall we do? on the day of Pentecost, that all the sins of the past would be forgiven if they repented and were baptized into the name of Jesus Christ,—he will be in a hurry to obey; he will be eager to experience the blessedness of the man whose iniquities are pardoned and whose sins are covered. He will be eager to call God his Father; he will thirst for a foretaste of the joy to be after-a-while revealed in him.

Talk about evading and belittling baptism! Why, this is one of the most precious items of the glorious gospel of the grace of God! What were all the rest if we could not be rid of our sins? Oh, it is the precious, adopting ordinance! We were utterly undone without this precious item of gospel truth—forgiveness of sin by baptism into Christ—we would be as a man would be who should stand in a basket and try to lift himself.

Man is an adept in getting into trouble; but getting out of it is another matter, especially when the controversy is between God and himself. And this is the particular controversy in which I am anxious to be helpful. A complete account of the controversy would require the rehearsal of all human history, sacred and profane. This, of course, is out of the question. But I do know that by one man sin entered into the world, and death by sin. And in addition to this I know that the earth was cursed for man the sinner's sake, and if time were taken to count up all the ills caused by disordered nature, directly and indirectly, there would be a tremendous reduction, indeed. I do not know if there would be anything at all to complain of. We know the whole creation groaneth and travaileth in pain beneath countless burdens, afflictions and curses. Rest, quiet, peace and enjoyment in their fulness are unknown. Earth moves in disorder, physically mentally, morally. Like some gigantic machinery, dislocated by tremendous shocks, it rolls and crashes in harsh confusion. It grates upon our ears in its terrible course; and it bears within its mighty whirl the torn and bleeding forms of those who have vainly tried to reduce it to symmetry and harmony. In the natural world, however, there is enough of order to indicate that it was made by a Divine architect; and enough of disorder to demonstrate that it has been marred by a malignant hand. Yet, executive power predominates, or else the ruin

ere this would have been complete. Hence there is room for the hope that the ruin may be repaired. that the world may again shine beneath its Creator's smile, and those that rang out at its birthday when all the sons of God shouted for joy; that where sin abounded grace may the more abound, and the conclusion be better than the commencement, that man redeemed may be immeasurably better than man when created; and the whole world regenerated be better even than when pronounced very good at first. Well, this is just what we believe in and hope for, friends. And this faith and hope grows out of the oath and promise of God.

For six thousand years the great God has been selecting men and women to bring about this mighty change in earth and man. His mode of procedure is as follows:

He makes exceeding great and precious promises relative to that good time coming, and all who take him at his word are selected as candidates for the execution of this grand design; provided, they develop characters suitable for such an exalted position. You know, doubtless, that Jesus went away promising to come again; and we know from scores of other scriptures that he is coming here to set up the kingdom of God, which will abolish all human governments. And it is by means of this divine government that the good time is to be brought about.

And now, if when you read about Jesus traversing Judea and Galilee preaching the kingdom of God coming; if you will connect what I have been saying with the message Jesus was delivering, you will see at once that we have taken up the work where Jesus left off; and that I am before you now to invite you to live and reign with Christ in that kingdom when he comes. And doubtless some of you learned at your mother's knee the Lord's prayer, as it is called, where it says, "Thy kingdom come, thy will be done, in earth as it is in heaven." That is what it is coming for. That's the kingdom we look and wait for.

Now, providing you accept the invitation, I call your attention to the circumstances and surroundings, and locality where you will be admitted into the kingship of that kingdom. As it comes from the lips of Jesus you will not call it in question I am sure. He tells us in Matt. 25:34 that when he comes in the glory of the Father and the holy angels and seats himself upon the throne of his glory he will say to those who have believed the gospel of the kingdom and obeyed it, and lived godly, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." This is right here on earth,—not in heaven above,—but just where Jesus says it will be. The meek shall inherit the earth," he says in Matt. 5:5—the earth, not heaven. Heaven is already peopled as it pleased God.

Another point I wish to consider is this: This kingdom I have been speaking about is to stand forever, and so those who inherit it will need to live forever, need to obtain eternal life. And to show you how all the truths of God dove-tail together I quote the words of Jesus where he says, "I am come that they might have life;" and elsewhere he says he will raise them up to everlasting life—and they never shall perish. Do you not see that this just fits them to live and reign always with Jesus in that ever-

lasting kingdom?

In Romans 6:23 it says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." This shows again that by a gift from God through Jesus Christ we overcome the disabilities of this mortal existence so that, through endless ages, we can live in glory, honor and blessedness.

As I have already stated the conditions upon which a title to all this blessedness can be attained I will only remind you that they are faith in the things promised, repentance toward God, baptism for the remission of past sin, and a godly life till Jesus comes. I entreat you, by all the love of God and of Christ, to come while mercy lingers, and accept God's gracious overtures, before it is too late—the signs proclaim the Lord at hand to come—and heed the Lord's words, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Amen.—Selected by R. A. Humphreys.

National Bible Institution

IN HIS NAME

It is with pleasure that attention is called to the totals of the Wince Fund in this issue. Especially so as it has been deemed best by the Membership Board of the Golden Rule Home to receive upon the strength of this total our Brother, J. A. Buckmaster, from Bangs, Ohio.

Brother Buckmaster is a man just under seventy years alone in the world without relatives and without funds. Brethren from Salem, Ohio, and from the Lee Avenue church at Cleveland, Ohio, assure us that since his acceptance of the gospel and obedience thereto a few years ago he has proven himself in life faithfully consistent to his profession. Afflicted somewhat with rheumatism and without funds with which to provide for himself he has been suffering from neglect in cheerless and chilly rooms and this in the midst of undesirable environments.

In order to maintain the average of \$1,600 per member for all residents of Golden Rule Home it would be necessary in receiving Brother Buckmaster at this time, that he should be accompanied with \$1,100. But owing to the emergency of the case and certain peculiar circumstances, it has been thought best and proper by the Membership Board to receive Brother Buckmaster at once and to render such aid as the Home is able with the expectation that others will be led to contribute to the Wince Fund speedily in sufficient amounts to bring the total thereof up to the \$1,100 necessary to maintain the common average of \$1,600.

It is also hopeful that contributions to this fund will continue thereafter to the end that still others may be afforded the care and comfort of this Golden Rule Home. Were the present financial standing of the Maintenance Fund for those of the Home such that the \$1,600 average would have been maintained upon receipt of \$800 from the Wince Fund, the Membership Board would not think of receiving more than that figure in connection with Brother Buckmaster. This also will pertain to any future entrants to the Home through the aid of this fund.

There is reason for thankfulness to our Father that the heart of the brotherhood has been sufficiently active to provide this Home and its comforts to various alone-ones in life. To those who are able to financially provide for themselves the Home furnishes only fellowship, mutual aid, and spiritual uplift in life; but to those who are both alone and unable financially, the Home, through the Brotherhood, is enabled to provide both the fellowship and the financial assistance. May the work continue to progress onward until with ever increasing realization of our Christian strength this labor in the Master's name may rejoice the lives of the laborers, and brighten the countenance with the penciled tracings which express the fact that the inner life is prompted and directed by true and faithful consecration to him whose we are.

WINCE MEMORIAL FUND

| | |
|---|----------|
| Previously Mentioned, | \$706.00 |
| Mrs. E. K. Robinson, | 9.00 |
| Mrs. Harlan, | 2.00 |
| Salem, Ohio, Church, | 90.00 |
| Contributions made through D. C. Robison, | 40.00 |
| Mr. and Mrs. R. C. Railsback, | 4.00 |
| Emily J. Harris, | 25.00 |
| Total, | \$876.00 |

TOURING GOLDEN RULE HOME LITTLE BY LITTLE

Two blocks west and one north from the Court House in the center of Oregon, Illinois, is a plot of ground 220 feet east and west by 173 feet north and south, bordered upon the north by Franklin Street, and upon the east by Seventh Street. Standing just inside the walk next to Franklin Street and about fifty feet back from Seventh Street is a large brick building.

The contour of this ground naturally slopes to the south. But man's hand has constructed about midway, a terrace across the lot east and west. Covering both the upper and lower lawns thus created, and so arranged as to shade the whole property, stand thirty or more tall elms whose spreading limbs of a score of years cast cooling shade upon the quiet lawn.

Next to the house, which faces the south, grows shrubbery of various kinds,—spirea or bridal wreath, lilacs, etc., interspersed and bordered with tulips, lilies of the valley, daffodils, iris, peonies, hyacinths, cannas, geraniums and various others of nature's furnishings in floral offerings.

Standing upon the spacious square porch at the south, one looks around upon the thickly shaded town while from the quiet repose of porch and lawn, made comfortable by swing, hammock and chair, the members of Golden Rule Home, after the daily duties of life are performed, spend hours of summer's pleasant days beneath the restful shelter of the over-watching trees.

This property was, on last December 31, dedicated to God to afford opportunity for care and comfort to some of his alone-ones, who, because of being alone, need daily Christian fellowship and mutual aid and care,—all in proportion as the people of the Church of God shall be able to make opportunity. This dedicated Home was named "Golden Rule Home."

Next week the reader is invited to survey one of the spacious living rooms.

THE SPIRITUALISTIC PROPAGANDA

EDWARD Markham, poet-philosopher, better known as the author of "The Man With the Hoe," on the eve of his seventieth birthday, branded Sir Arthur Conan Doyle's proposed campaign of advocacy for spiritualism as a menace to the good of humanity. "No good can come out of the propagation of such a new religion as Sir Arthur advocates. His spiritualistic teachings and the teachings of Christ do not line up. I have investigated spiritualism, and I am convinced it is one of the best things in the world to let alone.

"It tends to queer all people who get into it. It sends them to insane asylums. Several of my friends have dabbled in it and all of them became unsettled mentally. They took on weird look in the eye. They became abnormal.

"Sir Arthur runs out to us a weak, flabby optimism—a teaching that is in direct denial of the heroic philosophy of Jesus, for Jesus' philosophy is that life is a battle and a march. Sir Arthur says that the way to life is not narrow and hard as Christ said it is, but that it is broad and easy. This doctrine reduces life to a mere laughing mardi gras.

"The supreme need of the world today," said Mr. Markham, "is a practical application of the principles of Jesus. Only the spirit of Christ can save civilization from its present crisis—and that applies to the Genoa economic conference as well as to the national coal strike in the United States. The Sermon on the Mount should be substituted for the artifices and intrigues of statecraft and its teachings applied in the every-day industrial world." Christian Union Herald.

There can be no unity where truth is neglected. There can be no peace where truth is denied. There can be no freedom where truth is not presented. Jesus said: "Ye shall know the truth, and the truth shall make you free."

COMMENTS

(Continued from front page)

how wise a man may be, or may esteem himself to be, God knoweth that his thoughts are vain, and for this reason no man should glory in man. Then he gives them the reason, and says, "For all things are yours." What things? He tells them just what they are: "Whether (it is) Paul, or Apollos, or Cephas, or things present, or things to come; all are yours, and ye are Christ's; and Christ is God's." Paul Apollos and Cephas are all yours for your learning and edification.

Life, to the Christian, is worth more than to the worldly person. He may not esteem it more highly, but it is more valuable to him because he has a higher and loftier sense of it, and uses it in a holier cause, and for a higher and purer purpose. Things present, that is, the promises of God and his messengers who bring glad tidings, are ours to build us up and make us strong in the Lord. All these are ours. All things to come (that have been promised) are ours—the bright and glorious future that fills the new heavens, and that covers the new earth—are ours; all the precious promises and their glorious fulfillment; the radiant light of the eternal word; and the unending

rest of the people of God. The society of the angels, the fathers of old, the prophets, apostles, and the good and pure of all ages, the enduring mansions of the blessed are ours, and we are Christ's, and Christ is God's. They are all ours but upon condition that we are Christ's. And if we be his then the world and all things therein are ours; for he is heir of the world, and we are joint-heirs with him. Out of Christ is wretchedness and poverty; in him is great wealth and an eternal weight of glory. If we be his and his riches be ours then all is well.

CHRISTIAN DOING

(Continued from front page)

principles revealed by God through Jesus, the only medium through which man may know and recognize God in his true character and full power.

Christian activity is the highest activity of which humans are capable, being activity actuated by God motives, since it is based upon and influenced by reverence to God, his motives, his power and his methods; and being activity it is based on the mental state of "I can". (No activity of any kind can develop from the "I can't" state of mind.)

But the "I can" consciousness making possible Christian activity is different from the "I can" making possible flesh activity. It is "I can" plus something more and, contradictory as it may seem, it must be preceded by the "I can't" consciousness.

Jesus, the supreme example of Christian activity, in his own words and activities shows how the above is true. First there is the full consciousness and admission of "I can't in his words: "The Son can do nothing of himself;" "I can of mine own self do nothing," John 5:19,30. This is the "I can't" consciousness which prevents and kills activity of any kind whatsoever. If this had been the sum total and end of Jesus' thinking, he would never have taken one step in fulfillment of his mission. But the mental deadness of this "I can't" consciousness was more than offset and counteracted in its effect on activity by the all pervading consciousness of God's power working in and through him "The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise; for the Father loveth the Son and sheweth him all things that he himself doeth," John 15:5. This constituted the "I can" consciousness plus something more.

We find this same "I can't" and "I can" basis of Christian activity in Paul's life and teachings. "For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which I will I find not." Power to do was lacking. Herein was the "I can't" consciousness. But in Phil. 4:13, Paul expresses the "I can" consciousness plus something more of Christian activity. "I can do all things through Christ which strengtheneth me." From the context you will see that Paul had reference to the consciousness of power to rise above all afflictions and hinderances and to go on in Christian activity through Christ which strengthened him.

This "I can do all things through Christ which strengtheneth me" thoroughly permeates Paul's thinking and teaching. It was the same as the "I can" in Jesus' mind

and was the basis of Paul's activity as it is the basis of all Christian activity.

The "I can" which is back of Christian activity excludes the "I can" which is back of flesh activity. The "I can" consciousness in Jesus never stopped with "I can." It always reached back to the source of all power and activity. The "I can" consciousness in Paul never ended with "I can." Always the plus something more was there—"through Christ which strengtheneth."

The Christian "I can" consciousness is as much fuller, freer and more joyous than the flesh "I can" as the power of God is fuller, freer, and more joyous than the limited power found in man on the flesh plane. There is only one difference between the Christian "I can" and the flesh "I can," but this one difference makes all the difference in the world. The difference is this—the source of the power of both "I cans" is God; but in the first, man recognizes the source as God, while in the second, man recognizes man as the source—all centers in man: there is no reverence, nor honor, nor gratefulness toward God. In consequence the flesh "I can" consciousness is definitely by the powers and abilities bestowed by God upon man through his natural birth and environments. This "I can" consciousness can not reach beyond these, and can accomplish nothing larger than these. On the other hand, the Christian "I can" consciousness is limited only by the Christian's growing realization and knowledge of God and his power.

The disciple of Jesus must realize that the "I can't" which Jesus and Paul both teach, does not to any least degree curtail Christian activity. Why? Because this "I can't," which is the initial step in Christian activity, merely precedes and makes possible the "I can do all things through Christ which strengtheneth me," which is the second step in Christian activity. The "I can" of Jesus and Paul insures joyous activity. It is as sure to manifest itself in activity as an electric current is sure to travel.

If we take the "I can't" of Paul and Jesus, over emphasize it, never looking beyond to the glorious freedom and sureness of their "I can," we have not advanced beyond the first step in discipleship. The "I can" consciousness of Jesus and Paul is just as fundamentally necessary to activity on the spiritual plane as the "I can" consciousness of the natural man is necessary to activity on the flesh plane. The "I can't" of the one is just as sure in its effects as the "I can't" of the other.

"What am I doing?" is a question each should ask of himself and answer to himself. Am I taking the "I can't" of Paul and Jesus, stopping with that, and supinely doing nothing? Or, am I taking the "I can" of the natural man and striving and worrying and fretting to accomplish, and accomplishing some things, perhaps good in themselves, but leaving myself still on the flesh plane without any bigger conception of God and his power? Or, am I taking Paul's "I can do all things through Christ which strengtheneth me" and, in the consciousness of this power, in its serenity and sureness and faith, praying always for guidance and direction, looking always for needs and opportunities to do? Am I accomplishing the works of Christ, thus entering into Christian activity that draws the doer ever nearer to God the Father?

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, July 31, 1923

Number 44.

Unity

By S. Roxana Wince

THE Hebrew word for unite is "yachad." It is first used by Jacob in Genesis 49:6, when he, in foretelling what the destiny of the descendants of his sons would be in the latter days, says of Simeon and Levi, "Unto their assembly, mine honor, be not thou united. . . . I will divide them in Jacob and scatter them in Israel." It would not be to Jacob's honor nor to the honor of God that tribal unity should be theirs. They had sinned in their cold-blooded massacre of the Shechemites, and Levi, must be "divided in Jacob" by being assigned cities in each of the tribes and Simeon be scattered among all the tribes of Israel to act as scribes (I suppose) in recording history. Mischievous mischief would follow their tribal assemblage. But God could use them thus. And he could better use Levi divided, than if united, as is shown when we find them in after times acting as the priests and ministers of the Lord of hosts.

The second occurrence of "yachad" is in Psalms, 86:11, where David says, "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name."

Unity means "at one," "together." Herein the foundation of unity clearly appears. Our hearts must be united to the heart of God; to fear his name, by being taught his way, that we may walk therein. And to walk in his way is to walk in his truth; to learn, understand, believe and obey the gospel of the Son of God.

"Yachad" occurs again in Psalms, 133:1, where David exclaims, "Behold, how good and how pleasant it is for brethren to dwell together in unity." And compares such dwelling to the previous anointing oil that was put upon Aaron's head, and to the dew of Hermon, and to the dew of the mountains of Zion where "the Lord commanded the blessing, even life forever more."

The Greek word for unity is "henotes." It occurs only in Ephesians 4:3, where Paul then a prisoner at Rome, beseeches his brethren at Ephesus to walk worthy of the vocation whereunto they had been called, with all meekness and longsuffering, forbearing one another in love; "endeavoring to keep the unity of the spirit in the bond of peace,"—apostles, prophets, evangelists, pastors and teachers having been given them to perfect and edify them: until they should "all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

They were the body; he was the head. A strange body would it be if made up of

Guided by God's Word

BY WHAT means shall a young man cleanse his way?
By taking heed thereto according to Thy Word.

BY every means my heart hath sought Thee:

Let me not err from Thy commandments.

Besides, I have laid up Thy Word in my heart, That I might not sin against Thee.

Blessed art Thou, O Jehovah:
Teach me Thy statutes.

By my lips have I recounted
All the judgments of Thy mouth.

By walking in Thy mandates' way,
I found joy beyond all wealth.

By Thy precepts shall I guide my musings,
And shall pore over Thy paths.

By Thy statutes shall I be delighted:
Thy Word I shall not forget.

—Section "B" of Psalm 119.

members holding conflicting faiths.

But it was in the plan and purpose of God that the teaching should continue until from being children, babes in Christ, fed with milk and liable to be deceived by crafty men, they should reach perfection, the yardstick of their message being the "stature of the fulness of Christ."

Can we make that yardstick of oneness, the yardstick of our measure, dear ones? Can we measure up in knowledge to the perfection that Jesus attained?

Can we, if organized into a church, walk together in the unity that David said was so good and so pleasant for brethren; so like the precious anointing oil in richness of perfume; so like the life-giving dew on the mountains of Hermon and Zion because the outcome of such a walk will be the receipt of eternal life.

Are we so "grounded and settled" that nothing can move us away from the hope of the gospel which we have heard? (Col. 1:23.)

Measuring up to the stature of Christ, would we go to prison and to death rather than give up our faith?

Who knows? We may have to do this before Jesus comes. Multiplied thousands of Armenians have already done so. God help us, whatever comes, to be unmovable, always abounding in the work of the Lord.

But what are we to believe so that we may be "at one," or "together?"

Jesus said, "I and my Father are one." The works that he did were the works of the Father. The purpose that he had in view in laying down his life for the sheep was the Father's purpose. 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." The Father gives the sheep to the Son and both alike hold them with such firm grasp that no man is able to pluck them out of their hands.

So it is in the work of saving men that the Father and the (Concluded on page 356)

Justified by God's Judgment

1 Corinthians 4

By Lyman Booth

IN this chapter Paul endeavored to teach the Corinthians the correct estimate of the office of an apostle or minister. They were not to worship the man or to look upon the office as one of mystery or magic. It is not to be used to display gifts or talents.

To do right at all times for the love of right without manifest concern or boasting is a mark of moral culture in the very highest degree. We should strive for this perfection as an indispensable attainment to our earthly happiness as well as our eternal welfare.

If one hesitates to come over on the Lord's side because his fellows may look at him in derision, he is exhibiting a weakness foreign to moral greatness and courage that will eventually end in misery.

No one who is a slave to the passion that fears other men's judgment can hold his head up and calmly look the world in the face, or feel the security guaranteed in God's word. Then how very necessary that we should keep constantly before our minds those principles of Christian discipline that will enable us to say with Paul, "With me it is a very small matter that I should be judged of you, or of man's judgment."

Not that Paul felt himself above judgment, nor that he was infallible and could do no wrong, nor that he was teaching them any truths that were too mysterious and grand for them, but because he was to be judged by one whose judgment is righteous and final. He would have us understand that the true Christian is one who is more careful to reform himself than to censure his brethren. It is to be expected that the world will be uncharitable to God's people, and to judge them as enthusiasts, fanatics or hypocrites; but how shameful is the sight to see God's children judging one another so unjustly as we sometimes do.

The Apostle sought God's approval rather than the praise of men. He did not care though all men might censure and reprove and condemn him. That never weakened his faith nor daunted his courage. He felt secure so long as he knew that he who had called him to the ministry was sitting at the right hand of God and looking down upon his labors with loving approval.

The world needs more men like Paul today, unassuming and gentle among the Lord's heritage, and loyal to truth, and bold to speak the word without fear or favor. Never since the world was created were such men needed more than at this time: men who will follow the line of duty wherever it may lie; men who are willing to witness for God by speaking his truth boldly and fearlessly. (Concluded on page 356)

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.

FIVE THOUSAND FOR SUPPER

By Verna Thayer

ONCE upon a time when Jesus was here on earth, he and his disciples went into a desert place on a ship.

Now you know a desert place is a place where there is nothing growing, where there is no food.

When the people heard of it they followed him on foot out of the cities to this desert place.

Jesus went forth and saw a great multitude and he pitied them and healed their sick.

When it was evening his disciples came to him, saying, "This is a desert place and the time is now past; send the multitude away, that they may go into villages and buy themselves victuals."

"But Jesus said unto them, They need not depart; give ye them to eat.

"They said unto him, We have here but five loaves, and two fishes.

"He said, Bring them hither to me."

He told all the people to sit down, and he took the five loaves and two fishes and, looking up to heaven, he blessed, broke, and gave loaves to his disciples, and the disciples gave to the multitude and they all did eat and were filled. And besides they took up of the fragments and there remained twelve baskets full.

They that had eaten were about five thousand men, beside women and children.

Children, don't you think that was a wonderful thing for Jesus to do?

BY WHAT POWER?

By S. H. Reeve

AS I remember the incident as related, a lady living in a Massachusetts town was informed that if she wanted to see her mother alive she must come immediately. It was in a small town several hundred miles east of where she resided. She took the first train available. When the conductor came for her ticket he said to her, "Madam, this train does not stop at that place." She replied, "There is some one else running this train beside you." When they got to the station the conductor came and said, "Madam, here is where you wanted to get off. There is a freight train derailed just ahead of us." But the most remarkable leading was that the lady's brother, with whom the mother was stopping, resided three or four miles from the station, and, near midnight, got up and began to dress himself to go out, and his wife said to him, "What are you going to do?" "I am going to meet my sister," was his reply." She said, "But that train does not stop." "I know," he said, "but I am going." He went, and the lady had the joy of seeing her mother before she passed on.

Will some one please tell where this revelation came from? Was it from the devil? or what power gave it?

Another incident was the experience of Dr. Jacob Chamberlain, in 1863, in the jungles of India. He, with the guides, had trav-

eled north to the Pranheta River, an affluent of the great Godavery, a stream of tumultuous waters, three miles wide. Here they expected to find a government steamer, but it became disabled in trying to stem that fierce current. There was now no boat or raft whereby to cross to a knoll where they had proposed to encamp. The party became discouraged, except Dr. Chamberlain, who went aside and prayed and got this message: "Turn to the left, to the Godavery, and you will find rescue." This came three times after protests from the party he was with. Then he called a halt and against all remonstrance commanded the party to wheel about sharply to the left and take the shortest way to the river. The one thing he could say to them was: "There is rescue at the river." There they found a large flatboat built by the British authorities to ferry over artillery and elephants. It belonged high up on the north bank of the Godavery. Two men were with the boat and they protested that they had done their best to keep the boat where it belonged but that it seemed to them possessed. A large rolling wave had swept the river, snapped the cables, and driven the boat before it. They had fought all day, they said, to keep it back on the other shore, and an hour before they had given up and let it float to its present position, and there tied it to a tree. Dr. Chamberlain, who was clothed with full authority to use any government property required on the journey, took possession, and astonished the whole party, which now came in sight, with a means both of safety and transportation, which no human foresight could have improved. "Who," says the great missionary, "had ordered the tidal wave that had torn that boat from its moorings, and driven it so many miles down the river and across to the other bank, thwarting every endeavor of the boatmen to force it back to the north shore, and had brought it to the little cove-like recess at just that point where we would strike the river?" And I say, "Let the reader answer."

What I want to know, and the question for some one to answer is, Who gave Dr. Chamberlain the revelation of rescue? Was it his Satanic Majesty, or, was it the Holy Spirit imparting the good news? Certainly, the latter.

I wish to give one more incident. This concerns the Boston fire of 1872. Mrs. H. L. Hastings was engaged in conducting a number of free schools and charitable enterprises in various parts of the South for poor blacks and poor whites with headquarters at Society Hill, South Carolina. Her husband was pushing the Scriptural Tract Repository in Boston. In November 1871 she had a dream one night, and in the morning she related it to the family of teachers. It was a veritable prophecy, a real revelation, nearly a year before the fire occurred. I will not attempt to give more particulars, as it may be seen in *The Christian*, published in Boston, under date of November, 1922.

We are told that the Holy Spirit, if I read correctly, is not with the church today. A quibble over terms, the Holy Ghost, the Holy Spirit, or the Spirit of God, does not answer at all, for it seems to me that any reasonable person knows, when it comes to a revelation to man from God, that these terms are the same.

While no such revelations come to me I

can readily see that they do come to others. And if they do not come to the group I am with I can fully believe they come to others. I have no desire to forbid some one else because they are in another company, Mark 9:38, 39; Luke 9:49, 50.

I have not the Holy Spirit as I expect to have it but I believe it is with God's people today. When the new Pentecost comes it will be with and in the church as never before. It will far excel the Pentecost of the past. May you and I be there.

THE RESURRECTION OF LAZARUS

By Rufus A. Curtis

IN reading the eleventh chapter of John, in which is narrated the resurrection of Lazarus, we are forcibly impressed with the sublime truth of the Master's statement, "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. Believest thou this?"

The little home at Bethany, in which Martha, and her sister, and Lazarus resided, has found many a counterpart in other homes. Sooner or later sickness enters all homes, and loved ones are borne away to the silent city of the dead. Lazarus was sick and his sisters had dispatched word to Jesus beyond Jordan, "Lord, behold, he whom thou lovest is sick." After two days had elapsed, Jesus went into Judea again, to awake his friend Lazarus "out of sleep." His disciples thought that he alluded to "taking of rest in sleep." "Then said Jesus unto them plainly, Lazarus is dead."

Lazarus had "lain in the grave four days" when Jesus arrived at Bethany. "Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

What implicit trust, what unwavering faith is here displayed! Martha has no words of censure for the Master's delay. No sorrowful upbraiding for his tardy appearance: but a well-spring of gladness was hers to enjoy, as the Master spoke those words of resurrection hope, "Thy brother shall rise again." As Martha looked beyond the gloom of the grave to the glorious resurrection light beyond, her thoughts overlapped all barriers as she triumphantly exclaimed, "I know that he shall rise again in the resurrection at the last day." After Mary was called to the Master, and he saw her weeping, from the depths of his compassionate heart, "Jesus wept." Although forming the briefest verse in the Bible, those two words express a world of sympathy for the sorrowing and betokens an un-failing source of help for the needy. Being "a man of sorrows and acquainted with grief," his sympathy soon found expression in spoken words and overt acts. Jesus inquired, "Where have ye laid him? They said unto him, Lord, come and see." "Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not

unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

This is how God can raise the dead to life again. "Believest thou this?" Is not creation itself a stupendous miracle? If "the power of God" is sufficient to create a man, cannot the same almighty "power" recreate him? (Psa. 139:14-16; Matt. 22:29; Psa. 68:20; Heb. 11:17-19).

To make assurance doubly sure, allow me to call your attention to another "dead man" who was raised to life again. "Now when he (Jesus) came nigh to the gate of the city, (called Nain,) behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother" (Luke 7:12-15).

"Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 20:8).

DE-MAGNETIZING WORDS

PROFESSOR Wendell Holmes tells us that a bar of iron which has been left lying for a long time in one direction becomes magnetized and requires de-magnetizing. Analogically, so do words, especially those words which are connected with theology and religious beliefs.

We shall examine a few terms which seem to require "de-magnetizing" after they have been for centuries pointing in the same direction. The time has come for an unbiased and intelligent review of some of our professed beliefs, for the Church of God cannot withstand the subtle forces of these "last days," apart from such review.

For ages it has been taught by most of our spiritual guides that when God breathed into Adam the breath of life (Gen. 2:7), he became an immortal soul. Where did our teachers learn this? The Holy Scriptures do not once speak of man or any part of him as immortal. On the contrary, they declare that "God only hath immortality" (1 Tim. 4:16). The terms "immortal soul" "immortal man," and the like, are significantly absent from every page of the Word of God, though the word "mortal," subject to death, is six times used of man. See 2 Chron. 14:11, margin; Job 4:17; Rom. 6:12, and 8:11; 1 Cor. 15:53; 2 Cor. 4:11.

The two words "mortal" and "corruptible" in connection with man are each used six times (six is the number of man). The early church knew nothing of the doctrine that man is immortal by creation. Let those who now hold it consider that, until Greek phil-

osophy began to darken Divine revelation, anyone setting forth the doctrine would have been reckoned as a false teacher. Mr. Gladstone truly said that such a doctrine "formed no part of the truth of Christianity; it obtained entrance into the early church by a back door, and crept onward in the dark." Of the early fathers, among others, Barnabas, Clement of Rome, Ignatius, Polycarp, Irenaeus, Lactantius, Athanasius, expressly repudiated such a doctrine. Long years later, Martin Luther relegated it to "the dunghill of Papal decretals." But when the Church in a spirit of worldly ambition, ceased to pay heed to the warning against philosophy (Col. 2:8), they accepted the lie of Satan—"ye shall not surely die" (Gen. 3:4). Are we to continue to be his "chaplains?"

The breath of God made Adam "a living soul," or creature, and when at the end of 930 years, it was withdrawn, Adam became a dead soul, or creature, and he will continue to be such—knowing "not anything" (Ecc. 9:5)—until the resurrection trumpet sounds. Let us not be misled by metaphysical arguments as that the sentence meant a condition of life and not the withdrawal of life. We bear in mind the solemn warning,—"Add thou not unto His words, lest he reprove thee, and thou shalt be found a liar" (Prov. 30:6), like the liar Satan, who first taught inherent, or natural, immortality.

We are pointed to Matt. 25:46, and are told that here is taught everlasting suffering in some form or other. But is this a correct interpretation? The reward promised is "everlasting life;" the punishment threatened is everlasting cutting off from life, everlasting loss of life, not an everlasting life of loss. The popular interpretation is the outcome of the initial lie in Eden. We admit that if men be immortal by creation, he must live for ever; and if unsaved, in some condition of suffering. Thus, starting wrongly with respect to the nature of man (Gen. 2:7), all the orthodox teaching on the death-state is of necessity erroneous. Instead of "death" meaning death, it is supposed to indicate or signify some spiritual condition, and where the Scripture refers to "punishment," tradition uses "punish-ing."

Next, we are referred to "This day shalt thou be with me in paradise" (Luke 23:43), and this, we are told, is clear proof that the soul exists in a conscious condition apart from the body. Yet there is not the least warrant for such inference. The dying thief besought the Lord to remember him when he came into, or in, his kingdom. That kingdom is still future, so that the promise also is future. The traditionalist preacher says—"Out of Christ in the morning; in Christ in the afternoon; and with Christ in the evening." With him! Where? The answer is,— "not in heaven," because the Lord told Mary he had not yet ascended (John 20:17). But the traditionalist responds,— "Ah! no, but with him in Hades, the place of departed spirits." Here, however, we have the clear Bible declarations that Hades is the place of the dead, the grave generally, or grave-dome, and not the place of conscious souls or spirits. And do we not read that "his soul was not left in Hades" (Acts 2:31). On the supposition that Hades is the place of departed spirits, our Lord did not go there until the close of

the Jewish day (nearly 6 p. m.), and left again early in the morning of the first day of the week. Besides, we do not even know that the thief died that day of the promise; crucified criminals were often days in dying, and the legs of the thieves were broken lest they should escape. Why not recognize the simple fact that the petition of the dying thief will be granted when he, who at that hour seemed so unlike a king, shall return crowned with many crowns (Rev. 19:12) and establish his kingdom? Until then, like all the dead, the thief is sleeping in grave-dome.—Daniel Farmer in "Words of Life."

"Haste dethrones the divine spirit from active dominance in your life."—Aaron Wirpel.

IMMORTALITY MEANINGLESS WITHOUT RESURRECTION

HOPE in death can only spring from the principle of personal immortality, and the principle has no root save in Christ.

It is not enough that we shall live in the memory of our friends, nor that humanity shall live and flourish when we are gone. I do not say that there is no dignity in such thoughts, nor even no consolation in them to some minds. It is better to have faith in the progress of humanity than no faith at all. It is better to be remembered than forgotten, and to have the immortality of a good name if no other. But men cannot find strength or comfort in such generalizations. They crave for a personal life—for communion with other lives—and with him who is life, and whose life is the light of men. This, and this alone, is the faith which makes men patient in trouble and hopeful in death, which sanctifies bereavement and illumines thought.

Nature tells us nothing of the future. Science knows, and can know, nothing of it. On this side no voice from behind the veil ever reaches man. No sparks of immortal presage rise from the ashes of scientific analysis. All its suggestions leave us where we are, or mockingly shift the sources of life only to hint our immortality.

If we quit the living Christ, we quit all hold of the higher life. "If Christ be not risen, then is our preaching vain; and your faith is also vain." Heaven becomes a dumb picture; and death—euphemise it as we may—merely blank annihilation. We may say of all our dear ones, as we lay them in the dust, that they have fallen asleep; but the gentle words have no true meaning. The sleep is without an awakening. The higher and hopeful side of the image is cut away. The night becomes perpetual slumber, on which no morning shall ever arise. It is only in the light of the resurrection that the phrase represents a reality and the idea of death is transfigured into a nobler life.

Let us believe that behind the veil of physical change there is a spiritual Power from which we have come—One who is the "resurrection and the life"—in whom, if we believe, we shall never die,—and we may wait our change not only with resignation, but with hope, and carry our personal affections and aspirations forward to another and a better being, in which they may be satisfied and made perfect.—Principal Tulloch, deceased.

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY

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Editorials

No life is a failure that has brought Christ into the heart and soul of another. Every life is a success that has lifted the dark cloud which shuts hope from another's vision, or that has led another unto him, whom to know is life eternal.

We are glad to reprint Bro. Anderson's June report.

It has been thought best to condense these reports by grouping the items when possible. But in grouping the month's receipts of this report there was failure to give personal credit to some who had aided in the work, as Bro. Anderson had promised. We therefore give that portion of the report in this issue.

The report in this issue from the Sunny South is surely bright and sunny. Why shouldn't it be? Where brethren are cheered the whole year round by God's bountiful love, radiated both by nature and by the inspired word, they should overflow with the inspiration.

And they do. That's what the smiling evangelist, who met his own, reports.

Let's expect much good from the Gulf States.

Think of it! The life you and I live today will, by its influence, affect the course of events throughout eternity. The fact that we live, and must therefore be taken into

account in God's reckonings necessitates that all future will be affected as a result of our existence.

The fact that today's life does its part in shaping the whole—may even be the deciding moment for better or for worse—necessitates that all future affairs will be affected by the life of today.

Let us guard and guide life through each such today.

As the readers open this issue of the Herald, the Bible School jointly held by the Illinois and General Conferences will have convened. The conferences will also be convened on dates announced. Many interested ones will be unable to attend. May we then request that frequent prayer will be made by all those who are anxious that God will guide this work aright. For if God shall guide the work to his honor, man need never be distressed. While in the past continual petition has been made that God would guide, yet it is remembered that the laborers whom God is using are finite and subject to frequent error. Undoubtedly numerous mistakes have been made. It can be truly said that the more mortals undertake to do, the more room there is for error. The Church of God has undertaken much in an effort to bring greater honor to the Father and his Son. Let us one and all be anxious to discover any wrongs and correct them speedily. Then with an assurance that God is with us, let us ever look forward laboring earnestly to the end that we may increase daily in that service of righteousness that shall yield the fruitage of blessings to one and all, and shall bear earnest testimony for our Father and our Savior.

INGATHERINGS

Throughout the northern hemisphere this is the season of ingathering. Already much harvest has been gleaned—all of which testify of the bounty and watch care of him whose provident hand has provided so lavishly, not only for the needs but also for the pleasure and comfort of man. Surely every heart should reveal gratitude to the Giver of every good and perfect gift.

Not only is this the season of ingathering of temporal blessings of life, it is also the season of spiritual harvest as well. Various Christian denominations annually use this season of the year for general religious conferences. Lake sides, groves, select places here and there, dot the country with gathered audiences for the study of God's word, for the upbuilding and strengthening of the individual life, for the gathering in of others to the service of the Lord, for taking tally of the labors wrought in the season past and preparing for effective service during coming months. In some instances many thousands gather for this work. Festivals of the harvest of spiritual blessings these.

Speaking of the Church of God, the next few weeks, like those just passed, will all be used by one section or another for Bible Conference work. May this season's labors bring spiritual fruitage, uplift and strength to the brotherhood in larger and richer degree than ever before. To that end should not each one use this opportune time to gather unto themselves all possible of the spiritual blessings which may be thus afforded.

He who provides the cotton, wheat, rice,

potato; the silk, orange, rose, peach; is the same God that provides the fruit of the spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith . . ." and he is as anxious that his children shall properly benefit from the latter as from the former. Let us make these Bible Conferences harvestings of spiritual fruit, gathered and stored for continuous blessing through coming months.

The Illinois brethren and the Oregon church urges all who can to attend the meetings at Oregon, July 31 to August 12; Iowa invites all to unite with them at Waterloo in this work of ingathering from August 11 to 19; Nebraska is also providing for a similar harvest from August 18 to 26 and invites the brethren to congregate with them at Holbrook; Arkansas-Oklahoma will put forth their labors in this direction at Brent, Oklahoma, August 23 to September 2.

There is a time for harvest. The ripened fruitage must be harvested at that time or the same returns to the soil ungathered and the proffered blessing lost to man. The same is largely true with reference to spiritual ingatherings from the Lord. Often the spurned or neglected opportunity evades belated pursuit. We can help each other; we should help. Let us use these meetings as never before to strengthen and build each other up in the faith of Christ our Lord.

OUR CHILDREN

Someone has been quoted as saying, Give me the child until he is six or eight years old and you may then have him for the rest of his life.

The truth of the principle underlying this statement is coming to be more and more forcefully realized. It is in youth that the plastic mind is most easily molded.

It becomes the duty of the Christian to use every Christian effort to so fashion and shapen the child thought and ideals as to make it more likely to be a faithful follower of Christ our Lord. Sunday Schools have been operating largely with this in view. There is yet much to learn by way of utilizing the Sunday School and other means for the education of the children.

For some months past the Herald has been without a Children's Page. This, because Sister Nokes has felt unable, physically, to continue the work. Others were solicited but without result. Finally Sister Verna Thayer has consented to supply a few short articles such as she is in the habit of using for outline work in children's Bible classes. The first article will be found in this issue under Children's Column.

Are there not others who, also, will submit short articles for this column. Make them instructive, short and interesting. Let us keep the child life before our minds and our responsibilities thereunto.

If possible let us take the Children's minds unto the Savior that they, today also, may receive blessings from his hand.

HERALD RECEIPTS

Verna Wassung; Mrs. Edna Gruber; Mrs. M. E. Bray; Mrs. Annie Trotter; Mrs. Alpha Addington; Mrs. Mary L. Bailie; E. H. Porter; Mrs. M. M. Ives; W. L. Crowe; Mrs. Ella Skeels; M. L. Kaufman; L. D. Decker; Mrs. Olaf Lewis; O. P. Nowlin; Bertha Van Sickle.—THANK YOU.

EMERGENCY FUND

Mrs. M. M. Ives.

\$3.00

Among the Churches

On page 337 The Herald states that "Bro. and Sr. Enos Elton expect to soon motor from Ohio to California."

Bro. Elton wishes The Herald to correct this error. They never considered motor-ing through. Indeed, they "cannot drive a car."

But they expect to reach California after a short stop at Omaha, Nebraska.

SUMMER BIBLE SCHOOLS AND CONFERENCES

Illinois, Oregon, July 31-Aug. 12.
National Berean Conference, Oregon,
Illinois, August 6.
General Conference, Oregon, Illinois,
August 7-9.
Iowa, Waterloo, August 11-19.
Nebraska, Holbrook, Aug. 18-26.
Arkansas-Oklahoma, Brent, Oklahoma,
August 23-September 2.
Nebraska Conference

The annual Conference of the Churches of God in Nebraska will convene at Holbrook, Nebraska, August 18-26, inclusive. The speakers will be Bros. Austin, Allard and Anderson. We extend to all a cordial invitation to meet with us in this meeting for study and meditation on God's holy word. To the brethren throughout the state, we invite and urge to make special effort to attend conference this year. Come, brethren, let us make it one of the best ever held. Time is short. Let us not forsake the assembling of ourselves together. Heb. 9:25. Come, and bring pillows.

J. E. Cowles, President.

Iowa Conference Notice

There are feasts of spiritual food in store for those attending the Iowa Conference this year. Let all who can attend the full session, August 11 to 19, thereby deriving the fullest possible blessing.

The following will have charge of the preaching: Brother F. L. Austin, of Oregon, Ill., Brother F. E. Siple, also of Oregon, Brother Eldred Marsh, of Niagara Falls, N. Y., and Brothers A. J. Eychaner, J. W. Williams, and T. A. Drinkard, all of Iowa.

The Bible classes will be in charge of the following: Adult class, morning, F. L. Austin; afternoon, J. W. Williams; Young People's class, F. E. Siple; Intermediate, Sister Gladys Swanson; Children, Sister Hester Berry. All be sure and come provided with Bibles, notebooks, and pencils.

Meals will be served as usual on the grounds, at 10 cents per meal, except Sunday dinner, 25 cents, and Sunday supper, 15 cents.

Music will be in charge of Sister Viva Stuhler, of Washington D. C. and Sister Pauline Prime of Omaha, Nebraska.

This is the 25th anniversary of the Berean organization and the Bereans will give a pageant of the history of the society. The Berean President, Sister Gladys Swanson requests that each member be prepared to answer roll call at morning devotion with a memory Bible verse. The evening social hour will be in charge of the Bereans.

Have your mail directed to Lock Box 325,

and it will be promptly delivered to you.

Any street car marked "Loop" will take you directly to the grounds. Get off at Chautauqua Park station, and you are just across the street from the grounds.

Let us all join in prayer that this may be a time of great spiritual uplift, and that each person attending may be greatly benefited thereby.

A. M. Jones, Pres.

Notice to the Brethren in Christ.

To you who desire a meeting this summer and have not any one in view to preach and help in church work, I am giving you notice that I can go and preach anywhere after the 10th of August. Now to any of our Church People that want me to work with you, write me at Havana, Arkansas.

Yours in Christ,

C. E. Weaver.

REPORTS

Our Southern Trip

Some may think that July is the wrong time of year for a trip south, but we had been enjoying a number of days of such intensely hot weather in the North that I felt perfectly safe in tackling a whirl through the "Sunny South." And it really turned out better than our fondest expectations.

The first lap of the journey was to Hammond, Louisiana, the old home town. It would be needless to say that the days there were pleasantly spent, for it is always a refreshing experience to return to the place and associations of one's youth. The past ten years have brought many changes, but numerous friends and relatives were still to be found.

The meetings there passed off very nicely. Their conference is small,—in fact there are comparatively few members over the state of Louisiana and still less in Alabama and Mississippi. However, we feel that there is a possibility for development if the work is properly systematized and pushed.

On July 11 we took our way westward, crossing the Mississippi River by ferry at Baton Rouge, continuing across the state of Louisiana and running five or six hundreds of miles through the largest state of the Union. Goldthwaite, the objective point, is a small town situated in the hilly, almost mountainous, district of west central Texas. The scenery here is good and we have some fine brethren dwelling among those hills, with true southern hospitality abounding on every hand. This is the home district of dear old Bro. Bradley who lives at Mullin, a few miles distant. For thirty years those mountains have echoed back and forth the sound of his voice as he proclaimed the gospel with tireless energy, and the opposition he has met would long ago have discouraged a fainter heart than his.

The conference and Bible School which was held there, for ten days and which will be duly reported by their secretary was beautiful in every way. Although their conference is comparatively young, yet it is doing splendid work, and unless our older

ones watch their step the Texas organization may show them something in years to come. Seventeen were baptized in those ten days, ranging from single young people to white haired men and women, which is a matter not to be lightly passed over.

For the benefit of those who are wondering whether we could stand the heat or not, permit me to say that though the days were quite warm there was always a pleasant breeze, and that cover was actually necessary every night that we were there. While their farming conditions do not look as tempting as those of some other sections of the country, yet it must be confessed that they have a wonderful climate. And watermelons ? ! ! ?—but don't get us started on that subject.

We enjoyed every moment of the work with those brethren, and are glad to be able to report that they are standing true. Time and again, both publicly and privately, they bade us carry their best wishes to the General Conference, and to inform the brotherhood that they are behind the work with their whole souls.

May God's richest blessing guide them through the coming years.

Frank E. Siple.

Additions at Argos, Indiana

Several of the Argos brethren attended the conference at North Salem. They report a very pleasant time. It came on our regular preaching date at Argos so the week day services were changed to the following week.

On Lord's Day evening, July 15, we received into the fellowship of the church four new members, one sister in Christ, her husband, his father, and a young man of another family, who are members of the church at that place.

Several have written of late asking about the tract by H. V. Reed, on "Can You Believe?" I have published a new edition in large clear type and can supply your orders. There is no money made in selling tracts, but we should supply means to keep them in circulation. They are a "silent messenger" to the people.

Bro. and Sr. C. L. Parks, Sawtelle, Los Angeles, Cal., are at Argos for a visit with friends and members of the church. They are considering remaining at Argos, having disposed of their property in the west.

C. C. Maple.

Indiana Report for June

Money received: Jordan, \$9.50; Argos, \$10.00; South Bend church, \$12.55; South Bend Junior Bereans, \$2.10; Burr Oak, \$5.00; Roll, \$1.80.

J. H. Anderson.

Indiana Bible School

The Indiana Bible School and Berean meeting was held at North Salem, July 3-13, 1923. The School was well attended, even in the midst of harvest time. The interest taken was very good; those who were not present have missed many splendid thoughts. The adult classes were taught by Bros. Anderson, Austin and Patrick; Junior classes by Bros. Stilson and Drabenstot and Sr. Thayer. The speaking each evening by Bros. Anderson Austin and Patrick, was instructive and enjoyed by all.

The President of the Indiana Bereans, Sr. Lydia Railsback, presided over the business meeting. The following, reported

by the Secretary and Treasurer, was approved:

| Receipts | |
|----------------------------------|----------|
| Balance, July 24, 1922, | \$ 60.26 |
| Interest, | 2.25 |
| Donations, | 143.55 |
| Berean dues (Seniors), | 15.95 |
| Berean dues (Juniors), | 1.50 |
| <hr/> | |
| Total, | 223.51 |
| Disbursements | |
| Kitchen equipment and groceries, | \$147.99 |
| Kitchen help, | 28.00 |
| Remitted National dues, | 5.00 |
| Balance, | 42.52 |
| <hr/> | |
| | \$223.51 |

South Bend reported 43 meetings with an average attendance of 16; total collections \$32.25. North Salem reported 12 meetings, average attendance, 4; home class, 2.

Election of officers resulted as follows: President, Sr. Lydia Railsback, South Bend; Vice-president, Sr. Maude Austin, Plymouth; Secretary, Sr. Martha Senff, Bremen; Treasurer, Sr. Lulu Stilson, South Bend.

Number of meals served at Bible School and Conference, 2017.

Martha H. Senff, Secretary.

OBITUARY

Betty Louise Rahn

Betty Louise Rahn, aged 11 months and 9 days, daughter of Mr. and Mrs. George J. Rahn, of 4492 W. 16th St., Los Angeles, California, died, Saturday, July 14, at the home of her grandparents, Mr. and Mrs. E. C. Railsback, 1020 S. Burlington Ave. All that medical skill and loving hands could do was of no avail. Words of comfort were spoken by Bro. Lindsay, after which she was laid to rest in the beautiful Forrest Lawn cemetery to await the coming of the Life Giver.

Ella H. Wyman.

Lester A. Warren

Lester A. Warren, son of James and Mary Warner, was born at Brookston, Indiana, December 12, 1875. His early life was spent in Rensselaer Indiana, and adjoining parts of Jasper County. He was married April 26, 1896 to Miss Celia Owens of Brook. To this union were born eight children, six of whom survive; two died in infancy. In 1898 he and his family moved to Lake Charles, Louisiana. From there he went to Hammond, Louisiana, and was baptized by Brother S. J. Lindsay of the Church of God. He was a firm believer until the time of his death. He was always a kind and loving husband and father. To mourn his loss, he leaves his mother, Mrs. Frank Luman; his widow, Mrs. Celia Warren; Orville of the Soldier's Home; Raymond, of Monon; Herman and Floyd of Louisiana; Anna May and little Valeria; one grandson Richard Warren; three brothers, Charles and Everette of Michigan City and Earl of Soldier's Home; two sisters, Mrs. Louisa Wooten of Indianapolis and Mrs. Minnie Malone of Canton, Ohio.

Lester A. Warren died at his home in Lake Charles, Louisiana, death being caused by creeping paralysis. The body was brought to the home of his mother Mrs. Frank Luman of Battle Ground, where short funeral services were held. The Rev. Nicely

of the M. E. Church officiated, reading the 13th chapter of 1 Cor. Burial was made in the K. of P. cemetery of Chalmers, Indiana.

E. E. Warren

The Sunday School

By Alta King

MARTHA AND MARY

Lesson 7. August 12, 1923.

Lesson Text: Luke 10:38-42; John 11:1-12:8
John 12:1-8

Golden Text: Mary hath chosen that good part which shall not be taken away from her.—Luke 10:42.

Memory Verses: John 11:25, 26.

For Study

Review: Name the New Testament characters, outside of John the Baptist and Jesus, considered thus far in our lessons. What did their companionship with Jesus gradually reveal to them? What profit is there in the study of Jesus' companionship with people? Show that these men began discipleship with a knowledge of God that was much below what Jesus had in store for them. How was Mary Magdalene's discipleship distinctive from that of the others?

The New Lesson: We are to consider in this lesson the discipleship of Martha and Mary. Many valuable lessons come to us as the outgrowth of their companionship with Jesus.

It is Jesus' daily and human contact with people that gives to us the larger part of his wonderful teachings. The big truths of life which he taught and demonstrated are not found in formal doctrinal sermons and eloquent orations. We find them cropping out in words and deeds as occasions call them forth. And now Jesus' methods are still the effective methods. The liveness of the church depends upon each individual member being filled with Jesus' spirit of daily love and service to those whom we meet. The deadness of the church is due to the lack of this spirit.

Service: One lesson we may gain from the story of Martha and Mary is the lesson of service. Read Luke 10:38-42.

"The home of the gospels, dearest to the Christian heart, is that of Bethany, where the Master found a refuge from persecution and labor, and constant sympathy with Martha and Mary and their brother Lazarus."—Hastings.

It is a lovely picture that is here hinted,—the travel-worn and homeless guest turning with longing toward this hospitable home. "If I were asked what was the chief value of the story of Martha and Mary I should say that it lay in its exquisite and largely incidental revelations of the humanity of Jesus."—Henry C. Potter.

Contrast the service rendered by Martha and Mary. Note particularly the contrast which Jesus made. Why did Jesus repeat Martha's name?

In order to render greater credit and praise to the faithful housewife and mother, there is sometimes a tendency to emphasize Martha's service. But if care is not used such emphasis robs the lesson, which the story should teach, of its pith and essence.

To get the real lesson we must keep in mind the environment of the story. Jesus was evidently a family friend of this lit-

tle household and in his wayfaring stopped for rest and recreation. Mary was eager to take advantage of a few hours when she might learn from one who spake with authority and as never man spake before. Martha was careful and troubled about many things. When Jesus rebuked Martha in his gentle "Martha, Martha," he in no wise undervalued the necessity and worth of doing those things which supply physical needs and comforts. He rebuked only the "careful" and "troubled" attitude which reaches beyond needs and comforts to indulgence, which attitude invariably pushes into the background the higher things in life. Martha was doing more than was necessary for comfort and courtesy, else Jesus would not have spoken to her as he did. Neither does Jesus encourage living in clouds of theory and belief never coming down to earth and to things as they are. Mary, loving Jesus, would no more have permitted Jesus to go away hungry than would Martha; but Mary, after feasting as long as possible on the bread from heaven, would have served a simple and nourishing repast, and who will say that Jesus would not have gone his way with greater joy (knowing that one person was one step nearer the Father he loved) than if she had spent the day careful and troubled about many things?

And let us remember that Jesus' rebuke to Martha applies today with equal force, if not with greater force. With many, it is not the duties which look to needs and comforts, but a consuming care and trouble about "many things" which bars from the higher life to be obtained through thought and meditation with Jesus and with all else that is good and beautiful.

Whose service, Martha's or Mary's, manifested highest homage to Jesus?

Jesus serving Martha and Mary. Read John 11. In this incident in the life of Martha and Mary we have a wonderful heritage of truths.

Verses 1-5. What evidence of Jesus' warm human love for his friends? What evidence in these verses that Lazarus' sickness, causing so much pain and heartache, was, nevertheless, a medium of good. Did the finally good outweigh the present evil?

Verses 6-16. Why did Jesus not share the disciples' fear of stumbling into a death trap? What light was Jesus walking in which enabled him to be so sure? How did Jesus regard the death of Lazarus, viewing it from the viewpoint of God's plans and purposes? Did he deny the literalness of death? How could Jesus be glad in the sufferings of those dear to him? With what were the minds of the disciples filled—with the courage of verses 9 and 10 and the wonderful possibilities of the proposed visit, or with darksome fears? What kind of mind do these thoughts indicate?

Verses 17-27. Was Martha's faith on a level with the faith manifested in Matt. 8:5-10? Did Martha catch the significance of Jesus' words in verse 23? (It seems impossible that Martha's mind should not have leaped to the glad conclusion that Jesus intended to resurrect Lazarus.) Was Martha getting joy and comfort out of thoughts of the resurrection at the last day? Evidently the resurrection at the last day was a vague and theoretical doctrine to Martha, not a vital and living influence in her life. And just so is belief in the resurrection with the general run of people today. In what words did Jesus present the resurrection as

a real and living reality? Martha's answer to Jesus' question is ambiguous. Later on in the account it is evident that she did fully grasp the meaning of Jesus' words in verses 25 and 26 and that therefore she did not fully believe them.

Verses 28-46. How did the sorrow of Mary and her friends affect Jesus? Something more than the death of Lazarus troubled Jesus. He knew the power of God and what he was about to do. But even Mary who had shown deepest appreciation of his teachings failed in confident faith when the test came. He was met with grief and "If thou hadst been here," not joyous, confident faith that his love and power would more than meet their needs. And realizing the slowness with which the truths he taught must become a part of human consciousness, he groaned in the spirit and was troubled, suffering far greater grief than the people about him suffered. Does verse 37 contain questioning doubt or abiding faith?

Even though Martha had avowed her belief that Jesus was the Christ the Son of God, did she have active, living faith in Jesus as the Christ the Son of God? See verse 39. When Jesus was resurrected his grave clothes were left in the tomb. Was this true of Lazarus' resurrection? What possible significance in this? What two kinds of fruit did this miracle bear?

Mary's tribute: In closing read John 12:1-8. From verse 7 it is possible to infer that Mary, after the resurrection of her brother, with intuitive insight overstepping the bounds of human reasoning, had grasped the fact that the Christ the Son of God was human, subject to death (Israel was firm in her belief that the Christ should abide forever) and that the resurrection of her brother, in some way, pre-evidenced Jesus' own resurrection. Why did Mary anoint the body of Jesus before death instead of after death as was customary?

Scripture Reading: Luke 10:38-42; John 11:1 to 12:8.

The Children's Lesson: Let the story reveal Jesus' human touch with people and the miracle of Lazarus' resurrection.

2 PETER 3:10

By R. H. Judd

I have had an inquiry respecting 2 Peter 3:10. Many Christians are in difficulties over that passage. The following are a few comments of mine, and I shall be glad if you can add anything that will be of service in solving the question. Being a man of limited means I am obliged to confine my study of God's Word almost entirely to my Bible and concordance, and after all I find that comparing scripture with scripture gives me the greatest satisfaction. The idea that the Authorized Version is inspired, and that other versions such as the Revised Version (English and American), Weymouth, Rotherham, Diaglott and others are pre-emption, is gradually breaking down. The truth is becoming more and more recognized that many words in what may be called the sacred languages, have various shades of meaning, as have words in the live languages of today. The difficulties of translators have therefore been enormous, for it must be apparent that in many cases the exact, and therefore the correct, rendering can only be given when there is

complete understanding of the subject in its various aspects. It will thus be seen that only as the Bible is more fully studied can we expect to have a practically faultless translation. It is a matter for devout thankfulness that all the really FUNDAMENTAL doctrines are stated in language that cannot possibly be misunderstood. Surely it is God's way to "write all the words of the law very plainly" (Deut. 27:8), "that he may run that readeth" (Hab. 2:2). (How often is the last quotation made to read—"he that runs may read." That is reversing God's order, and no wonder our vision then becomes blurred). In view of the foregoing facts it will also be recognized that if where a passage may legitimately be variously rendered, that rendering which brings it into harmony with the prevailing teaching of scripture will be most likely to be the correct one. The necessity for this prelude will be realized as we proceed.

The question is asked—"If Palestine is promised as the perpetual possession of Israel with the Lord Jesus as its everlasting King, how about the destruction of the world when it shall be "burned up?" The query is a natural one, and it requires an answer satisfactory and convincing. It would make this article too long to consider the many passages of scripture that confirm the everlasting possession of Palestine to the chosen race. The reader knows them well, indeed the above remark itself indicates the evidence of such knowledge. We will therefore for the sake of brevity confine ourselves to the passage in Peter's epistle. The Apostle, evidently in this instance, does not refer to the heavens and earth so commonly used in a figurative sense in scripture of rulers and those ruled. His reference to the Noahic flood is sufficient to decide that point; but the very fact of his using that great event as illustrative of the future event to which he refers gives us some real basis towards explanation. It will, I think, be readily admitted that the Apostle makes use of the historic story of the flood, not as a warning only, but by way of comparative illustration to that which is future. In verse nine he tells us that "the world that then was being overflowed with water perished." No reasonable person will deny the truthfulness of the statement, nor would they assert that the "world that then was" became non-existent. Many understand "the world" as representing the people, also all that grew upon it for the sustenance of LIFE of every kind. That this may be the correct view relative to the subject in verse 10, is borne out by the renderings of the revisers, and other notable scholars, for instead of "burned up" we are told in the margin that "the most ancient manuscripts read, discovered". This term frequently conveys the idea of being made bare or naked, which appears to have been the condition of the earth when it "became waste" as recorded in the first chapter of Genesis, and again after the flood. This view is further strengthened by the information given us by the Apostle of "the world that then was, and the heavens and earth which are now." This seems to convey a reasonable analogy of the new heavens and earth yet to come; and if the translation of the ancient manuscript is correct it would apparently indicate that such was the inspired Apostle's interpretation of the earlier references in scripture to this event.

National Bible Institution

A number of three year pledges in response to the circulars are being received. For this we are heartily thankful, not only for the intrinsic value thus manifested but also for the expression approving the effort in general with the desire that the aims thereof may be more fully realized in the near future.

Most of these pledges arrive properly made out,—that is, with signature given to each of the three coupons and all mailed to this office. Then when the payment is made for any portion thereof, this office receipts the coupon for such portion and returns it to sender cancelled.

There is an increasing anxiety upon the part of some that the publishing plant may in the near future be used more actively to disseminate the results of our studies by the printed page. Several inquiries have been made relative to Sunday School quarterlies, and two or three relative to printing some small books.

If the financial encouragement as a result of the pledges being made will make it possible, there will likely be effort put forth to increase this phase of the work throughout the coming year.

TOURING GOLDEN RULE HOME

From Summer's Cool to Winter's Cheery Warmth

Turning from the well shaded lawn we now enter the front door located midway on the south side of Golden Rule Home. A large, spacious hall receives us. Our feet are upon a tiled floor. Cool and attractive in summer the winter is made promising by the appearance of a hot water radiator of appropriate size. This hall opens into two living rooms, one to the west and one to the east.

Stepping to the right we enter a pleasant and attractive room with hard wood floor, the center of which is covered by a 12 x 18 dark seal chenille rug. At the west end in a retreating nook stands a large friendly fireplace overhung by a heavy mantle. Flanking this upon the north are built-in book shelves with capacity for several hundred volumes, with shelves above where set vases, lamps and other comforting articles. A tall, wide opening at the north connects with another good sized room, while at the far end swings a door opening into the sun-room. The ceiling is high. Cream decorations adorn the substantial walls, and white enamel beautifies casings and woodwork.

This room with windows at south and east, fireplace to the west and large hot water radiator, furnished with reading table and several rockers and comfortable chairs, affords comfort and cheer for a dozen to twenty people. Sitting beneath the brightly shining chandeliers the evenings may be devoted to reading, conversation and prayer.

WINCE MEMORIAL FUND

| | |
|----------------------------|----------|
| Previously mentioned, | \$876.00 |
| Mr. and Mrs. L. D. Decker, | 5.00 |
| Mrs. A. M. Siple, | 11.00 |
| C. E. Anderson, | 5.00 |
| Mrs. T. M. Savage, | 1.00 |
| Margaret Hatch, | 1.00 |
| Total, | \$899.00 |

UNITY

—o—

(Continued from front page)

Son are one,—saving them to be partners with themselves in saving others, not only in this age but also in the age to come. For the coming of Christ "does not terminate redemptive history."

"Redeeming work," says H. Gratten Guinness, "extends according to scripture from the days of Eden, to the end of the millennium. Not until every man and woman of Israel and Judah and the remnant of the nations in the millennial kingdom of Christ shall have become righteous—all become one—will Christ's work as redeemer and mediator be accomplished."

Nor till then will our work be ended.

JUSTIFIED BY GOD'S JUDGMENT

(Continued from front page)

To such men will God's reward be given.

Paul did not feel himself free to judge others, and said, "Yea, I judge not mine own self." Why, Paul? "For I know nothing by myself." I believe we would get a better idea of this expression if it read, I know nothing against myself. Since he knew nothing bad against himself he could not judge himself. There was only one whose judgment concerned Paul, and that was the Lord. For this reason no judgment should be passed before the time, until the Lord come. When he comes the hidden things of darkness shall be brought to light. The mantle of deceit and hypocrisy will be torn away, and for this reason he would not think of a man above what is written, nor be puffed up against another. In that day the self-deceiver will be dismayed because of his many transgressions which he passed by unheeded, and unforgiven.

With so much sin and crime in the world as there is at the present may not the most watchful and faithful Christian find much food for serious meditation, when he considers that his thoughts, his words, and works shall be weighed in the balance of the righteous Judge?

In the eighth verse he says, "Now ye are rich, ye have reigned as kings without us (Paul and Apollos); and I would to God ye did reign, that we also might reign with you." From this it appears that they had become self-satisfied with what they had learned. It made them feel rich. They assumed they were then reigning kings, and Paul wished it were thus, that they were actually reigning, for then he would be reigning also. It also shows that they had not fully grasped the meaning of Christ's kingdom. We have heard of some people in our own day who claim they are reigning in the kingdom. Such claim cannot be supported by scripture. Christ is not yet reigning in his kingdom, for he is sitting at the right hand of the Father in his throne until the times of the Gentiles be completed. He has not yet been crowned King of kings and Lord of lords, nor will he be until his day of coronation shall have come.

Paul was willing to be called a fool for Christ's sake, even though some of the Corinthians esteemed themselves wise in Christ. He was willing to be considered weak, though others considered themselves strong; willing to be despised, that others might become honorable; willing to forego earthly pleasures and suffer hunger, thirst, scant clothing; willing to suffer the buffets of men and adverse fortune, to the ex-

tent that he had no certain abiding place. Being reviled by others he blessed them, knowing that his sufferings were light compared with the eternal weight of glory that lies in the future; being persecuted, he endured it for Christ's sake; being defamed by the tongue of slander for his opinions, he still could entreat with words of love. His preaching of the gospel had placed him in a humiliating position before the world, so that he and his brethren were considered as the filth of the world, the dregs of society. In this manner Paul held up the conflicts of life, in contrast with their self-exaltation and false security.

While his burning words may have sounded harsh and severe, yet he did not intend to wound their feelings, for in tenderness he wrote, "I write not these things to shame you, but as my beloved sons I warn you." Yes, as a father gives good advice to his beloved sons when he sees them exposed to danger or about to do wrong, so Paul warns them. He considered himself their father in Christ, for he wrote, "For in Christ I have begotten you through the gospel. For this reason I beseech you (or beg of you), be ye followers of me." This was only asking what Paul could reasonably expect of them as children in Christ. For since he had followed Christ he would have them follow him, knowing that if they did they would also be following Christ, and that was all that he could ask of them.

Though Paul labored tirelessly and constantly in his ministry still he labored with his hands for his support. He had done manual labor at Ephesus, Acts 20:34, and at the time he wrote this epistle, he could say truthfully, "Even unto this present hour, we labor, working with our hands." While at Ephesus we see him engaged in the support of others as well as himself by manual toil. As he bade his Ephesian elders adieu he said, "Ye yourselves know that these hands have ministered unto my necessities, and to them that are with me." Imagine the pathos of the scene as he held up those toil-worn hands before their eyes. Did they not speak in mute but pitiful eloquence of the constant and unremitting toil in which he had been engaged. Contrast the order, work and results of Paul's ministry, with that of some of the latter-day, high salaried, fashionable pulpiteers. Paul's preaching touched and warmed the hearts; theirs only tickles the ears; his aroused men and women to action and made them alive in Christ; theirs lulls to sleep and exposes to danger.

When Paul said, "Be ye followers of me," it may sound a little bit vain to some, or show a little conceit on his part. If, however, we look at it carefully we see in those words the spirit of Christ. Paul was following Christ and he was not asking them to travel a road over which he would not take the lead. In those days a good shepherd always led his flock, he never sent his sheep ahead. He led the way to prevent the flock from falling into danger. So Christ, as the good shepherd, has led the way. Paul was following Christ, and pleading for others to follow him, knowing that if they did they would eventually reach the fields of living green through which will flow the streams of living water.

In short, I am a follower of Christ, be ye what I am. Then when the day is done, when death overtakes you, no matter in what form it may come, you can realize the blessedness of having followed the good

shepherd, and you can lie down to sleep, knowing his care and keeping will be with you when you waken in the morning.

GOD'S WILL

By Katie Davis

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matt. 7:21.

Some profess to be followers of Jesus, but are not true followers. Rather they worship in their own way, not bringing an acceptable offering but, like Cain, an offering unacceptable. The Lord said unto Cain, "If thou doest not well, sin lieth at the door."

Jesus said to the Jews who believed on him, "If ye continue in my word, then are ye my disciples indeed," John 8:31, and, "ye shall know the truth, and the truth shall make you free." Again, "If the Son thereof shall make you free, ye shall be free indeed." "If man be a worshiper of God, and doeth his will, him he heareth," John 9:31. Jesus said of those who do the will of God that the same were his brethren. He also said, "If ye love me keep my commandments."

Therefore let us follow faithfully that form of doctrine delivered unto us and rejoice ever more in his blessed truth that shall make us free from the law of sin and death; let us not sleep nor remain in darkness but become children of the light. Jesus said, John 6:38, the Father had not left him alone, for he did always those things that pleased him; he came not from heaven to do his own will, but the will of him that sent him.

Do we always do the things that please him, or do we seek first our own pleasure? Man's whole duty to God is to keep his commandments. Can we say with the Psalmist, "I thought on thy ways, and turned my feet into thy testimonies?" Let us, too, make haste and not delay to keep his commandments.

Jesus came to make known to us the will of God. Every one who heareth his words and doeth them is like to a wise man who built his house upon a rock.

May we study well his word and continue therein, and be not moved from the hope of the gospel, that God's peace may rule in our hearts. As we have received him, so let us walk worthy of him, and in all things give thanks to God. This is his will in Christ Jesus.

God, who looks on the hearts of men, knows those who are honest and true, those who are willing to learn of him and be turned from the error of their own ways, those who are willing to be told of their own faults and be faithful servants of God, doing with a will the things that are pleasing to God.

He that doeth the will of God abideth forever.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—1 Cor. 4:1-3.

THE RESTITUTION HERALD.

Volume 12.

Oregon Illinois August 7, 1923

Number 45.

Unity

No. 2

By S. Roxana Wince

ONE of the essential elements in the creed of the early Christian was that Christ was the Son of God. This truth they constantly and steadfastly confessed.

Nathanael said, when Philip had found him and, brought him to Jesus, "Rabbi thou art the Son of God, thou art the king of Israel," John 1:49. A voice out of the cloud, on the mount of transfiguration, said, "This is my beloved Son, in whom I am well pleased; hear ye him." Simon Peter, speaking for himself and the other disciples in answer to the question of Jesus, "Will ye also go away?" said, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God," John 6:68, 69. Many professed the same belief, the Ethiopian Eunuch so affirmed and Paul so preached. Do we so believe?

Jesus said to Peter when he declared, "Thou art the Christ the Son of the living God," that it was on this rock, this truth, this confession, that he would build his church. And John says, "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" "He that believeth not God (in this matter) hath made him a liar because he believeth not the record that God gave of his Son," John 5:5, 10, 13.

"And we know that the Son of God is come and hath given us understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ," John 5:15.

But believing this does not preclude our also believing that Jesus was the Son of man. He was "made a little lower than the angels, for the suffering of death that he, by the grace of God, should taste death for every man. For verily he took not on him the nature of angels, but he took on him the seed of Abraham," Heb. 2:9, 16-18. He could not be a merciful and faithful high priest in things pertaining to God to work reconciliation for the sins of the people, unless he was made like unto his brethren. When he had suffered for and with them, and had been tempted as they were, then, and then only, could he understand.

You remember, dear ones, how Jesus in that wonderful prayer made to the Father just before his arrest, trial, and crucifixion asked that his followers, including you and me, might know that the Father had sent him, and loved them as he loved him. That beautiful oneness of doctrine is made so emphatically plain in the chapter we are studying today that we cannot see how any one can get away from it.

"There is one body," says Paul. That is clear. There can be but one when there is but one head; "one (Concluded on page 364)

PROCLAMATION

President Calvin Coolidge has appointed "Friday next, August tenth, the day on which the body of the dead President will be laid in its last earthly resting place, as a day of mourning and prayer throughout the United States," and recommends that the people assemble on that day in their respective places of divine worship.



WARREN G. HARDING

The nation was shocked on the night of August second by the announcement of the sudden death of President Harding. The news reports of the evening had not prepared them for any such word. How little does the finite understand what awaits.

As President, Warren G. Harding had by his steadfastness to purpose built himself into the fabric of the nation in such a manner as to make himself a very definite portion thereof. One of his first, as well as one of the most important of his administrative acts was the convening of the Disarmament Conference by which he had hopes of lessening the prospects of future war. Preparedness for peace seemed to be one of the ruling thoughts of his official mind. In this he was greeted by a large and hearty sentiment from all quarters.

Not only will he be remembered for his effort to reduce world armament, he will also be remembered for his effort to maintain the nation in a position where it would not be under obligation to step into the maddened vortex of war between other nations.

Internal questions of state were apparently dealt with according to the same general purpose.

All these bore testimony that, when, upon the occasion of his inauguration, he chose the scripture, Micah 6:8, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" he was of that sincere mind that begets the confidence of his people.

Having finished his work in peace and honor his memory will ever be cherished by citizens whom he endeavored to serve.

A Mess of Pottage

By H. L. Hastings, Deceased

IT was a small price that Esau took for his title to the inheritance, and his right as Isaac's firstborn son. One savory meal, one hour's gratification of appetite; a piece of bread, and a few beans or lentiles; a brief refreshment, longed for, enjoyed, and gone.—and for this he sold his birthright, and lost his heritage.

But foolish as men may count this ancient sensualist, who gave his inheritance for a dinner, the pottage business is by no means obsolete.—nay, it seems to flourish greatly in modern days. And the trade in birthrights is also extensive and active.

Manhood, honesty, nobility, purity of soul; fellowship with God and with his kings and priests whom he hath already anointed and whom he soon will crown; the heavenly hope, the eternal inheritance, the joys unspeakable and the bliss immeasurable.—all these things are the birthrights which men barter away, the treasures which they squander, the priceless gifts wasted by foolish hands.

And what messes of pottage Satan furnishes, savory and smoking hot, to tempt the appetites of gluttonous fools! To one he gives wealth, gilt playthings, toys, and trinkets. To another he flings the sop of luxury, and bids him eat and drink and riot on. Here for a moment's sensual pleasure, a man perils his all: there for an hour of wild exhilaration, another drains the cup that biteth like a serpent and stingeth like an adder. Here, for the vile embrace of one whose painted cheek has forgot to blush, the fool sells his birthright, and takes disease into his body, rottenness into his bones, remorse into his heart, and wins death for his doom, and perdition for his portion.

In an hour the pleasure is past. In a day all has faded away, and loathing comes to take the place of lust. But in that short hour, innocence, purity, peace, and honor,—all are gone. Tears cannot efface the stain; regret cannot obliterate the dark memories that haunt the soul; years cannot unburden the conscience of its load. The pottage was savory, but the birthright is gone! gone never to return, never to be purchased back again.

Ah, how many to-day curse the pottage, and wish their birthright back once more! How many others go to sell their birthrights, and taste the hellish compound of Satan's brews. To-day warnings are useless; to-morrow regrets will be vain. Now Satan says, "No danger;" to-morrow the sneering fiend hisses in our ears, "Too late!"

Bitterly did Esau rue his brief indulgence. Earnestly did he seek to undo the fatal act; but he found no way to change the settled purpose, though he sought it day and night with tears. Bitterly have others lamented the same fatal error. Peace gone, innocence gone, and nothing to show for it all but loathsome memories, (Concluded on page 364)

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: Psa. 96:1-3

SAY IT WITH FLOWERS

If with pleasure you are viewing
All the good things father's doing,
If you love me and adore me,
Tell me now;
Don't withhold your approbation
Till the preacher makes oration,
As I lie with snowy lilies
O'er my brow.

For no matter how you shout it,
I won't really care about it,
Nor know how many teardrops
May be shed;
If you think some praise is due me,
Now's the time to give it to me,
For I cannot read my tombstone
When I'm dead.

If I earn your praise—bestow it,
If you love me—let me know it,
Now's the time that words of kindness
Should be said;
Do not wait till life is over
And I'm underneath the clover,
For I cannot read my tombstone
When I'm dead.

The above was written in the latter part of January 1923 by Isador Lobenstein, and dedicated to his children, when he was in perfect health. He died on February third. Such is life. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." Our parents have been very self-sacrificing on our behalf and we owe much to them. No matter what we may do we never will be able to pay them for their sacrifices of love. But let our minds dwell on what God and his Christ have done for us. "God loved the world and gave his Son to be a propitiation for sinners," and while we were dead in trespasses and sins "Christ died for the ungodly." "Greater love hath no man than this, that a man lay down his life for his friends." These things did Christ in obedience to God and in love of humanity. Should we, in return, not strive to do the will of God, loving him, placing our trust in Jesus our Lord, doing good, in his name, to all whenever opportunity offers. We feel we should, and more, we feel you'll agree with us. Therefore, "let us, who are of the day, be sober, putting on the breastplate of faith and love; and as a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

WHAT WOODROW WILSON THINKS ABOUT THE BIBLE

"The Bible is the word of life. I beg that you read it, and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it.

"You will find it not only full of real men and women, but also of things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more of

it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they might have the real approval of the Christ, who gave everything for them; and the things that are guaranteed to make them unhappy—selfishness, cowardice, greed and every thing that is low and mean.

"When you have read the Bible you will know that the Bible is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

THE BIBLE

Regarding the Bible Abraham Lincoln said: "In regard to this great Book, I have only to say that it is the best Book ever given to man."

Macaulay said: "If everything else in our language should perish, the Bible alone would suffice to show the whole extent of its beauty and power."

When Walter Scott lay dying, he said to his son-in-law, "Lockhart, read me something from the Book." Lockhart asked, "What book?" Scott replied: "Why do you ask? There is but one Book—the Bible!"

Coleridge says: "Intense study of the Bible will keep any writer from being vulgar in point of style."

John Richard Green said: "As a mere literary monument the Bible remains the noblest language of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language."

The Bible has made and unmade nations. It has uprooted kingdoms and empires. It has diverted the mighty tides of history. It has crumpled ancient faiths and superstitions. Because of it fell Pagan Rome. The antique systems of India and the Far East have bowed their heads to its enlightened sway.

China and the Orient now first awaken from their sleep of thrice a thousand years, and follow their sister nations of the Occident—whose feet are guided by one sole lamp—the sacred flame of which was kindled by the inspired Hebrew prophets, and for all time fed by the Lord and Master of the Golden Rule, Jesus Christ.

Only ignorance scoffs at the Bible! The greatest rulers—the greatest statesmen—the greatest scholars—writers—orators—scientists—and the untold millions of the common people, whose collective genius outweighs them all—have thrilled to its divine wisdom.

Its lyrics of unfathomable tenderness—its orations of compelling potency—its contemplative prose of preternatural grandeur—have never been equaled. With its emotional depths and its intellectual heights it is the one and only Book of books, vouchsafed for the guidance of mankind throughout the ages.

BIBLE QUESTIONS

1. Who foretold the birth of John the Baptist?
2. Did Naomi's sons live long after their marriage?
3. How does the Bible describe Job's character?
4. What position did Saul's father hold in the tribe?
5. Was the family to which Kish belonged of very great importance?
6. What is the meaning of the word "amen"?

7. Of what material were ovens made in Bible times?
8. How old was Methuselah?
9. What is the third commandment?
10. What is the third book in the New Testament?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Saul anointed David.
2. Naomi's two sons married Ruth and Orpha.
3. The name Moses means "from the water."
4. Saul was very remarkable for his activity.
5. Saul was compared to the gazelle, and called the gazelle of Israel.
6. The Mount of Olives was on the east of Jerusalem.
7. Moses was born in 1571 B. C.
8. Angels are messengers of God.
9. Job lived in the land of Uz.
10. The beginning of the second commandment is: "Thou shalt not make unto thee any graven image.—"

LIVING BY THE DAY

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, until nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely until the sun goes down. And this is all life really means to us—just one little day. Do today's duty; fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you did see them. God gives us nights to shut down the curtain of darkness upon our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of a brave, true and holy living.

A good book always is a good companion. When you have finished with it loan it to some friend so they too can get the benefit of its pages.

The Children's Story

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

THE BLIND MAN

By Verna Thayer

AFTER Jesus had fed the five thousand he and his disciples entered into the ship again and went to Bethsaida. While he was there a blind man was brought to him.

Have you ever seen a blind man? Of course you have, and you know what a terrible thing it must be to be blind.

When they brought this blind man to Jesus they asked Jesus to touch him.

What do you think they expected to happen to the blind man when Jesus touched him?

Jesus took the blind man by the hand and led him out of the town. When he had spit on his eyes, and had put his hands upon him, he asked, "Can you see anything?"

The man answered, "I see men as trees walking."

Then Jesus put his hands again upon the man's eyes and made him look up. This time the man could see very clearly.

Another time when Jesus was by the sea of Galilee some person who was deaf

was brought to him. Now you know one who is deaf cannot hear anything, and beside, this man could not talk right. So the people asked Jesus to put his hand upon him.

You see, they also believed that that would cure this person, just the same as the people believed he could cure the blind man by putting his hands on him.

Jesus took him aside from the multitude and put his fingers into his ears. And he spit and touched his tongue and looking up to heaven he sighed, and said unto him, "Be opened." Straightway his ears were opened and the string of his tongue was loosed, and he could speak plainly.

Jesus told him to tell no man, but the more he charged him not to tell, the more they published it.

Now what do you think about these things Jesus did? Was it not a wonderful blessing to these two people?

But, little ones, when Jesus comes again he is going to open all the eyes of the blind, and the ears of the deaf. That certainly will be a wonderful blessing, will it not?

A CAREFUL ANALYSIS OF THE SEVENTH CHAPTER OF ROMANS

By D. C. Robinson

DID Paul, after his conversion, live a life of righteousness and sin? Many with whom we have talked seem to think so. A few passages taken alone would seem to teach so, but taken with other explanatory verses will give a clearer vision to the careful student. The following verses are given to prove that the Apostle was, during his ministry, under the power of sin:

"For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. So then with the mind I myself serve the law of God; but with the flesh, the law of sin, (verses 19, 20, 25).

If these verses, with others, are to be taken without any modifying clauses, Paul did live a life after the promptings of the flesh. It seems to the writer that verses 5 and 6 put a different construction on the above verses. In these verses two conditions are brought to view as occurring at different times. The flesh under the law did through the motions of sins work in our members the fruits unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter (the law).

Verse 25 is made clear by a translation given by McKnight which is as follows:

"Do I myself then as a slave serve with the mind the law of God, but with the flesh the law of sin? By no means."

From the above the Apostle writes: "There is therefore now (after having been delivered from the law, verse 6) no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," (Rom. 8: 1, 2). The law of the spirit of life is the gospel; that of death, the law.

Beginning with the seventh verse the Apostle introduces a Jew who argues the

law side of the question. The Jew asks the question, "What shall I say then? Is the law sin?" Paul answers him, "God forbid. Nay, I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet."

In verse thirteen the Jew asks another question, "Was then that which is good made death unto me?" Paul answers "God forbid," etc. The Apostle's answer is herein given to show the Jew his condition while under the law. In order that we may have a clear conception of the whole subject we wish to call you to consider Rom. 3:8. It was taught by the Jew that the apostles taught, "Let us do evil, that good may come." This is called a slanderous report. In chapter 6:1, 2, Paul says, "What shall we say then? shall we continue in sin that grace may abound? God forbid. How shall we who are dead to sin, live any longer therein." This chapter tells the Jew how he may be delivered from the bondage of the law, and closes with the statement that, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

To prove the necessity of living a life of righteousness the Apostle places the Jew under the marriage law, proving that he was bound until the fulfillment of the law which took place in the sacrifice of the covenant victim. "The woman who hath an husband is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law of her husband." The husband was also bound. If either married, adultery was committed. The introduction of the marriage law is a figure and applied to the seventh chapter shows that the violation of law has its penalty. The Jews herein addressed had accepted Christ Jesus as the true Messiah and had killed the law by being espoused to Jesus the Christ through the gospel. The conclusion to be drawn is that if they departed from Jesus they would stand in the same relation to the gospel as would the Jew in violating the marriage law. The penalty will be death. The Apostle announces in the 12th verse that the law is holy and the commandment holy, and just and good. The law had been enacted and Israel placed under it that they might become a holy nation, (Ex. 19:5, 6). Therefore their failure to keep it could have no effect on the law. It still remained as God enacted it, holy and just and good. It had served its purpose and they had accepted the gospel and must not return to the law, as it would become an instrument of death. The law worked in their members to bring forth fruit unto death, (verse 5).

Paul was writing to those who knew the law and were slow to yield perfect obedience to the gospel. They are admonished to serve in the newness of spirit and not in the oldness of the letter. The Apostle closes this chapter with, "O, wretched man that I am! Who shall deliver me from the body of this death?" This is an expression suited to the Jew and not to Paul. He thanks God, not because he had been wretched, but because he had been delivered from this condition through Jesus the Christ. Then he sees himself serving God through the mind and not through the flesh. The conditions herein existing were peculiar to the Jewish converts in the churches of the early centuries. Those

who take cover under the thought that Paul served God through sinful passions will never reach the kingdom.—Herald of May 10, 1921.

IMMORTALITY IN SIN AND SUFFERING

IT is a fact of deep significance that they (the wicked) are not compared to anything fireproof or indestructible, but only to the most evanescent and combustible materials, as chaff, stubble, tares, fat of lambs, etc. Throughout the Bible we are taught "the wages of sin is death," (Rom 6:23); but it was the serpent, the father of lies, who first denied this great truth, and, with as much bombast and solemnity as if he had been delivering a modern oration against it, said, "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (John 8:44; Gen. 3:4, 5.)

This bears a startling resemblance to the assertion of many who are still affirming sinners to be immortal and capable of existing and sinning as long as God and the angels live—in endless duration. But it is a liabel on our poor mortal race to say we are capable of perpetuating an eternity of crime. With all our faults we are not so bad as that, for if, in the day of the Lord, we shall not be found worthy of endless life in holiness and happiness we shall not obtain endless life of any kind, but will only obtain "the wages of sin."

The following passages explain one another: "Then shall the dust return to the earth as it was; and the spirit (pneuma) shall return to God who gave it." (Ecl. 12:7). "His breath (pneuma) goeth forth, he returneth to his earth," (Psa. 146:4). "Thou takest away their breath (pneuma), they die, and return to their dust," (Psa. 104:29). "The body without the spirit (pneuma, margin, breath) is dead," (James 2:26). In the Greek it is the same word pneuma, here translated "breath" and "spirit." The first passage affirms that God gave the breath or spirit which returns, for it is he that "giveth to all life and breath;" it was he that breathed into man the breath of life. (Acts 17:26; Gen 2:7.) The second passage, being added to the first, affirms that although the spirit or breath returneth to God yet the man himself, as indicated by the masculine pronoun "he returneth to his earth," and so they separate. Why should you be surprised that the man proper, the real person, the man himself goes to the dust? Has not the divine sentence positively required this? "Unto dust shalt thou return," (Gen. 3:19). Would the return of the mere body to the dust, while the personal "he" or "thou" escapes to immediate glory be a fulfillment of this law?

If you believe Solomon when he says that "the spirit shall return to God," you are equally bound to believe him when he says that "the dead know not anything," and that, as to the item of death, both man and beast "go unto one place." (Ecl. 3:20; 9:5.) But this is no denial of future rewards and punishments, for he also affirms that "God shall bring every work in-to judgment," which implies man's resurrection. (Ecl. 12:14.)—Eld. Wiley Jones in "The Gospel of the Kingdom."

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY

Board of Directors

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Editorials

HUMANITY STAGGERED

On another page under the caption "Try Christianity" is an article taken from the Literary Digest. Therein is reviewed a nation-wide sentiment already developed beyond embryonic stage, to place the political mirror before the face of the nation in an effort to discover if possible that much of the insistent and increasing distress of the world is not national auto-intoxication. As announced from the sessions of the recent Winona Conference there is coming to be a stronger sentiment to "try Christianity" as a remedy for the awful malady because of which "humanity is staggered."

"Men hate each other as intensely as ever. Chaos reigns in every relationship." After citing a number of such expressions the article contains references to the application of Christianity as the one all-covering panacea. The concluding extract begins "Christianity is the hope of the world."

How true this rings in harmony with the statements of Holy Writ. "In the last days perilous times shall come." "Lovers of their own selves." A time of trouble "such as was not since the beginning of the world to this time, no, nor ever shall be."

And the application? Christianity?

Where is the scripture that Christianity was ever intended of God to serve as the all sin-covering remedy for the prostrate race?

In this Christ has apparently been left out. Christianity without Christ is little more than nothing. Christianity is the sword that only Christ or those of, or in, Christ can wield. Christianity has never been assigned the task of rectifying nations. That task has been assigned to Christ, as King. And Christianity has been assigned for use by those

in Christ. A great difference.

Therefore, Let us Try Christ.

As man shall humbly try him and become acceptable to him, he will guide and lead and strengthen him to apply Christianity to his own personal case. As this number increases a people will become prepared for his use and service when he shall come to take charge in person of the affairs of world and lead the old world out of the slough into which it is steadily advancing with every step.

THE NATION'S LOSS

The sudden death on August 2, 1923, of the President of the United States has, for the sixth time during the brief history of the republic, thrown the nation into the distress and commotion attendant upon the untimely death of its leader,—its ruling head.

From the national point of view the death of Warren G. Harding is more than the death of a man. It is the death of the Nation's Head, a blow upon the nation itself.

True it is the death of a person. As such one and all sorrow. The sympathy of young and old urge forward to his devoted companion, to his aged father, and to all others who because of ties of nature, or ties of comradeship, had come to regard him as a valued part of their own lives.

But there is so much more than the personal element that should be considered at a moment of this kind in the affairs of state. The head of the nation has been stricken. The standing, the relationship of the nation with other nations of earth, has been affected. The course of the nation's progress has been altered. The relationship of the nation's activities with and concerning other nations will necessarily be changed. Earth's history will be modified.

Both internal and external matters of state will certainly be handled differently than they would have been had the late president continued to exercise the influence of his steadfastness to principle upon them. Thus, a year, ten years and a hundred years hence the nation will be a different nation in various ways than it would have been had Warren G. Harding been permitted to have continued as its president and its chief indicator toward duty and action. The cutting off of its ruler must necessarily result in different development of the state.

In ancient days the Record informed us that God would, agreeably to the out-working of his eternal purposes, remove kings and set up kings. Indeed, "that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," Dan. 4:17, the holy ones and watchers made certain decree. The whole course of scripture assures that the Eternal God has definite purpose and end in view. It also assures us of the certain sovereignty of him by whose great power and by whose outstretched arm the earth, the man and beast upon the ground, were all made, and were given unto whom it seemed meet to him. Accordingly, Jer. 27:5, 6, he gave certain lands into the hand of Nebuchadnezzar, king of Babylon.

And is it too much to expect that he still ruleth among the children of men? Certainly not. The God who is the same yesterday, today and forever; the God who projected upon the canvas of revelation the grandest

of all grand pictures of a nation's greatness in righteousness and peace; the God who ages past selected and announced the rightful heir to the throne of that projected nation,—this is the God that still watches over the activities of earth's states, directing all toward the goal anciently announced.

An illustration of the wonderful and rapid changes with which a nation may be affected by the change of the person of the ruler is found in the recent death of Alexander, king of Greece. He was a king of recognized strength. But a pet monkey bit him. A few days and death overtook him. For successor the people chose between Prince Constantine and Venizelos, the strong Grecian statesman. They chose the former. At once the nation was weakened by the chosen policy of state and also by the method of execution of the same. Greece had survived the world war and was strengthened thereby. But the new policy threw her into another war with Turkey resulting in her being routed with terrible loss. Not only did Greece lose, but her loss became strength to her enemy—Turkey. Strengthened Turkey has since been able to meet other nations diplomatically and by the treaty of Lausanne secure for herself a restoration of a large portion of what she had lost to various nations by the former war. It is not too much to say that much of this change may be attributed to the change of kings upon the Grecian throne.

Today the United States faces world problems of enormous meaning. The late president gave his great strength toward the solution of those problems according as he felt proper and best. But it is probable that no human being can possibly judge as to the proper solution thereof. Or, if one judge as to the proper solution they would still be unable to execute the same.

But there is One in the heavens who does know the solution, and who knows how to realize the same. The particular role that may be proper for the United States to play in the solution of these world problems is known only to him who still ruleth among the children of men and who still giveth the kingdom to whomsoever he will.

May it be that the nation shall ever choose the pathway of national righteousness; that she shall ever develop such character and such conduct, that the God of heaven may choose her to play the role of one who needs to be essentially loyal to himself. In such standing before Jehovah there need be no fear when such changes as these arise.

The heart of the nation is shrouded with the robe of bereavement's sorrow. This is proper. But as we again lift our bowed heads to greet the tasks before us may we face the God of heaven for highest and truest leadership.

HERALD RECEIPTS

P. D. Choat; Ernest J. Miller; T. F. Elliott; Mrs. T. J. Rossen; Andrew Broberg; Mark Swingley; A. M. Spencer; Rollie S. Brewer; C. H. Munch; Mrs. Chas. Williams; E. D. Betts; G. M. Logan; Mrs. J. P. Stedman; Mrs. Helen Schafer; Mrs. Cecelia Hobert; Mrs. Anna Willey.—THANK YOU.

EMERGENCY FUND

Andrew Broberg.

\$1.00

Among the Churches

A most satisfactory Bible School is in progress at Oregon as The Herald goes to press. Everything has been pointing to such a meeting for some weeks past.

Twelve states are represented. The School opened on Tuesday with 59 registering. At this writing, August 6, more than 160 have registered.

The best of spirit is everywhere present. Earnest effort abounds.

Berean session this morning is reported to have been exceptionally interesting and instructive.

Several are due to arrive for the General and State Conferences.

DON'T FORGET THE BIBLE SCHOOLS AND CONFERENCES OF THE IMMEDIATE FUTURE. SEE ANNOUNCEMENTS.

Iowa, Waterloo, August 11-19.
Nebraska, Holbrook, Aug. 18-26.
Arkansas-Oklahoma, Brent, Oklahoma, August 23-September 2.
Missouri Conference, Blush Church, Fredericktown, Missouri, Sept. 22-30.

Iowa Conference Notice

There are feasts of spiritual food in store for those attending the Iowa Conference this year. Let all who can attend the full session, August 11 to 19, thereby deriving the fullest possible blessing.

The following will have charge of the preaching: Brother F. L. Austin, of Oregon, Ill., Brother F. E. Siple, also of Oregon, Brother Eldred Marsh, of Niagara Falls, N. Y., and Brothers A. J. Eychaner, J. W. Williams, and T. A. Drinkard, all of Iowa.

The Bible classes will be in charge of the following: Adult class, morning, F. L. Austin; afternoon, J. W. Williams; Young People's class, F. E. Siple; Intermediate, Sister Gladys Swanson; Children, Sister Hester Berry. All be sure and come provided with Bibles, notebooks, and pencils.

Meals will be served as usual on the grounds, at 10 cents per meal, except Sunday dinner, 25 cents, and Sunday supper, 15 cents.

Music will be in charge of Sister Viva Stuhler, of Washington D. C. and Sister Pauline Prime of Omaha, Nebraska.

This is the 25th anniversary of the Berean organization and the Bereans will give a pageant of the history of the society. The Berean President, Sister Gladys Swanson requests that each member be prepared to answer roll call at morning devotion with a memory Bible verse. The evening social hour will be in charge of the Bereans.

Have your mail directed to Lock Box 325, and it will be promptly delivered to you.

Any street car marked "Loop" will take you directly to the grounds. Get off at Chautauqua Park station, and you are just across the street from the grounds.

Let us all join in prayer that this may be a time of great spiritual uplift, and that each person attending may be greatly benefited thereby.

A. M. Jones, Pres.

Nebraska Conference

The annual Conference of the Churches of God in Nebraska will convene at Hol-

brook, Nebraska, August 18-26, inclusive. The speakers will be Bros. Austin, Allard and Anderson. We extend to all a cordial invitation to meet with us in this meeting for study and meditation on God's holy word. To the brethren throughout the state, we invite and urge to make special effort to attend conference this year. Come, brethren, let us make it one of the best ever held. Time is short. Let us not forsake the assembling of ourselves together. Heb. 9:25. Come, and bring pillows.

J. E. Cowles, President.

Annual Conference Notice

The annual Conference of the Churches of God in Christ Jesus, will be held at the Blush church, near Fredericktown, Missouri, beginning, September 22nd, 1923, to hold over two Sundays.

The program of this meeting has not yet been outlined, but will say there will be Bib'e School, preaching and conference business. Music by all who love to sing.

Brother J. H. Anderson has promised to be with us to conduct these meetings, and probably J. H. Luman.

All of like precious faith are cordially invited to come and help us make this meeting a season of spiritual feasts of good things soon to come.

No pillows or bedding required. All meals served free—without money or price.

Now please come!

This means you.

P. J. Graham.

To the Church of God:

If Jesus the Christ should send a special message to every one of you that he was coming to Omaha on August 18, and for every one who wished for a home in the kingdom to meet him there I wonder if every one would drop everything and go to Omaha? Or would this one have not enough fine clothes; another not enough money; and another not feel just like making the trip, and others feel that they could not leave their work? Would some say, "I'll not go because I think So-an-So will be there? And, for this reason and that, would there be a small crowd?"

Now I do not know if he will come by then or before. But if not before, and the Lord is willing, we shall have conference again this year in Omaha. Let us all drop everything—work, worry, jea'ousy, envy, malice, and come for a few days anyhow. Don't stay home for the lack of clothes. Wear calico aprons or anything. We don't want to go to show off our fine clothes.

You remember last year it was voted that each member should pay ten cents a month for a fund especially to hire a minister or two to help Bro. Adams. If we all pay in there will be plenty of money, and if every one comes and gives their "mite" an does their "bit" there is no reason why this can't be the biggest and best conference we have ever had. It was voted last year to begin August 18. If the date is changed it will be made known. For particulars as to where in Omaha it will be, write Sister Adams, or call Ken 1025 W at

2932, on arrival. A sister looking for a large conference.

REPORTS

A Baptism

In giving the report of the Michigan Conference I overlooked a very important item, viz., the baptism, on Sunday afternoon, of Donald Chase, the youngest son of our beloved Brother and Sister Jesse Chase of Coats Grove. I am very sorry about this for it was a time of much rejoicing for all of us, as we knew that this new "Child of the King" had not made this good confession because he had heard much of the gospel preached, but because of the faithful teaching of the parents. May he, the youngest lamb of the flock, be so tenderly nourished that he may grow into a strong man in Christ Jesus, an honor to the cause of Christ wherever his influence may be felt.

M. A. Woodward.

Indiana Conference Report

The Indiana Conference and Bible School which closed July 15, was one of unusual interest, so much so that our ministers were worked overtime and all-time.

We had with us Brother Patrick of Ohio, Brother Austin of Illinois, and Brother Anderson, state evangelist. Brother Drabentstott of Roll assisted with teaching the first week.

The Primary class was ably taught by Sisters Dessie Fox and Verna Thayer, the Juniors by Brother Floyd Stilson. Surely much good will result from these teachings.

The Conference Business session was called Saturday morning at 9:30, Brother Willey presiding. After the interesting opening address by Brother Willey, the Church Roll was called, showing six churches represented, with reports from Rensselaer, Roll, Hillisburg, South Bend, and North Salem.

Secretary's report was read and accepted after one correction was made.

The treasurer's report was read and an auditing committee appointed.

The budget for the following year was \$1500; \$1200 for evangelistic work, \$200 for conference expenses, and \$100 for incidentals.

Brother Willey then presented pledge cards to be used in securing subscriptions to carry on the work. The conference decided to use these cards, sending them to the secretaries of the local churches to be used as they see fit. The Conference Secretary was directed to send one to each isolated member, so that no one would be slighted who wanted to help spread the truth.

At the afternoon session the auditing committee reported the treasurer's report correct as follows:

| | |
|---------------------|-----------|
| Total receipts | \$1010.87 |
| Total disbursements | 868.90 |
| Balance on hand | 141.97 |

A motion was then made to raise a special fund of \$500 for building a dormitory at North Salem; but before a second could be heard three brothers subscribed \$50 each.

Finally order was restored and the motion carried. Other pledges were made and labor and material promised. Let us hope that such liberal subscription will continue that we may have this building for next year. Brother Huffer carried the subscription paper.

(Continued on Page 364)

The Sunday School

By Alta King

STEPHEN THE MARTYR

Lesson 8. August 19, 1923.

Lesson Text: Acts 6:1 to 7:60.

Acts 6:1-8

Golden Text: Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Rom. 8:35.
Memory Verses: Acts 7:59, 60.

For Study

Review: The characters we have been considering have all been men and women who came under the personal influence of Jesus' teachings and works. We have noted that the one great purpose of Jesus' personal contact with these people was to reveal to them God the Father, that they might become one with himself and the Father in mind and purpose. At the close of Jesus' personal presence among them, he told them it was expedient for them that he should go away. Evidently, the physical departure of Jesus entailed something of exceeding value to the disciples, and Jesus told them what it was: "For if I go not away the Comforter will not come unto you" were his words. It seems that the resurrection of Jesus, alone, would have added the last possible atom of conviction, and comfort, and joy that could have been added to human consciousness. Nevertheless Jesus said that the coming of the Comforter was dependent upon his departure from among his disciples. Evidently a certain supreme comfort and assurance was to come as the result of Jesus' physical absence (John 16:7), and in John 14:16 the disciples were told that this Comforter was to abide with them forever. Never again would their faith falter, and doubts and despondency seize their hearts, as Jesus knew would soon be true when he should suffer the shame of arrest and death on the cross.

By placing ourselves back among the disciples we can realize how true it was that supreme comfort and conviction flooded the hearts of the disciples as they watched the ascension (to God's own right hand) of the man who had been scorned by men and deserted by his best friends. Surely this man who had been condemned by human judgment stood vindicated by the supreme mark of God's approval. And how this assurance and conviction would ever after illumine the teachings of Jesus, which in the past had been beyond their understanding, until at last they should be lead into all truth.

And it was not alone the ascension of Jesus that brought comfort and assurance but Jesus at various times showed himself from heaven. It was the astounding and sudden realization of the fact that the very man whom he was persecuting was actually alive and in heaven that checked Paul and, in an instant, changed him from an enemy to a humble servant of Jesus. This one fact carried full conviction that could not be offset by human reasoning.

The next few lessons consider Jesus' contact with men after his physical departure from among men.

The new lesson: Stephen the deacon. The first we hear of Stephen is recorded in Acts 6:1-8. This was during the earliest

days of the church soon after the ascension of Jesus.

What circumstances called Stephen into public service? What personal qualifications brought him forth? What does full of the "Holy Ghost" mean? See John 6:63; Acts 1:8.

Note that even the common (?) work of "daily ministrations" and "serving tables" in the community affairs of the church, required men with these high qualifications. Why? What is the possible reason that the community affairs of church management do not prosper today?

How may the approving hands of the apostles, even though they are absent, be upon those chosen to manage community affairs of the church? 1 Tim. 3:1-13. What is necessary in order that the choosing may meet this apostolic approval? James 1:1-5.

Show that, not only the apostles, but Jesus himself was back of this simple system of managing community affairs of church life. What was the result of having adequate and well qualified help in the church body?

Stephen the witness for Jesus: Acts 6:9 to 7:10. We have record of only one of Stephen's notable works, and this is a fearless sermon, preached in the face of death.

How did Stephen get into trouble? What evidence that people were then as fearful of having laws and customs changed as they are now? What evidence that they were not honest in their fear?

Note that Stephen did not waste time trying to deny the false charges made against him, but seized the moment as an opportunity to testify for Jesus.

Why did he rehearse so much of Israel's history? Pick out the incidents which show Israel's inherent tendency to be at variance with God's purposes. What incidents show God's set purpose to deal with Israel according to his plans? Read Stephen's summary of Israel's history. What did Stephen mean by "uncircumcised in heart and ears?" Rom. 2:28, 29.

What evidence of the living Christ was accorded to Stephen? What final evidence of Jesus' influence in the life of Stephen? What did he mean by the last part of verse 59? Did the fact that Jesus received Stephen's spirit mean that Stephen was alive and conscious? See last part of verse 60 with John 11:11-14.

The Children's Lesson: Let the story of Stephen illustrate and emphasize the fearlessness that results when one stands by Jesus. Jesus' appearance should furnish the touch of reality needed so much by even adult Christians, if we are to be judged by our carelessness and indifference. Christ's forgiving spirit transmitted to Stephen should be noted.

For Class

How do the next few lessons differ in subject matter from the previous lessons?

Explain and discuss the expediency of Jesus' departure from among men.

Discuss the life of Stephen as a helper in early church community work. What do his appointment and qualifications teach us about present day management of community affairs in the church? Where do Paul and James give instructions of vital importance concerning the management of such work?

Read and discuss the one notable work of Stephen which is on record.

CHRISTIAN NATIONS URGED TO "TRY CHRISTIANITY"

KINGS, dictators, presidents and premiers—rulers of fifty-seven nations—are besought by a conference of 2,000 "plain people" to try Christianity as a means against war. Every other agency known to man has been put to the test, and failure has marked them all. War splashes nearly every page of history, and, as if the ruin of the "war to end war" were not sufficient for generations to come, every footfall in Europe to-day sounds to qualified observers like the rumble of another approaching battle. While the lull, as many regard it, is on, the International Conference on Christian Citizenship, a gathering of delegates from all parts of the United States and scores of foreign countries lately held at Winona Lake, Indiana, appeals to the heads of their governments to try Christianity, which George Bernard Shaw says has never yet been tried. The appeal was sent by cable to the European crowned heads and chief executives, and by mail to others. The suggestion, remarks the Troy Record, "is a singularly wise one, especially in view of the fact that every other known method has failed." In spite of the League of Nations and the World Court and the Washington Armament Limitation Conference, we are told, there is no assurance that war is a horror of the past. "On the contrary, Europe is filled with ranking vindication and irritating and dangerous prejudices, jealousies and ambitions. Observers of the European situation declare that more causes for war exist in Europe today than existed in 1914, when Germany launched its premeditated drive into Belgium." But there is no need for despair. The world has made some gratifying progress. It is in an anti-war frame of mind. "It hopes against hope that a World Court may be influential in preserving peace; it trusts that armament limitation will not be a futile spasm born of the sorrows of a world war. Perhaps out of these efforts will come a more extensive and real application of the Christian spirit in international dealings."

Yet there is still ample room for fear. "Humanity is staggered by the possibilities of another war," recites the Winona conference. None of the recent high hopes has been realized. "Men hate each other as intensely as ever. Chaos reigns in every human relationship. Economic and political conditions have sunk to low levels." Now "the time has come to try Christianity. It has never failed in any field when given a fair chance." It is incumbent on every nation, we are told, to contribute to a peaceful solution of all difficulties. To this desired end—

"The nations of the world must depart from selfish individualism and human isolation. They should unite in creating new standards which are based upon the teachings of Jesus.

"It should be recognized that nations are accountable to the same Christian principles as those which pertain to all Christian men and women as individuals. There is no double standard or morality and ethics—one for men and another for nations....

"We believe that the divine right of sovereignty and civil authority is vested in the nation and that the nation is an intelligent moral entity which God holds re-

sponsible for the use of sovereignty and authority which he has vested in it.

"We believe that God's judgment can be averted only by national repentance for sin and national obedience to the laws of love and brotherhood and fair play, as taught by Jesus, and that such obedience will bring peace to the world and restoration of prosperity and happiness to all peoples."

What a significant confession it is, observes The Christian Science Monitor, that "the time has come to try Christianity" in the effort to solve "what heretofore has been regarded as an unsolvable problem. For nineteen centuries the answer to humanity's pitiful appeal has been available. Yet the struggle has continued, intermittently, perhaps, in the vain hope that by some self-chosen process the millennium of peace might be discovered." Now that all people are convinced of the futility of armed conflict and with the assurance that every conflict must be more destructive than its predecessor, "it is indeed time to 'try Christianity.'" But how is that to be done? inquires the St. Louis Globe-Democrat. "How is Christianity to be 'tried' as a means of maintenance of peace?" As the Globe-Democrat believes:

"The only way that Christianity can be tried in this matter is by application to international relations of those principles of conduct which are found in the teachings of Jesus Christ, and of which he is the supreme exponent; and there is no way to apply them except by the establishment of international standards of comity and right, and of international rules of procedure in case of dispute, through international agreements to that end. Put the principles into international law and intercourse, and then, and not till then, will Christianity be effective for peace."

"Abandon the holier-than-thou aloofness, put actual Christianity into international practice, give it a fair chance, and it will not fail to bring peace on earth, goodwill toward men."

"Who doubts," asks the Pittsburgh Post, "that a whole-souled application of the Golden Rule would speedily put the world on a permanent basis of peace? Yet there always are politicians who make the killing reservation that the Golden Rule is not practical." So, not until it is recognized as the only rule for peace and flatly accepted as such will the hoped for new age arrive." What is most desired at this hour, in the opinion of the Denver Rocky Mountain News, is that all civilized nations "live up to the religions which they profess, and hatreds and prejudices and enviousness would recede and love would come to its own, for all religion worthy of the name is founded on love, not hate."

"The right to punish crime involves the duty of teaching morals," said Daniel Webster, and the Winona conference adopted the view that this "obviously fair principle makes it obligatory on the state to give a large place in the public schools' curriculum to instructions in morals, to require that every child shall be carefully instructed in the righteousness of the Ten Commandments and the Sermon on the Mount." Among other things the conference advocates the adherence of the United States to the World Court and the outlawing of prize-fighting, and criticizes New York and Maryland for their lack of state prohibition

enforcement laws. This leads the Baltimore Sun to assert that the "Winona brethren" were curiously inconsistent at the very time they were calling on the peoples of the earth to stop fighting and love each other. The Sun goes on:

"With one breath they denounced hate as the cause of human woe, and with the next they demanded that political war should be declared on New York and Maryland because these states have refused to accept the un-Christian doctrine of Prohibition tyranny. The Winona Conference solemnly 'urges that Maryland and New York be denied the right to send representatives to either branch of Congress until State Prohibition enforcement laws are on their statute books.' That is to say, nobody who disagrees with us has any rights we Winona Christians are bound to respect. If they refuse to accept our opinions, put Maryland and New York out of the Union and treat them as political convicts."

"Christianity is the hope of the world. But not the Christianity that carries the Golden Rule in one hand and the sword of hate and tyranny in the other."—The Literary Digest.

THOUGHTS ON THE KINGDOM

By Mrs. S. A. Horn

A discussion of the "Church versus the Kingdom" is intensely interesting to me, as I am one among those who understand that scripture teaches that God's house was established over the kingdom, when the remnant of Israel—preserved of God—were given to him whose right it was—God's Son.

The difference between God's house and kingdom is this: The former rules, the latter is ruled. Neither is the kingdom of God established of men; no flesh and blood king can inherit it. 1 Cor. 15:50. But it is a kingdom of men established through their ruler, God, the very foundation of whose throne is righteousness and judgment. Psalms 97:2. His people are therefore established, immovable. Psalms 16:8.

The Israel of God were to be such a people, citizens aptly described in the 15th Psalm and 2 Peter 1:1-12. And such were the conditions accepted by the people God chose as a peculiar treasure for his own possession when they said, "All that the Lord hath spoken we will do," Ex. 19:8.

And upon such conditions God set about to reign (rule), promising great things, even possession of the land, if, on their part, they kept the covenant. And God set Moses, a servant in his house, as mediator between himself and the people. Thus it became Moses' duty to warn them of what would surely happen if they should sin.

Bible history proves that on his part God fulfilled all he promised, while on their part little else but evil is revealed, even to rejecting God as their King. 1 Sam. 8:7. Thus instead of the kingdom of God, they became a kingdom of their own, setting a king over themselves. Deut. 28:26. They built their house by God's so there is but a wall between; defiled his land and polluted his name by their abominations. Wherefore in his anger he consumed them, and the kingdom of Israel became a byword, and lots more. See Psalms 44:12, 14; Jer. 24:9, 10.

Yet for the fathers' sake, and for his own name's sake, God saved a remnant. Rom. 9:

27, 29. And, as I understand, through this remnant. Rom. 11:7, God established a kingdom in the midst of which he dwells, as promised. For it is written, Son of man, this is the place of my throne (in his house), the place of the soles of my feet, where I will dwell in the midst of the children of Israel (all the faithful, Gal. 3:7; Rom. 4:16; John 8:39) forever.

The Jews look and pray for the restoration of the kingdom of Israel, but Jesus taught his disciples to pray, "Thy kingdom come;" and told them to seek first the kingdom of God, not the Israelitish they hoped for, and likely waited for in the fulfilment of promise. Acts 1:4. Hence, they asked expectantly, "Wilt thou at this time restore again the kingdom to Israel? Jesus told them that the time and season God had set within his own authority, but they should receive power when the Holy Ghost (Spirit) came upon them. What power? As I understand the matter, power in the kingdom. Who are the saints? And who their people? Not Jews, surely? Are not the people of the saints the twelve tribes scattered abroad, James 1:1,—the twelve tribes earnestly serving God day and night, hoping to attain to the promise made of God to the fathers? Acts 26:6, 7.

I seek not what I like, but what God likes for me to have, hoping for translation into the kingdom. Col. 1:17.

MODERN DEFINITIONS FOR SOME PEOPLE

Under the above caption the Messiah's Advocate prints the following which points out some pointed pointers:

"Christian union.—Loving and helping all those who love and help us.

"Spirituality.—Getting excited.

"A good meeting.—When all present do as we desire them to do.

"A great sermon.—A great show of the preacher, so to be called eloquent.

"Charity.—Soft talk.

"Peace.—General stupidity, indifference to truth.

"Love.—Saying over a good many loving words.

"A revival.—Getting many people to join our church by means of clap-trap.

"Truth.—Our theory.

"Wisdom.—Our policy.

"Brotherlykindness.—Belonging to our ring.

"Enlightenment.—Making people believe our theories.

"Humility.—Trying to praise ourselves negatively by continually telling what 'poor things' we are.

"Joy.—Gladness that we are up higher than some others.

"Church prosperity.—Having a good many festivals and suppers.

"Meekness.—Weakness.

"Christian workers.—Limp Bibles and emotional gush.

"A splendid preacher.—One who preaches as little of the gospel as possible and whose effort is to catch popular praise.

"A dull preacher.—A sober man of God who preaches the whole gospel plainly.

"Worshiping God.—Going to some meeting to hear or see something novel.

"Love of truth.—Sticking to my theory, right or wrong.

"Holiness.—Boasting of being sanctified.—Edwin Burham."

Indiana Conference Report
(Continued From 361)

Floyd Stilson was appointed to superintend this building.

The following officers were elected for the year: President, J. H. Willey, Plymouth; First Vice-president, Floyd Stilson, South Bend; Second Vice-president, Cantwell Drabenstott, Roll; Treasurer, J. J. Snodgrass, Frankfort; Secretary, Maude Austin, Plymouth.

Make your plans now to be with us for Bible School in 1924.

Maude Austin Secretary.

Baptisms

The Blessed Hope Church of God was given cause for rejoicing, when, on Sunday evening, July 22, 1923, three fine young people, who have been brought up from earliest childhood in the faith, applied for baptism and were immersed into the name of Jesus by the pastor. They are all of the same family, being William R., Vivian E., and Paul C. Jenter, of 48 Robert Street, Niagara Falls, Ontario. They are the children of Brother and Sister William Jenter, grandchildren of Brother and Sister William Read and great-grandchildren of Brother Peter Bouk who founded the church in Fonthill, Ontario. May God's richest blessings attend these worthy young people as they press toward the mark for the prize of the high calling in Christ Jesus.

G. E. Marsh.

Work in July

July services: Blair, Neb., 3; Kennard Neb., 6; Avery, Neb., 2; Moorefield, Neb., 9; Hickory Grove, Iowa, 2.

T. A. Drinkard.

OBITUARY

Gustaf Adolph Berggren

Gustaf Adolph Berggren was born in Quennaberg County, Sweden, October 24, 1854, and died at his home near Stanhope, Iowa, July 20, 1923, at the age of 68 years, 8 months, 26 days. He came to this country at the age of nine years, and with his parents located at Moline, Illinois, where they resided for two years. From there they moved to Hamilton County, Iowa, where he has since made his home.

He was united in marriage to Ingre Johnson on the 21st of July, 1881. To this union five children were born, two sons and three daughters, all of whom are living: Clara, who lives at home; Elmer, Charley, Amanda (Mrs. Len Johnson) and Emma (Mrs. Anton Sealine), all living in the near vicinity.

Beside the family, he leaves to mourn him, eight grandchildren, a brother and a sister: John Berggren of Stratford and Mrs. Ida Johnson of Stanhope, other relatives and a host of friends.

He was a firm believer in the things of the kingdom of God, a kind, loving father and husband. He fell asleep in the hope of the resurrection.

Words of comfort were spoken by the writer from Rev. 14:13 and 1 Thess. 4: 13-18.

O. J. Allard.

WINCE MEMORIAL FUND

| | |
|-----------------------|-----------------|
| Previously mentioned, | \$899.00 |
| Elizabeth Oakley, | 1.00 |
| E. V. Fisher, | 5.00 |
| Total, | \$905.00 |

A MESS OF POTTAGE

(Continued from front page)

broken health, and a conscious meanness and self-abhorrence, which makes life a burden and death a leap in the dark.

And for all this misery there is but one possible remedy, but one relief. The good God pities even such lost men as these, and offers to purge and cleanse and pardon even them. Will you come to him? "He that covereth his sins shall not prosper; but who-so confesseth and forsaketh them shall have mercy." Pour out the sins that burn within your tortured breast, and give yourself forever to the Lord. This is your only hope. You have sold yourself for naught, you shall be redeemed without money. The blood of Jesus Christ cleanseth from all sin. By that alone can you regain lost innocence and peace and rest.

But beware of sensual delights. Flee youthful lusts. Hate even the garment spotted by the flesh. Solemn is the apostolic charge. "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Heb. 12:14-17.

Never did sensual pleasure hold swayer sway than amid the proud and idle gluttons of the cities of the Plain. Their filthy conduct daily vexed the righteous soul of Lot, and their unlawful deeds made sad the hearts that yet remembered God. But when the sulphurous cloud of smoke, and the lurid storm of fire came down, what availed it all? Where were the rioters, the adulterers, the gluttons, the harlots, then! What availed the memory of guilty pleasures, amid the tormenting vengeance of eternal fire?

And what shall guilty pleasures avail men, when all the world shall be overwhelmed as was Sodom, and destroyed like Gomorrah? Those cities are set forth as an example to other sinners, that they may know their swiftly approaching doom. For, "as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed." Luke 17: 28-30.

"Thus shall it be" when, in the midst of the world's high carnival of pleasure, shall burst the awful terrors of the day of doom. Too late will men curse the fatal pottage, and seek with tears the birthright of the sons of God. But all in vain. The decision made in an hour of sensual passion is bound as with the chains of destiny. The inheritance is lost. The birthright is gone. The crown shines upon another's brow, and for the poor, degraded sensualist, there only remains abiding shame, everlasting contempt, and dread perdition of ungodly men. O man, young man, take heed to your ways, while you walk earth's perilous paths. One fatal step, and you are gone! Beware how you dally with sin. Beware how you trifle with temptation. Beware how you boast of

your strength. "Happy is the man that feareth alway." Flee from every taint and stain of sin. Hide yourself in the everlasting Rock. Trust in the Savior and in his cleansing blood and all-sufficient grace, and you shall be a conqueror in the fight of faith, and wear the crown of victory at last.

UNITY

(Continued from front page)

spirit" for the same.

"One Hope"

That hope is the returning of Christ to raise his sleeping saints from their dusty beds, and to change the living ones from mortality to immortality.

Christ is the Life-giver. Because he lives we too shall live. Had he not been raised, even they who have fallen asleep in him would have perished.

"One Faith"

That faith is fixed upon Christ as the only name given under heaven whereby we can be saved, have our sin remitted, have future life made sure and have an abundant entrance to God's everlasting kingdom.

The Kingdom to Be Here on Earth

All worlds beside this earth are God's property. "The earth hath he given to the children of men." They have no landed estate in any other world; no covenant-deed to heaven and the lost Eden. The lost dominion over all the animate creation, and over all other races, can only come back through the race that has a God-given deed to the earth in its possession, and through the one seed who sprang from that race assisted by the royal family of kings and priests taken out of all nations. "To Abraham and his seed were the promises made." They hold the deed to the world and to its dominion, racially and individually. All other rulers must kiss the Son or perish from the way. Israel and Judah must be restored, and reunited and Jesus be seated on the throne of David with his twelve disciples ruling the twelve tribes of Israel, and the saints ruling, teaching and subduing the nation. Ezek. 37:19-38; Luke 1:32; Matt. 19: 28; Rev. 5:6. These are matters that belong to the "one faith." They must be believed. They are glad tidings of the coming kingdom. They are gospel.

Buried with Christ in the likeness of his death and raised in the likeness of his resurrection, God gives to us the saving name of Christ and throws over us the beautiful white robe of his righteousness; for he was "holy, harmless and undefiled;" "he knew no sin, neither was guile found in his mouth."

Had he been "as full of sin as an egg is full of meat," as one of the Christadelphians is said to assert, he could not have saved us; he, and the whole human race, would have been forever held in the grasp of death.

"One God and Father of all, who is above all, and through all, and in you all,"—a faithful and merciful God, but who cannot look upon sin with the least degree of allowance.

Hence, having accepted the one hope, the one Lord, the one faith, and obeyed from the heart that form of doctrine delivered to us, we must no longer sin but must walk in newness of life, loving, worshiping and serving that one God with all the powers of our being.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, August 14, 1923.

Number 46.

Comments

1 Corinthians 5

By Lyman Booth

IN a previous article I made the statement that Corinth was so full of wickedness and sin that it was the proverbial name for moral corruption. In this chapter Paul seeks to correct some of those evils by exposing them. He, like a skillful physician, first exposes the sore, then applies the remedy. He does not hide it and leave it to work its own cure. Such a course would prove hazardous.

He boldly mentions the evil and then suggests the remedy. He noticed that some vices were still tolerated among them; which to his views carried an unsavory influence into the church. From the first verse of this chapter we find that gross immorality existed among them, and some of them even boasted of it. The evil was of such fornication as that one should have his father's wife, and were puffed up, when they should have mourned and lamented the disgraceful deed, and also should have taken effective measures to have removed the offender from among them.

While he was absent from them in body, yet he was present in spirit. He was writing to them just what he would have said if he had been present, concerning him that had done this deed, and he was passing unfavorable judgment, and recommended that when the church gathered together, that they deliver such an one unto Satan for the destruction of the flesh. That is, that it is better to cast out him that serveth the flesh, than that he remain and contaminate the whole church, which might possibly obtain. Then he refers to the working of leaven to illustrate his thought. He said, "Know ye not that a little leaven leaveneth the whole lump." One evil member might cause all to become evil. He also tells them that they are unleavened, and advises them to purge (or cast out) therefore the old leaven that ye may be a new lump. Errors in religious practices are likened to leaven, because the tendency is to spread, and to affect whatever it touches. Therefore Paul would have the church to know the need of being on the lookout for any leaven other than the unleavened bread of sincerity and truth.

How true the statement that a little leaven leaveneth the whole lump! Worldly, irreverent and licentious minds leaven society. If one associates long with those who use language of doubtful meaning or lax sayings, he will unconsciously assimilate the evil, and sooner or later his enthusiasm and love for pure and holy conversation will disappear.

Paul was an ardent advocate of thorough discipline, therefore he recommended that the church cast out the offending member, if it would restore and maintain those important attributes of holiness and love.

If I Had Known

IF I had known in the morning
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We might never take back again

For though in the quiet of evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease!
How many go forth at morning
Who never come home at night,
And hearts have broken for harsh words spoken
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for our own the bitter tone,
Though we love our own the best.
Ah, lip with the curve impotent!
Ah, brow with the shade of scorn:
'Twere a cruel fate were the night too late
To undo the work of the morn.

—Unknown.

While this may appear as a punishment, nevertheless it is best for the church, and it may be for the good of the one upon whom the punishment falls. All church discipline should be exercised, not so much as a punishment as for the purpose of correcting wrong doing. Paul did not believe in hiding or covering up sin, neither did he recommend a needless disclosure of the same if no injury would be done by concealment.

By this I mean that if Paul saw a fault in a member of the church and no one else knew it but he and the offending party and he could go to the party and have the error corrected, it were better for him to cover it over with the veil of secrecy and forever maintain an unbroken silence upon the matter, except he went to the Father in prayer in behalf of the guilty one. But when an act was so well known as in the case referred to in this instance nothing but exposure and good counsel could remedy the evil.

The Apostle James has given good counsel along this line. He says, "Brethren, if any of you err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins," James 5:19, 20.

Brethren, many err from the truth. Search the pages of Holy Writ and you will find recorded the vices and virtues of God's saints. So in the church there may be errors. No mortal is perfect; neither is he faultless although he may be blameless. God's children may step aside, not totally, not intentionally, nor finally. By the words, "convert him," we may understand to restore him from the error of his way. One of the chief acts or duties of a Christian is to restore the one (Concluded on page 372)

Conditional Immortality

IMMORTALITY is not actually possessed until the day of resurrection. As this is a matter of considerable importance, we propose to conclude our exposition with a brief selection of scripture passages, all corroborative of this fact.

1. Eternal life, being a matter of hope, or expectancy, it is necessarily future.

"In hope of eternal life which God that cannot lie promised before the world began," Titus 1:2. "Hope that is seen is not hope: for what a man seeth why doeth he yet hope for? But if we hope for that we see not then do we with patience wait for it," Rom. 8:24.

2. Faith in Christ constitutes the title or heirship to eternal life.

"Not by works of righteousness which we have done, but according to his mercy he saved us. That being justified by his grace we should be made heirs according to the hope of eternal life," Titus 3:5-7. "Give honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, 1 Peter 3:7. Heirship and possession are incompatible one with another.

3. Holiness of life and perseverance to the end are essential to the obtaining of immortality.

"Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. 12:14. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. 5:20; for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14. "To them who by patient continuance in well doing, seek for glory, honor and immortality, eternal life," Rom. 2:7. "And 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: I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway," 1 Cor. 9:25-27.

4. The following three passages shew incontestably that immortality is conferred at resurrection, and consequently not before.

"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. "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: for they are equal unto the angels: and are the children

of God, being the children of the resurrection," Luke 20:35, 36. "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: O death, where is thy sting, O grave, (hades), where is thy victory? . . . But thanks be to God who giveth us the victory through our Lord Jesus Christ," 1 Cor. 15: 52-57.—Charles Underhill in "The Bible Standard."

UNITY

No. 3.

The Agents Who Are Preparing the Place

By S. Roxana Wince

JESUS said, "I go to prepare a place for you." What place do you suppose he is preparing if not this earth? Think of the mighty, almost incredible changes that have come over it since his first advent. And was he not the starter of all these changes? Sitting with his Father on his throne, was he not choosing, marshalling, watching over and guiding the movements of the agents that were to carry out his purposes? I firmly believe so.

We cannot help seeing that God is in history. We cannot go into this part of our lesson at any great length, but will take a brief look at what God has done, and is doing, with our own Anglo-Saxon Race. Faulty as they are, and whatever you may think of them, and whoever you may think them to be, the bulk of the work of "preparing the place," for its future rulers, has been put into Anglo-Saxon hands.

And that they might be able to shoulder the mighty task, it has been given to them to be fruitful and multiply and replenish the earth; to gather its treasures into their coffers; to become the discoverers of its long hidden worlds and the only successful colonizers thereof. Look at the small beginning made by the Pilgrim Fathers when they landed on the desolate shores of New England, and then at the United States as it is now! Such a vast wilderness turned into a blooming paradise in three short centuries, and its population numbers a hundred million. It is one of the most stupendous miracles of the ages.

Why did not the Spanish with the great wealth wrenched from the Aztecs, do as much for South America? Why? We answer, They were not the agents that Christ had chosen to prepare the earth for the occupancy of his saints. Their faith was a false faith. They were cruel and treacherous in character; they walked as other Gentiles walked; they hated and burned the Bible, killed its followers, and cursed instead of blessed the new-found peoples of the new-found worlds.

Nor were the French and the Dutch any better fitted to fill the responsible agency than were the Spaniards.

"Look now at our mother country, and you will find that her growth has been as marvelous as that of our own; for that one little island, not twice as large as Pennsylvania, now counts the population of her

home and foreign possessions at more than 454,000,000. Think of it! And she owns more than a thousand islands. God has blessed our Race and made them great that they might do his will, put a stop to cannibalism, to slavery, and to the burning of women at the funerals of their husbands. He has made them the custodians of the Bible that they might give it and the blessings of civilization to all other races.

Question yourselves as to why England is undefeatable in battle, why Philip of Spain, Napoleon, and the Kaiser of Germany were not permitted to invade her shores?

They all thought the task would be an easy one, but it proved to be impossible. And why is God using our Race to dominate the seas? Why has he given them the dominating voice in the conclaves of the nations? And above, and more important than all the rest, Why is he using them to unseat and uncrown all Gentile kings, if not that their thrones and crowns may fall to the kings and priests of the millennial age—ten cities to one, five to another?

The place will be ready when we are ready; for the agents will be kept threshing away at the mountains and the hills until their work is completed in the utter defeat of Gog and all his bands in the valley of Megiddo.

The days that we are living in are emphatically "The Day of God's preparation"—the taking of one set of rulers out of the way that place may be made for God's King to rule in righteousness over all the earth, as King of kings and Lord of lords.

The church must be without spot or wrinkle, or any such thing if she wants to have any inheritance in that redeemed, purchased and prepared place when, in the fulness of times, he gathers into one all things in Christ. She must be holy and without blame before him in love, Eph. 1:4.

A more vivid realization of the awfulness of sin than I had ever had before was brought home to my heart just the other day by listening to an episode that occurred in the life of a dear friend of mine. It is a delicate thing to be told, but Paul did not shun his duty in this matter, and we dare not.

My friend was sitting on her veranda one evening after twilight had faded into night when, all at once, she was startled by the cry of a young girl, and the flung back curse of a man. She could not go alone to rescue the child; if she did her own life would be forfeited, and all in vain. She ran for help, but by the time it was secured the fiend and the child were gone.

Will such devils be saved? Some of our brethren so believe. I never can.

That cry of the helpless child, that flung back curse, haunted me for days.

With this episode in mind, with the picture of the superintendents of mines and factories ever on guard to escape the fatal knife-thrust of discharged employees, hung plainly in view, it is easy to see why God hates sin, and why Paul says in our lesson chapter, that henceforth we are not to walk as other Gentiles walk. We have not so learned Christ.

There must be unity of conduct and of character in the body of Christ as well as unity of faith.

We must not lie to one another, and if we get angry we must not sin by pursuing

our wrath, lest we say wicked words that can never be unsaid, do wicked deeds that we can never undo.

David said, "I will take heed to my ways that I sin not with my tongue. I will keep my mouth with a bridle when the wicked is before me," Psa. 39:1.

James says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth himself, that man's religion is vain," James 1:26. And again in chapter 3:1 he says, "If a man offend not in word the same is a perfect man and able to bridle the whole body." We have so often wondered how the command, "Be ye perfect," could find fulfillment in our lives, and here is the secret, and my blessed father must have discovered it; for I never heard him utter an angry or a defiling word and never but once can I remember of his letting his fiery temper get the mastery of him.

That story I will reserve until another week.

NO PAPER NEXT WEEK

MILLENNIAL SERMON

By Billy Sunday

THERE can be no millennium until Jesus comes; it is His presence that makes the millennium. You might as well talk of daylight not coming until the sun goes down. The millennium cannot begin until Satan has been bound in the pit. Nothing is more certain than that the glory of God shall cover the earth, but it will be after Jesus comes.

Many have an idea that the world will grow better and better until the coming of the millennium, and everybody will be converted, and you hear that stuff preached, but the Bible does not teach any such trash.

It is not what Doctor This or Professor That has to say about it that settles the question and settles it right, but how reads the Word? What does the Bible say about it? And what we need to do is to take the Bible as it reads, not as some big man says it means.

Jesus is going to come and reveal himself to the members of his body at the very moment when the last soul is saved—that is necessary to complete that body—for the body of Christ must consist of a certain number of souls, or it never could be completed.

If it were an infinite number it would be an endless task, and Jesus would never return. . . . It is the completion of the body of Christ, therefore, that will bring him, and this shows how we may help and hasten his coming.

To Complete the Body

The Bible very clearly makes known the great truth that God's purpose for this dispensation is the completing of the body of Christ. He is not trying to save the world now; that is the work of the next dispensation. Here is the Scripture for it: "God at the first did visit the Gentiles, to take out a people for his name. (The body of Christ.) 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 (the Jewish nation) which is fallen down (scattered and no longer being used); and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord." (Through their missionary efforts.)—Acts

15:14-17.

That is the present dispensation, and that is what God is doing now. There is nothing said here about the conversion of the world, but it is made clear that a people is being chosen, and much Scripture might be quoted to show that the people so referred to will constitute the body of Christ.

Throughout this dispensation the Lord has been working among the Gentiles (those not belonging to the Jewish nation), and this shows the purpose for which he has been working. There is no thought expressed there of the millennium.

And to this agree the words of the prophets (about God's purpose in gathering a chosen people from the Gentiles). As it is written (and that means that God says), after this (after the number of people to be gathered from the Gentiles has been fully completed) I will return (to dealing with Israel) and build again the tabernacle of David which is fallen down."—Acts 15: 15-16

"Fallen down." What does that mean? What does it mean for a house to be fallen down? Certainly that it can no longer be used as a house while in that condition.

Read the prophecy of Amos, from which this is taken, and see why it is that God is through with Israel until He has taken from the Gentiles a people for His name. (To bear His name, to glorify His name.)

The mission of the church—the bride of Christ, or body of Christ—is to get ready to meet the Bridegroom. When the body of Christ is completed, he will reveal himself to the members who are alive and in this world at that time, and at the same moment they will be caught up to meet those that have gone on before, in the air, and from that moment they are forever with the Lord.

Believers of Every Race

The body of Christ will be composed of believers from every race and nation upon earth. That is why the Gospel must first be preached as a witness to every nation. Not from every dispensation. It had its beginning on the day of Pentecost, and it will be complete at the time of the meeting in the air, which is called the rapture. For he is now preparing, perfecting and completing the Church—the body of Christ, the bride who is to meet the Lord in the air, and be with him forever more.

The different members will be found one here and another there, and gathered together from all parts of the world, and the moment the last one is saved, Christ will be revealed—not to the world, but to his church—his bride—just as the electric light blazes out when the last condition is fulfilled. At that time Christ will not be revealed to the whole world, but only to the individual members of his body who may be alive and here at that time.

There remains no prophecy to be fulfilled. There is not a nation where the gospel has not been preached. So Christ must be waiting for the completion of the body of believers. After it has occurred there will be an army of church members and preachers who will not know that it has come, because they are not members of the Lord's body; for the Lord will not at that time be seen by any except those. The remainder of the world will not know that he has been here.

The visible church will be left here, strong in members and organization. It will

probably make a great show of missionary activity, but will have no more power against the principalities and powers of evil than the disciples who missed the Mount of Transfiguration had over the demons who were tormenting the little boy.

The Saints to Reign

Well the most glorious thing about it is that if we are there we shall be members of the body of Christ. It will mean that we are members of the royal family of the universe; that we are kings and princes who are to sit on the throne and reign with Jesus, and that we shall be with him forevermore, never to be separated from him again.

And this will mean that we shall be the most exalted beings in the universe, for who could be higher than the sons of God or the bride of our Lord?

We are living in the most important part of the world's history. Great heaven! I don't see how anyone can fail to be inspired.

Whenever I remember that I am part of the body of Christ, a member of the royal family, I just want to shout "Hallelujah."

In talking to men, God must of course use the language of men; but He can only put into our words just a little of what He would tell us. A very little looking into the matter, however, will show how near and precious is to be our relationship with Him. In fact, He has used about all the words we have that could be used for that purpose, as "members of His body," "His bride," and "sons of God."

If we are so fortunate as to have a part in that meeting in the air, it will mean that we are among the most fortunate of all the sons of men and that we have lived in the most blessed of all times for men to live, for only those are eligible to membership in the body of Christ who have lived in the present dispensation.

Moses and David and Isaiah and Jeremiah had no such chance as we have, for the body of Christ had its beginning at Pentecost. Neither will those that live after the rapture have an opportunity, for the body will then be complete and the door closed for ever, as it was in the faces of the foolish virgins. Jesus said of John the Baptist that he was the greatest of all prophets, but that the least in the kingdom of God was greater than he.

Not in Royal Family

What an awful thing it would be, then, to have such a glorious opportunity and miss it! Others will know the joys of great salvation, for the world will be saved during the millennium (the next dispensation) and the knowledge of the glory of God will cover the earth as the waters cover the sea, but the people of that day will have no place in the body of Christ; they cannot become members of the royal family. They will be loyal subjects to the King.

That is why Paul could say, "For I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us."—Rom. 8:16.

There is a vast difference between a son of King George and a subject of Great Britain. The smallest babe of royal blood is greater than the greatest man in the kingdom.

If we have a place in that meeting in the air, it will mean that we are like Christ, for, "when he shall appear we shall be like him, for we shall see him as he is."

The true child of God is always longing

to be like his Master, and this heart yearning is the sure prophecy of what we shall then be. It will also mean that we shall nevermore be separated from him. The devil will never again have power to separate us from him for a single moment, and wherever he is, there shall we be also. The fact that Jesus is to be here during the millennium would be proof conclusive that we shall be here with him, even if there were no Scripture for it.

... The Christian, instead of expecting to go to the grave, should be looking for the coming of his Lord and the meeting in the air.

It will also mean that we shall then have bodies that will remain young for ever. Pains and aches; gray hair, wrinkles, and feebleness will never again be known. Listen to this: "Behold, I show you a mystery: we shall not all sleep (in death), 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 (no longer subject to age or decay), and we shall be changed" (into His likeness).—1 Cor. 15: 51, 52.

If we have a part in that meeting it will mean that we shall be here in this world with the Lord during the millennium—a thousand years—with the devil chained and cast out—not a saloon, gambling hell or brothel in the world, and everything just as we want it. Hear this (Rev. 20:3): "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

(Concluded in next issue)

NO PAPER NEXT WEEK

MAN AN ELECTRIC MACHINE

A picture of the human body as a sort of electric battery in which the brain is the positive pole and the liver the negative, while nerves act as connecting wires, was drawn by Dr. G. W. Crile of Cleveland before the international surgical congress at London," says the Chicago Tribune.

"According to Dr. Crile's theory man is merely a human machine to which love, anger, hate, and drink are merely levers. The idea eliminates all supernatural theories of the human soul.

"There is much evidence supporting the conception that men and animals are constructed on the pattern of constituent cells, each of which is in itself an electro-chemical mechanism," Dr. Crile declared. "Following out the electric-chemical theory, the salts in solution are the electrolytic fluid in which the body is immersed.

"The function of the liver is most important in this hypothesis, as the liver, which is affected by fear, anger, and other strong emotions, controls man's animal health.

"It also explains the essential function of sleep, as the period during which the difference in potential voltage in the battery which drives the organism is restored after being depleted by the day's activities."

"Briefly, the argument is that unhealthy emotions reduce the driving power of man."

"Now I Nebuchadnezzar praise and extol and honor the King of heaven." Dan. 4:37.

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY

Terms:

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Editorials

NO PAPER NEXT WEEK

Elsewhere in this issue of The Herald will be found an article on the Second Coming of Christ. Whatever else the author of the article may believe or teach, many Herald readers will find food for thought in this article.

The regular program of Bible School and Conference was lifted on Friday afternoon, and a memorial service was conducted at 1:30 in memory of the late President of the United States. At 2:30 nearly all attended a Municipal Memorial service at the City Coliseum.

Sorrow's cloud was instantly spread over the faces of the congregation assembled on Friday afternoon, Aug. 10, when announcement was made of the receipt of a message giving notice of the death of Bro. Peter Jeffrey of Murphysboro, Illinois. The Herald extends heartfelt sympathy to the bereaved.

One of the best conferences that it has ever been the privilege of the writer to attend will be a matter of history when these lines are read. Earnest interest, enthusiastic support, careful and diligent inquiry as to the facts of executive operation throughout the year have all been daily manifested. The kindest of spirit has been

constant. Some who came in doubt have returned with satisfaction and with a heart to render fuller cooperation with the efforts being put forth.

The custom has been established of giving the Herald force a week of holiday at this season of the year. This is on account of so much extra work that is always crowded upon the workers that it becomes difficult to properly execute all of it. Accordingly there will be no issue of The Herald next week. Two Sunday School Lessons will be found in this issue.

JEW AND CHRISTIAN

"As a matter of fact, Christianity and Judaism are supplementary to each other. Had there been no Judaism, there could have been no Christianity. Had there been no Christianity, the message of Judaism might not have become so speedily universalized."

So spoke Rabbi Abraham Nowak in a recent address, as reported by The Jewish Review and observer.

There is thought for thinkers in that statement. The sooner Christians come to realize that the Judaism of Jehovah's husbandry was one of the essential elements in the out-working of God's eternal purpose, the sooner will much of the unwarranted prejudice against Judah and her role be erased. And, again, when Judah shall come to recognize that her ideals are unattainable excepting as she moves forward in harmony with the ever unfolding purposes of the Omniscient, then, and not till then, will she appreciate the need of the promised one who will in due and proper time "restore again the kingdom to Israel."

General Conference Notes

As the Secretary has appointment to assist at the Iowa and Nebraska conferences it will be impossible to get the formal report out till he returns to the office. A few notes are therefore given here.

So far as the writer has knowledge there was perfect harmony throughout all of the conference deliberations. It has been good to be here.

A Home Survey committee was early appointed which carefully surveyed the Golden Rule Home and brought report to the conference.

This committee consisted of G. E. Marsh, chairman, Niagara Falls, N. Y.; Samuel Bottolfs, Hammond, La.; Dr. Leila E. Whitehead, Chicago; Mrs. F. A. Stilson, South Bend, Ind.; Mrs. J. P. Eastman, Fenwick, Ont.; Mrs. E. M. Williams, Hillsboro, Mo.; Mrs. T. J. Ellis, Waterloo, Iowa.

After reporting on their finding in the Home their report on the Home as a whole was as follows:

"We feel that the management of the GOLDEN RULE HOME deserves the highest commendation for the efficient manner in which their work is carried on."

Among their recommendations were a laundry mangle and a musical instrument.

More will be given in the later report to be issued.

Also a Business Survey committee of

nine members was appointed to make a thorough survey of the business methods and of the entire N. B. I. activities. The report of this committee will be given later.

The election of officers for the coming year brought forth a situation regretted by all. Bro. G. P. Allard felt it to be impossible for him to accept the position as Treasurer for another year.

He also urged the selection of one residing at headquarters for that office, and nominated Bro. J. E. Cross for the position. Because of the situation thus created Bro. Blakely, who had previously been chosen again as 2nd Vice-president, resigned that the conference might select someone from Iowa or some other western or southern section to a position on the Executive Board. Bro. Conner urged the acceptance of his resignation instead of that of Bro. Blakely. Following much consideration the conference unanimously chose Sr. T. J. Ellis for 2nd Vice-president.

The Board for the following year is as follows: President, J. A. Patrick, West Milton, Ohio; 1st Vice-president, L. E. Conner, Cleveland, Ohio; 2nd Vice-president, Mrs. T. J. Ellis, Water'oo, Iowa; Secretary, F. L. Austin, Oregon, Illinois; Treasurer, J. E. Cross, Oregon, Illinois.

The matters of proceedings at the earliest possible date to take up the work of larger tract and book publication and distribution and of providing opportunity for a Bible Study course, for evangelization were given special consideration and a resolution was passed that the Executive Board should proceed with these labors as soon as possible.

Numerous matters pertaining to the progress of the work were mentioned and some of them were acted upon. These will be brought out in the regular report.

The conference closed Friday morning with many expressions of pleasure because of the advancement of the efforts to date, and without any expression to the contrary.

THE RESTORATION OF THE HOLY LAND

THIS address of Senator Selden P. Spencer was delivered recently at a Zionist meeting in Washington. Senator Spencer is one of the leading members of the Republican Party. He is not only a believer in the triumph of the Zionist cause but, as a devout Christian, he believes in the divine purpose of its fulfillment. The address of Senator Spencer is imbued with a spirit of love and friendship for the Jewish people and is indicative of the friendly attitude of official Washington towards the Zionist movement.

"With the deepest interest I, an American and a Gentile by birth, and one whose faith is in the risen Christ, the earthly Son of a Jewish woman and the divine Son of God, eagerly bring to you, my fellow Americans who are of Jewish birth and to whom, as a race, are committed the oracles of God, and to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God, two convictions of conscience and judgment in regard to the great cause under whose auspices we are met tonight.

"One of these convictions has to do with the attitude of the American people and the American Government to this move-

ment. The other conviction has to do with the revealed will of Almighty God on the question.

"Of all nations on the face of the globe, the United States should be first and foremost in the sympathetic recognition and in the cordial cooperation to advance the desire of the Jew to repeople Palestine, because, if for no other reason, there are in the United States more than one-fifth of the 15,300,000 Jews who live upon this earth, and because liberty and justice, which is interwoven with the purpose and activity of this movement, are the very principles upon which our republic rests.

"There can be no valid reason why those of Jewish birth and heritage whose hearts and consciences incline them to return to the promised land and to again live upon the soil of their fathers, should not be encouraged and helped in this great desire of the ages.

"No American Jew will ever be compelled to leave this country against his wish. His place here is completely established; his identification with American progress, his patriotism and home life, his success in industry and in trade, have inseparably interwoven him with all that is best in our country.

"On the other hand, every American Jew, who desires to return to Palestine and to lead a Jewish life in that holy place, must have every help which the American people and the American Government can give him to bring to pass his desire for its fulfillment. What is so true of the United States must be made true of every other nation of the world. The governmental position cannot be better expressed than it was stated by Hon. Arthur James Balfour, in 1917, when, speaking for the British Foreign Office, he said: 'His Majesty's Government views with favor the establishment in Palestine of a National Home for the Jewish people and will use their best endeavors to facilitate the achievement of this object.'

"France, Italy, Greece, Holland, Siam, Japan, and China have already agreed to this principle, and largely through the invaluable assistance of the statesmanship and ability of him who is the guest of honor tonight, Nahum Sokolow, President of the Zionist Executive. His Holiness, the Pope, announced the same general attitude by the declaration: 'I view with entire sympathy the Jewish efforts for the regaining of Palestine.' It is the aspiration of a great people, with which Americans have the warmest sympathy.

"More than all this, the desire of the Jewish people to prepare for the return of their race to Palestine is in direct line with the revealed purpose of Almighty God. No power on earth can stand in the way of the Divine Will. That which God, 'who hath measured the waters in the hollow of his hand and meted out heaven with the span and comprehended the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance,' wills, cannot be prevented.

"He has declared his prophetic purpose in no uncertain sound, when through the voice of Jeremiah he said, 'I will bring them again into their own land that I gave to their fathers. Behold, I will gather them out of all countries and I will bring them again into this place, and I will cause them

to dwell safely and they shall be My people, and I will be their God.'

"This was not the mere utterance of Jeremiah; it is expressly recorded that Jeremiah was not speaking for himself, but that he was the 'instrument' through which the word of the Lord came, in the days of Jeremiah, the son of Amon, King of Judea, in the thirteenth year of his reign. Who shall say that it is not a part of the fulfillment of this definite prophecy that Eliazar Ben Jehuda had re-established the ancient Hebrew language in Palestine? Who is so blind as not to see that the utterance of Great Britain which I have quoted was made largely through the instrumentality of Dr. Chaim Weismann, the great Jewish chemist, of England, who has made Eng-

land his debtor by his great achievement in chemistry during the war, and who like Esther of old, properly used his great influence to advance that which was nearest to his heart? Why was it that Aaron Aaronson was held to discover the wild wheat which has transformed the agricultural possibilities of Palestine?

"These are landmarks that indicate the path which God has surveyed, but whether they had happened or not, and in spite of any nation or of all nations combined it still remains true that the purpose of God in regard to the return of his chosen people to Palestine is bound to be realized, and no earthly power can prevent, by so much as an hour, the fulfillment of God's plan." —Jewish Gazette.

Among the Churches

DON'T FORGET THE BIBLE SCHOOLS AND CONFERENCES OF THE IMMEDIATE FUTURE. SEE ANNOUNCEMENTS.

SUMMER BIBLE SCHOOLS AND CONFERENCES
Nebraska, Holbrook, Aug. 18-26.
Arkansas-Oklahoma, Brent, Oklahoma, August 23-September 2.
Missouri Conference, Blush Church, Fredericktown, Missouri, Sept. 22-30.

REPORTS

Brother and Sister Enos Elton and daughter have again left their friends in and near Cleveland, enroute for California.

They were made very happy when their daughter Hazel and her cousin Ethel Stadden were buried in the waters of baptism by Brother L. E. Conner, July 4. The following Sunday Sister Woodward in Brother Conner's absence gave them the right hand of fellowship, and they with the rest of the members partook of the emblems of the broken body, and spilled blood of our beloved Lord and Savior. May the God of all keep these dear young people in his love and care, and may they grow into strong, patient Christian workers.

We may very much regret the going away of our dear Brother and Sisters, but on account of Brother Elton's health it was necessary. May the good Father watch over and keep them all, is our prayer.

M. A. Woodward.

From Moorefield, Nebraska

Bro. T. A. Drinkard arrived here on Wednesday, July 11. All were very glad to see him, as he hadn't been with us for two years or more. Meetings were held in the church in town each evening through the week, and on Sunday in the school house where the Sunday School is held.

Bro. Drinkard gave us some very good talks. The attendance was not so large because of the busy time of the year, and other conditions. After his stay of a week and a half he left for Holbrook, Nebraska. We hope sometime to have Bro. Drinkard with us again.

J. P. Stedman.

OBITUARY

Louisa Jane Ulmer-Woolley

Louisa Jane Ulmer, daughter of William

and Rachel Ulmer, was born, November 20, 1848. She fell asleep, July 27, 1923, age, 74 years, 8 months, 7 days. She was united in marriage to Robert Edward Woolley, May 17, 1869. To this union were born five daughters, Rachel, Sallie, Kate, Lodema and Lizzie. Her husband and two daughters, Rachel and Kate, preceded her into death. There are left to mourn her loss, two brothers, Thomas Ulmer of Muncie, Indiana and Joseph of Indianapolis, Indiana; three daughters, Mrs. Clifford Jackson, Mrs. George Osborne and Mrs. J. L. Maggard; eleven grandchildren; six great grandchildren; and a host of other relatives and friends.

In early life she united with the Christian church of Zoah, Indiana; in later years she, with her husband, was baptized in the one hope by O. C. Woolley.

Funeral services were held on Sunday, July 29, at the Baptist church, by W. H. Crawford, and she was laid to rest in the Whitson cemetery near Austin, Indiana.

J. L. Maggard.

The Just Shall Live

Righteousness is the one essential unto life eternal. "There is none righteous, no, not one." "All have sinned." "The wages of sin is death." "I," Paul, "am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Faith that is imputed by God for righteousness is the one open way for the unrighteous (that is, for all) to attain to a standing, before God, of righteousness; even the righteousness of which God promises, "The just shall live."

Russia has a standing army of 490,000 men. A year from now, Trotzky announces, Russia will have 10,000 well-equipped fighting flying machines. The rest of Europe may hear from these machines. Their coming would be different from that of the old Huns wandering from East to West on their little ponies. Trotzky's fliers would come with a buzzing that would worry the whole of Europe.—Arthur Brisbane.

NO PAPER NEXT WEEK

NO PAPER NEXT WEEK

The Sunday School

By Alta King

BARNABAS THE GREAT HEARTED

Lesson 9. August 26, 1923.

Lesson Text: Acts 4:36, 37; 9:26-30; 11:19-30; 12:25; 13:1 to 15:12, 35-41

Acts 11:19-26

Golden Text: He was a good man, and full of the Holy Ghost, and of faith. Acts 11:24.

For Study

Review: In what way did the influence of Jesus in the life of Stephen differ from his influence in the lives of such men as Peter and John? What evidence given during the last moments of his life shows that the influence was complete?

What connection was there between the physical departure of Jesus and the coming of the Comforter?

The new lesson: Barnabas is another character through which the influence and power of Jesus, though absent, was manifested in furtherance of the great work begun while he was on earth. In general, what is that work? 1 Tim. 1:15. What particular phase of this large work was being carried on now? Acts 15:14. What connection between this and the saving of sinners?

The character of Barnabas. Acts 4:36, 37; 9:26-30. What evidence in these scriptures that Barnabas served whole-heartedly? What evidence that the brethren regarded him as a man of good judgment? Account for the change in his name.

Barnabas the leader. Acts 11:19-30; 12:25. What circumstances called Barnabas into definite leadership? What peculiar qualities of character would be needed by a leader among believers who had so recently been called from Gentile customs and beliefs? What evidence that Barnabas was a successful leader? What evidence that he was devoid of all spirit of jealousy? What concrete proof that the influence of Jesus through Barnabas and Paul bore fruit among the disciples at Antioch?

Barnabas the missionary. Acts 13:1 to 14:28. The Antioch church had been started as the result of persecution and scattering of the brethren from Jerusalem. Thus Jerusalem became the center of a great missionary move.

Read Acts 13:1-3. How did Antioch, itself, become the center of a great missionary move? Is this spirit that reaches out into new territory in harmony with the spirit of Jesus? Account for our (the Church of God's) lack of this spirit. (Suggestion:—We have so long emphasized the idea that the gospel is being preached to take out a people for his name that we have come to think that the whole plan of salvation centers in and is finished in this selection of a favored few. We have let a phase of the Christ's work overshadow and push into the background the great work itself. We see God first and foremost as the lover of "good" people, not as the lover of sinners.)

Read Acts 13:4-13. Judging from Acts 11:30; 12:25 and 13:2 it seems that Barnabas

was before Paul in leadership but the record of their missionary labors shows that Paul became the dominant leader. Why did John (Mark) go with Barnabas and Paul? Where was the missionary work begun in Salamis? Why? What incident seems to have placed Paul as the chief leader? Why was Paul so peculiarly fitted to meet the Jews with their set notions concerning Jewish laws and customs?

Note that Paul continues to take the lead throughout the missionary journey. It was Paul who preached the burning, fearless sermon to the Jews in Antioch of Pisidia. Read the sermon in Acts 13:14-43. It was Paul who healed the lame man in Lystra. It was Paul who was regarded by the people of the place as the chief speaker; and it was Paul who was stoned. But it was Barnabas who stood shoulder to shoulder with Paul, waxing bold with Paul, and rebuking the Lystrians as vehemently as did Paul. Thus, Barnabas, who befriended Paul during his early discipleship and later sought him out to be his helper in Antioch, gradually gave place to Paul even as John the Baptist gave place to Jesus.

There is abundant need for the manifestation of such spirit among the people of God today. There is difficulty, however, in making present-day application of the lesson taught by Barnabas. Each of us is inclined to regard himself as the one who has outdistanced the other fellow and consequently to regard the other fellow as the jealous one. The cure for this is found in Rom. 12:10 and 1 Cor. 13:4, 5.

Barnabas in the home field again. Acts 15. What famous council or conference did Barnabas take part in? What had happened during the absence of Paul and Barnabas, that made this conference necessary?

Note that Paul and Barnabas finally parted company as laborers in the field, but the separation was not due to personal ill will and jealousy. Paul regarded Mark as a possible hinderance in the second missionary journey rather than a help, since he had deserted them once; while Barnabas, with the same warm, personal interest in Mark, the young worker, that he had shown in Paul when he first came to Jerusalem as a disciple, was determined to take Mark with them and give him the second chance. Paul's later reference to Mark in Colossians 4:10; Philemon 24 and 2 Timothy 4:11 shows that Barnabas was in the right. Did this difference of opinion between two leaders hinder the work of the Christ?

The Children's Lesson: Help the children to get acquainted with Barnabas as one of the truly great people—truly great because he worked faithfully and willingly in service to Jesus even though he did not occupy first place.

For Class

Who is the character for today's study? Give a brief character sketch of this man, basing it upon Acts 4:36, 37 and 9:26-30.

How and why did Barnabas become a leader? Why was he fitted for this work? Whom did he call to help him? Discuss briefly the missionary activities of the church, their origin and the spirit back of it. Discuss our own lack of the missionary spirit. Read or relate the missionary labors of Paul and Barnabas. Discuss the change of leadership from Barnabas to Paul and the lesson it contains for us. Discuss the separation between Paul and Barnabas.

PAUL THE APOSTLE

Lesson 10 Sept. 2, 1923.

Lesson Text Acts 9:1-9.

Acts 9:1-9

Golden Text: I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Phil. 3:14.

Memory Verses: Gal. 2:20, 21.

For Study

Review: The life and death of Stephen is one concrete proof of Jesus' influence among men after his death, resurrection, and ascension to the Father. Why?

The New Lesson: Paul, even more than Stephen, stands forth as the living testimony of the living Christ. Stephen, full of faith and power did great wonders and miracles and with his dying breath gave supreme testimony of the influence of Jesus when he said "Lord, lay not this sin to their charge;" but we have scant record of his mighty works,—only one is given, a fearless sermon. On the other hand we have an abundant record of Paul's words and deeds, and what is more, we have the record of his conversion, to accomplish which the living Christ in heaven exercised his power directly.

There is but one big, shining lesson to be gained from a survey of Paul's life. This is not "Paul, the great and dominant Christian;" but "Jesus the Christ, alive and in heaven at the right hand of the Father."

We little realize the comfort and assurance which this conviction gives until we try to eliminate this idea from our consciousness. With the elimination of this conviction, would also go the assurance that a great and loving God exists who takes a direct and personal and individual interest in the affairs of men and in men themselves.

Jesus the Christ living and working among men represents to us such a God, and Jesus the Christ raised from the dead, and alive and in heaven, is unqualified assurance that such a God still exists and works.

In the lesson we shall touch upon a few of the incidents which show to us the living Christ in Paul's life.

Paul as he was. Read Acts 7:58-8:3; Phil. 3:4-6; Acts 22:3. In this presentation of Paul we see a law abiding, clean, upright man, intensely religious, and zealous in his service to God. What more could be demanded of a human being? See Mark 10:21, especially the last part. What supreme value in this? John 14:9; 17:3.

Paul's first contact with Jesus and his conversion: Acts 9:1-22. When Paul left for Damascus he thought, of course, that Jesus was dead and that he was doing God's work in putting down a people who persisted in their belief in a dead man as the Jewish Messiah. Show that it was the realization of the fact that Jesus was actually alive and in heaven that changed Paul's mind. What does the instant response "Lord" indicate? Can you imagine Paul's astonishment when he suddenly learned that, with all his zealousness and righteousness, he was actually persecuting the very Messiah for whom he was so zealously looking?

How does Paul's new faith instantly manifest itself in works? What did Jesus mean when he said "It is hard for thee to kick against the pricks"? Was Paul finding it easy and to his liking to persecute men and women as he was doing?

Paul's conversion is a striking illustration

of a "forced" conversion. He was not forced as a slave is forced, against his will. Nevertheless a telling "force" was used. The first step in his conversion was the force of a blinding light which struck him to the earth and deprived him of physical sight. And this initial step was taken by God, not by Paul. Paul did not initiate his conversion by earnestly seeking Jesus, and with open mind listening to the Gospel. Paul's conversion does not tally exactly with the general theory of conversion and salvation. According to this God takes the first step in the preaching of the gospel; then, so far as he is concerned it is a matter of "hands off" until the sinner manifests a willingness to believe and accept. In Paul's case, at least, God did considerably more than present the gospel. He administered some rather tangible force and suffering. It is not for us to say just how God draws individuals to himself. Just as a true earthly father uses his full wisdom in dealing with each of his children in accordance with the disposition and needs of each, just so the Heavenly Father uses his full wisdom in dealing with each of the human family according to the disposition and needs of each.

There was no least possible chance for Paul ever to take credit to himself for any part of his salvation, and by keeping in mind Paul's conversion we can realize more vividly just how truly and literally he meant what he said in such scriptures as Eph. 2:1-10; Rom. 5:6-11. We sometimes read such scriptures on the surface only, little realizing the full depth of their meaning, for our assurance of salvation often rests upon the consciousness of what we have done, and not upon the consciousness of God's grace and love.

How was Paul's conversion proof of the resurrected and living Christ? See Acts 9:27; 22:17-21.

Paul, the new creation in Christ Jesus. 2 Cor. 5:17, 18, 19; Rom. 6:4-7; 12:1-3; 8:35-39; 2 Cor. 6:1-10; Gal. 2:20, 21.

Two things are predominately manifest in Paul. First, activity. His words, springing from his new faith at conversion, were "What shall I do?" Second, self-denial. More than any other New Testament writer (at least in their writings) he refers to Jesus as the source of power to do.

The Children's Lesson: Let the story of Paul be one of stirring activity. "Do" is Paul's strongest characteristic.

For Class

What did the life and death of Stephen demonstrate? Of what value is such demonstration to us?

Give a character sketch of Paul as he was before he came in contact with Jesus. Read the scriptures necessary to make your points. Wherein was this Paul, with all his goodness, lacking, according to Jesus' advice to the rich young man?

Read and discuss the account of Paul's conversion. What change was accomplished in Paul's mind and how was it accomplished? How much did Paul have to do with his conversion?

How does this harmonize with what he says in such scriptures as Eph. 2:1-10; Rom. 5:6-11?

Read and discuss various scriptures which present to us Paul, the new creation in Christ Jesus.

NO PAPER NEXT WEEK



BURNING BIBLES IN THE TWENTIETH CENTURY

This picture was taken recently by a missionary on an evangelistic trip in Latin America in company with an American Society Colporteur. A man known to be a traveling merchant had purchased their entire stock of Scriptures for the avowed purpose of selling them at the farm houses in the mountains roundabout. Soon after the sale had been effected a boy came running in crying, "They are burning the Bibles." The missionary and colporteur hurried to the Plaza and there, in front of the church, they found a group of men tearing up the Bibles the trader had bought and throwing the pieces on a fire which had been kindled with straw.

In relating this incident the missionary made the following significant statement: "The action of the priest was heartily disapproved by many. There is much sentiment in our favor in that town now, and many openly say they will gladly receive us and listen to our message when we return."

LIGHT ON GOD'S WORD

By George Francis

"The testimony of Jesus is the spirit of prophecy."—Revelation 19:10.

IS this statement correct concerning prophecy, in the broad sense in which it is generally received? I think not, and for the following reason: In the Old Testament there are many prophecies in which the spirit of Jesus is not visible; the term in our text is too broad to fit the facts in the case. The truth is in the translation of the Diaglott, which reads, "The testimony of Jesus is the spirit of this prophecy."

This agrees with the first verses of the Revelation: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants the things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw," verses 1, 2.

Here we learn that "the testimony of Jesus Christ" refers to his testimony in faithfully making known to John what God, the source of the prophecy, revealed to him. And therefore, confirming the reading of the Diaglott, that the "testimony of Jesus is the spirit of this prophecy."

The importance of the truth on this point becomes evident when we examine Rev. 12:17, which reads: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God,

and have the testimony of Jesus Christ." The word "remnant" seems to be out of place here, because the war in heaven between Michael and the dragon took place in the fourth century, when there was no remnant of the seed of the woman—the symbol of the church.

The Diaglott reads: "the remainder of her seed;" and the R. V., "the rest of her seed." as does also the Douay Version. The man child is the seed of the woman.

The Sabbatarians make much capital from this verse—they are the remnant; they keep the commandments of God; they have the testimony of Jesus Christ. They add to this Rev. 19:10, which reads, "For the testimony of Jesus is the spirit of prophecy."

Here they use this scripture as a foundation for the visions, or testimonies, for the church.

One error aids in building up another. Therefore the necessity of a right understanding of this passage.

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of this prophecy."—Diaglott.

"This is the interpretation, O king, and this is the decree of the Most High, That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and seven times shall pass over thee, till thou know that the Most High ruleth in in the kingdom of men, and giveth it to whomsoever he will." Dan. 4.

The Children's Story

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

RAISING JAIRUS' DAUGHTER

By Verna Thayer

LONG, long ago, in the time when Jesus lived on earth, there was a rich man whose name was Jairus. He was a ruler in the synagogue.

Jesus had been away from Capernaum and when he returned the people received him gladly, for they were all waiting for him.

Now Jairus had a little daughter who was twelve years old, and at this time she was very, very sick. This made Jairus very sad for he was afraid she might die.

When Jairus heard that Jesus had returned to Capernaum he went to Jesus and fell down at his feet. He begged Jesus to come to his house, for he knew of the wonderful things Jesus had been doing and he thought he would heal his daughter.

Thronges of people followed Jesus on his way to Jairus' house and one woman who had been sick for twelve years, touched the border of Jesus' garment and was made well.

While Jesus was talking to this woman, a servant from the house of Jairus came to them and told them that the little girl was dead. He told them they need not bother Jesus now. But Jesus told them not to be afraid, just believe him and he would make her well.

When he came into the house he sent all the people out except Peter, James, John, and the little girl's father and mother. All the people were weeping and wailing because the little girl had died.

Jesus told them not to weep because the little girl was just asleep.

The people did not understand what Jesus meant, so they laughed at him. They could not understand that Jesus could wake her up, even if she was dead.

When he had put the people all out he took the little girl by the hand and called, saying, "Maid, arise."

Now what do you think happened? The little girl arose and Jesus told them to give her something to eat.

Her parents were astonished and no doubt very, very glad to see their little girl alive and well again.

Now when Jesus comes back to earth he is going to make all the dead arise, and don't you think we'll all be very, very glad?

CHRIST WALKS UPON THE SEA

By Alice B. Curtis

CHILDREN, most of you like to see water, and to play in it, do you not? You like to wade in it, to make little boats and see them float upon the bright water. It is fun to play along a little brook, to throw pebbles in it and watch the circles they make, little at first, but ever growing bigger. If you have a dog he will go in the water after sticks you throw in and bring them back to you in his mouth. If you are quiet you may see the graceful minnows darting here and there after insects that skim over the water; or perhaps in a clear,

quiet pool, you can see a picture of the trees or white clouds overhead.

The birds come to the brook to take a drink, and bathe, and sometimes there are birds with long legs that wade in the brook to fish for their dinners. Some of you have seen rivers which are much larger than brooks, or you may have seen a large pond, or a lake. Men build boats and big ships to ride upon lakes and rivers. A sea is like a large lake, but most seas are salty, while lakes are not. When Jesus lived upon earth long years ago, he lived near the sea. And he and his disciples often went out in a ship, for some of his disciples were fishermen.

One evening Jesus went up into a mountain to pray to his heavenly Father, and his disciples were out on the sea in a ship, when the wind blew and made the waters rough so that the disciples were afraid their boat might sink, and they would be drowned. But they saw Jesus coming to them walking upon the sea just as you walk upon the ground.

He is the only one that could walk upon the water except God, and Job says, "God treadeth (or walketh) upon the waves of the sea." You or I would sink and drown if we tried to walk upon the water.

But Jesus can do many things that we can not do, for he is very good and very great, and we love him and wish to be like him, do we not? For some day he will come back to earth and we shall see him and be with him always if we are good.

"God, who at sundry times and in divers manners spake in time 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."—Heb. 1:1, 2.

COMMENTS

(Continued from front page)

who has gone astray. The lost sheep returned to the fold gives more joy than he receives. To impart joy to others is to receive joy yourself. If we would feel the strength of Christ's love we must bring others into the same relationship that we ourselves enjoy. He who leads another to understand and appreciate the truth as it is in Jesus increases his own knowledge. Every good teacher is a diligent student, and the more he teaches the more he learns; because it clears and broadens his own vision. Each new lesson will reveal some new thought.

Notice also the words, shall save a soul from death. We may, by the grace of God, through Christ, be saviors. Every saint is a co-worker with God. We should consider this privilege a very high honor, and should strive to render the very best service possible to him whom it is due. We are instruments of salvation in God's hands. No musical instrument, of itself, is of any value, so far as producing music is concerned. The beauty, the loveliness and harmony of the music, which may be produced with it, depends upon the knowledge and skill of the musician. The instrument must be in tune; the musician in practice. While a good instrument aids greatly in the quality and tone of the music, yet the praise is given to the musician, and justly so, for he is the cause. The wisdom, the knowledge and skill are his. The instrument is neither

cause nor effect; nothing but the medium by which the cause produces the effect.

We, as instruments, are helpless and can do nothing of ourselves. We must be strung up to the right key, and kept in tune by the grace of God and the love of Christ, which energizes our spirits and brings us into communion with theirs, and every word and precept that we receive from them plays upon our heart-strings with divine wisdom and skill, and will cause us to sound forth the glad tidings of salvation, that some listening ears, and loving hearts may be drawn unto God.

We then become the medium by which he, as the cause, can produce the effect. We are neither the cause nor the effect—just the medium employed to produce the effect, or the salvation of men. Then how apparent that the honor, the praise and the glory are all his.

While Paul was very solicitous of the welfare of the church at Corinth he did not altogether lose hope of the guilty brother, since his decree to cast out the offending party had in view the correction rather than the punishment of him. He did it in order that it might serve as a means of reclaiming him. I believe this is what he meant by delivering him to Satan for the destruction of the flesh (the lusts thereof), that the spirit might be saved in the day of the Lord Jesus. If so, may it not be that Satan can be made a servant for good by bringing some punishment or calamity upon the guilty, in some manner that will cause the guilty to repent and return to God? In the case referred to, may it not have been Paul's thought that the one cast out might meet with some severe trial or some affliction that would cause him to repent, and finally result in his salvation. Paul did not speak one word of hatred against the offender, but looked upon his excision as a calamity to him; a stain upon the church, and a necessary means of preserving the unity of the church.

Paul's main object was to preserve the church in unity, purity and peace. For this reason they were exhorted to cast out the leaven of malice, wickedness and hypocrisy that they might be a new lump. Because they were not leavened with those things he wanted them to remain so. They had not all felt the leaven working in their members. For this reason they were warned not to eat with fornicators, nor to keep company with them, nor with the covetous, nor extortioners, nor idolaters. He knew that they could not avoid meeting such people as long as they were in the world. But they could avoid eating, communing, or partaking of their evil deeds, because to do so would desecrate the sanctity of our passover.

Christ, our passover, is sacrificed for us. As Israel ate of the passover lamb with unleavened bread, and all during that dark night, while the death angel visited the firstborn of Egypt, they kept anxious watch for the dawning of the morrow when they should leave the land of bondage and march out to liberty. So let us eat of our passover with the unleavened bread of sincerity and truth, ever mindful of the fact that though our Lamb has been slain he ever liveth, and ere long the darkness that hovers over the earth will be dispelled and we shall pass into the glorious liberty of the sons of God to dwell in the ineffable light of eternal day.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, August 28, 1923

Number 47.

Unity

No. 4

S. Roxana Wince

I was to tell the story of my father's one time loss of his temper, in this number. Here it is. I hope it may be helpful to all of you who may read it.

There was a water gate at the point where a stream from an adjoining farm entered our lowland pasture. This gate father was careful to keep securely fastened to shut out the large flock of geese kept by the owner of that farm. But again and again he would find the fastenings undone and the geese in, fouling the grass, so the cattle would not eat, and would patiently drive them out. At last his patience gave way and he seized the goslings in the flock and dropped them one by one over the fence, well knowing the mothers would fly over themselves to get to their babies, and the long, hard task of driving them out would be avoided, not thinking that the goslings' wings were not sufficiently developed to let them go through such an ordeal in safety. They died.

"Poor Mrs. W--", mother said when he told her of the results of his loss of temper, "she worked so hard to raise those goslings." Penitently he replied "But I didn't know it would kill them." Mrs. W's son had opened the water-gate.) Nursing our anger you see keeps us from realizing what the results of our hasty acts will be, hence the admonition, "Let not the sun go down upon your wrath neither give place to the devil."

Then Paul goes on to say, "Let him that stole, steal no more, let him labor with his hands" in some good, honest trade, so that instead of taking from others, he may have something "to give to him that needeth."

Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may minister grace to the hearers"

"And grieve not the holy Spirit of God whereby you are sealed unto the day of redemption."

"Let all bitterness and wrath and anger and clamor and evil speaking be put away from you with all malice."

"And be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you."

"Be ye followers of God as dear children."

"And walk in love, as Christ hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savor."

"But fornication, and all uncleanness, or covetousness. Let it not be once named among you as cometh saints."

"Nor filthiness, nor foolish talking, nor jesting which are not convenient but rather giving thanks."

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the

The Depths of God's Love

COULD we with ink the ocean fill,
Were every blade of grass a quill,
Were the whole world of parchment made,

And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry;
Nor would the scroll
Contain the whole
Though stretched from sky to sky.

—Selected.

kingdom of God and of Christ."

"Let no man deceive you with vain words because of these things the wrath of God cometh on the children of disobedience."

"Be ye not partakers with them."
"Have no fellowship with the unfruitful works of darkness but rather reprove them." (Eph. 4:25-32; 5:1-9.)

"Redeem the time knowing that the days are evil."

"Speak to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

That is just what I love to do, it is such a help in keeping me calm and sweet. Try it, dear ones, lest you forget that you are to measure up both in faith and conduct to the stature of the fulness of Christ.

False Doctrines

It is manifest that if we are to walk worthy of our high vocation, no false doctrines can be tolerated among us. They cause bitter envying and strife and lying against the truth,—"confusion and every evil work, while the wisdom which is from above (the truth of the gospel) is first pure, (no false notes in it) then peaceable, gentle, and easy to be entreated, full of mercy and good fruits."

"And the fruit of righteousness is sown in peace of them that make peace." James 3:14-18.

John says "Many deceivers are entered into the world who confess not that Jesus Christ has come in the flesh, this is a deceiver and an antichrist."

"Look to yourselves that you lose not those things which we have wrought but that we receive a full reward."

"Whosoever transgresseth and abideth not in the doctrine of Christ (that he hath come in the flesh) hath not God." He that abideth in the doctrine of Christ, he hath both the Father and the Son."

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed"—that is if he come as teacher and a brother. No such command was given in reference to aliens.

But these men taught that Christ had come not actually clothed with flesh, or with mortal nature, but with a mere seeming humanity. To teach such a doctrine, was to deny the death of Christ for us, to deny his resurrection and (Concluded on page 350)

Comments

I Corinthians 6:1-11

By Lyman Booth

A NUMBER of questions are dealt with in this chapter which the Corinthians had propounded to Paul on previous occasions, his answers to which show a wonderfully clear conception of Christian morals. It contains his thoughts on two important questions. First, the correct manner of deciding quarrels between Christians as given in verses 1 to 11. The second, what is meant by Christian liberty, and its limits, from 12 to 20.

From the tone of Paul's argument we infer that questions had arisen which had been carried into court for settlement; questions which indicated that wrongs had been done by one member of the church to another or to his property. The parties thus wronged had sought redress through the court. For doing so Paul severely reprimanded them, telling them they had no need to go to law with one another, since the law sanctioned the decisions of disputed questions made by arbitrators chosen by the contending parties for the purpose of amicably adjusting their difficulties. For this reason they might easily obtain a just decision of their differences without resorting to the courts.

He asked them the question, "Do ye not know that the saints shall judge angels?" Without waiting for an answer he asks another. "If the world shall be judged by you are ye unworthy to judge the smallest matters?" The inference drawn from the two questions is this: If you brethren are unable to judge or settle such small matters, how can you hope to be able to reign as kings and priests with Jesus and to judge the weightier questions which pertain to the eternal destiny of others? He thought it a shame that they were unable to settle between themselves all disputes or contentions of every kind without appealing to heathen courts.

They were anxious to know how those who had been wronged could be freed from gross injustice without appealing to the courts—how to correct such great crimes as that condemned in the fifth chapter. He readily recommended that such an one be put away from among them, for the reason that the body of Christ (the church) does not include such in its existence—only those who have been washed, cleansed, sanctified and justified in the name of the Lord Jesus Christ. As for drunkards, extortioners, revilers, covetous, and gross sensualists there is no room in the church and should not be considered as members. For this reason the church could not legislate for them, for they shall not inherit the kingdom of God. (Verse 9.) Such can have no claim on God's promises. No doubt that some of these brethren began to feel a little uneasy (Concluded on page 380)

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 8:31, 32

TELL THE TRUTH

Traveler, through time's treacherous thicket,
Tell the truth.

'Tis thy transport, 'tis thy ticket;
Tell the truth.

Tell, though toiling; tell, though tilling;
Though thou'rt troubled, trembling trilling,
Tell the truth, triumphant thrilling,
Tell the truth.

Thought that's twisted, twists the thinker;
Tell the truth.

Truth that's tainted, taints the thinker;
Tell the truth.

Toil's true tasks' truths thought tending,
Time's true trail, to trace truth's trending,
Thought's true throne, 'tis truths transcending;
Tell the truth.

To thyself, thou'rt truth's translator;
Tell the truth.

Though the thousands term thee traitor,
Tell the truth.

'Tis triumphant truth they're trying,
'Tis the tempter's toils thou'rt tying,
'Tis through time thou'rt testifying;
Tell the truth.

TRUTH

David, in Psalm 116, wrote: "I said in my haste all men are liars." A Scotchman, commenting on this, remarked: "David, did you live in these days you could say it at your liesure," and I imagine our experience has been pretty much the same as the old Scotchman's. To meet a person who religiously tells the truth is rare. We, in repeating anything, must always make it a little longer or a trifle shorter, or give it a different color, and this is not always with the intention of telling an untruth, but we tell our conscience to make it interesting. Still a lie it is, and a lie it always will remain. It has been said (and to my mind in truth) that a person who always speaks the exact truth regarding men and things, would be the most unpopular man alive, he could not live among men; his neighbors would run him out. Still, in the face of this, no boy, no girl, no matter what the circumstances may be, ever has an excuse to lie. Lies are the invention of the evil one, and liars are the children of the devil. You remember what the Master said regarding this class of people. John records it thus: "Ye are of your father the devil, and the lusts of your father ye will do. He was a muderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar and the father of it." Here are extremely harsh words; still well deserved, and coming from the source they do we cannot treat them lightly.

John, in his Revelation, classes liars among those who shall not have a part in the radiant glory of our coming Lord, but rather he says they "shall have their part in the lake that burneth with fire and brimstone: which is the second death." Not a bright outlook for those who will not

speak the truth, is it?

What is truth? The truth is telling anything exactly as it is, no coloring of any kind. You always do not have to speak, but if you do speak, speak the truth. At times it is advisable not to say anything, always so when the exact truth cannot be repeated.

The little poem at the top of the page (and did you notice that every word in this poem starts with T) says "Thought that's twisted twists the thinker." Did you ever read anything more to the point? Is it not true that when you have uttered an untruth, your whole being is "twisted," warped, crooked? Don't you feel mean with yourself?

To us who claim to be "children of God," "heirs of the kingdom," "the truth" has another significance. When Jesus was before Pilate he used these memorable words in answer to Pilate's question: "Art thou a king?" "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. Pilate said unto him, What is truth?" We have no record that this question was at any time answered, although in my own mind I feel that Jesus would not leave Pilate unenlightened regarding such an important matter. I do not believe that to be Jesus' way.

In the first chapter of John we read: "The law was given by Moses, but grace and truth came by Jesus Christ," and regarding himself Jesus said, "I am the way, the truth, and the life." In another place he said: "My word is truth." By this we see that "the truth" is the things that pertain to Jesus, and that Jesus as a person is the essence of truth. He is truth in the abstract.

Among natural men all about us we find those who lie, who deceive; and the same can be said in a spiritual sense. All about us we find error; we find those "who have a zeal, but not according to knowledge." God is as anxious to have us right in one case as in the other. In speaking he wants us to speak the truth; in our faith he wants us to believe the truth; the truth as it is in Christ Jesus; the truth as it is revealed in his most holy word. Will it make us unpopular? Will it make us stand alone? Will it remove our friends from us; The answer is: Is it the truth? If it is, accept it, follow it, live it. God will be satisfied with nothing short of a full surrender to him; nothing less than a full acceptance of his word. Do we desire to be sons and daughters of God? Then "buy the truth and sell it not." Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Therefore "believe God and live."

BIBLE QUESTIONS

1. What feast was being held when Samuel anointed David?
2. What is the first sentence of the fourth commandment?
3. Near what river was Moses hidden in the basket?
5. How did they materially anoint people in the Bible?
6. For what purpose were people anointed?
7. How many sons and daughters had Job?
8. What did Naomi do after the death of her husband and sons?
9. Who told Noah to build the ark?
10. Where was Jesus baptized?

ANSWERS TO LAST SERIES OF QUESTIONS

1. An angel sent from God foretold the birth of John the Baptist.
2. Naomi's sons died soon after their marriage.
3. The Bible describes Job as perfect and upright.
4. Saul's father was a wealthy and powerful chief of the tribe.
5. The family to which Kish belonged was of no great importance.
6. The literal meaning of "omen" is truth.
7. In Bible times ovens were made of clay.
8. Methuselah was 669 years old when he died.
9. The third commandment is: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."
10. The gospel by Luke is the third book in the New Testament.

HOMELESSNESS OF JESUS

One of the hard things which his ministry brought upon Jesus was homelessness. After those eighteen silent developing years in Nazareth, watched over, cared for, taught and trained in the very best of all schools, the school of which a loving mother is the head, it is no easy or pleasant undertaking to go forth from the parental roof and be a wanderer for the rest of his earthly career. We find an echo of this in his saying recorded in Matt. 8:20, "The foxes have holes, and the birds of the air have nests, but the Son of man hath no where to lay his head." To be deprived of whatever a normal human being craves to have and enjoy, viz., a home of his own, must be regarded as no small part of his great renunciation in order to submit himself to all that his mission required of him. Yet for us and for our salvation, he was willing to sacrifice normal desires and inclinations, inclinations natural, innocent, desirable, divinely sanctioned and commended in the case of the generality of men, in order that he might finish the more effectually the work the Father had given him to do.

GIVING AND TAKING

At times we take a scripture passage to ourselves that belongs to others, while again we pass one to others that belongs to us. For instance, "Behold, I stand at the door and knock, and if any man hear my voice and will open the door, I will come in and sup with him, and he with me." That is almost universally applied to sinners. But originally it was not intended for them. It was addressed to the church of Laodicea, the angel saying, "I know thy works, that they are neither cold nor hot. I wish that thou wert either cold or hot. But because thou art neither cold nor hot, I will spew thee out of my mouth. Behold, I stand at the door and knock. If any man hear my voice and will open the door, I will come in and sup with him and he with me." 't is a message to the lukewarm church at Laodicea, and today to every lukewarm individual and church throughout the world. And, dear reader, notice that the angel prefers a cold church to one that is lukewarm, and so do I; for it is much easier to rouse to life a church that has entirely forgotten God than it is one that professes him in vain, but that through conceit and carelessness do not strive to do his will.

MILLENNIAL SERMON

Those Who Have Gone

By Billy Sunday

To have part in this meeting will be to meet those who have gone on before—fathers and mothers and other loved ones. Think of how glorious and blessed that will be, and there will doubtless be, infinite surprises that the Lord will have in store for us. "For it hath not entered into the heart of man the things that the Lord hath prepared for them that love him."

Think of the delight of meeting and continuing with other members of the Lord's body.

The millennium will be the greatest time ever known, for it will be the golden age of man. Poverty, sickness, war, and pestilence will be unknown. There will be no devil to cause human suffering and woe.

Means a Rich Reward

It will also mean to be richly rewarded for all we have ever done or suffered for our Lord. Near the close of his hard and strenuous life, Paul said:

"Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge, shall give me at that day; and not to me only, but to all them that love his appearing and his coming."—2 Tim. 4:8.

Here are other verses showing that there is to be a reward:

"And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. "And behold I come quickly; and my reward is with me to give every man, according as his work shall be." Rev. 22:12.

If we have a part in that meeting, we shall escape the great tribulation that is to come upon all the earth as soon as the members of the body of Christ are taken out of the world.

The body of Christ is now the salt of the earth, and the light of the world; it is the army with which God now holds in check the principalities and powers of evil. It is therefore evident that when this army is taken out of the world the devil will have unhindered sway.

"Then shall be great tribulation such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days be shortened there shall no flesh be saved; but for the elect's sake those days shall be shortened."—(Matt. 24:21-22.)

And here is what Daniel says of it:

"And there shall be a time of trouble such as never was since there was a nation even to that same time, and at that time thy people shall be delivered (members of the Lord's body), everyone that shall be found written in the book."—(Dan. 12:1.)

Human imagination is incapable of picturing the awfulness of this great tribulation which is surely coming.

It stands to reason that the tribulation must be the most awful time known, because for the only time in all history the devil will then be loose and have unhindered sway.

Everything that he can do that will add to human woe will certainly be done. Governments will go to pieces, and there will be no security of life or property. A man may be a millionaire one day and a beggar the next.

A very chaos of crime and outrage of every kind will be turned loose. God will let the world and the universe see for a time what it will mean to live under the devil's rule, and it will let those who pass through the tribulation see that the good they so long enjoyed was because of the presence of the good. Some of you people who throw your votes and influence in favour of whisky and all kinds of he'llishness that go with it may live to find out in the bitterness of the tribulation just what is meant by "sowing the wind and reaping the whirlwind."

It is supposed that the period of tribulation will cover a period of seven years. God in mercy will make it as short as possible. That the real Church of God, believers, members of the body of Christ, are to be taken out of the world before the world is saved, is as clearly taught in the Bible as that through the atonement made by Christ, man may have salvation from sin.

Not the End of the World

Will the world come to an end when Jesus comes and takes away the members of his body? No. . . . The millennium is after Jesus comes, and must have its beginning at the close of the great tribulation.

The real truth is, that great event will not bring destruction to anything that is good, but will on the contrary, introduce an era of the greatest progress and prosperity the world has ever known.

The coming of Christ will bring the millennium—the golden age of man in this world,—when the arts and sciences, and everything else that man ought to delight in will flourish as never before, and never until Jesus comes will the knowledge of the glory of God cover the earth as the waters cover the sea.

To say that the second coming of Christ is a pernicious thing to preach is the same as saying that it would be a calamity for God to rule. It will be the culmination of the redemption of this world, and to say that it would put an end to all progress is as foolish as to say that putting a roof on a house would ruin it and throw the carpenters out of work.

There is nothing more clearly declared in the Bible than that Christ will come and reign on the earth during the millennium, when all will be restored that was lost by the fall. Then and only then will God's will be done on earth as it is in Heaven. The Scribes and Pharisees thought that business was going to be endangered by Christ's first coming. The only business that will be hurt by the second coming of Christ will be the devil's business.

Duty of the Preacher

The preacher owes it to his people to look into these things, that he may show them their great privilege, and warn them of the awful things that may come upon them if they go through the great tribulation. The preacher who has never qualified himself to preach a sermon on the sure and certain coming of his Master will have to answer for an awful breach of trust.

Our fleet of battleships made its remarkable trip round the world, and dropped anchor at home on schedule time, almost to the minute, in spite of storm, and if the calculations of men can be wrought out so precisely, certainly we have the right to expect that God will execute His plans with absolute precision, in whatever task

he sets for Himself. Certainly we can think of nothing so improbable as that He would complete his program for the creation on schedule time, and yet . . . the train of His purpose for redemption would be so delayed or nearly wrecked that it would almost have to be abandoned.

Do not think it for a moment. God's purpose can no more be kept back a minute than the heavenly bodies can be delayed a minute. In redemption God is working by the clock as surely as in creation, and His chariot of salvation is not marked late a single minute.

G O D

Article 6

R. H. Judd

I have been exceedingly desirous to get past these phases of the negative side of this great subject, and deal with the more positive, instructive and interesting aspects of it, but while being engaged in the preparation of these heart-stirring and eternal verities I have had my attention drawn to some very specious arguments in support of the "orthodox" doctrine of the trinity, especially that particular portion of it, viz. the belief that Jesus Christ is God, that is being so much emphasized at the present time by those who elect to themselves the title of "evangelicals." As those arguments are being widely distributed, not only by the religious magazines, but by the daily press whose circulation runs into many thousands, it seems advisable that some consideration should be given to them. By fairly facing what is called "the other man's viewpoint," and to which from a merely human standpoint he is perfectly entitled, even though he may be wrong, we cannot fail to profit, for by doing so we may gain new features that will, by contrast, give added force to our own view, or strip us of ideas that are of no fundamental value. At the risk of repetition, for I feel that vital issues hang upon it, I would again call the attention of the reader to the character of the arguments that are so generally submitted by believers in the doctrine of the trinity. The reader cannot have failed to notice how entirely they rely for support on that which is inferential, and the difficulty they find in stating their case by plain Bible statement that needs no accompanying comment.

The fact that men of high literary attainment are required to expound the doctrine before it can be understood by the common people must surely be circumstantial evidence that the doctrine is not God given. Let me again state an axiom for Bible study that I have given on other occasions. It is this—The character of a message from one to another, in order to be understood, must be in accordance with the nature of the parties concerned. Two or three (we might mention hundreds) passages in God's Word bear this out remarkably. One is in Deut. 27:8, where command is given to "write all the words of the law very plainly." That it does not refer to the distinctness of the lettering is evidenced by the use of the Hebrew word "baar," which according to Young's Concordance means, to explain. This is beautifully put in Hab. 2:2, where the same Hebrew word is used, and which may be derived from the passages in Deut., "Write the vision and make it plain. . . . that he may run that readeth" How often (Concluded on page 379)

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.

Published weekly at Oregon, Illinois, by the RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
 Four trial subscriptions for 4 months, \$1.50
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Editorials

FROM LIFE TO LIFE

As on the printed canvas the brightness of the picture or of the printed word is seen most clearly when placed upon a background of contrasting darker hue, so with the works, or the promises of God.

There is one word of the Creator which man has persistently, and wrongly, endeavored to mount upon a background brighter than the bright picture itself. The mounting has thus diverted the eye to the background rather than to the work. The work here referred to is the creation of man.

In the image of God and, with the rest of the creation, "good"—yes, "very good"—man was the greatest of the Father's accomplished work. Life was his to enjoy without end if he would give heed to the Creator's guiding instruction. The tree of life, was there that man might "eat and live forever."

The inspired word which gives lives and beauty and wealth to the accomplishment, gives its own background, namely, that man was from the beginning liable to death, to a death that would reduce him back to the ground, that is, physical death. The one word that describes such a nature is the word "mortal." Such was man by creation.

Man has ever tried to alter this background by claiming immortality. This not only is untrue, but if true would withdraw one of the great incentives for obedience.

The fact of his mortality made his life in the image of God, and his possible unending continuance of life by access to the "tree of life," stand out very clearly and brightly upon the record of creative work.

True, mortality is far less desirable to the likings of man than is immortality. It

is also emphatically true that the end of mortality—death—is contrary to the desires of all mortal beings. This very fact gives to life a value which causes many to more carefully select their way and walk that they may prolong this mortal life as far as possible. Man is thus made to appreciate himself more fully; to care for himself more cautiously.

But Paul in 1 Cor. 15, makes known that it is God's purpose under given conditions that this "mortal shall put on immortality." He further confers the privileged change to those who choose it.

As it was left to Adam to choose continued life or its opposite—death; so it is left to us to choose immortality through Jesus Christ.

We are choosing now.

The results will follow in due time.

NATIONS CONFIRM PROPHECY

Perhaps one of the most far reaching effects of the world war was the effect upon the Holy Land and upon the Holy People of God. Not that the immediate and openly visible effects are so pronounced, but that the persistent call of the people—a call that had been diplomatically evaded since first it was permitted entrance into the privacy of inner offices of state when its spokesman, fresh from the first Zionist Conference held at Baste, Switzerland, in 1896, pleaded before the courts of Europe and America that the ambition of the Jewish Race, to obtain home privileges in the home-land of their fathers should be favorably acknowledged and encouraged by the dominant world-powers—that the persistent call of that people was favorably answered and they were given opportunity to re-occupy the land destined of God to be theirs.

That more than one national leader saw, in the early days of the war, that a probable key to the solution of the intricate problems was to be found in the land of God's Chosen people is now quite evident from the historic study of the movements of those days. In this then both statesmen and students of prophecy were one. Eventually that awful turmoil which seemed to be devouring Northern and Central Europe, and which wrought terrible havoc thereto, began to weaken as the hand that had for centuries gripped Jerusalem was pryed open and weakened.

With these things fresh in the mind, and with much prophecy still uncompletely fulfilled, the current developments of Europe are intensely interesting to all student's of God's word.

The three, or four, or five, National Giants of Europe have been in deadly combat for several years. A truce, a peace, a league, have all in turn been signed—but the battle surges forward without interruption, excepting that it is along different lines. The final victor will have much to say as to the movements of Israel—the people soon to become head of all nations, and that permanently.

And now comes news that the one of these giants—Germany—is very near exhaustion. Wires representative Hamilton Fish, Jr., member of the United States Congressional Committee on Foreign Affairs, after reviewing his findings in Germany by personal investigation,—“What happens to these 60,000,000 highly skilful, intelligent,

energetic people in the next four months will affect the entire world, especially Great Britain, already suffering from unemployment because its factories cannot deal with Germany or Russia.

“The blackness of the prospect is so great that one hesitates to predict the nearness of civil war and communism in Germany, but unless immediate relief is afforded, both are almost certain to come when the snow flies, if not before.”

On the same date “J. L. Gavin, one of the best informed, ablest British newspaper men” is quoted by Arthur Brisbane as saying “that the armed supremacy of France is more unchecked and more absolute than in the days of Louis XIV and Napoleon.” And again, “One thing they (the British government) cannot do. They cannot oppose France by any kind of force.” For this last statement Brisbane cites as reason,—“France has the flying machines. England's gigantic fleet is a joke without power in world affairs—except as a police force to accompany British merchantmen in time of war.” Brisbane further asserts,—“England and France are no longer together. Brief friendship, caused by fear in the great war has given place to old sentiments.”

Side by side with the above statements is another by former Secretary of the Interior, Albert B. Fall. Recently returned from a personal survey of Russian affairs, Mr. Fall calls attention to the improved financial situation of Russia. He then says that “Russia is building up an army second to none in Europe.” “The present leaders of Russia look on France,” he says, “as a menace to the whole world, and a direct menace to Russia.”

Thus the news of one day picture these European giants—who, by the way, assume the role of leadership of the whole world—as still struggling for supremacy. The one who finally inflicts the last death blow will hope to rule the destiny of all lesser peoples—unless his antlers are fast with unyielding lock in those of his dead victim.

All this may be merest politics to the casual reader. But to those who look for the soon-coming King of kings, these European circumstances are intricately linked with the affairs of the kingdom to be “set up” by the “God of heaven,” and to grow till “it fills the whole earth.”

“What manner of persons,” then, ought Christians to be, as evidence upon evidence multiplies to confirm God's written word and to confirm faith therein. Surely, it is high time at all times to cease living for self and to consecrate life in all its fulness unto him whose we are and unto whom we profess loyalty.

HERALD RECEIPTS

C. C. Maple; M. A. Lilybridge; Milton Long; Jim Fox; Leota Hanson; Mrs. Ida A. Frederick; Mrs. G. B. Sprinkle; Mrs. Henry Fox; Etta Elton; J. Conaway; E. L. Swanson; Lewis D. Romine; C. H. Horton; Mrs. Mary Geokler; Miss Mattie Hemphill; James Tilton; E. M. Williams; John F. Williams; Jacob Jenter; B. L. Crosby; Mrs. P. N. Benn; Lavinnia Stedman; Mrs. Ray Saylor; Mrs. Catherine F. Foster; H. F. Adams; Mrs. Anna Willey; Mrs. Cecilia Hobart; Mrs. Helen Schafer; Mrs. J. P. Stedman; E. D. Betts; Mrs. Chas. Williams; G. M. Logan; Mrs. Lewis Goeke; Mrs. G. F. Battenfield; Jesse Harrold;

EMERGENCY FUND

Milton Long, 2.50
 Mrs. Catherine F. Foster, 3.00

Among the Churches

Bro. Sidney Magaw has returned to Chicago, and expects to be on hand at Aurora for the opening of college in September.

The Herald office closed shop on August 14, and all hands hastened to Waterloo, Iowa, to attend the Iowa Conference.

Bro. Paul Johnson, of the Herald force, spent last week in Iowa, taking in most of the Conference at Waterloo, and paying a short visit to the old home near Sac City.

The Iowa Conference was a very pleasant meeting. Harmony of spirit and purpose was at all times visibly present. It was good to be there.

One was immersed on Sunday evening after the closing service.

The Church at Oregon, Illinois, reports unusually large attendance and two good sermons on Sunday, August 19. Bro. G. E. Marsh spoke in the morning and Sr. M. A. Woodward at night.

On Saturday afternoon, August 11, a company went to the bank of Rock River, where Bro. Siple administered the ordinance of baptism to five who, during Bible School and Conference, had requested to be baptized into the death of Christ.

Bro. G. E. Marsh, of Niagara Falls, New York, who with his wife, son, and Sr. Eastman, of Ontario, motored west to attend the conferences, and visit relatives, started homeward on Wednesday, August 22.

A list of the names and addresses of those who registered during the Bible School and Conference at Oregon, Illinois, has been printed and is being mailed to each of the registrants whose correct address we have. There are some extra copies, and if you wish one, send us your address and a stamp.

Bro. Samuel Bottolfs, of Hammond, La., who attended the Bible School and conferences at Oregon, Ill., and remained over to help at the greenhouse, was called home, Aug. 23, by the death of his grandfather, Bro. Halverson. This sad death came as the result of a fall. Bro. Halverson had gone to the old Pine Woods Bible Class at Happy Woods one dark night about the first of July, and on returning home he tripped and fell, breaking a hip. For one of his advanced years it was too much of a shock, and after two months of intense suffering he fell asleep.

SUMMER BIBLE SCHOOLS AND CONFERENCES

Arkansas-Oklahoma, Brent, Oklahoma, August 23-September 2.
Missouri Conference, Blush Church, Fredericktown, Missouri, Sept. 22-30.

Arkansas-Oklahoma Conference

The Annual Conference of the Churches of God of the Abrahamic Faith of the Arkansas-Oklahoma Conference, will meet with the brethren at Brent, Oklahoma, August 23 to September 2, 1923, inclusive. There will be Bible School and Berean work, as well as the conference work

throughout the session.

Carrie Wile Chambers, Sec.

REPORTS

From Levita, Texas

The meeting at Levita, Texas, closed last week with two additions, and many interested. Going from there to Arnett we preached three sermons. At the close one more came forward for baptism, making a total so far of twenty-four added this year. We trust that the brethren will help in every way possible to forward the work the coming year. We begin a meeting at Mullin, Texas, next Saturday night. Those desiring meetings will write me at 1119 Kansas St., Houston, Texas.

Yours in hope,

E. O. Stewart.

Services at Bethune, Colorado

Upon invitation of J. F. Cowles, President of the Nebraska Conference, the writer visited Bethune, Colorado, August 3rd to 8th. The country was being visited by a drenching shower each day and it made services impossible with the exception of the Lord's Day on which two interesting services were held. One new trial subscriber was secured for the Restitution Herald. J. E. Cowles has done a good work in Colorado and his people are eager for all the gospel that they can secure.

Evangelist C. C. Maple.

July Report

Sermons: North Salem, 5; Jordan, 3; Hillisburg, 2; Pleasant View, 2; Kokomo, 1; Roll, 2. Bible Lessons: North Salem, 6; Jordan, 1; Hillisburg, 2.

Money collected: Jordan, \$17.75; Pleasant View, \$17.00; South Bend Junior Bereans, \$2.10. Total, \$36.85. Expenses for month, \$11.28. Applied on salary, \$25.57.

In the June report Roll received credit for \$1.80 only. It should have been \$22.00.

In July we served Roll on the fifth Sunday. As that Sunday is reserved for work in other states, we make no report of money collected on that Sunday. Balance of salary for July paid by J. J. Snodgrass, Treasurer of the Conference Board.

J. H. Anderson.

Guthrie Grove, S. C.

The Church of God at Guthrie Grove began a week's meeting on August 5, and closed August 12. We felt somewhat disappointed on the fifth because we did not have Children's Day.

Bro. Durham preached us a sermon on the resurrection, and revived us to a lively hope. On Monday evening Bro. T. W. Picklesimer and wife came. We surely were glad to have them with us, for he it was who brought Elder E. M. Anderson from North Carolina to South Carolina. He believes in holding up the hands of the ministers. Paul's motto is his: Preach the word. He says that if the word of God offends the people, let the people change not the word.

On Tuesday evening S. W. Hiott, his wife and daughter and two sons, from Walter-

boro, S. C., came and stayed through the remainder of the week. I will tell you why he came. I sent in a report of the meeting last year. He read it in the Herald, and he had been hunting the Church of God. He and two sons came up last October to investigate. He promised before he left to come back this year, and did, and the result was he saw the condition of himself and family in Eph. 2:12, and learned the kindred truths of Eph. 2:13. Now look at the 19th verse with the remainder of the chapter. That is the condition of Bro. and Sr. Hiott and son.

The church met on the morning of the 12th at Sister Moore's mill, and Elder A. N. Durham assisted twelve to put on Christ by baptism.

We also had Bro. Garrett of Travelers Rest with us. It does look like the Lord has blessed us above our worth, so help us to praise his holy name.

M. O. Williamson,

Pelzer, S. C.

Illinois Conference Report

With the closing of services August 12, one of the most inspiring conferences ever held in Illinois, passed into history. The large number gathered together from thirteen different states and from Canada, attest the fact that as a people, we recognize the benefits derived from mutual study and encouragement. Never before in the history of Illinois, has a better spirit of love and co-operation prevailed through the entire meeting.

The speakers present, daily gave us feasts of spiritual food, were J. A. Patrick and L. E. Conner of Ohio, G. Eldred Marsh of Niagara Falls, New York, Mrs. Mary Woodward and F. V. Blakely of Michigan, F. L. Austin and F. E. Siple of Illinois. The Bereans conducted services at 7:00 P. M. three evenings, Friday, Saturday and Sunday. Bro. Austin conducted an impressive memorial service in honor of the late President, Friday, August 10.

The first state business meeting was held August at 3:30 P. M. A report from our state evangelist, Bro. Siple, showed the work in good condition and twenty seven baptisms during the year. A report from our state treasurer, Anna Drew, gave evidence of the fact that many pledges to the state work were increased during the past year, and nearly all were paid promptly.

The congregation was saddened on receiving a telegram conveying the news of the death of Brother Peter Jeffrey. A message of heartfelt sympathy from those assembled was forwarded to Sister Jeffrey.

Bro Siple spoke of the needs of the Illinois conference, in that our facilities are no longer adequate for caring for the increasing number attending these meetings. A committee was appointed to confer with the executive board of the General Conference for the furtherance of this work.

The next business session was held on August 11, at 2:30 P. M. First in order, were the reports from the local churches, which showed the work to be in an encouraging condition throughout the state. Then ensued election of officers. Our former secretary, Sister Glotfelty, tendered her resignation.

She had loyally served us for nine years. The conference expressed their confidence in and appreciation of the faithful services of President F. E. Siple; Vice-president, Leila E. Whitehead; and Treasurer, Anna E.

Drew, by re-election. Election of members of the executive board is as follows: Mrs. J. E. Cross, Fred Knuddle, John E. Cross and Leland Hanson.

Immediately following this meeting a baptismal service was held. Our hearts were made to rejoice when five, upon making the good confession, were immersed into the Saving Name, by Bro. Siple. They are as follows: Mrs. Mary Logan, Missouri; Daniel Kent, Dayton, Ohio; William Austin, Oregon, Illinois; Virgil Claypool, Marshall, Illinois; James Rogers, Oregon, Illinois.

Sunday was a day filled with feasts of good things. One service followed the other, Sunday School at ten, a sermon at eleven by Bro. Conner, who has a warm spot in the hearts of Illinois people, communion at twelve, a fine discourse at three by Bro. Patrick. The farewell sermon was given by Bro. Austin, in which he exhorted us to give to the fullest extent our allegiance to the Master, who suffered and died that we might live.

Let us all strive to follow him closer than ever, and give our full time, talent, and substance to his work, that others who know him not, may be enlisted in his service the coming year.

Mary A. Gesin, Sec.

Illinois Bible School Report

The annual Illinois Bible School and Conference of the Churches of God in Christ Jesus convened at Oregon, Illinois, July 31 to August 12.

The school opened Tuesday morning with quite a large number in attendance and by the close of the day there were 65 on roll with seven states and Ontario, Canada represented. Interest and attendance were good all through the school and at the close the number of states represented had increased to 14.

The following ministers were in attendance: G. E. Marsh; M. A. Woodward; O. J. Allard; L. E. Conner; Jas. A. Patrick; F. E. Siple; F. L. Austin; F. V. Blakely.

The song service conducted by Sr. Bernice Rogers, was well attended and as a result the school was favored by several numbers of special music.

Brothers F. L. Austin and F. E. Siple had charge of the adult Bible classes and Sister Mary Gesin conducted two Junior classes each day. Bro. Austin's morning class was devoted to a study of the Roman letter. In the 1:30 class, conducted by Bro. Siple, the book of Hebrews was considered. The 3:30 class, which was given over to business during the Conference week, was also conducted by Bro. Austin. "The Second Coming of Christ" was one of the subjects studied at that hour.

On Friday, August 10, the regular program was re-arranged so that memorial services were held at the Church at 1:15 in honor of the late President Harding.

Last but in no wise least we wish to mention the baptismal service which took place on Saturday afternoon, August 11, Bro. Siple officiating. Five were united to the body at that time.

Esta Lansbery, Bible School Sec.

OBITUARY

Peter Jeffrey

Peter Jeffrey was born in Airdrie Lanarkshire, Scotland, Dec. 12, 1846, and grew to manhood in his native land. In 1868 he was

united in mairage with Miss Mary Petigrew, and immediately thereafter came with his bride to the United States and located the same year in Murphysboro, Illinois, which, with the exception of a few years of temporary absence has been his home for more than fifty years, and until the time of his death.

To him were born five children, manely, James, of Herrin Ill.; Margaret Donally, of Carterville, Ill.; Peter, Jr., of East St. Louis, Ill.; John, of Carterville, Ill.; and Albert, of Orient, Ill.

His wife and mother of his children died in 1908, and in 1912 he was united in marriage with Mrs. Mattie Neill, of Salien, Ohio, who, with the four sons and one daughter above named, and one brother, James Jeffery, of Morris Ill., together with many other relatives near and dear to him in life service, are left to mourn the loss of a husband, father, grandfather, and brother who was faithful and true to the spirit of the relationship indicated by those terms.

He was a man of sterling quality, sincere in his convictions of truth, honor and righteousness; and his firmness in those convictions knew no compromise with error and unrighteousness. He was generous in his support of every cause which he believed to be worthy of his support and which came within his reach; and his mind and heart were broad and charitable with those whose views of religion, politics, science or philosophy were different than the views entertained by himself.

He died at seven o'clock, Friday morning, Aug. 10, 1923, in his home at Murphysboro, Ill. in the 77th year of his age, and now sleeps in Jesus, awaiting the call to arise and meet our soon coming Lord and Life-giver, whom, for forty or more years of his busy life he loved and served so faithfully and well.

Memorial services were held in the late home where, on every hand were indications of the high esteem in which he was held by his neighbors and the citizens of the city in which he had resided so many years. By order of the Mayor the street in front of the home was closed to vehicular traffic during the time the services were being conducted, and expressions of sorrow and words of praise for a man of unquestionable honor, integrity of heart and faith in God and His truth were heard everywhere.

We laid him to rest and turned away with sad hearts, feeling keenly the loss of a true yoke-fellow, whose life and labors have been so helpful and encouraging to those with whom he served. But he sleeps well, for he lived well.

L. E. Conner

WHY GO TO CHURCH

Going to church satisfies a need. We eat to satisfy a physical hunger. We sleep to satisfy our tired and worn bodies. So church going satisfies man's longing desire to know God. The finest fellowship that is found among men is furnished to those who avail themselves of the privilege of church attendance.

Where learn the lesson of the Heavenly Father's love and care better than at church? Where is the lesson of brotherly kindness taught better than at church? Here it is cultivated consideration and responsibility for others that the world's best citizenship.—Selected.

General Conference Notes

Bible Study Course

In attendance at the General Conference were some young men who for a year and over have been patiently waiting to receive some assistance toward the ministry of the gospel by means of a Bible Study Class. The Executive Board took the question under consideration. All realized that urgency is crowding our work forward continuously ahead of our strength. And yet these young men who have shown perseverance and patience in this direction are entitled to receive evidence of the good intent of the N. B. I. in this particular. Not only is it due them to receive evidence of good intent, but it is also due them to receive genuine assistance, and that soon.

The Executive Board in session instructed the secretary thereof that whatever was done along that line would have to be worked out and executed by said secretary, according as seemed best and proper under existing circumstances.

Accordingly those present who were personally interested in the activities of such a class were invited to meet with the Board, when and where a general outline of possibilities was talked over and submitted for consideration.

At this writing the impression is that such a class will be organized about Oct. 15.

A fuller statement will be published next week. In the meantime, and without delay, this office is anxious to hear from any others who wish to consider entering such a study. Also, the office would like to hear from such churches as would like to consider the matter of engaging the occasional services of such students as they become qualified to begin pulpit work. There are one or two who should be able to do a given amount of pulpit work from the start.

Will all interested please respond at once.

Hail, Hail, Hail

The sunny, bright, intensely heated skies of the afternoon of August 7, at Oregon, Illinois, were rapidly darkened by thickening clouds. About half past two a storm broke upon the vicinity. Soon hail stones were falling thickly. Many of these were nearly, if not quite two inches in diameter. The storm of hail lasted for several minutes, giving emphasis to the heavy downpour of rain, the lightning's flashes and the thunder's rattlings.

Before the rain was over the Greenhouse truck stopped in front of the office and it was announced that the glass of the roof was nearly all broken.

At once all glass in the city of proper size was purchased and loaded into the truck, the bank vault was visited to get out the insurance papers, and all hands hastened to the place of damage to take inventory and go to work. Men and women from the church were soon there in numbers.

It was found that practically all of the roof glass having West slope were broken; some of the East slope roof; and a few of the perpendicular wall glass. The plants of one chrysanthemum bed were considerably damaged. Three other like beds were little damaged, nor were the beds of carnations and other plants much injured.

Every one went to work. Some gathered broken glass from among the growing and wounded plants; others on the roof to clear the sash ready for new glass. Additional roof ladders were constructed. Soon new glass were being laid. In early evening a truck had returned from Rockford, 28 miles distant, with a load of glass.

All in all it was a busy afternoon—for the General Conference had been called for 3:30. For want of quorum—for all were at the Greenhouse—the meeting was called an hour late.

Not only on this afternoon, but the day following, and the next, and next, the brethren continued to work between meetings, with earnest vigor to repair the damage done.

The Greenhouse was not the only injured property. The roof of the barn on same property was so damaged by wind and hail that it had to be replaced. And in the glaring sun of the following morning city lads from Michigan's second city and from the city of first magnitude in Ohio—lads familiar with swinging the pen from morning till night—could be seen upon the roof of the barn, practicing their new type of swivel chairs and swinging their hammers. By noon the barn was attired with a new roof.

While the meetings were considerably interrupted, yet the schedule was followed—excepting for an hour and a half during and immediately following the storm.

Accurate figures have not yet been made as to loss. It will be some little time before this can be ascertained. Around 5,000 feet of glass were broken.

Hail insurance covering the price of the glass plus fifty per cent additional for expense of replacing was—and is—carried.

The damage to growing plants, and to the outside bloom cannot be estimated. Most of the flowers for funeral and other orders, for several days following the storm, had to be bought wholesale from Chicago and other points. Further information will be given later.

In this connection it might be added that plans are being perfected to handle bulbs, plants and shrubs, for mail order business to any part of the country. Small catalogues of same will probably soon be mailed to the mailing list. Should any one want anything special, not thus listed, or before the list is mailed, notify the Oregon Greenhouse. All profits from such will help the N. B. I. work as a whole, especially the Golden Rule Home.

WINCE MEMORIAL FUND

| | |
|--------------------------------|-----------|
| Previously mentioned, | \$905 00 |
| Mr. and Mrs. Joseph Rosser, | 4.00 |
| Mrs. Chas. Dunn, | 1.00 |
| Mrs. John Cochran, | 5.00 |
| Mr. and Mrs. Harlan Railsback, | 1.00 |
| Church at Chagrin Falls, Ohio, | 100.00 |
| Self Improvement Society, | 10.00 |
| Individuals, | 45.00 |
| Mrs. C. J. Hanson, | 4.00 |
| Mattie Benjamin, | 5.00 |
| Mrs. Martindale, | 5.00 |
| Jessie Claypool, | 1.00 |
| Total, | \$1086.00 |

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."—Acts 24:14.

GOD

(Continued from page 375)

is this verse misquoted and made to read, "that he who runs may read." No, God wants us to read first and then run, else our reading will be blurred indeed. In Deut. 6:4, the word is "Hear O Israel." The nation is addressed, and the message which is a fundamental one must be so "plain" that every member of that great congregation—old men and women, young men and maidens, yes, and even the "little one" may fully understand it in its sublime and divine simplicity. Oh friends, one does not wish to speak harshly of those who profess the name of Christ, but it surely cannot be that God spake a message to a simple uneducated people that they could not rightly understand, a message that required the learning of 2000 to 4000 years later to give it its true meaning, and which after all is in flat contradiction to the meaning of the words contained in it. God surely does not say one thing and mean another. No, a thousand times NO. That there may be no mistake as to what is generally understood by the doctrine of the trinity let me quote from the *Doctrinae Basis* recently published by the Baptist "Bible Missionary Trust" of England.

"We believe in the holy trinity of Father, Son, and Holy Spirit, three persons of one substance, power, and eternity."

We have only to analyze and do a little right thinking to see some of the absurdities that are contained in this declaration. The members of this trinity are all of equal power and eternity, yet one is "Father" another "Son" and the third "proceedeth from both the Father and the Son." Not only so, this remarkable document states that Jesus is the Son of God, yet begotten by the Holy Spirit who is the third person in the trinity. No wonder they call it a "mystery" and so would any thoughtful person. Such palpable contradictions stamp the doctrine as not of God. We do not wish to take an iota from the dignity of the name of the Lord Jesus, for has not God given him a name which is above every name, that at the name of Jesus every knee shall bow; but to ascribe to him the majesty of being "the eternal God," "the only wise God," "the omnipotent God" is to bring confusion and discredit upon the name of Him who said "there is NO God beside me—yea, I know not any." Surely when we ask the Father anything in the name of Christ it is evidence that two separate and distinct personalities are referred to. Let us now consider some of these supposed proofs that Jesus Christ is God:

- 1st. He accepted worship.
- 2nd. He raised the dead.
- 3rd. He forgave sin.

These are said to be three things that only God can do."

Let us take them in the order named.

1st. He accepted worship.

The Greek word means to kiss the hand toward, to prostrate oneself, to do homage, etc. (Young, Liddell & Scott, etc.)

The wise men were "come to worship him". As God? No, but (ironically) as king.

2nd. He raised the dead.

Now see Matt. 10:8.

What did Elisha do? See 2 Kings 4:32.

What did Paul do? Acts 20:9-12.

3rd. He forgave sin.

See John 20:23; 10:25; Acts 2:22.

Another argument put forward by the Toronto Globe, a paper that has an average circulation of nearly 100,000 daily, is based on the statement of our Lord in Matt. 19:17, that "there is none good but one, that is God." Psalm 14:3 is quoted in support where it says "there is none that doeth good, no not one," and without any thought as to the context or the sense of the passages quoted, the writer immediately draws the inference that Jesus Christ was good, therefore he must be God, and actually says that that is the conclusion which Jesus desired the young man to deduce from his statement. Why will not our friends think out the logical conclusions of their own statements before they take upon themselves the fearful responsibility of influencing others by such groundless, illogical and irreverent propaganda? Do they wish to lay the Lord Jesus open to the charge of speaking of Another, but all the while through a false modesty really meaning himself? That certainly is what the statement of the writer in the "Globe" declares. Can they not see that their own argument is itself subversive of the very thing they wish to establish? Their very use of the words "one" and "none" in the strict literal sense shows this, and yet they deny the same words the same sense in such passages as Deut. 6:4; Isa. 45:6; 1 Cor. 8:6; John 5:44 (R. V.) etc. Surely if they will but consider a little they will realize that the very emphasis they seek to place on the words of the Lord Jesus "there is none good but one, that is God" is the strongest evidence that can be produced against their doctrine of the trinity. That Christ used the word "good" in a special sense must be apparent to anyone who will take the trouble to ascertain, for did he not on more than one occasion speak of "good men"—Matt. 5:45; 12:35; Luke 8:15; Acts 11:24; Rom. 2:10 5:7; Titus 1:8. The same is true of Psa. 14:3. A little study will show that good men are not uncommonly spoken of in the Bible. (Eccl. 2:26; Prov. 15:3; Psa. 125:4; 112:5; 2 Chron. 14:2; 2 Sam. 18:27) and a careful examination of the context will not fail to reveal the obvious sense of the passage quoted. If Jesus Christ is "the omnipotent God" as stated in "China's Millions" for August 1923 how can such a passage as 2 Cor. 13:4 be explained, for there we are told that he was crucified through weakness, yet he liveth (now) by, or through the power of God, that is, he owes his present existence to God.

THY WORD

"I have given them thy word," declared Jesus to God in John 11:14, and immediately added: "And the world hath hated them."

"Thy words" given to them were "the words which thou gavest me," said Jesus in verse 8; and the reason that they were hated by the world is probably found in the language which records the sequel to the gift, namely,—"And they have received them (that is, the given words), and have known surely that I came out from thee, and they have believed that thou didst send me."

It was the acceptance and the reception of Jesus which separated them from the world's hatred.

The same analysis is true today relative to such as receive the "words" of God and accept their truths as a guide in life.

The Sunday School

By Alta King

JOHN MARK

Lesson 11. September 9, 1923.
Acts 12:11, 12, 25; 13:1-5

Golden Text: Whatsoever thy hand findeth to do, do it with thy might.—Ecl. 9:10.

For Study

Review: What character was considered in last week's lesson? What value accrues to us through the consideration of this character? Of what great truth is the life of Paul a demonstration?

The new lesson: In this lesson we have for consideration a man who was not a great leader and organizer as was Paul, but a helper as are the most of us; but it is through the helpers that a vital part of Jesus' work is carried out, hence it will do us good to get acquainted with John Mark.

Mark in home life: Acts 12:11,12; Col. 4:10 What kind of a home did Mark come from? What evidence in Acts 12:12 that Peter felt the freedom of a friend when in this home? With what other great leader would Mark come in close contact? What would be the particular influence of each of these men. (Recall our former studies concerning these men). Sketch through the first twelve chapters of Acts and note the incidents in the life of the church which would have made deep impression upon the mind of Mark.

Mark in training: Acts 11:29,30; 12:25; 13:1-5. From where and why had Barnabas and Paul come to Jerusalem? What purpose would they have in taking Mark back with them? What qualities in Mark would cause them to want him to return with them? What does this incident teach us concerning the preparation and training of our young people for service. Show that it was largely a learning by doing.

Mark in the mission field: Acts 13:1-5. What would be the nature of Mark's ministry? As Mark was performing these perhaps lesser services, his mind was being widened and deepened for greater service. He was under the constant influence of the words of Paul and Barnabas, and he was eyewitness to many wonderful works, a sample of which is recorded in Acts 13:6-12.

Mark's failure: Acts 13:13 with Acts 15:35-41. What evidence in these scriptures that Mark went back to Jerusalem for some unworthy purpose, unworthy at least in Paul's estimation? "Mark may have been afraid to venture into the savage and perilous interior of Asia Minor. He may have become tired of the work. He may have had an attack of the malaria which is a scourge of the seacoast. He may have disapproved of Paul's evident purpose to work mainly among Gentiles. Whatever may have been this discouragement which turned him back it was one that Paul's stout heart would have made light of. He laid his hand to the plow and then looked back."—Peloubet's Notes. Through whom was Mark helped back to his feet?

Mark's later work and Paul's approval: Acts 15:39; Col. 4:10; 2 Tim. 4:11; Philemon 24; 1 Peter 5:13. The gospel of Mark. We have very little of Mark's work recorded, but these scriptures and the gospel he wrote show that he did not always turn back after he had begun a work. Was he

suffering hardship in Col. 4:10? Was he a faithful helper? 2 Tim. 4:11; Philemon 24. What does 1 Peter 5:13 tell us about the relationship between Mark and Peter?

Though Mark was not in the lime light as was Paul, let us not forget that the labors of just such as Mark is one of the vital factors in the life and progress of any move. How true is the following statement, made recently by Bro. Lyman Booth: "While eloquence and burning enthusiasm do much for the sacred cause, yet not so much as the modest virtues of the meek, the generous uniform service of thousands of saints whose names are unknown to the world, but which are recorded on high." Christ's faithful helpers cannot be dispensed with, and each of us can be one if we open our eyes to the needs about us.

Mark's great service: "Mark's great work was of course the writing of the second gospel. The tradition is very plausible which ascribes the gospel to Peter as its source, though it may not have been written down until after his death. . . . It is thought that 'to the keen memory of the Apostle Peter, recalling scenes in which he had often borne a part, and of which he was an eyewitness, we owe the graphic coloring, the picturesque touches, the minuteness of detail, which his interpreter reverently preserved and faithfully enshrined in the pages of his gospel.'"—Cambridge Bible in Peloubet's Notes.

"It is easy to imagine how often the long hours of their journeys were lightened by the stories which Peter again and again would be asked to repeat to his eager young comrade, until Mark would actually see the scenes which he afterwards pictured in his gospel. It is not strange that he wrote with all the graphic distinctness and vividness of an eyewitness, and could give such complete details as to time and place and circumstance. If you wish definite information as to any gospel incident, consult Mark."—Prof. Charles R. Erdman.

"Mark's characteristic word is 'straightway.' His book moves swiftly. It is a book of crowds. . . . It shows the side of the Savior that appealed most to impetuous Peter and to the perhaps equally ardent Mark. That is why we have four gospels, because no one book could present adequately the many phases of the matchless life."—Peloubet's Notes.

COMMENTS

(Continued from front page)

about their position, and to allay such fears and to forestall any misapprehension said to them, "Such were some of you." (Verse 11.) That is, Some of you brethren were once as bad as those whom I have mentioned, but ye are no longer such because ye are washed (cleansed), but ye are sanctified (set apart); but ye are justified (made free from those sins); in the name of the Lord Jesus, and by the spirit (word) of God.

From Paul's argument we conclude that no guilt however great will cause God to reject a person or to withhold his mercy and pardon if that person will accept his terms of salvation. His promise is to cast none away who come to him in faith. In his hands the vilest sinner may become a saint—a precious stone for the temple of God. It is sin that covers and hides from sight the value of a soul. The eyes of earthly builders cannot pierce the covering; but

the all-seeing eye of the great master Builder can, and he knows the value of each. An earthly builder may cast aside material of great value, because he cannot transform it, or shape it to suit his purpose. The master Builder need not cast any aside, for he can remove the covering; he can transform it and shape it into a thing of beauty. Therefore he is willing to take the worst; for in his skillful hands he can make it the best.

An object lay in a path on the mountain-side. Two hunters passed that way. The first kicked it out of the path. It struck a rock and part of the covering was removed. The other, following a few steps in the rear, noticed a bright spot on it. He picked it up, examined it closely. Being a geologist and acquainted with the construction and qualities of rocks and minerals he decided that he would take it home to his laboratory. He placed it in his crucible and subjected it to great heat to remove all impurities to prove its value. He watched it with great care, and as the impurities came to the surface he removed them. When the dross ceased to show he looked into the crucible and saw his own likeness distinctly. This done he said, It is done. It is finished, justified, made pure. I will now weigh it to prove its real worth. He found it to be of great value.

Like that precious metal, many a good and honest heart is hidden beneath a rough exterior. The world in passing can see no value there, hence it is tossed and thrown about by every vain and sectarian doctrine. But when the Word in its purity is applied, a change begins to show. One sin and then another loses its hold. Joy and gladness beams forth upon his countenance. Soon a resolution is made to return to the Father's house and wash away every stain of sin through the waters of baptism. His life is then dedicated, set apart to the service of the Master. From that time on he is under the watchful eye of Him who hath called him to be His son. He must now pass through the crucible of affliction to burn out the dross that he may become pure even as He is pure. As the days and years go by He watches His precious one with a searching gaze. He knows He has ore that can stand the test and will not suffer it to pass through more heat than it can bear. Thus He watches the dross as it wears away, leaving the bright gold with a richer glow till at length He can see His image reflected in the lives and characters of his purified ones. At times the heat may seem severe and we may not notice his tender care, nevertheless his loving eyes look from above and he knows better than we our every need. The fires of affliction are as necessary for the purifying of Christian character as to the refining of gold.

UNITY

(Continued from front page)

the future resurrection of his saints; for if he did not actually die how could he be resurrected? And if not resurrected, how have the keys of death and the grave? Rome's doctrine of the immaculate conception of the Virgin Mary amounts to the same thing. And if we were to fellowship such teachers as brethren, and bid them God speed in their work of teaching, we would be just as guilty as they in the matter of subverting the gospel of our Lord.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, September 4, 1923

Number 48.

Jesus, or Lord

MEN think of Him (the Son of God) only as the great Buddha who once lived and died on earth. They know nothing of the living Lord who now reigns in Heaven. It seems natural to them, therefore, to speak of Him as "a man of the name of Jesus Christ," or, with still more distressing freedom, as simply "Jesus." But how is it that real Christians, who profess to honor Him "even as they honor the Father," habitually offend in the same way? It is to be hoped that with very many the fault is due to mere thoughtlessness or ignorance; and if these pages should lead any such to clear themselves from this reproach, they will not have been written in vain.

"Sanctify Christ in your hearts as Lord," is an exhortation we need to remember. And if He be enshrined in the heart as Lord, the confession of the lip will be a matter of course. This confession, indeed, is at once a characteristic and proof of discipleship; for "no man can say 'Lord Jesus' but by the Holy Spirit." Any lips of course, could frame the words; but it is a fact of extraordinary interest that the unspiritual never say "Lord Jesus." They may call Him "Jesus," or "Jesus Christ," or use some such term as "our Savior;" but the "Lord Jesus"—never!

In the New Testament times the disciple thus declared himself by the way he named his Lord. It was not that he followed a set of rules, but that he obeyed a spiritual instinct. And so it ought to be with us. In the social sphere it is not by rule, but by an instinct of courtesy, that we address other people, and speak of them in a becoming manner; and in this sphere our spiritual instincts would be a still more unerring guide if they were not deadened and depraved by the baneful influences which prevail around us.

It is recorded in Acts that certain of the strolling Jews, exorcists, took upon them to name over them that had evil spirits the name of the Lord Jesus, saying, "I adjure thee by Jesus, whom Paul preacheth." Mark the words. To the disciples He was "the Lord Jesus," but to the vagabond Jews He was "Jesus." And Christendom follows the example, not of the disciples, but of vagabond Jews!

But it is said, "Why should we not call Him 'Jesus'?" Is He not thus named hundreds of times in the Gospels? Strange it is that people who contend vehemently for the inspiration of Scripture should thus give proof that they have no faith in it? For if it means anything, it implies a divine authorship of the sacred books, controlling the authorship of the human writers.

If "The Letters of Queen Victoria" had been published anonymously, the mode in which they name the members of the Royal Family would in itself indicate the Queen as the writer. And the manner in which

The Challenge

By William Norris Burr

O the hills are green with springing grass, though the skies are gray and cold, And the storms that lash the little green hills the terrors of death unfold, But One with the strength of the ages thrilled stands open-breasted to brave The crash that would level the very hills, and hurl the world to its grave.

Do you hear his strong, assuring voice e'en through the thunder's roar?
"All power is given unto me; and these storms shall rage no more
As the sons of men cease banqueting in the war-fed halls of hate,
And take from me the magic key that opens love's regal gate.

"For love is mightier far than hate, and the force of its brain and brawn
Shall break the way for earth's glad peace-day as it carries on from the dawn.
See! The hills are green with springing grass where my men have toiled with me!
Dare you strive with us out here in the storm for the day that is to be?"

—The Classmate.

"the Son of His Love" is named in the evangelistic records is one of the many incidental proofs that the Gospels are indeed "the Word of God." What makes this so specially significant is the fact that while in the main narrative the Lord is always "Jesus," yet in every instance where the narrative introduces words spoken by the disciples as such, whether addressed to Him or to others about Him, a title of reverence is used. The case of the disciples with whom He went to Emmaus on the day of the Resurrection may seem to be an exception, but it is a most significant one. They had hoped that "it was He who should redeem Israel," but their hope had been shattered by the crucifixion. And now that He was dead, He was no longer the Lord, but merely "Jesus of Nazareth."

It is idle to discuss this with those who seek excuses for refusing to render to Him the homage He claims from His people. But the devout will recognize that in this matter they should be guided by the Lord's own teaching, and the example of those who received the teaching from His own lips. And here we are not left in doubt. His words, "Ye call me 'Master' and 'Lord,' and ye say well," give proof of their invariable practice, and of His unqualified approval of it; and surely this should be enough for us.

To call a fellowman by his personal name betokens great familiarity; and if there be Christians who have gained such a position with their Lord and Savior, it is not for us to judge them. But we who claim no such place must not allow ourselves to be betrayed by their example into thoughts or modes of speech which His presence would rebuke or silence. If we really desire "to sanctify Christ in (Concluded on page 385)

General Conference Echoes

SINCE returning from General Conference at Oregon, I felt, in view of conditions, that I would like to mention some conclusions formed while there, especially as to the National Bible Institution and its work. I wish to say that as one who had ratified the movement and given such financial support as I had felt in position to give, that through certain reports, I had come to have some doubts that I wished to clear up before giving any more active support. With this end in view I spent the whole week of the National and State conferences, at Oregon.

My visit to Golden Rule Home revealed it to be much more than I had supposed it to be. It seems to me that it is a place of which our church may well be proud. It is needless for me to go into a description of it, for I believe this is to be published in a committee report. It seems to me that no better person could have been found for matron than Sister Lake.

The admission requirements of the Home it seems to me, have been so thoroughly explained as to leave no room for just criticism by any who have sought to understand these explanations.

Our statement of belief is not quite all that I would like to see it, but I do not believe the whole N. B. I. movement should be condemned because of this. I was deeply impressed by the earnestness and spirit shown by ones who have borne so much of the burden of the undertaking.

My visit convinced me anew of the righteousness of the N. B. I. effort in its various activities, and I wish to commend the work to our church brotherhood as worthy of their fullest support and encouragement. Before coming away the writer signed the three-year pledge, and it is our hope that our people may all come to see their duty toward the first real forward movement of the Church of God.

May the Lord bless the work, and keep us faithful to our duties as we look for the "blessed hope," the coming of our Lord and King.

Lawrence M. Howell

AN ECHO FROM CONFERENCE AND BIBLE SCHOOL

IT has never been our privilege to attend meetings where so many of our people of such varied degrees of ability and understanding were met together, as was the case at Oregon, Illinois, during Bible School and Conference. And it has never been our privilege before to witness so large a degree of the Christ's kindly spirit and tolerance manifested toward each and all. This does not mean (Concluded on page 385)

The Children's Column

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

JOHN THE BAPTIST

By Verna Thayer

LONG, long ago there was a man named Zacharias and his wife Elizabeth who were very lonely. They wanted a baby boy, so they prayed to God to give them a little son.

One day while Zacharias was burning incense in the temple, he saw an angel standing beside him. He was afraid, but the angel told him that God was going to give them a son. He told Zacharias to call this son John. He also said that this son would be a good and great man when he grew up.

Zacharias could hardly believe what the angel said, and because he doubted what the angel had said, he was stricken dumb, and he could not speak.

One day the baby was born at Zacharias' house and they were very, very glad. The neighbors and relatives came to see the baby. They wanted to call the baby Zacharias, after its father, but Elizabeth said, "No, he shall be called John." You see she remembered what the angel had told them.

When Zacharias came they asked him about it. He wrote on a tablet, "His name is John." As soon as he wrote this God opened his mouth and he could talk again.

Now John grew to be a great man just as the angel had said he would. He lived in a desert by the River Jordan. Here he preached to all the people who came to hear him. He preached about God and about how wicked people were. He told them to repent, and be better people, for there was a great man going to come to them, and he would be so much greater than he was, that he was not good enough to stoop down and fasten his shoes. He meant Jesus. So when Jesus came he went down to Jordan where John was.

Now in this land there lived a wicked king whose name was Herod. Herod had stolen his brother's wife and married her. When John heard this he preached to the people about it and told them that Herod was very wicked for doing this.

You see John was brave, he wasn't at all afraid of Herod.

Herod heard this and he was very angry at John and sent soldiers after John. When John and the soldiers came and stood before the king, what do you suppose John did? Why, he just stood right up and told the king just what he had told the people.

Oh, but the king was angry, and so was the king's wife. You see she liked to live in the king's palace, even if she knew it was wicked for her to live there. She liked to be queen and have her daughter be princess. So the queen and her daughter began to plan how they could get rid of John the Baptist.

One day the queen said to her daughter, "Oh, Salome, do think of some way to make king Herod kill John the Baptist."

Now, wasn't that a very wicked thing to say? So the princess said, "I know what Herod likes. He likes to see beautiful women dance. I will dance for him and he will

give me whatever I ask."

She waited until one day the king was giving a great feast. Salome dressed in fine clothes and went in to dance for the king and his guests.

She danced and danced. This pleased the king and his guests so much that the king said, "Oh princess, ask whatever thou wilt, and you shall have it, even if it is half of my kingdom."

You see that is just what Salome wanted, so what do you suppose she asked for? She said, "O king, give the head of John the Baptist on a platter."

Wasn't that terrible? The king was sorry, but he had promised and he was afraid to change his mind. So the king had to send his servants to kill John. They killed him and brought his head to Salome. So the other disciples who loved John came and took up his body and laid it in a tomb.

A GLAD, SAD STORY

By Daisy Nokes

ONCE upon a time there was a large flock of sheep. These sheep had such pretty, white, clean coats you would have liked to have seen them, I know. They had a leader whom they loved and followed, and the leader thought all the time about nice things that he could do for them.

Now it happened that their home life was not always pleasant. In the grass there were many thorns and dusty weeds, with sticky, black seeds from which they had to keep away or their clean coats would be all spotted with dirt and seeds, and their little feet could not walk straight because of the thorns.

Said the leader one day, "Now I have a plan. I am going away and make ready a better place for you. While I am gone tell all of my love and of our new home. Be good and take care of each other; all of the old sheep and the little lambs till I return. I will bring a gift for you. Be sure to be ready and watching."

All the little sheep were sorry to have him leave them, and they did very well for a time, but after a while some got discouraged and said, "He is so long coming we might just as well have a good time, for it may be years and years before he comes back. We tell and tell of his love, but only once in a great while can we find one who will listen."

Others said, "The times are so hard I have all I can do to look after myself."

So some thought of dancing, skipping and fun making so much that they were very tired and spent much time in sleep. Others were so tired working for themselves that they had no time to tell of the better things the leader was getting ready for them. Yes, they seemed to forget, and it made it hard, oh so hard, for the few who remembered and worked and waited. It was they who sat up late at night keeping their little lights all trimmed and burning brightly; "for," said they, "Think how sorrowful he will be if he comes and finds us all asleep."

Sometimes I fear that the old sheep did not have proper care in their sickness and old age, and even sometimes the little lambs had to go hungry. Oh, how sad the few felt; they worked and worked and their little lamps could be seen burning brightly far into the night. They did the best they could, and even the slow, the poor, the lame and the blind helped with their kind-

ness and words of cheer.

Then one night, suddenly they heard the glad cry that the leader was coming and for them to go out to meet him.

The few who had been working were all dressed and ready. They had only to pick up their lamps and answer the welcome call of their much loved leader. How they did wish that they could stay and trim and fill the lamps of the careless ones so that they might go too, but when the leader calls he must be obeyed at once, so they had to leave the sad, foolish ones behind.

UNITY

No. 5

By S. Roxana Wince

POLYCARP, the disciple of John, told contemporaries of Irenaeus, who narrates the story on their authority, that on one occasion when John was about to bathe and heard that Corinthus the heretic was within, retired in abhorrence, exclaiming, "Surely, the house will fall in ruins since the enemy of the truth is there."

I do not wonder at John's horror on finding that Corinthus was in the house. I have read of him and of the wide-spread mischief that he did in subverting the faith of Christ. The truth had no worse enemy in those days than Corinthus.

What faithful follower of Jesus Christ could receive such a man into his house as a dear brother or wish him good speed in teaching his lies?

And Paul was just as particular as John, that no false doctrines should be taught in the church to subvert the glad tidings of the kingdom. Two parties opposed him. One held that they were emancipated from the restriction that bound men to live moral lives. The man who was living with his step-mother at Corinth, must have been one of these.

The other party looked upon Paul as a heretic and treated him as one. They held that Christians were under the law in so far as circumcision was concerned, and were more stubborn and wilful than the party who claimed to be free from all restrictions as to social purity. Paul had a hard time of it getting the churches straightened out; for the Judaizing Jews, sent out from Jerusalem, had been almost everywhere and had won many over to their way of thinking by their cunning craftiness and by lying in wait to deceive. But he must have done his work effectually; for we hear of no more trouble at Corinth, and in closing his letter to the Galatians he seems to have thought what he had written would settle the matter; "For," he said, "Henceforth let no man trouble me."

I am wondering now if he had these fellows in mind and the ones John wrote about when he said, "If any one come preaching any other gospel, than the gospel I have preached, let him be Anathema Maranatha, or cursed when the Lord comes."

And I am wondering, too, if those who were overseers of the churches, in the first century, could exclude from church relationship anyone holding false doctrines, why they cannot do so now. What a man believes may be his own business when he is outside of the church, but when he has come into the fold it is the business of the prophets, evangelists, teachers and pastors that God has given to the church, to continue in-

structing him until he reaches perfection and cannot be tossed about like a child.

I have said, "It may be his own business what he believes when he is outside of the church," but it is not, even then, nor ever—it is God's business—God's affair.

For God calls men everywhere to "repent and believe the gospel," and after they have believed and obeyed it, commands them to "stand fast in the faith."

The church, then, certainly has jurisdiction over the faith of its members; for God has made the church the "pillar and ground of the truth." "the holders forth of the word of life," the defenders and confirmers of the gospel.

We cannot hold the doctrine of Balaam, nor the doctrine of the Nicolaitines, nor suffer that woman Jezebel to teach.

We must walk together in unity of faith, walk in love, walk worthy of the vocation wherewith we are called, walk in the spirit, walk uprightly, walk in the light, walk as children of light, walk in the fear of the Lord, walk with God as Noah walked, that we may be found worthy to walk with Jesus in white.

I trust that our lesson, long as it is, will not soon be forgotten. It has proved a precious one to me; one that I have found it hard to get away from. May it prove as precious to every one of you. "The grace of our Lord Jesus Christ be with you all. Amen."

"And now to him who has the power to establish you" according to Paul's gospel, and the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever. Amen."

THE HEAVENLY INVITATION

By Lyman Booth

I HAVE read that caravans in crossing the deserts when in need of water, are accustomed to send a camel and a rider ahead in search of water. In a few minutes another follows the first. Then at regular intervals others are sent out in like manner. When the first one finds water, without waiting to drink he shouts loudly, "Come." The others send back the joyful shout, till the whole region echos and re-echos the welcome news, Come, Come. Thus it is in Rev. 22:17. The spirit and the bride say, 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.

This remarkable invitation comes back from the throne of God, from him who first went ahead to find the fountain of the water of life, and has sent back the joyful word, Come. It has been ringing through the past nineteen centuries to the sinners for whom he endured the cross. It comes from the throne above to which he ascended after having finished his sacrifice, which through his apostles has been proclaimed throughout the known world, and will continue to be preached till he comes again.

John, in his solitude upon the isle of Patmos, first heard the voice from heaven saying, Whosoever will let him take of the

water of life freely. There is plenty. It is provided for all, and offered to all, and all are welcome to come and be refreshed, and gladden by the clear crystal waters of life. Let all who are treading the desert sands of time, and famishing with thirst come and drink and live. The Father, the Son, the spirit, and the bride say, Come. This dark world can never give the joy and bliss for which you daily sigh. They who tarry by the way may soon be beyond hope, and will never again hear the invitation. Come, take of the water of life freely. They may hear those other words, Ye would not come unto me, that you might have life. It will not be yours to drink of the refreshing waters, not yours to experience the joys, and to join in the songs and alleluias of praise and triumph of the redeemed unless you come.

This invitation is as wide as the human intellect can conceive. It is as plain as tongue can make it, as cordial and friendly as it can be expressed. It came from the day star of hope, now risen and enthroned on high, assuring all that the fountain of life is flowing freely. Its streams are gushing forth in infinite fullness and crystalline beauty, with nothing to prevent all from coming. Not only is permission given but all are urged to come. Heaven whispers, Come. The spirit is saying, Come. The bride, the church with all its ordinances and energy is saying, Come. He that is athirst need not wait for the invitation, but come. Finally, that none may be forgotten, Whosoever will, let him take of the water of life freely. Christ will be a Savior to all who come. Let him who feels that he is lost cry out in despair, I'm coming. O Lamb of God, just as I am, I'm coming.

Your subscription to The Hera'd will give added strength to the cause and return a benefit to you.

CONTAGIOUS GOODNESS

Overcome Evil with Good

WRESTLE with a chimney sweep and you will need a bath. Throw back the mud that is thrown at you and you will have dirty hands.

No, the best way to fight against evil is not to meet it on its own ground with its own weapons. There is a nobler method of warfare. "Overcome evil with good." That is the secret of the battle of life.

The way to counteract and conquer evil in the world is to give our own hearts to the dominion of good, and work the works of God while it is day.

The strongest of all obstacles to the advance of evil is a clean and generous man, doing his duty from day to day and winning others by his cheerful fidelity, to serve the same Master.

Diseases are not the only things that are contagious. Courage is contagious. Kindness is contagious. All the positive virtues, with red blood in their veins, are contagious.

The heaviest blow that you can strike at the kingdom of evil is just to follow the advice which the dying Sir Walter Scott gave his son-in-law, Lockhart, "Be a good man."

And if you want to know how, there is but one perfect and supreme example—the life of him who not only did no evil, but went about doing good.—Selected.

PURE RELIGION

By Lulu Richardson

WHILE thinking over some part of scripture to write about, the passage in James 1:27 came to my mind.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The first thought I want to bring out is that we should and must help those who are really in need of it, and not some one that doesn't need it. Often times we go to visit a friend who isn't in need of help, and at the same time there is some one near us sick or in need of some kind of help, but we don't feel like we want to have anything to do with that person. We probably think some one will start a talk on us. Don't listen and think about such ideas. It doesn't matter what people say about us and think. (Refer to Matt. 5:11.) Always remember that verse.

Let us always remember to give what we have to give, to the ones who need it. I think it is all right to remember our friends who are not in the needy and afflicted class by some little, kind, cheerful deed, but let's put most of our time in helping the needy and afflicted.

Another work we can help in, among poor, rich, afflicted, etc., is to spread God's word. But while we are doing it let's be careful to do it truthfully, not falsely. Brethren, it is a great blessing for any of us to save a lost soul. Let's try to save many.

I have another thought that just came to mind, don't study about the kind of people we are working among, for by our good works many may be changed. The bad ones, or rather to say, the ones who are weak in the faith, are the ones we should work among. If we are truthful servants of God I don't believe we can be led away by evil doers.

The second thought I want to bring out is, "and to keep himself unspotted from the world." Can we do this and go to the dance halls, picture show, theatre, etc.? I shouldn't think so. Now, some may say that going to church, Sunday School, prayer meeting, Bible class, etc., is not keeping ourselves unspotted from the world. But we are, for this is an assembling together of ourselves in God's name to study his holy word.

Paul says in Titus 2:12-14, "Teaching us that, denying ungodliness and worldly lusts we should 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 who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Dear reader, I may have a wrong idea on this passage of scripture, but according to my understanding I don't think I'm wrong. I think we should not mix up with worldly things if we try to follow the scriptures. Let us study over these things and be prepared when Christ comes to enter into his kingdom.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

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.

Published weekly at Oregon, Illinois, by the
RESTITUTION PUBLISHING COMPANY

Terms:

All subscriptions, Renewals, Etc., \$2.00.
Four trial subscriptions for 4 months, \$1.50
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Will you support a paper teaching these things? \$2.00 per year, 51 issues.

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Editorials

NOTICE

The Board of Directors after this issue of the Restitution Herald will turn over the management of the paper to the National Bible Institution. From his time on please make all remittances to the National Bible Institution.

John E. Cross, Mgr.

THE HERALD

As is stated in the reports of the General Conference and the Executive Board, the operation of the plant of the Restitution Publishing Company was tendered by its Board of Directors to the management of the National Bible Institution. This offer of the Publishing Company was accepted by the General Conference for the N. B. I. to execute. Accordingly, after this, till further notice, the Restitution Herald will be published by the National Bible Institution for the Church of God.

Thus is realized, for the time at least, the aim of those, who for several years have been contributing of their personal time and means to build a publishing plant that might eventually come under the control of the people of the Church of God.

From the start, with the exception of the last year, it has required several hundred dollars per annum, as contribution, from the pockets of a few persons, to cover the annual deficits of this plant, and should the N. B. I. fail to make good in the operation of this plant, the Publishing Company

reserves the right to resume operating control of the same, even though it may need to renew its annual task of paying operating deficits.

It becomes necessary at once to take an inventory of this property. Such an inventory will in due time, be announced through these columns. In the meantime it is estimated that the property, thus freely given to the use of the N. B. I. is worth from twelve to fifteen thousand dollars. The responsibility of maintaining the plant and increasing the publishing activities will hereafter rest entirely with the people of the Church. The great question is. Will the Church rise to accept its opportunity to the full.

Not all realize the power of the press as an educator of the people. There is perhaps no more economic method of conveying thought at present, than by the use of the press. The people of the Church of God feel that they have a vision of Bible truths that all should carefully consider. It therefore remains a responsible duty of the Church to use its full power in publishing such truths everywhere.

The one first requisite to this end is largely increased financial strength. A working capital is the first requisite for increased activity. Now that no one can longer infer that this publishing activity is a matter of private individuals, the way is clear for all who have funds, great or small to devote to this work, to do so with the realization that the Church as such is guiding the work.

The policy of the Herald will not be changed. It will still be the effort to affirm those things which the Church as such can unitedly uphold. To this end, a hearty, kindly cooperation of one and all is urgently invited. Mistakes by the management must necessarily be expected, for mistakes are common to all. But any such will be gladly corrected whenever same shall be recognized.

GENERAL CONFERENCE

This issue of the paper is largely taken up with the reports of the work of the General Conference and National Bible Institution.

To the end that the report may be as extensive as possible, that all may know what the General Conference has accomplished, the N. B. I. imburse the Publishing Company for the extra copies.

Non-subscribers receiving this issue will kindly accept it as from the National Bible Institution.

We solicit the subscription of all non-subscribers, and the activities of one and all to enlarge the subscription list at all times.

SPIRITUALITY

It is hardly to be questioned but what the development of Christian spirit and thought and earnestness are the great essentials to be attained in all religious effort. Success which can be seen with the eye or measured with dollars and cents can hardly be deemed essential Christian advancement. But success which increases one's devotion and measure of concentration to our Lord Jesus is a success that is undoubtedly beneficial.

Such spiritual advancement has from the beginning been the first aim of the General Conference. It is also the aim of The

Herald. To this end all the spiritual and activities of this Christian effort are but so many openings for the individual to reach out unto larger spiritual ideals by devoting of their special kind of strength to the service of the work of our Lord and Savior.

That spirituality will be attended with such physical and heart activities needs hardly to be suggested.

Therefore, all are invited for the sake of their own personal development to unite with heart and soul to carry forward the aims of the Church in the service of our Lord by serving one another as well as those about us.

The more we serve, the more will we personally advance. Growth comes by service.

FROM OCEAN TO OCEAN IN THIRTY HOURS

Up to five hundred pounds of mail, business correspondence, conveyed between New York and San Francisco in thirty hours is now an accomplished fact. Cartoonists, editors and thinkers generally are registering this historic event as one indicative of the marvelous potency of man in this day.

This achievement, resulting from the persistent efforts of the Wrights and Curtises is listed with others of equal importance, with which the names of Edison, Bell, Marconi, and Ford are associated.

How has earth's circumference, and all sectors thereof been shrunken by the recently invented facilities for communication! Not actually, but relatively. Portions of the earth that till a short time ago were several weeks, or months, apart from each other by communication are by the radio, the wire, the aircraft, the railroad and steamboat, brought to live within a few hours or a few days distant from each other.

Such closeness is necessary to the fulfillment of many prophecies.

How could all nations be gathered against Jerusalem as stated at Zech. 14:1-3, unless the corners of the world were brought much, much nearer together than they were when the prophecy was revealed?

How could the commercial city of Babylon, Rev. 17 and 18, overtopping all others of history and enjoying the patronage of all nations, be expected to perform its role without communication vastly more speedy than that of John's day?

How would the travel and knowledge foreseen in Daniel 12 be realized under the vast distances of his day?

Or again, how will the beast of Rev. 13:1-9 exercise dominion over all kindreds and nations, or obtain the worship of all whose names are not recorded in the book of life, except there be communication to bring the distant portions of earth in touch and rapport with its central government?

Therefore, while a 30 hour mail service, or the proposed air route across the north pole to shorten the traveling distance between certain commercial centers by 3,500 miles, may mean greatly increased commercial power to certain financially strong corporations, it also announces to Christians that the world is speedily passing another mile-stone marked "Last days," and pointing the travelers forward with the distance record,—"soon he that is to come will come, and will not tarry; and his reward will be with him to give every man according to his work."

Among the Churches

GENERAL CONFERENCE REPORT PAGE 386

The Sunday Schools and Churches of Dixon and Oregon, Ill., met for a day's outing at Lowell Park, a few miles north of Dixon, on August 30. The Adeline Church and Sunday School had expected to be present but circumstances prevented.

There was born to Bro. and Sr. F. E. Siple, Oregon, Ill., Aug. 28, a daughter. On the following day Bro. Siple slid from the roof of his two story house to the ground without so much as shaking him up.

We have neglected heretofore to announce in this column the appointment of Brother Leland Hanson to the position of Assistant County Superintendent of Schools, at Oregon, Ogle County, Illinois.

It is reported that the Michigan brethren are in correspondence in an effort to secure the services of an evangelist for their state for the coming year.

Missouri Conference, Blush Church,
Fredericktown, Missouri, Sept. 22-30.

REPORTS

Baptism

It gives us much pleasure to introduce to the household of faith, Brother James Blake, 87 Welland Ave., St. Catharines, Ontario. On Sunday afternoon, August 26, 1923, Brother Blake made the good confession and was baptized into the name of Jesus Christ for the remission of sins. The service took place near the summer home of Brother Albert Railton on Lake Erie, some twenty miles from Fonthill.

Brother Blake is just in the prime of life, with many years of useful service before him, we trust. May God's children unite in the prayer that the Father's blessing may attend him in every way until the Lord comes.

G. E. Marsh

Argos, Indiana.

Our preaching service will be held over the 23rd in place of the 3rd Lord's Day. This change is necessary from the fact that I am holding meetings in New Mexico. We had the pleasure of baptizing four yesterday, and others will follow. On the way here it was my privilege to visit Bethune, Colo., where Bro. J. E. Cowles, Pres. of the Nebraska Conference, has been conducting a good work.

I am sending in six new subscriptions to the Restitution Herald. The field here is new for the truth and people show much interest.

C. C. Maple

From Omaha, Nebraska

Editor Restitution Herald: The Nebraska Berean Society met in Omaha, Aug. 26, 1923, in connection with the Nebraska State Conference. Sister Marie Sorenson, State Secretary and Treasurer, made the following report: Total amount received, \$15.45. Expense, \$45. Sent to National Treasurer, J.

L. Banning, \$15.00.

Books sold. 26. Books on hand, 79.

Election of officers resulted as follows: Russel E. Zeller, Pres., Fullerton, Nebr.; Esther Peterson, Sec. and Treas., Hector, Minnesota, Box 391.

It seems that circumstances have caused a slowing up of the Berean work. Now let us put forth an effort to revive the work. We should never allow small matters to hinder this important work. So let us, the coming year, restore our classes to their former activity. To do this it is necessary to pay your dues, so we can not only keep the local work moving, but also assist the National.

Bro. Adams reports that he has noticed in his travels that the social work of the National Bereans is doing much good.

It would give a wonderful impetus to the work, if each individual would take an active interest. I wonder sometimes if we feel secure in our inactivity. Can we expect to hear the "Well done, good and faithful servant," if we have done nothing? This is more serious than we might think, so let us all get busy.

We have a number of books on hand. Let us get these out where they can do good work. If the societies cannot use them all let each one send to me for a few and hand them out as tracts. Possibly people will study these lessons. I have 79 books. How soon will you order all these and get them among the people? I hope soon to report all books sold. This hope will be realized shortly if each one will act when they read this report. Let us just try it once and see how a quick and earnest action will bring results. If we get these books out, we will have done our part. The results will be with the Lord.

I await your response.

Esther Peterson, Secretary.

JESUS, OR LORD?

(Continued from front page)

our hearts as Lord," we should be careful and eager to own Him as Lord with our lips. And all influences that hinder the realization of that desire are unwholesome, and we do well to shun a hymn which Christians would discard or alter if they knew what it meant "to sanctify Christ in their hearts as Lord." I take for instance the hymn beginning—"Sweet Savior bless us ere we go," with the refrain at the end of every verse,—“O gentle Jesus, be our light.”

Who is the being whom people are taught to address in such terms and in such manner? One moment's intelligent thought will satisfy anyone that He is not our risen and glorified Lord and Savior. His personal name occurs many hundreds of times in the New Testament, but never once with an adjective. Not even in the days of His humiliation did His chosen disciples address Him thus. The plain truth is that this "sweet, gentle Jesus is a mere idol. The same tendency in human nature which leads some to worship a mythical Virgin Mary, declares itself in impersonating this mythical Jesus, who is an object of sentiment,

and not of faith. And this sentiment is so deep and general that in scores of hymns we find this utterly unchristian, "O Jesus," when the rhythm of the verse is marred by it, and would be saved by the use of the Christian mode of address, "Lord Jesus."

"Ye call Me Master and Lord, and ye say Well."

Dear Brother Austin:

I have long thought of submitting the foregoing extracts from Sir R. Anderson's book, "The Lord from Heaven" and do so now at the earnest request of a respected Sister. The matter presented is of gripping interest, and being written in a spirit of such profound reverence for things of God, cannot but be productive of much good.

James Browning

GENERAL CONFERENCE ECHOES

(Continued from front page)

that there was weak giving over and covering up of one's convictions, but merely that there was teachableness and seeking for truth for truth's sake. All this was likewise markedly true of the Waterloo meeting.

May this spirit grow and spread during the year, to the end that our minds may be opened up in larger measure of truth as it is in Christ which is the truth that saves.

Alta King

AND NOW WHAT?

NOW that most of our conferences are over it devolves upon each of us to settle down and faithfully make the best use of opportunities during the coming year.

The meetings, as a whole, this year, were well attended and the spirit and interest were the best possible. That in itself means much. Those who were privileged to attend one or more of these conferences were naturally encouraged and strengthened by the association with others who meet the same problems, and by the spiritual food received. But let us remember that there are more who could not come than who could, and they did not receive the encouragement and inspiration which were so in evidence at the meetings. Are we going to do our part to carry the work to them during the year?

Your conferences, while in session, chose from among their numbers certain ones as officers to see that the work is executed which the conference desires to have done. But those officers can do nothing without the hearty support and backing of the brotherhood. Let us all come down to earth after the enjoyable times we have had together, and put our shoulders to the wheel solidly for Christ. The world needs the message, and each of us can do a little toward assisting in the work of carrying on.

F. E. Siple

HERALD RECEIPTS

J. E. Hughes; George Groves; Mrs. Sarah Mills; Esta Lansbery; Mrs. Tillie Harsh; Mrs. Dora Haggard; U. J. Bowman; Mrs. Jas. Gifford; A Seitz; Mrs. Sadie Clark; Mrs. E. C. Gates; Mrs. J. A. Thomas; Hattie A. Gearhart; Mrs. Ethel Johnson; H. L. Barnett; Mrs. Allen Johnson; C. R. Meyerhoffer; Isham Pierson; Irvin Lathrop.

GENERAL CONFERENCE REPORT ON
NEXT PAGE

General Conference Report

Meeting called to order by Brother Patrick, President, at 4:00 P. M., Tuesday, August 7.

On account of a severe hail storm which struck the vicinity about 2:30 making general devastation, which also broke nearly all of the roof glass on the west slopes of the greenhouse, so many of the brethren were busy gathering debris that the meeting was called late. Secretary did not arrive until 4:30. In his absence his stenographer acted as secretary pro tem. A talk on General Conference activities was given by Bro. Patrick.

Two or three days previous Bro. Patrick had appointed a Home Survey Committee consisting of seven members. He had also appointed a business Survey Committee consisting of nine members.

The Home Survey Committee had been requested to make careful examination of the Home and property, of the methods of superintending, of the conditions existing in the Home and any and all other phases that might naturally come within their scope of investigation, and to report same with recommendations.

The Business Survey Committee was asked to make a survey of the business activities of the N. B. I. during the past year, and to look over properties and report their findings to the conference in session together with recommendations.

The Home Survey Committee gave an incomplete report at first meeting.

On motion of Sr. Evelyn K. Harsch and Bro. G. E. Marsh, the Chair was authorized to appoint a Committee on matters concerning amendments to the Constitution.

On second day of the Conference the Home Survey Committee brought in the following report:

"HOME SURVEY" REPORT

Your Committee on Home Survey respectfully submits the following report for your consideration and approval:—

In compliance with the request of our President, we, the Committee appointed for that purpose, visited GOLDEN RULE HOME on the above date and made a general survey of the Home proper, to fully ascertain the atmosphere and conditions surrounding those resident therein.

We found the building to consist of a large brick residence, substantially constructed and of attractive architectural design, surrounded by extensive lawns enriched with flower-beds and shrubbery, all of which showed evidence of most careful attention.

Crossing the large veranda we entered the spacious living room. Here the cozy fireplace, comfortable chairs, and attractive draperies presented a most home-like and pleasing effect. We will not attempt, however, to enter into a detailed account of all the various rooms visited by the Committee, but simply state that the impression of cleanliness, comfort, and utility which so deeply imprinted itself upon our minds on our entrance was not dispelled but rather increased as we passed slowly from room to room.

The dining room we found to be of ample proportions to accommodate all who could possibly be admitted to the Home. The bedrooms were large, well-lighted and well-ventilated by from two to three windows each.

The Home is provided with three well-appointed bathrooms and five toilets. The entire building, including the sun-parlor, is heated with hot water. In the smaller of the two living rooms, which like the larger one is provided with a fireplace, book-cases are well-filled with volumes dealing with religious and other interesting themes.

We feel that the management of GOLDEN RULE HOME deserve the highest commendation for the efficient manner in which their work is carried on.

In addition to the preceding general report, we supply the following information and suggestion as of possible interest.

The Home contains seventeen rooms, including

eight bedrooms, which are now provided with eleven beds and could be made to provide for fifteen residents should occasion require it.

Meals are served as follows: Breakfast at 6:00 A. M. Those residents who do not desire to breakfast at that hour are permitted to prepare their own breakfast at such time as they may wish. Dinner is served at noon; supper at 6 P. M. All eat at a single table under a home-like atmosphere of mutual helpfulness. The customary method of serving certain foods on stated days is strictly avoided. In order to assist in the financial support of the Home, two or more boarders, all of whom are members of the Church of God, are entertained. These eat at the same table with the regular residents and are provided with the same menu as the others.

We found the Home to be supplied with an electric cleaner, electric washer and an electric iron, also with two carpet sweepers.

The Committee begs to make the following suggestions as to improvements and additions to the Home equipment and management:

1. As soon as possible an electric iron or mangle should be secured, as the large number of beds to be provided for necessitates a great deal of ironing which is both slow and laborious when performed with an electric iron alone.

2. We recommend the construction of a suitable closet for the storage of bedding.

3. Some painting is desirable at this time.

4. Two or more five-yard table cloths are needed at once, and perhaps two dozen napkins. It is suggested regarding the napkins, that if the best quality of Dennison paper napkins are secured in quantity they would serve the purpose and reduce laundering. Two dozen dessert spoons are desired also.

5. We would suggest that the Home be provided with either a piano, Victrola, Radio outfit, or other means of musical entertainment.

6. We discovered a noticeable lack of easy rockers in various rooms, and recommend that each resident be provided with a chair of this kind in his or her room.

7. Especial attention is called to the fact that the Home is amply supplied with bedding of all kinds for some time to come, and nothing more in this line is desired. Those who wish to assist in furnishing the Home are requested to consult these recommendations or write the management.

8. It is suggested that local churches, auxiliary societies and individuals be requested to send by prepaid freight or express canned or dried fruits, and other staple food products for use in Golden Rule Home.

After our careful survey we wish to assure the brethren at large that everything possible is being done to make GOLDEN RULE HOME true to its name. There are those resident there who are provided with means and who have contributed financially to the establishment and maintenance of the Home, and there are others there who entered wholly without funds, but the same thoughtful care and attention is given to all alike. The only regret your Committee has to offer is that owing to lack of funds more needy and worthy brothers and sisters in the church cannot be provided for at this time.

Signed:—

G. E. Marsh, Niagara Falls, N. Y.
Sam Bottolfs, Hammond, Louisiana.
Leila E. Whitehead, Chicago, Illinois.
Lulu Stilson, South Bend, Indiana.
Ida Eastman, Fenwick, Ontario, Canada.
May Williams, Hillsboro, Missouri.
Mrs. Alena A. Ellis, Waterloo, Iowa.

Committee on Home Survey.

On motion of Bros. Siple and Blakely, the report was accepted and the Committee discharged.

On motion of Sisters Whitehead and Gesin, the report of the location Committee published last fall in Herald and Restitution was requested republished "together with such additional information as necessary to correct misunderstanding being circulated.

The auditor's report of cash showed: \$2469.00

General and Permanent Funds, \$2500.00, in Maintenance Fund, inclusive of \$900.00 in Wince Fund. Total \$4969.00 cash.

On August 9, the Business Survey Committee reported as follows:

"BUSINESS SURVEY" REPORT

To the General Conference assembled at Oregon, Illinois, on August 7-9, 1923.—We the Committee on Business Survey, appointed by your President, respectfully submit the following:—

We have made a general survey of all the property belonging to the N. B. I. and consider that it has been purchased at a very reasonable price.

We found the Home to consist of a seventeen room modern brick building, on a lot 180 by 232 feet. A large barn is also on this lot. This property was purchased for \$11,000. There is now a mortgage of \$1500 with 7 percent on this property.

We found the Greenhouse to be located on a lot of four and one-half acres, all of which is in a good state of cultivation. On this tract is also a large frame dwelling and a small barn with other good out buildings.

A block distant from the Greenhouse property is a ten and one-half acre tract, eight and one-half acres of which is in alfalfa and two acres in pasture and woodland.

In connection with the Greenhouse and Home there are a team of horses, two cows, five head of hogs, a flock of chickens, a Ford truck and sufficient tools.

All of the above property was purchased for \$13,000. \$2,000 has been paid, leaving a balance of \$11,000 at 6 percent.

In the southwest part of town are ten lots which were given to the N. B. I. by the Commercial Club of Oregon. We estimate these lots to be worth \$1,500.

The salaries of persons employed by the N. B. I. are as follows:

Executive Secretary—\$175.00 per month.
Assistant Secretary—\$20.00 per week.
Superintendent and Matron are paid on a basis of \$1,000 per year, including board and room, providing the business warrants it. At present they are receiving \$75.00 per month.
One helper receives \$40.00 per month plus board and room.

The Greenhouse grower receives \$22.50 per week with house and garden spot furnished, and his helper receives \$18.00 per week.

We recommend that the supervision of the Home, land and Greenhouse be under one man. And we also recommend that a financial report of the N. B. I. be printed in The Restitution Herald.

William Lansbery, Casey, Illinois.
A. C. Boyer, Stephens City, Virginia.
Mrs. F. V. Blakely, Grand Rapids, Mich.
Lydia Railsback, South Bend, Indiana.
Edna Brewer, Tippecanoe City, Ohio.
Peter N. Benn, Dayton, Ohio.
G. E. Coats, Hastings, Michigan.
E. M. Williams, Hillsboro, Missouri.

The election of officers for the coming year was made the next order of business.

Nominated for President were: J. A. Patrick, 145; L. E. Conner, 9; F. V. Blakely, 1; F. L. Austin, 1.

The vote for President showed total number of votes cast 186, of which J. A. Patrick received 184; Conner, 1; Blakely, 1. On motion of Conner and Blakely, J. A. Patrick was unanimously chosen.

Nominated for First Vice-president were: L. E. Conner, 117; G. E. Marsh, 9; F. V. Blakely, 9.

The vote for First Vice-president showed total number of votes cast 194, of which Conner received 178; Marsh, 8; Blakely, 8.

On motion of Marsh and Blakely Conner was unanimously chosen.

Nominated for Second Vice-president were: F. V. Blakely, 130; G. E. Marsh, 5; L. E. Conner, 1. The vote showed total number of votes cast 184; Blakely, 172; Marsh, 10; Siple, 2.

On motion of Siple and Marsh, Blakely was unanimously chosen.

Nominated for Secretary were: F. L. Austin, 159; G. E. Marsh, 35; F. E. Siple, 2. The vote showed total number of votes cast 160; Austin, 163; Marsh, 6; Siple, 1. On motion of Siple and Marsh Austin was unanimously chosen.

Preceding the nomination for Treasurer, Bro. G. P. Allard, present incumbent, tendered his resignation, as he thought the Secretary and Treasurer should be located in the same place and suggested the name of Bro. J. E. Cross, Oregon, Illinois.

The following nominations were then made for Treasurer: G. P. Allard, 81; Leota B. Hanson, 11; T. J. Ellis, 10; Mrs. T. J. Ellis, 16; Dr. J. M. Prime, 1; J. E. Cross, 12; F. V. Blakely, 1; F. A. Stilson, 10.

Bro. Allard then announced that he would not accept the nomination, and again suggested the Treasurer be some one at Oregon, as it would be much easier for both Treasurer and Secretary if both were located in the same place. In order that some one from the west might be elected as one member of the Board, Bro. F. V. Blakely resigned from the office of Second Vice-president. Bro. Conner also offered to resign as First Vice-president.

On motion of Sr. M. A. Woodward and Bro. G. E. Marsh, Bro. Blakely's resignation was accepted.

Nominated for Treasurer were: J. E. Cross, 88; T. J. Ellis, 33; F. A. Stilson, 2; Mrs. T. J. Ellis, 1; F. E. Siple, 3; Leota B. Hanson, 2; F. V. Blakely, 4.

The vote for Treasurer showed total number of votes cast 147; J. E. Cross, 100; F. A. Stilson, 11; T. J. Ellis, 33; F. V. Blakely, 1; Mrs. T. J. Ellis, 2.

On motion of Stilson and Marsh, Cross was unanimously chosen.

Nominated for Second Vice-president were: T. J. Ellis, 39; Mrs. T. J. Ellis, 125; A. M. Jones, 10; Dr. J. M. Prime, 5; F. V. Blakely, 1; H. S. Hunt, 1; F. E. Siple, 2; Leota B. Hanson, 2.

The vote for Second Vice-president showed total number of votes cast 179; Mrs. T. J. Ellis, 161; T. J. Ellis, 17; A. M. Jones, 1.

On motion of Siple and Conner, Sr. Ellis was unanimously chosen.

The Secretary next read the following statement from the Board of Directors of The Restitution Publishing Company which had previously been handed to the Executive Board of the N. B. I.

Oregon, Ill., Aug. 9, 1923.

"At a formal meeting of the Board of Directors of The Restitution Publishing Company, held on this date, the following proposal was submitted to the Executive Board of the N. B. I.

That, in view of the great need on the part of the N. B. I. for a publishing plant, for the printing of our Church organ, tracts, books, etc., and

That, as The Restitution Publishing Company have such a plant and are desirous of cooperating with the N. B. I. to the fullest extent.

That, the physical property of The Restitution Publishing Company be turned over to the N. B. I. after a physical inventory has been taken, for the fullest possible use and profit of the N. B. I. on condition that the property shall be kept up to present efficiency at all times, and if at any time the N. B. I. shall fail to keep the property up to its present efficiency, it shall be returned to the Board of Directors of the Restitution Publishing Company less any additions to equipment over present inventory.

Provided that in the event of turning back the property it shall be in the same quantity and utility."

On motion of G. E. Marsh and Sr. Leila E. Whitehead it was carried, "That the proposition of The Restitution Publishing Company be accepted by the General Conference." By a further motion the General Conference extended a vote of thanks to The Restitution Publishing Company for committing to the management of the General Conference the operation of their plant.

Moved by Bro. F. E. Siple: "That this Conference go on record as appreciating to the full the faithful service rendered by Bro. G. P. Allard as Treasurer and expressing to him our deep regret that conditions make it impossible for him to serve longer in that capacity." Seconded by Bro. G. E. Marsh and carried unanimously.

Brother G. E. Marsh moved: "That the attention of the Conference is called to Section XIV. of the "Working Rules" as passed by the first General Conference of the Church of God.

XIV. (19) The purposes for which the National Bible Institution shall be incorporated are:

A. That the evangelistic work of the church be extended so it may better serve all needs of our people, and reach new fields of missionary labor.

B. That publishing facilities may be provided, under special editorial supervision, for the issuance of all necessary literature, such as books and booklets, tracts and systematized lesson leaflets, either for sale or for free distribution,—this not with a view to supplant any other established work.

C. That facilities be provided to aid in the education of those desiring to prepare themselves for the ministry, Bible teaching, or other religious work.

Believing that these three articles constitute the fundamental purpose of the N. B. I. and the real reason for its existence, I move that the Executive Board be instructed to take immediate steps toward the accomplishment of this purpose; that a committee be appointed to take a general survey of the needs of the church regarding (a) Evangelistic work in new and old places; (b) Books, tracts, and other publication required for the furtherance of evangelistic work; (c) To determine the number of individuals there are who desire to prepare for religious service; (d) and to suggest ways and means to bring about a realization of these various purposes. This Committee to report its findings to the Executive Board at the earliest possible date.

Furthermore, that systematic and continuous effort be made to arouse our brotherhood to a sense of these needs of the Church, and to a recognition of their individual responsibility in the matter."

Seconded by Sister M. A. Woodward, Carried unanimously.

Moved by Sister Leila E. Whitehead: "That it is the sentiment of this General Conference that the Executive Board take into consideration as soon as possible the salaries of those who are laboring for the cause, especially our Executive Secretary, F. L. Austin, and give them an adequate salary." Seconded by Sister Evelyn K. Harsch. Carried.

The report of the Resolutions Committee was then accepted and the Committee discharged, the report being as follows:

REPORT OF COMMITTEE ON RESOLUTIONS

The Committee on Resolutions presents the following report:

The General Conference assembled at Oregon, Illinois, August the 7th to the 9th, wishes to thank the Illinois Conference and its committees who have looked after our physical welfare, for their hearty welcome and royal entertainment.

We wish to thank Bro. Floyd Stilson and wife and the Survey Committees for their time and labor so freely given for the good of the Body.

In our appreciation of the music which has beautified the various services we extend to Sr. Bernice Rogers and members of the choir our thanks.

We also wish to extend our thanks to and to express our confidence in every member of our Executive Board who have so faithfully and conscientiously carried out the wishes of the General Conference to the best of their ability; naming especially the Executive Secretary, F. L. Austin, and the President, James Patrick.

Finally be it resolved that everybody consider himself thanked for his cooperative spirit during this Conference, especially the Resolutions Committee.

E. M. Williams
Evelyn K. Harsch
Leila E. Whitehead

This finished the business activity of the third annual General Conference.

The unity of spirit, the singleness of purpose manifested throughout all the sessions was most satisfactory in every particular. All seemed imbued with an effort to realize the Christian and scriptural ideal as nearly as possible and all were willing to labor to that end.

The financial report and other statements, also a report of the meeting of the Executive Board will be found under other headings.

F. L. Austin, Secretary.

EXECUTIVE BOARD MATTERS

Previous to the meeting of the General Conference the retiring Executive Board received from the Board of Directors of The Restitution Publishing Company their offer to turn over to the General Conference and N. B. I., for free use, the physical properties of The Restitution Publishing Company. This offer after being carefully considered was favorably received by the Board to be presented to the General Conference in session with recommendation to accept.

Under Report of General Conference it will be seen that the General Conference thankfully received and accepted this offer.

Under this arrangement the publishing of The Restitution Herald, and the operation of the printing plant will from this time be under the control of the General Conference and its executive body—the National Bible Institution.

The Restitution Publishing Company will still continue its corporate existence, and should matters at any time show that the N. B. I. are making a failure in the use of the plant then The Restitution Publishing Company may, by this understanding enter and take back the control of the plant under its own management as heretofore.

The newly chosen Board convened in the office of the N. B. I. and continued the services of F. L. Austin as Executive for the Board. Members of the Board present were: J. A. Patrick, L. E. Conner, J. E. Cross and F. L. Austin. Mrs. T. J. Ellis had returned to her home in Waterloo, Iowa, a few hours prior to the meeting at which she was chosen as a member of the Board.

On motion the Executive Secretary was made General Manager of the Publishing Plant and Editor of The Restitution Herald.

The Board considered at length the matter of systematic Bible Study work in an effort to aid those who are desirous of receiving assistance to prepare them to take up the work of the Ministry of the Gospel. It was recognized that we have several young men who are earnest in their desire to consecrate themselves to this labor. They have also been waiting patiently for the time when they might be proffered the benefits of those who have had experiences in this field of work. The Board, as was the Conference, were desirous of doing all in its power to provide opportunity for such persons to gain all possible aid from others as a possible assistance to their preparation for the ministry. It was fully realized that any effort must at the start be, at best, imperfect. In view of all the circumstances the Board authorized the Executive Secretary to inaugurate Bible Study work to such extent as time, money and circumstances may warrant.

The Board received notice from Bro. and Sr. Lake that they could not continue to serve as Superintendent and Matron of the Home for less than \$1200 per year. This was taken under advisement.

F. L. Austin, Secretary.

HEADQUARTERS COMMITTEE REPORT

By request of the General Conference, as found in the report thereof, the following is reprinted from The Herald of October 24, 1922.

"The Committee appointed at the General Conference to select location and site for the permanent establishment of the Headquarters of the General Conference of the Church of God and National Bible Institution met for the second time at Cedar Falls, Iowa, on Saturday, Oct. 14. The Committee consisted of F. V. Blakely, Chairman, J. E. Cross, G. P. Allard, L. E. Conner and F. L. Austin, all of whom were present.

"The Cedar Falls Commercial Club received the members of the Committee as its guests and did everything in its power to give the Committee the very best comprehension of the local conditions and advantages of their city. And this in a most frank and open manner.

"After carefully considering their subject from every known angle the Committee decided unanimously that for the success of the undertaking and the rendering of the best service to our Master, Oregon, Ill., was, in their judgment, the better place in which to undertake the work. Accordingly, each and every member laid aside every personal wish in the matter and unanimously selected Oregon to be the locality for Headquarters.

"The Iowa State Conference and the local members of the church manifested a most commendable interest in the solution of this question. They showed their anxiety to do all in their Christian power to give strength and support to the effort.

"The Oregon Church and the Illinois Conference also stood behind the work because of principle, and assured the Committee that their support would be true regardless of the chosen location. And the Commercial Club of Oregon also did all in its power to stand behind the work if located at Oregon.

"Never was a Committee treated more helpfully by all the interests concerned in the results, and then by all interests, without exception, left to its own unbiased judgment, than has been this Committee. The heartiest thanks are therefore extended to all these interests for their cordial, earnest cooperation and kindness of spirit."

F. L. Austin, Secretary of Committee.

The foregoing report of Site Committee is republished by request of the General Conference recently in session, at which time it was also requested that additional information be published to correct some false impressions in existence regarding the work of said Committee.

In this connection it is perhaps sufficient to state that the members of this Committee contributed their time and some of them put considerable toward traveling expense in performing their duties in this particular. It should also be stated very emphatically that every member of the Committee labored with free and open mind with no other purpose than to discover the best location for the good of the cause which they were serving.

F. L. Austin, Executive Secretary

**STATEMENT
of Assets and Liabilities of the National
Bible Institution, July 31, 1923**

ASSETS

| | | |
|----------------------------------|-------------|-------------|
| Golden Rule Home Property, | \$11,000.00 | |
| Furnishings & Fixtures, | 2,284.37 | |
| Farm & Greenhouse Property, | 13,000.00 | |
| Office Furnishings & Fixtures, | 1,124.10 | |
| Pledges, | 5,582.24 | |
| In Treas. Permanent Fund, | .50 | |
| In Treas. General Fund, | 2,443.50 | |
| In Treas. Maintenance Fund, | 2,500.00 | |
| In Sec'y's Advance Expense Book, | 133.48 | |
| Accounts receivable, | 515.96 | |
| Notes Receivable. | 3,600.00 | |
| | | \$42,184.15 |

LIABILITIES

| | | |
|---|-----------|-------------|
| Accounts Payable, | 1,230.09 | |
| Notes Payable, | 12,500.00 | |
| Credit Home Members for for Maintenance, | 6,400.00 | |
| | | 20,130.09 |
| Total Net Assets, | | \$22,054.06 |

The foregoing is taken from the books without a physical inventory and does not include any physical gifts such as bedding, furnishings, books, etc., much of which, because of excellent needle work is of special value.

F. L. Austin, Secretary.

WINCE MEMORIAL FUND

| | |
|---|------------|
| Previously mentioned, | \$1,086.00 |
| Mrs. Peterson; Etta Elton; Mrs. M. A. Woodward; Joseph Rosser; Susan A. Howard; Ethel M. Howard; Elizabeth Mitchell, each \$1.00. Total, | 7.00 |
| Charles Lee, | 5.00 |
| A Sister, | 2.00 |
| National Berean Relief Work, | 25.00 |
| Total, | \$1,125.00 |

The first great and essential principle which must be ever present with us, when we study the Word of God, as a whole, is not to treat it as something which we have to interpret, but as being that which God has given in order to interpret Himself and His will to us.—E. W. Bullinger.

The Sunday School

By Alta King

LUKE, THE BELOVED PHYSICIAN
Lesson 12 September 16, 1923
Lesson Text: Luke 1:1-4; Acts 1:1-5; 16:9-18;
Col. 4:14; 2 Tim. 4:11.
Luke 1:1-4; Acts 1:1-5

Golden Text: A friend loveth at all times; and a brother is born for adversity. Prov. 17:17.

For Study

Review: Last week we considered one of the "helpers" in the early church. Who was he? What lesson does his life teach? Mention various things he did in service to the cause of Christ. How is his influence still being felt?

The New Lesson: Luke is another "helper" who rendered faithful service during the early days of the church. There is much interesting material concerning Luke in Bible Dictionaries. While it may be largely the result of supposition and inference, and certainly is not necessary as a part of saving knowledge, still it is interesting in that it makes these men in the early church, who are more or less deified by people of today, seem more real and one of ourselves.

In our study we shall endeavor to see what Luke did in service to the cause of Jesus.

Luke the historian: Luke 1:1-4; Acts 1:1-5. What two great writings came from the pen of Luke? From various commentaries make a summary of the chief characteristics of each of these writings. Why did Luke write the Gospel? Show that the Acts is in reality a continuation of Luke's subject in the Gospel. Try to estimate the value of the writings of Luke.

Luke the missionary: Acts 16:9-18. Note that in verse 8 Luke uses the pronoun "they." Why did he use "we" in verse 9? What evidence in verse 10 that Luke considered himself as one of the preachers? How could this be true even though he made no public speeches? In verses 12-18 we have a sample of the experiences through which Luke passed as a companion to Paul on his missionary journeys. Where did Paul and his helpers find an opening to begin work? Who played the chief part in this opening—men or women? Contrast Christ's attitude toward and recognition of women of that day. What evidence in these verses that one can worship God without the knowledge of him that comes through Jesus? What particular knowledge of God comes to man through Jesus? Can one know God the Father except through Jesus? John 14:6. 7. The mediums outside of Jesus, through which God reveals himself are law, prophets, and nature. Is it the worship of God as he is revealed through these mediums that lifts and saves, or is it the worship of God as he is revealed through Jesus? Acts 4:12. Why?

What peculiar mental state possessed the damsel in verse 16? What people possess a similar mentality today? Without trying to fathom the cause back of this mental state (whether or not it was due to an evil spirit as the agent of a personal devil) we can be sure that this mental state enabled her to sense and discern the power of Jesus over her abnormal condition. Even though the damsel discerned truth, did Paul ap-

prove of this abnormal discernment? How had Paul come to his knowledge of Jesus? 2 Tim. 1:7. Were reason and common sense involved? Should we yield to the guidance of such people as the damsel, even though they speak truth? Reaching on through Acts, one can understand something of the wonderful value that came to Luke through his experiences with Paul, and as he was serving in capacity of missionary. Christian activity always flows in two directions—out from and back to the doer.

Luke as Paul's attendant: Col. 4:14; 2 Tim. 4:11. Read these scriptures carefully and discern the wealth of service Luke rendered to Jesus through his service to Paul. Note the phrases "beloved physician" and "only Luke is with me." Under what circumstances was this last written?

List definitely the contributions which Luke, the "helper," has made to the cause of Jesus.

The Children's Lesson: Make the story of Luke very personal, making helpfulness the keynote.

For Class

Discuss, briefly, Mark as a helper in the work of Christ.

Discuss the work of Luke somewhat as outlined in the study section.

Discuss in a general way the value of "helps" in carrying on the work.

"God hath not given us the spirit of fear; but of power and of love, and of a sound mind." This was written by Paul to Timothy in his letter of exhortation. He had just appealed to Timothy to stir up the "gift" of God that was in him by the laying on of hands.

In 1 Tim. 1:18, Paul says he had given Timothy a "charge" according to the prophecies which had gone on before him. In 1 Tim. 4:14, Paul mentions the "gift" again and says it was given by prophecy with the laying on of the hands of the presbytery. By Paul's letters to Timothy (as a whole) we must conclude that this "charge" or "gift" to Timothy was the care and oversight of the churches, and when urging Timothy not to neglect this "charge" or "gift" Paul says "Give attendance to reading, to exhortation, to doctrine." In 2 Tim. 1:6, he says, "Stir up the gift of God which is in thee" and "be not ashamed of the testimony of our Lord," "for God hath not given us the spirit of fear, but of power and of love, and of sound mind." There is nothing to be ashamed of in the testimony of Jesus, in the knowledge of God through Jesus. This testimony does not result in the spirit of fear and its undermining weakness. It does result in power, and love, and a sound mind.

Fear breaks down the sound mind and therefore saps power to do. Love works out a sane and well controlled mind and therefore increases power to do. Paul wanted Timothy to become conscious of this fact, that he might lay aside whatever of fear might still be clinging to him, holding him back from entering fully in the keeping of the charge he had been given.

The sanest minds, the most fearless hearts, and therefore the best workers during the fearful last days will be those who, through Jesus, have glimpsed the God of power and love overshadowing all.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, September 11, 1923

Number 49.

Comments

1 Cor. 6:12-20

By Lyman Booth

IN these verses Paul has something to say concerning the law of liberty. Evidently the Corinthians had heard Paul say something about the law of liberty and had gained the idea that it gave them the privilege of doing whatever they might choose to do. This freedom of self-indulgence and sensuality was so prominently displayed as to call forth his disapproval. They had come to believe that the rights and privileges of nature coupled with the rights of Christian liberty gave them the right to act according to their own sweet will. They said, We may eat what we will because the law of liberty freed us from the observance of days and ordinances. They thought all things were lawful. All things ceased to be a sin when done by a child of God. Of course all this was an exaggeration of Paul's idea of the law of liberty, and he met it by telling them that there was a limit to liberty.

While all things were lawful they were not expedient. All things are lawful for me, but I will not be brought under the power of any. That is, he was not going to permit anything to get control over him. To illustrate his meaning, we will say that, in so far as worldly amusements are concerned when they do not infringe upon God's moral law, they are innocent and lawful, yet Paul was not willing to become so involved in them as to become a slave to them. Such a thing would not be expedient for him, because they would not be profitable. To indulge in them would bring him no gain, nor be of benefit to others. Possibly amusements, though innocent in themselves to one, and may be to others, yet they may have a tendency to influence one's passions to such an extent as to make him vain, and cause him to forget God. To engage in any amusement without restriction, means to sacrifice of much valuable time and money. This Paul could not afford to do because it was not expedient and would not work to the glory of God. He did not dare to give himself full latitude in anything of the kind and therefore resolved to not be brought under the influence or power of any. If Paul dared not do so how dare we, especially when others may be watching for an opportunity of criticising us. No Christian with the warning ringing in his ears respecting the straight and narrow way, can afford to be bound under any fleshly passion or desire. To live thus is to live in slavery.

In verse 13, Paul condemns the the excessive rights of nature. He says meats for the belly and the belly for meats. That is, according to the arrangements of nature, meats are provided for the appetite and appetites for the meats, neither of which will endure always, for says he, "God will bring to an end both it and them. That is

Line Thy Creed

BE what thou seemest, live thy creed,
Hold up to earth the torch Divine;
Be what thou prayest to be made,
Let the great Master's step be thine.

Sow truth, if thou the truth would reap;
Who sows the false will reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.
—Unknown.

to say, the body will perish and so will the food and all the enjoyment it affords. The body was not intended for intemperate indulgence, but for the Lord, and the Lord for the body. The body is for the Lord Jesus Christ, and is to be consecrated to his service, and the Lord Jesus is for the body to consecrate it to himself by the indwelling of his spirit.

While some of the Corinthians looked upon the sins of fornication and unchastity with a great deal of allowance Paul's reasoning condemned them most bitterly, contending that such sins would end in moral and spiritual ruin. The result would be no less certain than mysterious. He told them that their bodies were members of Christ. A person of cleanly habit delights in clean clothing. A clean heart will preserve a clean appearance. Remember, your bodies have been purchased with a very precious price. They have been washed, cleaned, and will be presented to those eyes which can read the intents and purposes of the heart. The Christian has been bought with a price. He is, therefore, his who bought him. He makes him a temple for his spirit and expects to be glorified therein. Ye are not your own, ye have been bought with a price which measures God's estimate of man.

What Christian would give an only son or daughter to die for a friend, to say nothing about an enemy? Yet God's love for sinners caused him to give his only begotten Son to die a shameful and horrid death for the world of sinners that they might drink of the water of life and live. His death is the price paid for sinners that they might be his.

All this makes our duty appear so reasonable that if we fail to do it we should feel ashamed. No formal expression of ours in words of thanks can make adequate returns for what he has done; nothing less than a life consecrated to his service, even this is little compared with the glory that awaits us when he shall come.

If we be the temple of God and his spirit dwells within, how happy should we be if we could fully realize it. Would it not confer upon the whole tenure of the Christian's life a conduct and benign dignity of which we realize and know so little? To feel and realize such a divine presence would materially aid us in overcoming every temptation, if it did not altogether disarm the adversary. Should we (Concluded on page 396)

Prayer

By Auntie Wince

SOME one said, "Pray in your prayer." If our prayers have in them no true desire, but are like "the song the maiden sung, sweet the tune as sweet could be, and she had no thought beside," then we do not really pray. When we come to God it must be with a sense of our great need of his help, and of our utter helplessness to go on without him. We must ask as little children ask. Whoever heard of a little child coming to its father and repeating an idle jingle of words about things it did not want and did not expect to get? I never did. No child expects to get the moon by asking for it, and no more do we expect God to give us "an abundant entrance into the kingdom" if we do not "keep his covenant, and remember his commandments to do them." Going through a form of prayer just because we think we must, to appear holy unto men, is not praying. It is only mocking God. Go to him as David did. "Praise him. Praise ye him, O ye servants of the Lord, ye that stand in the house of the Lord, in the courts of the house of God." "Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant. . . . For I know that the Lord is good, and that our Lord is above all gods."

David exulted in this thought and so do we. We have a God whose name endures forever, and whose memorial is to all generations, and that "as high as the heavens are above the earth, so great is his mercy toward them that fear him. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. . . . As far as the east is from the west, so far hath 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."

What father does not pity the little child that comes tearfully and penitently to him confessing its fault and asking to be forgiven?

He knoweth its frame, he remembers its frailty, and puts its sin away to come up against it no more forever. O how tearful we become, how like blessing God, when we remember that he forgives us just as that earthly father forgives his pleading child! But that child prays in its prayer, and just so must we pray if we would be heard and be answered.

Lord, teach us how to pray. Fill us with the spirit of prayer.

Evolution has much to say about the survival of the fittest. That is perfectly true, for Christianity will fit men and women to survive long after Darwin and Huxley will be forgotten. —Lyman Booth.

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 Tim. 2:15

THE LITTLE CHILD

A simple hearted child was he,
And he was nothing more;
In summer days, like you and me,
He played about the door,
Or gathered where the father toiled
The shavings on the floor.

At times he lay upon the grass,
The same as you and I,
And saw the hawks above him pass
Like specks against the sky.
Or, clinging to the gate, he watched
The stranger passing by.

A simple child, and yet, I think
The bird folk must have known,
The sparrow and the bobolink,
And claimed him for their own—
They gathered round him fearlessly
When he was all alone.

The lark, the linnet and the dove,
The chaffinch and the wren,
They must have known his watchful love
And given their worship then;
They must have known and glorified
The child who died for men.

And when the sun at break of day
Crept in upon his hair,
I think it must have left a ray
Of unseen glory there,
A kiss of love on that bright brow
For the thorns that it would wear.

INGRATITUDE

"But where are the nine?" Luke 17:17.

This question, asked by the Savior, was called forth by an experience near the end of his ministry. He was on his way to Jerusalem for the last time. As he approached a certain village, ten unfortunates, sufferers of that dreaded, loathsome disease, leprosy, called unto him, "Jesus, Master, have mercy upon us." At once the Savior responded, "Go and show yourselves to the priests;" which was another way of saying, "If ye have enough faith in me to obey me you shall be cured." And that is exactly what happened. For, as they went "they were healed." Then followed that which gives the story its moral significance. One of them, realizing the change effected and the source of the great blessing, sought Jesus again. Filled with genuine gratitude he fell at the Master's feet and made expression of his thankfulness. The sight of this man showing appreciation caused Jesus to ask, "But where are the nine?" His chagrin at being slighted by the nine did not cause him to neglect the one; for he said unto him, "Arise, and go thy way: thy faith hath made thee whole."

That almost general ingratitude exists there can be no doubt. It not only is a fact; it is a most disagreeable fact, about as bitter as anything to be met with in life. And consider its extent. In the story the ten were benefitted, yet by their failure to return and show thankfulness, nine of the ten revealed the basest ingratitude to him who showered upon them his love, his goodness, his mercy, and his power—

the power of the spirit of God that was his without measure. One showed gratitude; nine showed ingratitude. The ratio is high—nine to one. Does this rate hold in life today? Who can say? Regarding man's attitude toward the spiritual blessings of God, at times I am inclined to feel it does.

We say, "Were we one of the ten that had received such a marked blessing we would have returned and rendered thanksgiving." But, let us ask ourselves these questions: "Am I thankful?" "Am I grateful?" "Do I show appreciation?" We suppose you realize that life has been given you by God. He has kept us in fair health. He has given us a sound mind. Food raiment and shelter have come from him. Jesus his Son who is made unto us "wisdom, and righteousness, and sanctification, and redemption," is a gift of his love. He has shown us the way of salvation and has invited us to live with him throughout eternity. Everything we have, everything we are, are gifts from God. Having enumerated these precious gifts, what answers have you to the questions? Are you the one, or are you one of the nine?

Paul gives us this advice, let us follow it: "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." And then when the question, "But where are the nine?" is asked, we will not have to hang our heads in shame, for it will not refer to us.

FEAR

Fear is the expectation of defeat, injury or loss. With fear in our hearts we stand before the wall of the future, and our imaginations picture the other side of it as filled with disasters and catastrophes; but should we boldly peer through the ever open door, knowing that God is there—because the only place he cannot be found is in our fears—we shall find an abundance of everything, a land flowing with milk and honey, with peace, joy and love.

LEADERSHIP

The fact must be emphasized that scriptural leadership, in the true sense, must mean leadership in the spirit of Christ. "Not by might, not by power, but by my spirit, saith the Lord." Only as we are spiritually led ourselves can we be truly spiritual leaders in the family, in the church, in the world. Only as we recognize that the gospel is the power unto salvation can the ultimate end be attained.

BIBLE QUESTIONS

1. Did Samuel know of Saul's coming previous to his arrival?
2. How long before the birth of Jesus was John the Baptist born?
3. How many years did Noah live?
4. Which book in the Bible is called Exodus?
5. What is the meaning of the name Saul?
6. What did Naomi tell her daughters-in-law to do?
7. Did they obey her?
8. Who told Samuel to anoint David?
9. Was the spirit of the Lord upon David from then on?
10. What is the fifth commandment?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Samuel anointed David at the annual sacrificial feast.

The first sentence of the fourth commandment is, "Remember the Sabbath Day to keep

it holy."

Moses was hidden in a basket near the River Nile.

4. Adam lived 930 years.

5. They materially anointed in the Bible by pouring oil upon the head.

6. Anointment consecrated or set apart the individual for service to God.

7. Job had seven sons and three daughters.

8. After her husband and sons died, Naomi returned to the land of Judah.

9. It was God who told Noah to build the Ark.

10. Jesus was baptized in Bethlehem.

PRACTICAL CHRISTIANITY

Be kind and courteous to all, even to those who take no pains to be civil to you. Heed the advice of a father to his son, "Be polite to those who are not so to you; for, remember, my son, you are courteous to others not because they are Christians, but because you are Christian." This is not always easy to do, but you may thus turn away the dislike and distrust of some person by showing your Christian spirit. And above all things remember to treat the members of your own household as courteously as you do the "stranger within thy gates." "Our own" seldom receive as good treatment as we give those who simply call for an evening's conversation.

SACRIFICE AND REWARD

Peter said to Christ: "Lo, we have forsaken all and followed thee." So it always is—we make much of our sacrifices. What had the apostles left? A few old nets, perhaps broken, and some boats. What will they get in exchange? The kingdom of God. Is this another case of ingratitude, or was it simply thoughtlessness?

THE APOSTLE PAUL ON IMMORTALITY

THE following summary of the writings of the Apostle Paul on the subject of immortality shows the wide difference between the modern views, and the views of the writers of the scriptures:—

1. The Apostle Paul is the only writer in the whole Bible who makes use of the word *immortal* or *immortality*.

2. He never applies it to sinners.

3. He never applies it to either righteous or wicked in this world.

4. He never applies it to men's souls at all, either before or after death.

5. He speaks of it as an attribute of the "King Eternal." (1 Tim. 1:17.)

6. He declares the the "King Eternal" is the only possessor of it. (1 Tim. 6:16.)

7. He presents it as an object which men are to seek after by "patient continuance in well doing." (Rom. 2:7.)

8. He speaks of it as revealed, or brought to light (not in heathen philosophy but), in the gospel of the Son of God. (2 Tim. 1:10.)

9. He defines the period when it shall be "put on" by the saints of God, and fixes it at the resurrection, "when Christ who is our life shall appear." (1 Cor. 15:52-54; Col. 3:4.)

10. Therefore he never taught the immortality of the soul as it is now taught, and hence, when he declared that sinners should be destroyed, or perish, or die, or be burned up, or devoured by fire, he did so without any "mental reservations," or "theological definitions." In other words, he said what he meant, and meant what he said.—From "Pauline Theology," by H. L. Hastings. •

IF ANOTHER WORLD WAR COMES WHAT?

By W. L. Crowe

ARE we on the verge of another world war? If it comes what will the results be to the world?

Our congressmen who have been touring Europe and Asia, and the greatest statesmen of the world, all agree that everything they saw and heard convinced them that we are on the brink of another world conflict, in comparison with which the late war will be insignificant in destructiveness, because of the rapid discovery of new means of destruction, such as poisonous gases, disease germs, radio control of airships, and of new lethal rays, which can be sent thousands of miles, with power to shrivel up the flesh and blood of armies, thus preparing the way to fulfill this prophecy:—"Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Zech. 14:12.

This battle at Jerusalem is the last world battle ever fought; for while the conflict is going on the Lord and his saints come to the Mount of Olives, and the Lord becomes king over all the earth in that day. Verses 5 and 9.

In the recent demonstration by the great electrical wizard, Steinmetz, he let loose two million volts, equal to ten million horse power, greater than all the combined electrical force now utilized in the United States.

Financially, these statesmen see no hope of these nations ever paying their debts, which now amount to over 400 billion dollars, while they are spending for war and for reconstruction from three to seven times their entire income. Even on the 11 billion dollars these nations owe the U. S. the interest is piling up on the principal at the rate of one and a half million dollars per day, while bankrupt Europe has 1,500,000 more soldiers under arms than before the world war.

France leads all nations in air forces, and Great Britain is striving to excel her in this new agency of war, so that Premier Baldwin announces that their home defense air forces will be increased from 18 to 52 squadrons.

Meanwhile Great Britain's debt has increased from 4 percent in 1914 to 44 percent in 1922, and Regina'd McKenna declares that their taxable capacity is being exceeded by 2½ million dollars, so that the bankruptcy of the empire is threatened. Meanwhile high taxes and unemployment is stirring up such labor troubles that Lloyd George says: "An addition of 4 percent would put the labor party in power, in which case they would not try to redress the grievances of the nation, but would endeavor to root out the whole system of society."

The labor party also advises no defense of the empire in the next conflict unless wealth is conscripted as well as life, and they also favor the repudiation of all past war debts, and nationalization of land, mines and all means of transportation.

These statesmen speak of our next world war as meaning, "The collapse of our whole civilization;" as, "The destruction of our whole social, political, industrial and financial order;" and that, "We are on the brink of another world catastrophe."

All students of the Bible know that this would mean "the end of the world" as used in the scriptures, both as to "aion," meaning age, and as to "cosmos," meaning the present outward arrangement or order of things; also that the visions of Dan. 2 and 7 represent the downfall of world governments, and of the money god and war god in which they trust, and on which their continuation depends.

German marks that were worth each 24 cents of our money in 1914, may now be bought at one million for a dollar, so that the wages of laborers in Germany purchase so little that strikes, revolutions and plundering are everywhere threatening the country with chaos.

A German communist speaker recently said in a speech widely published in Germany: "What the tax driver might leave us the enemy will take from us. We had rather squander it quickly and wholly. Since our world is doomed to go down tomorrow, since it will be annihilated either by conquerors from the west or by Bolsheviki from the East, let us drain the last nocturnal cup even at the cost of all of our wealth, while we seek and develop new means of national defense."

But why are our returning statesmen from Europe and Asia losing hope in the League of Nations as "the world's savior from desolating war," as it was at first hailed?

Ah, they have seen the other league so minutely described in Ezekiel 38 and 39 rapidly federating, and full of hate and fanatical vengeance against the British and Jew controlled League, also described in this same prophecy, even though they do not understand the prophecy. Dan. 12:10.

We know from Herodotus, Siculus, the Talmud and the most ancient authorities as to the identity of "the prince of Rosh," in Russia; of "Gomar," in Germany; and from the Arabic, Tubal is China; with Persia, Ethiopia and Libya as the very Mohammedan powers now allied with the Russian Bolsheviki military government.

Our returned statesmen declare: "All Asia is seeing red," and "the world is threatened by a bolshevist volcano." "The peace of the world is threatened by the bolshevist-Asiatic-Mohammedan league, under Jewish and Prussian mobilization where the crescent and red flag float side by side."

Before me I have the treaty between Russia and Germany by which they are bound to assist each other in war for the next twenty years.

I have also treaties between the Soviet government and China, Persia, Afghanistan, Japan, and with the Mohammedans of Egypt, Libya, Abyssinia, so that while China and Japan are now in the European league the labor parties in both empires threaten the overthrow of all monarchy and are throwing their forces on the side of bolshevik Russia, and this is what the prophecies would indicate.

The prophecy of Ezekiel 38 favors this league. The vision of Daniel 2 teaches the preponderance of clay more than iron in the feet of the image when it is destroyed, or of democracy superceding monarchy; while many prophecies predict the falling of kings and of all high and lofty ones in this day of the Lord's judgment on nations. See Isaiah 2 and 24 and Ezekiel 7, etc.

As all the world outside of America, will

be bound up in these two leagues, while our troubles will be internal, and as a result of "The Pan American Union," and industrial troubles, I can see nothing only the "end of the world" in the next world conflict, and the resurrection of the saints, and the kingdom of God to follow.

Financially, the world cannot recuperate from another world war.

The present leagues will fulfill Isaiah 8 and Revelation 13 and 16 and 19 and must draw every member into the next conflict.

The leagues as now being formed correspond to "the kings of the east," and to "Rosh and his bands from the uttermost parts of the north," and to the dragon and beast powers that will plunge the world into Armageddon. Rev. 16; Ezek. 39.

Ezekiel 39 shows that God's spirit is then poured upon the house of Israel and his face no more hidden from them.

Zechariah 14 shows the reign of Christ and the saints as immediately following the last battle at Jerusalem, which is now the objective point of attack of Russia and Germany, and of the Turks and Mohammedans.

Joel 3 shows the Lord as dwelling in Jerusalem forever more after the winepress is trodden in the valley of Jehosaphat.

Daniel 12 shows us that the resurrection of the saints occurs during a time of trouble such as never was since there was a nation.

Statesmen of the world see the next world war as imminent, unavoidable, and as destructive of all order and government, and so destructive that it will leave the earth like a desolate wilderness, just as described by the prophets. Joel 2; Zeph. 1; Jer. 25; 2 Esdras.

The love of money and false religions are responsible for all war, and only the spirit of Christ in all the hearts of humanity can bring universal peace.

Seeing, then, that war will rage until Satan is bound, and Christ is king, I see wonderful love and mercy in God allowing man to discover agencies of destruction that will be instantaneous and painless.

Such is true according to the world's greatest chemists as to the two most powerful gases to be used in the next war, and also as to the new demonstrations by electricity. One whiff of these gases instantly stops the heart beats of animals under experiment, so that death comes without a quiver of muscle, it is declared. A prisoner in Nevada is soon to be executed by filling an airtight cell with gas through the tube that conveys air to his cell. Sometime when he is asleep the gas will be turned on while scientists watch the effects. I thank God for mercy toward the world in the day of wrath, and for abounding grace and love to the children of God who will escape the last tribulation. Rev. 3:10; Isa. 66:5-9; Luke 21:36.

Surely these momentous facts should stir us up to greater zeal and sacrifice as the Lord's watchmen and as soldiers of Christ.

I read that the Seventh Day Adventists gave to their missionary work an average of \$100 per member last year, while we have several states without an evangelist, and an appeal through our paper to perhaps 2,000 will only bring financial help from a dozen or two dozen! Oh, let us awake ere the night comes when no man can work!

The Restitution Herald

A Religious Weekly (omitting one issue each year) published at Oregon, Illinois, by the NATIONAL BIBLE INSTITUTION

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Subscription rate, per year, \$2.00
Four trial subscriptions for 4 months, \$1.50
Make remittances by draft, P. O. Money Order or personal check to The Restitution Herald, Oregon, Illinois.
Remittance of currency or coin must be at sender's risk.

Entered as second class matter, October 16, 1911, at the Post Office at Oregon, Illinois, under the Act of March 3, 1879.

THE RESTITUTION HERALD

advocates 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."

Editorials

In all service the one performing the service receives the real benefit. It is measured in terms of increased strength and ability, of character development, of genuine personal development. The one served only receives the advantages temporarily afforded by the favor.

The world prospects would be dark indeed were it not for the one True Light soon to throw his radiant glory that will shatter the gathering cloud.

In this work of illumination, the church, glorified together with him, will have participation. Let us submit to the preparation necessary to make us eternal reflectors of that True Light.

Again the world has been made to tremble both materially and mentally by the overwhelming cataclysm of September 1 in Japan and her environments. Islands are reported to have been lost to view while others have newly arisen.

How forcefully man's laborious efforts covering years of time were rocked and tottered like Jericho's walls, destroying thousands of lives.

Man's modern improvements only added to the completeness of devastation; for broken water mains flooded areas; broken electrical circuits ignited the debris in numerous places, while tanks of oil and gas furnished vaporous combustion to intensify the conflagration.

It is reported that the property loss, and loss of human lives occasioned in one day were greater than would be the loss occasioned to the nation by a great world war.

This astounding destruction of the day,

all supernatural so far as man's activity is concerned, should awaken the present generation to a keen realization that the biblical statements relative to the behavior of heaven and earth in the day of the Lord may well be accepted as statements to be literally fulfilled.

In view of all these things and in view of the fact of present world tendency toward a condition which the students of the day announce as being conditions that threaten the overthrow of society, should not the Christian awaken to a realization that the world may expect God's announced judgments to fall in due time upon conditions now developing; and with such realization should not the Church of God doubly renew its energies in its effort to herald afar the gospel of the kingdom, calling out of the world all those who will enlist in the cause of him who has promised that his people shall be given escape from coming days of wrath by virtue of their salvation in him?

We can only say, Church of God, awake, put on the whole armor of God, go forth to labor.

"Dear Bro. Austin:

"I am pleased to enclose my personal endorsement of the spirit and aim of the General Conference and N. B. I. work. I hope that we may be enabled to do a greater work in the service of the Master."

These welcome lines were received over the signature of Bro. T. A. Drinkard.

It is certain that one and all may do a greater work in the service of the Master if we will unite in common "aim and spirit." By such we can be of inestimable aid to each other by pointing out kindly and clearly our various errors of judgment and actions. These, undergoing constant observation and correction, can but enable us to do greater service to him. And the influence upon ourselves and upon our fellows will be increasingly better.

"Endorsement of the spirit and aim"—that sounds good.

SAVING BY LOSING

There is a deep underlying principle in the statement of our Savior,—“He that saveth his life shall lose it; and he that loseth his life for my sake shall save it unto life eternal.”

Naturally man is so created and constituted that he instinctively seeks foods and environments essential to his own preservation; he not only stands ever ready to defend himself against all enemies to his continued existence and comfort but he often stands ready to take the offensive with a view to destroy real or supposed enemies, or to enslave such to the service of his own imagined good or pleasure.

All such self-interest, unless well governed and directed by a vision that recognizes and regards the intelligence of the righteous Creator who is advancing unto completion the work which he began to do, is essentially self-destructive, in that, because of its auto-intoxication, it fails to preserve other persons and environments necessary to its own good, besides indulging self overmuch—both of which are conducive unto self-destruction.

But, under the direction of him who has been prepared to conduct man into perfection—that is, under Jesus—he that loses his own life unto him has the promise that he shall thus save unto himself life of the

largest possible measure.

Not only is this principle true to personal life; it is also true to national, social, religious—all life.

Nations Try It

Whether prompted by a desire to “lose” for the sake of Christ, or to “lose” for increased rewards later on, that is, as a wise business policy, it remains true that the U. S. Government outwardly recognized this principle in inspiring and furthering the Disarmament Conference at Washington.

By that Conference several Nations were induced to weaken their own military strength in an effort to save themselves severally loss by future warfare.

At that time none were willing to agree to the limitation of aerial strength. And so the improvement and increase of aircraft efficiency goes busily forward.

Because of this, numerous editorial observers are frequent in the expression of their understanding, with The World Herald, Omaha, that “today we witness the drift of events toward another war.” And as to the present duty of the U. S. relative to cooperating with European Nations in order to stay the present constant rapid drift in this direction, Lord Birkenhead is reported to have stated to the Institute of Politics:

“If, by intervention of affairs of a stricken Europe, they can advance the fortunes of the American people, then, it seems to me, as an humble observer, that it would be thier duty to make such an intervention. But if, in cool perspective, they reach the conclusion that no compensating gain to the American people will result from re-assuming European and world responsibilities, they would be failing in their duty if they embraced an unnecessary responsibility.”

To this statement the above quoted paper responds: “The self-interest is the motive that is going to direct this nation.”

Such, in fact, is the motive plainly directing all nations.

For Christians, who accept as truth our Lord's statements, this evident fact should be sufficient cause for personal decision and action.

Losing for Christ

Does not this give a vivid definition of the word “consecration?”

Not self-interest, but self-consecration, that through the leadership of Christ in the performance of his “Father's works” the earth may “be filled with His glory.”

The person living with such motive and consecration has an aim and ideal greatly above that of prospering some special sect or clique, or other human ambition. The latter would be self-interest, very similar to that of national self-interest, and equally deserving of similar results, while the former has the promise of the Father's blessing.

HERALD RECEIPTS

Mrs. H. P. Brown; Mrs. Myrtle Mitchner; C. C. Maple; Mrs. Rhoda Watts; H. S. Lasher; Mrs. Ida M. Shepard; Mrs. Frank T. Rogers.

There are several reports which have to wait over till next week for want of space in this issue. This after having considerably abridged some copy in an effort to accommodate all.

Among the Churches

NOTICES

Eldorado, Illinois

We are planning to begin a series of meetings with the brethren at Eldorado, Ill., on Wednesday night, September 19, and continue until Sunday night, September 30.

Let all who can participate, arrange their plans and help us make this a good meeting in every way.

F. E. Siple

Dear Bro. Patrick, President:

I am writing to thank the General and State conferences for their loving sympathy, and to gratefully acknowledge the receipt of their expression in the beautiful floral tribute which they sent at the time of the death of my beloved husband. It comforts me to know that I have their love and sympathy.

Little did we think he would be laid to rest almost before the close of the conference which he was so desirous of attending as well as to see the progress of the Golden Rule Home.

Again thanking them all for their love and sympathy.

Most sincerely your sister in Christ.

Mrs. Peter Jeffrey.

Preacher Wanted

I have just closed a meeting at Sedan, N. M., with eight baptisms and have organized what is known as the "Blessed Hope Mission." There were forty-five charter members and the number can soon be made seventy-five. The people are here and they are in sympathy with the truth. I spent some time here three years ago and have gone over the field in order to learn the exact situation and I think there is a future for the work.

Here is a good opening for some man to move to the place and farm, or he can find good opening for teaching school at a good price.

The need here is for a good man who has the ability to lead the people, work in the Bible School and conduct a night class in Bible Study. The people need a teacher who will teach them, not so much a man to talk to them as one who will teach.

Sedan is located in Union County, N. E. part of the state, near Clayton, N. M. and Dalhart, Texas. The land is level and very fertile. They raise big crops and are all American people, very largely from Missouri and Tennessee, and are one of the best classes of people I have ever visited.

My meeting continued three weeks and two days in the High School auditorium with good crowds all the time, and I am satisfied that if the work could have continued one or two weeks more we could have baptized a great many more people than we did.

Any who are interested may write me at Elyria, Ohio.

C. C. Maple

REPORTS

Report from Mullen, Texas

We just closed a meeting at Mullen, Texas. The meeting was attended by five or

six hundred people. Splendid interest was manifested. At the close four came forward for baptism. We also organized a Berean Class of some fifty members. These young people you will surely hear from in a short time. They are going to meet every Sunday. We bid them God speed in the work.

Yours in hope,

E. O. Stewart, Evangelist.

Restitution Publishing Company

The annual business meeting of The Restitution Publishing Company was held, Sept. 5, 1923, having been adjourned from August 23. The regular routine business was transacted.

Bro. F. V. Blakely and Sr. C. E. Prior were each chosen to serve another term as Directors of the Company. Thus the Board of Directors continues as in the past to be as follows: J. E. Cross, Oregon, Ill., Pres.; Mrs. C. E. Prior, Kentselaer, Ind.; F. V. Blakely, 1037 Lafayette Ave., Grand Rapids, Mich.; Fred H. Knodle, Oregon, Ill.; L. E. Conner, 10407 Westchester Ave., Cleveland, Ohio.

By former recommendation of the Board of Directors, amendment to the constitution was made so that in the future the date for the annual meeting may be varied to harmonize with the date of the Illinois State Conference.

The action of the Board of Directors in arranging with the National Bible Institution to manage and conduct the publishing activities of the Company, including The Restitution Herald, was confirmed by a unanimous vote. This in no wise affects the title of the property and necessitates the continuance of the Board of Directors of The Restitution Publishing Company as heretofore.

F. E. Siple, Secretary Pro. Tem.

Baptism

On Aug. 26, 1923, we met on the Forest River, Union, S. C., where Will Scott, of Inman S. C., was buried with Christ by baptism, by Bro. Becknell, of Buffalo, S. C. Following the baptism we met at Bro. I. W. Maness' where we partook of the Lord's Supper and gave Bro. Scott the hand of brotherly love.

Gal. 3: 16. Now to Abraham were the promises spoken, even for his seed. He does not say, "And to the seeds" as concerning many, but as concerning one, "And to thy seed," who is Christ. In him there is neither Jew nor Greek, there is neither a slave nor a free man, there is neither male nor female, for they are all one in Christ Jesus. And if you belong to Christ, certainly you are Abraham's seed and heirs according to the promise.

Your brother in faith,

Loyd Johnson.

Tokio, Texas

The meeting at Tokio, Texas, closed last Sunday, Aug. 26. Bro. A. S. Bradley, of Mullen, Texas, did the preaching. He was like Paul in many respects; when it came to preaching, he failed not to declare the whole counsel of God. He sowed good seed here, which I believe, will be reaped in

the future. During the meeting there were two that obeyed the Gospel and were buried with their Lord in baptism.

We are few in number of the one faith here. However we meet the first day of the week and carry on the Lord's work to the best of our ability. We covet the prayers of the brethren everywhere, that we may do better in the future, and never fail to do our duty as Christians.

Yours in hope.

W. Y. Pippin.

Texas Conference Report

The second Annual Conference of the Church of God in Texas, convened at the Old Soldier's Reunion Grounds, near Goldthwaite, Texas, July 13-23, 1923. On the opening night Bro. E. W. Moses, the Conference President, called the meeting to order. Then Bro. A. S. Bradley made a short address of welcome, after which Bro. F. E. Siple, of Oregon, Ill., delivered a sermon on the Race of Life.

The Bible Class work started the next morning, and the program throughout the meeting was as follows: Bible Study, 9:00 A. M.; Sermon, 11:00 A. M.; Bible Study, 2:30 P. M.; Sermon, 3:30 P. M.; Song service, 8:00 P. M.; Sermon, 8:15 P. M.

The Bible School work was in charge of Bros. Stewart and Siple, the former taking the adult class and the latter the young people.

The ministers present who took part in the work were: A. S. Bradley, Mullen, Texas; E. O. Stewart, Houston, Texas; H. Y. Byerly, Stanton, Texas; and F. E. Siple, Oregon, Illinois.

The attendance and interest during this Conference was very good, and a total of 17 persons yielded themselves in obedience and were buried with Christ in Baptism. They were: T. F. Mevers, Mrs. Alva, Mc Coy E. Reynolds and Wife, Mrs. V. E. Williams, Mrs. M. C. Roberts, Mrs. S. L. Hornsby, Misses M. L. Marler, Frances Kelley, A. N. Wilson, Mir'la Guthrie, Lalla Williams, Zilma Ball, Addie Mae Biddle, T. K. Guthrie, George Brown, E. O. McCullough.

The work of the past year was discussed, and it was decided to push on to even greater work during the months ahead. The election of officers resulted as follows:

President, E. W. Moses, Houston; Vice-president, W. H. Hall, Sweetwater; Secretary, Sr. Annie Armstrong, Goldthwaite; Treasurer, A. R. Wolf, Levita; Board members, E. M. Wilson and W. H. Whisenhunt.

Bro. E. O. Stewart was retained as Conference evangelist for another year, and a financial committee was appointed to arrange the funds. Bro. Bradley was authorized to appoint a finance committee sufficient to cover the different communities. Those appointed: B. F. Myers Jonesboro; M. V. Brantley, Sweetwater; M. D. Greer, Old Glory, Stone Wall County; S. G. Miller, Brownfield; Mrs. A. E. Weathers, Mullen; Mrs. P. A. Davis, Lorane; Mrs. E. L. Johnson, Gonzales; J. D. Jeffers, Abilene, Nugent Route; J. T. Whitley, Kingsville; H. Y. Byerly, Stanton; E. M. Wilson, Goldthwaite.

After the meeting closed Sr. Armstrong resigned as Secretary, and Sr. Cordie Goolsby was appointed by the board to fill the vacancy.

A genius will not despise labor, but will toil diligently in hope—Lyman Booth.

The Sunday School

By Alta King

TIMOTHY, A GOOD MINISTER

Lesson 13. September 23, 1923.
Lesson Text: Acts 16:1-3; Phil. 2:19-22;
2 Tim. 1:1-6; 3:14,15.
2 Tim. 1:1-6; 3:14,15

Golden Text: Be thou an example to them that believe in word, in manner of life, in love, in faith, in purity. 1 Tim. 4:12.
Memory verse: Phil. 2:19-22.

For Study

Review: How was Luke connected with the cause of Christ and what did he contribute to the work? How is he still contributing?

The New Lesson: In this last lesson of the series on New Testament characters, we consider one of those men who took up and carried on the work as the inspired apostles, one by one, laid down the work in death. 2 Tim. 2:1-2.

The training of Timothy: 2 Tim. 1:1-6; 2:1-8; 3:14, 15. When and under what circumstances was 2 Timothy written? In chap. 4:9 we find one of the purposes for which the letter was written; but by reading the letter we can see clearly that Paul had a bigger purpose than this. The letter was the fruitage of his great love and care over the churches. He desired to prepare and strengthen Timothy for the work which he must so soon lay aside. Read the scriptures noted above.

Why was Paul an apostle of Jesus Christ? chap. 1:1. Why did Paul call Timothy "dearly beloved son?" How could Paul say he had served God with a pure conscience? What did Paul thank God for in verse 3? What did this remembrance in Paul's mind bring to him? Why? What is "unfeigned faith?" Concerning the gift mentioned in verse 6, read carefully 1 Tim. 1:18,19; 4:14-16. In verse 18, Paul says that he had given Timothy a "charge;" back in verses 3 and 4 this "charge" is mentioned. Note also that Paul says the "charge" was given to Timothy according to "prophecies which went before on thee." May we not conclude that some of the "prophecies" in the church had pointed out Timothy as one to take up and carry on the work, and that this "charge" was the "gift" mentioned in verse 14 and 2 Tim. 1:6? If this be true, then "neglecting not" the gift and "stirring it up" would be explained in 1 Tim. 4:13 and 2 Tim. 1:13, 14; 3:14,15. Study these foregoing verses to see if this thought holds true.

In 2 Tim. 2:1-8 are some more instructions given by Paul to prepare Timothy for his work. Study them carefully. They are applicable to preparation for any line of God's work.

List the various influences that entered into the training of Timothy. Did personal effort on the part of Timothy, count?

The call of Timothy: Acts 16:1-3. What is the significance of "then" in verse 1? See Acts 15:36-41. Get the meaning of "well reported of." Why is it wise to have people "well reported of" in public service even though our personal relationship with people should not rest upon "reports?" Was not Paul compromising with the Jewish law system of worship when he had Timothy circumcised? or was he merely putting into practice the principle he enunciated in

1 Cor. 9:19-23? What decrees are referred to in verse 4? In what faith were the churches established through knowledge of these decrees?

Why did Paul take Timothy with him?

The work of Timothy: Phil. 2:19-22. Make a general summary, from your foregoing study of the work which Timothy contributed to the cause of Christ. We may judge the character of his work from Phil. 2:19-23. Analyze these verses

According to Paul's instructions to Timothy, what are the qualifications required to constitute one a true "helper" in the cause of Christ?

For Class

What "helper" was considered in last week's lesson? What did he do as a helper?

At what period, approximately, in church history did Timothy enter the work? Discuss fully Timothy's preparation. Discuss the "gift" which Paul says Timothy possessed.

What peculiar incident attended the calling of Timothy to work? Show that this incident was not contrary to the decrees that had just been issued by the apostles and elders in Jerusalem. Show, also, that it was not compromise between the gospel and the Jewish system of salvation.

Summarize and characterize Timothy's contribution to the cause of Christ.

THE SPIRIT OF GOD

Is It Present or Absent Now?

By R. H. Judd

FOR some little time this subject engrossed the attention of the readers of The Restitution Herald, and the importance of it can hardly be overestimated. While the discussion was proceeding I read with considerable interest the various articles, but had not then much opportunity to give, what, in my judgment, is clearly, the teaching of scripture on this matter.

The article entitled, "By What Power?" led me to again consider whether or not some further study of the question would be helpful; for it seemed to be scarcely creditable that God has left us without definite information on so vital a consideration. It is generally conceded without question, that "Spirit," "The Spirit of God" and "The Holy Spirit" are but varying terms equally representative of The Spirit of God. This being recognized, we have a basis for the special aspect of our study.

To go fully into the subject would probably cause our beloved Editor to call a halt; for too much space would be occupied in the columns of the Herald. I would therefore suggest that we first of all take one or two scriptural definitions of what the "Spirit of God" is. We have often felt that a very safe guide to an author's use of a word throughout his work is to accept the obvious meaning of its first occurrence. For this purpose we will regard the Bible as embracing two revelations from God, viz., The Old Testament and the New Testament. The first use of the words, "Spirit of God," in the Old Testament is in Gen. 1:2: "And the Spirit of God moved upon the face of the waters." The first reference to it in the New Testament is in connection with the birth of Christ, and is there (Matt. 1:18) designated as "the Holy Spirit." Luke, in writing of the same event defines the "Holy Spirit" as "the Power of

the Highest." In the Old Testament, the first recorded action of "the Spirit" is that of moving—action, force, power—the power of the Highest. That it is in some mysterious way definitely connected with, and conveyed through the all-pervading atmosphere seems not unreasonable to suppose, for there are many scriptures that apparently bear this thought, among which are the following examples:—

Gen. 1:2—"The Spirit of God moved upon the face of the waters."

Job 26:13—"By his Spirit he garnished the heavens."

Job 27:3—"The spirit of God is in my nostrils."

Job. 33:4—"The spirit of God hath made me, and the breath of the Almighty giveth me life." (Note the difference of the R. V. here.)

Job 34:14—"If he gather unto himself his spirit and his breath, all flesh shall perish together."

Psa. 51:11—"Cast me not away from thy presence; and take not thy holy spirit from me."

Psa. 139:7—"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

Isa. 40:7—"because the spirit of the Lord bloweth upon it."

That same spirit is man's spirit, and belongs to him while in his possession is borne out by the following passages; and many more could be added:—

Gen. 6:3—"My spirit shall not always abide with man," (see R. V. margin). Septuagint, "My breath must not continue in men to this age."

Ecc. 8:8—"No man hath power over the spirit to retain the spirit."

Ecc. 12:7—"and the spirit return to God who gave it."

Job 32:8—"There is a spirit in man, and the breath of the Almighty giveth them understanding."

Throughout the history of mankind God has given the spirit to mankind, not only to sustain him in animate being, but according to the measure he is able to sustain, to impart to him wisdom (Ex. 28:3), instruction (Neh. 9:20), and power (Micah 3:8; Zech. 4:6) and is the "measure," (not as our breath merely) in which God's Spirit witnesseth with our spirit that we are the sons of God, that the manifestation of the Spirit is given to us to profit withal. 1 Cor. 12:7.

Time will not permit to go into details of the varied manifestations of the "Spirit of God" in its dealings with the sons of men. It will repay the reader to look these up, and in doing so he will see the Spirit of God has been in evidence throughout the whole history of mankind, and giving according to the measure of their several ability, where specially needed,—

Wisdom and knowledge (Ex. 31:2; 1 Cor. 10:8); instruction (Neh. 9:20); counsel and might (Isa. 11:2); judgment (Isa. 28:6); strength (Isa. 28:6); power (Micah 3:8); power in varied manifestation (see 1 Kings 2:16; Ezek. 3:14; Acts 8:39; Rom. 8:2, 26); leading (Luke 4:1); healing (1 Cor. 10:9).

For myself, I cannot see how any candid student of the Word of God can fail to recognize that God's Spirit, God's Holy Spirit, has been working through varied manifestations suited to the varied conditions, both national and individual, throughout the entire history of mankind. This can be traced in every book of the Bible, as the refer-

ences already cited abundantly prove, and many more can be adduced I cannot comprehend that it is possible for anyone to assert that the Spirit of God was not in the Church, and manifested in the individual, long after the time of Christ and his apostles, nor can I understand how it can be denied that passages such as the following are as equally applicable to believers of the present, as those who shall yet believe on his name, as they were to those to whom they were written:—

Rom. 8:9, 13, 14, 16, 23, 26; Gal. 3:2, 3, 14; 5:16, 18; Eph. 1:13; 3:16; 1 Cor. 6:19, etc.

Surely, friends, we need the spirit of God to make intercession for us (for is it not through that same Spirit that both Father and Son carry out their great purposes on our behalf? See for examples Joel 2:28 and Matt. 12:28). Are we not now sealed with the Holy Spirit of promise; are we not now led by the Spirit; and are not our bodies now the temple of the Holy Spirit as much today as then? The manifestations are different, but the Spirit in measure is here, and God's promise is that in the last days he will pour out that Spirit in a mighty overflowing. And are not refreshing showers in some evidence even now? What is it that is so mightily stirring the Church in these days, and making it such a fight between truth and error, godliness and ungodliness? There is more than human power behind all this. It is the power of God, and is not the power of God manifested through the Spirit of God. The forces on both sides are tremendous, and the outlook even from a worldly point of view is ominous, but to the child of God, God has given the "spirit of rest." Those wonderful verses of King David still ring true, "Whither shall I flee from thy Spirit, whither shall I flee from thy presence? If I ascend into heaven thou art there: if I make my bed in hell, behold, thou art there, . . . Thy right hand (representative of power—power of the Highest) shall hold me." (See Psa. 139:7-10.)

PAUL'S TOLERANCE

IT must have taken a big tolerance on the part of Paul to submit to the rite of circumcision for Timothy. God had granted him a clear vision of salvation as it is in Jesus. The bigness and beauty of this salvation must have made the salvation of physical, flesh circumcision seem nothing and less than nothing by contrast. To submit to what he knew to be a petty rite, having no vital influence toward salvation, must have been trying to his patience to say the least.

And yet we wonder if Paul's patience felt the strain so keenly after all. Did he not look back a few years and remember when circumcision had seemed to him to be such a vital factor in his relationship to God? So vital indeed that he could conscientiously kill men, women, and children who represented its abolition. And out of this remembrance was there not born the big patience and tolerance that made him "all things unto all men" that he might "by all means save some." Note here that Paul's purpose here was not to advance a certain system of thought even though that system was Christianity. His purpose was the salvation of men. He worked to advance Christianity because it saves sinners.

THE IMAGE OF THE BEAST

Revelation 13

By J. J. Heckman

I THINK it is clear that the two horned beast is to be the creator of the image. And as we have seen he is to be a Jew seated in God's temple at Jerusalem, we must conclude that after the deadly wound of the Roman Empire is healed, said Empire, and the Jewish "man of sin" will be so closely united that the "man of sin" will desire to make something like the Empire.

He is seen by John thus:—"And he deceiveth them that dwell on earth by those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live."

This not only makes the "man of sin," "two horned beast," or "false prophet," the creator of the image; but makes him create through the dwellers of the earth, "land" or "ges."

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy nor sell, save he that had the mark, or the name of the beast, or the number of his name." Now we know the beast is Imperial, and will hold sway over vast territory when restored, so much so that Daniel sees in him the grinding to powder of the three preceding universal empires, as well as himself when smitten by the little stone. (2:35.)

Certainly then Babylonia, Medo-Persia and Greece will be parts of this vast empire. This Roman beast will, in his restored condition, blaspheme even God, and his name, and make war with the saints, and all earth's dwellers whose names are not written in the book of life will do obeisance to him. He certainly will be strictly absolute in his imperial power. Then the image must be like him, or it could not be termed "an image" of him. It cannot be another kingdom like this, as such would be antagonistic to each other, and each demand homage to its own power. It must be something in the kingdom. This image can speak, and is powerful enough to enforce obedience to the beastly kingdom, and even enforce the death penalty on all who will not bow to its dictates. Then it cannot be something set up like Nebuchadnezzar erected on the Plain of Dura, as that was lifeless, and could enforce nothing. What, then, will it be? We cannot be absolutely certain just yet what it will be, as it is yet future. But we can conjecture from this: "And no man might buy or sell save he that had the mark, or name of the beast, or the number of his name," that it will be the money power taken in control by the "wicked one." To some extent even today, the money aristocracy rule, and what would more delight the money kings than a religious teacher giving them full sway in their steal. Recently a so-called "divine healer" came to our town, Hobart, Okla., and was, to a large extent, financed by the wealthy of that city. Why? Because it was a case of you tickle me, and I'll tickle you. This man brought great crowds

from a distance to Hobart, and much money was spent there. Hobart endorsed him because it was gain to her coffers. Not many years back such character would not have been noticed by the wealthy of any city. Now his miracles amounted to nothing, and he was only a cheap deceiver, who could deceive only a few, but it was money to Hobart, and she still must uphold him.

Now when one comes that will do miracles calculated to deceive the world, he will soon become wealthy, and be ready to jump at anything that will make money, or the moneyed class, as imperial as any Roman emperor.

That the image is something in and a part of the empire is evident from the fact that at the end only the empire, and false prophet are punished in the lake of fire; but if the image was another literal kingdom like the empire it would as much deserve the punishment as the kingdom it was like, and would too be cast into the lake. On the other hand, if it is in and a part of the kingdom when the kingdom is destroyed it goes with it, and leaves no cause for the speaking of its destruction.

James shows us that at the second advent the rich will weep and howl, and miseries will befall them. And he makes it those rich "who have laid up treasures in the last days." He says, "Ye have condemned and killed the just." Who did the beast, and the image cause to be killed? The saints, Rev. 13:7, and those who would not worship the image, which no doubt are the same class. James' just would be identical. So it seems to me we are on pretty solid ground.

But to be sure the reader will understand we will sum up: "Ye (the rich in the last days) have killed the just." He (the beast) caused the saints to be killed. And the image caused all who would not do homage to itself to be killed. That both the beast and the image are last day characters is evident from the fact that they exist up to the lake of fire, which begins at the end.

One thing I wish to add before closing this series is the fact that the saints here mentioned are not of the church, but are those of the great tribulation, the church is removed to meet Christ before those things take place, and at their end come with him in judgment. "Know ye not that the saints shall judge the world?" Another thing is the fact that this dreadful period is short, as the beast only has power to continue forty-two months, or three and one-half Jewish years. Our year day theorists who put a year for each day of forty-two months, and make the pope the man of sin, and the ending of his temporal power in 1870 the end of the 1260 years, should note this fact, and end the continuance of the beast there also. But in so doing they would end him too soon for his destruction in the lake of fire, and hence spoil the teaching of John. All signs seem to teach that Christ's coming for his saints is near, and may be looked for at any time, and this great time of trouble follow. So let us be ready, that we may enter in with the bridegroom, and escape the hour of trial that is to come upon all the world.

The Restitution Herald, \$2.00 per year.

It is reported that from May 1922 to March 1923 that 8000 immigrants entered Palestine.

National Bible Institution

WINCE FUND AND N. B. I. FINANCES

Many people of the Church of God are rejoicing, and others will rejoice as they come to realize, that Bro. Buckmaster of Bangs, Ohio, is now enjoying the comforts of Golden Rule Home as a result of those who have contributed to the establishment of the Home itself and to the creation of the Wince Fund. Neither one of these alone, the Home nor the Wince Fund, would have made this possible. The Home itself affords opportunity for alone ones to maintain themselves within its walls; while the Wince Fund provides the maintenance within those walls for some who are unable to maintain themselves. Therefore, all who have contributed to this work have reason for thanksgiving that different ones have improved the opportunity of comfort and care afforded by the Home, and further that one, who is wholly without personal means, has been provided this comfort and care as fully as can be given in G. R. H.

At the time that Bro. Buckmaster entered the home it was necessary to draw \$1.100 from the Wince Fund in order to enter him with a fund sufficient to keep the average for all those in the Home at \$1.600. For this reason \$1.100 has been deducted from the total of the Wince Fund, which leaves a balance therein of \$25.00. We have thus started again from the bottom to build the Fund up to an amount sufficient to provide these same Home accommodations to another. There are a number of our people who are needing this help from the Church and who would be much benefitted if such help were forthcoming at once.

It is hoped that one and all will carefully weigh this matter and act upon it according to their desire and ability to render service unto our Lord. He that giveth in the name of the Lord is promised blessing for service rendered.

We are anxious that nothing shall be done to detract from the interest and enthusiasm relative to this Wince Fund, but it seems to be proper at this time to call attention to the fact that maintenance in Golden Rule Home for life, which will possibly average 14 to 18 years for each resident, will run higher than the estimated \$1,600 unless we are able to produce vegetables, fruit and such things at the least of expense. This cannot be done without proper soil for cultivation of vegetables, orchard, etc.

At the present time the ground now being used is but partially paid for. The purchase transaction was made under the guarantee of a score of persons to the end that the Golden Rule Home might receive immediate benefit. In the event that the N. B. I. does not provide the funds to pay for this property, then the Executive Board will need to turn this land to the guarantors who assure their readiness to receive the property and relieve the N. B. I. of its indebtedness. In such an event there would be no land for cultivation, the produce from which goes to Golden Rule Home.

We therefore urge that one and all who are enthusiastic in the carrying forward of this labor shall take this into consideration and aid to cancel this indebtedness at the

earliest possible moment, thus cutting off the interest payments which only increase the expense of operation.

We feel that the Church last year did nobly. The majority of contributors apparently contributed from their yearly earnings. A few contributed from their accumulations of former years. Some who were unable to contribute last year because of financial handicap have assured that they are anxious to contribute as soon as circumstances permit.

We place these things before the brotherhood that they may cooperate according as judgment and circumstances will warrant. Those who are contributing out of annual income will probably wish to continue their contributions from time to time. Whatever is done along this line should be as between the individual and their Lord.

No one can pass judgment upon the decision of another in such matters. Nor should this explanation be regarded as begging for funds. It is rather a statement of facts revealing the opportunity that stands open to all that each one may give intelligent decision as to what they personally may rejoice in doing in service to our Lord.

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men."

WINCE MEMORIAL FUND

In the Herald of August 28, the Church at Chagrin Falls, Ohio, was credited with \$100.00, Self Improvement Society, \$10.00, and individuals with \$45.00. Your Secretary was absent at the time of receipt of these remittances and his Assistant, not being personally acquainted with the territory and the people, for lack of definite information in the letter gave credit according to the Post Office indicated at the heading of the letter. This was the best that could be done.

We are in this issue glad to make correction and state that credit for the \$100.00 belongs to the Lee Avenue Church, Cleveland, Ohio; that the Self Improvement Society is a society of young people of the same church to whom credit was given for \$10.00; and that the individuals credited with \$45.00 are also members of the same congregation. We are very glad to make this correction.

Last week by error in reading figures, the National Berean Relief Department was credited with \$25.00. In checking over the cash we discovered that it should have been \$25.50. Therefore, additional \$.50 is credited below.

| | |
|------------------------------------|------------|
| Previously mentioned, | \$1.125.00 |
| Transferred to Maintenance Fund, | \$1,100.00 |
| Balance, | 25.00 |
| National Berean Relief Department, | .50 |
| Mrs. Ida M. Shepard, | 1.00 |
| Mrs. Thomas Savage, | 1.00 |
| Total, | 27.50 |

COMMENTS

(Continued from front page.)

not tremble with fear at the thought of doing an act that would for a moment grieve him who is so good, so great and so very near? Reason says we are in duty bound to faithfully serve him to the utmost extent of the strength he has given us. If he has bought us does he not possess us? Should not the ransomed be altogether devoted to their Redeemer? Such may well be called God's. The whole being is his, and we are free only when we come into

his possession, before that we are bond-servants of sin, God's own free ones forever thereafter. When we permit him to call us his; we then get permission to call him ours. He gains a creature, sanctified, we a Creator, glorified. He gains a son once lost in sin; but we gain a Father and friend, once so far, but now so near by the atoning blood of Christ.

ROMANS SEVEN AGAIN

By Jas. A. Patrick

I WAS very thankful to Bro. Robison for the splendid exegesis of this chapter which appeared in the Herald of August 7.

What I am going to say is not an effort to add to what Bro. Robison has already said, for his article is complete in itself. I am simply going to try and make my position understood; for it seems, there was a misunderstanding of my position on this chapter in the discussion that occurred at the Oregon Bible School.

It seems that some thought that I took the position that man, in this life, if he is a Christian, should get beyond the possibility of sinning. This is not my position. I believe that in this life the Christian never gets beyond the possibility of sinning.

But I contend if the seventh chapter of Romans was written of a man in Christ, then it is impossible for such a man to do any good works at all. Let us take a look at some of the verses in this chapter. Read again Bro. Robison's article and you will see that he proves conclusively that this was written of a Jew under the law. Now let us notice a few things further about this chapter.

Looking at the 14th verse we read: "For we know the law is spiritual; but I am carnal, sold under sin." Is a Christian man carnal, sold under sin? If so he is in a bad way; for we read in chapter 8:6: "To be carnally minded is death."

Let us read further: "For that which I do I allow not; for what I would, that do I not, but what I hate that do I. . . . For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me."

When Paul says, "But how to perform that which is good I find not," in this condition which he is discussing, it seems very clear that he is discussing something very different from the condition of a man in Christ. The man in Christ is bound to do good works to show his faith; for, "Faith without works is dead." And when Paul says that he can find no way to do good, and the good which he would he can't do, and when he would do good he does evil, I challenge any one to show how or when or where any one can do any good under conditions described in Romans seven.

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William G. Rothe, Agent,
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THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, September 18, 1923

Number 50.

Now and Hereafter

By F. E. Siple

IT is a very common thing today to find persons honestly questioning as to whether or not Christianity is a practical, worth-while thing. And it is well to consider this carefully. A large percent of our business men are looking at religion from a distance, and are really feeling that they, as people of the world, not of the Church, have the better side of life.

Christianity to our understanding is not so much an emotional thing—it is a business proposition. No business is worthy of our effort and investment which will not pay legitimate dividends in one way or another. Therefore, we know of but one proper way to get at this matter and we wish you to carefully consider the following brief outline. The object of this outline is to compare or contrast the conditions that we must deal with at present with those which Christianity presents the opportunity of dealing with in the future.

1. First let us consider the literal earth upon which we live. Gen. 3:17, 18, shows how the ground was affected by the curse, and we see that evidence around us today upon every hand. No part of the earth's surface is free from imperfections, and a large percent of it is absolutely worthless. In contrast to that condition of the present, read Isa. 41:19, 20, and see how some of these things shall be changed when Christ's kingdom is established. Add to that Isa. 55:13 and 35:1, 2, and you have a complete picture of the earth with the curse removed, and with the solitary, worthless places made useful and beautiful for man.

2. But in addition to living upon an imperfect earth today, we find ourselves under jurisdiction of imperfect governments. This is necessarily true because our governments are man made, and imperfect man cannot make a perfect government, nor can he establish a righteous system of judgment. Hence, the poor, today are oppressed, and no person feels satisfied. Now we read, Isa. 11:2-4 and Isa. 2:2-4, and behold the picture of the future kingdom. There is a Ruler and government in which all persons shall have confidence, for his judgment will be righteous—based upon divine wisdom. Not only, then, does the Bible hold out a picture and promise of a perfected earth, but those dwelling there shall enjoy a perfect government.

2. There are other things, however, which help to mar the present. None of us are satisfied with our surroundings or environment. We have some neighbor we should like to be rid of, or some social condition does not suit us. Possibly someone has offended us, or we feel that certain others are being treated better than we are. Please read and carefully consider Jer. 31:34. Oh, what a contrast to the present, when all our neighbors as well as ourselves shall have

Come, Thou, Lord Jesus

By J. O. Woodruff

THE Church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set;
She weeps a mourner yet.
Come, then, Lord Jesus, come.

Saint after saint on earth
Has lived and loved and died;
And as they left us one by one,
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there
Till the last glorious morn.
Come, then, Lord Jesus, come.

The whole creation groans,
And waits to hear that voice
That shall restore her comeliness
And make her wastes rejoice.
The curse, the sin, the stain,
Come, Lord, and wipe away,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come.

come to know the Lord—and to know him is to serve him. This can never be until the other prophecy of Scripture comes true: "The knowledge of the glory of the Lord shall cover the earth as the waters cover the sea." The environment then will be ideal. No one will have any complaints. Add this contrast to the others listed above.

4. But even with the changes referred to there still would not be perfect happiness. If you placed man upon a perfect earth and gave him a perfect government, and surrounded him with ideal environment, he still could not enjoy those blessings with perfect freedom if his life were as it is now. Death stares us in the face. No matter how beautiful other things may be, the brevity of life throws a shadow over all. How comforting, then, the many promises concerning the gift of God, eternal life. Read, for example, Rom. 2:7, 8.

Here then, is your contrast. Draw your own conclusion. This age furnishes an imperfect earth to live upon and an imperfect government to live under, while our environment is not the best to say the least. Furthermore, we have only a brief span of years to live here, and to make what we can out of life. Christianity as a business investment offers us a perfect earth, ruled over by a perfect government, ideal surroundings or environment, and eternity in which to enjoy these matchless blessings. Is it a good investment? Is it worth your while and mine? If so let's put all we have into it.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—Apostle Paul.

Misrepresenting God

By H. S. Warleigh

LET us ask the advocates of endless tortures, whether they are exalting God by their doctrine.... What interest ought Christians to have in all this, that they so zealously try to prove it of their Friend and Father? How can it exalt him? Would an earthly friend be exalted if but a millionth part were attributed to him?

It is vain to say that he is not connected with this torture. The bodies of men could not be exposed to the intense and constant and endless action of fire and yet be endlessly kept in life and feeling without a miracle. The law which God has imprinted on Nature is, that whatever is subjected to the action of fire shall come to an end. Men's bodies are material, and capable of being acted on by fire, and of being consumed by it. This is God's own natural law, which he refers to again and again in his book: and if human beings are kept in this torture, and yet preserved alive, it must be by the immediate, miraculous interference of God; and if he does this at all, it can be only for the purpose of torturing them. In the ordinary course, they would be consumed, but if the doctrine of endless pain be true, he keeps them in sensitive life, in order to punish them.

Fancy, if you can, the good God exercising his miraculous powers on purpose to torture millions, billions, trillions of his poor creatures; and thus keeping them alive as long as he himself exists, with no other view than endlessly to punish them; and that though they lived only a comparative moment of time and did only those things which naturally sprang from their fallen condition, which they could not help, and from adverse circumstances which they could not control.... Could any one give even the devil a worse character than this? We seriously and solemnly ask Christians, especially the teachers among them, whether they can really think that they glorify and exalt God by attributing to him such a procedure as this?

As for ourselves, we must humbly and earnestly, and with a broken and contrite heart, supplicate pardon from him, that we have ever given countenance to what is so opposed to his character and revealed truth, and so injurious to his cause and kingdom.

O ye teachers of the Bible, were you to attribute this deliberate, this malignant hate to ourselves against our fellows, we could bear the stigma; but we will no longer suffer you to misrepresent and malign the character of our Beloved, our best Friend, the Source of all goodness and love. We utter our solemn, our indignant protest against it. If we could we would post it upon every
(Concluded on page 404)

The Children's Column

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

JESUS WALKS ON THE SEA

By Verna Thayer

AT one time when Jesus was here upon earth doing wonderful things he ordered his disciples to get into a ship and go without him to the other side of the sea so that he could send the multitude of people away. After he had sent the multitude away Jesus went up into the mountain to pray. When evening came Jesus was there alone.

Now by this time the ship was away out on the sea. The wind was blowing, and the waves were tossing the ship about. Can you imagine seeing this ship out on the sea being tossed about?

Now Jesus during the night decided to go out to the ship. So he went unto them walking on the sea.

When the disciples saw him walking on the sea they did not know Jesus and were afraid, saying, "It is a spirit."

I expect we too would be afraid to see someone walking on the water. But Jesus spoke to them saying, "Be of good cheer. It is I, be not afraid."

Peter was not yet sure it was Jesus so he said, "Lord, if it be thou, bid me come unto thee on the water." And Jesus said, "Come." So Peter came down out of the ship and walked on the water to go to Jesus.

After he saw how the wind was blowing and how the waves were tossing he was afraid. He began to sink. At once he cried, "Lord, save me." Immediately Jesus stretched forth his hand and caught him, saying, "O Peter, you did not have faith enough, why did you get afraid?"

Jesus and Peter went to the ship and when they had come into the ship the wind ceased blowing and the sea was still.

Now, who did this? Jesus, of course. He made the wind to stop blowing and the waves to cease tossing.

All the disciples then came and worshiped Jesus and said, "You truly are the Son of God." They were no longer afraid it was a spirit, but knew it was Jesus, their Master.

They went on their way until they came to Gennesaret. When the people of Gennesaret heard that Jesus and his disciples had arrived they sent out into all the country and brought to him all that were diseased. They asked that they just be allowed to touch the hem of his garment. And all that touched the hem of his garment were made well.

When Jesus comes back to earth, if we are faithful boys and girls, we will see Jesus doing the things that he did when he was here on earth, only on a much greater scale. So let us all be the best little boys and girls that we can be.

If the way seems dark, remember that there is as much sunshine as shadow. Sweet is the pleasure that follows pain. The sun shines brighter after the storm. After life's trials and crosses come the crowns of glory.

Lyman Booth

COMMENTS

1 Cor. 7

By Lyman Booth

IN this chapter Paul answers some questions concerning marriage which they had asked him by letter. There seems to have been some contention as to what constituted fornication, and he recommends marriage as a remedy for it and kindred offenses. And we may justly conclude from his line of argument that if all people would consider the marriage relation in the same light as he did divorces would not be so numerous. Court records would not be burdened with the scandalous stories related by contending parties, and the false testimony given by witnesses.

The distinction which Paul makes between marriage and celibacy is plainly set forth. It is based upon matters of Christian duty and wholesome advice in Christian prudence. Paul's judgment in these matters we have no right to question, for he speaks as one having Divine authority. He does not speak as one giving advice simply; for advice is a human element, but he speaks as by commandment. The alternative of Christians choosing either marriage or celibacy he says is dependent upon circumstances.

He lays down the principle that marriage is an earthly union which permits of no change between Christians except by death. This union is not merely for the purpose of earthly pleasures, and combining of their strength and talents in amassing worldly wealth; but it is for the high and holy purpose of developing and perfecting the noble traits of character in both. The aim of each should be to develop the excellencies in the other, cultivate those things in which by nature they are deficient. If one be possessed of strength and firmness of character it should strive to impart those principles to the other. If the other be endowed with sympathy, tenderness and meekness it should exercise those elements of moral worth toward the other. These are some of the duties each owes the other, and for which their union was intended by the Creator. To neglect their cultivation weakens, if it does not destroy the tranquility of the home. There is no relationship between the sexes which should so ennoble and exalt them. The power of each to save the other rests in the proper exercise of their duties toward each other. Paul says, What knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? From his statement Paul shows the possibility of the one saving the other, while on the other hand it is possible for them to wreck and ruin their hopes of salvation.

There were some homes at Corinth that were divided—one belonging to the Church, the other to the world. Their question was, should they continue to live together or not. His answer was to the effect that the marriage bond between such was sacred and should be maintained inviolate. Their separation should not be sanctioned because of difference in religious opinions. Their marriage relationship should be held sacred on account of their children, for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were the children unclean, but now are they holy, and legitimate in the sight of God as well as in the law of the

land. He does not contend that such children are Christians, or clean because they were baptized, but because they were children of one Christian parent.

He was called upon to settle another question, viz., If a man should be called and the wife not, or vice versa, should that make any change in their relationships? He tells them that it should make no change, but that they should remain the same as before the one had been called. He applies this principle to church members as follows. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. So far as those outward signs were concerned Christianity required no change. He then asks the question, Art thou called, being a servant? Care not for it. That is, do not let such circumstances disturb you in the least, but remain steadfast in the faith whereunto thou hast been called. Be it remembered that they were living in an age when slavery had reached its highest and most cruel form. It was an age in which emperors and very high officials frequently fed the flesh of their slaves to the fish in aquariums; an age when prisoners of war or captives were made to fight wild beasts in the gladiatorial arenas in the presence of the Roman populace, to glut their thirst for blood. Such events were common upon holidays. Terrible as such things were to a servant or captive, they were exhorted to care not for it. They should not let its horrors destroy the hope of their high calling in Christ Jesus; but were to remain true to their calling either in slavery or freedom, if they were fortunate enough to gain it. The conclusion is, Be true to your calling, no matter in what condition in life you may be placed. Care not for the conditions and circumstances, but abide in the calling in which thou art called.

If you were a slave, a captive, a merchant, a farmer, or engaged in any other occupation when called, let not that vocation disturb you, but make it your life work to follow Christ, abide in the calling wherein thou wert called. You need not leave your farm or counter, but follow Jesus while engaged in your usual occupation. He who follows his Master while pursuing his business may be as good a Christian as a minister of the gospel, because he may have greater difficulties and temptations to overcome. Be that as it may, a person's crown of glory will be determined, not by the position which he fills in life, but by the manner in which he fills it and the sacrifice he makes in order that he may properly and wisely fill it.

In all of Paul's answers he displayed much wisdom. He applies the same principle of Christian prudence to all questions asked of him. Whether they married or remained single; whether invited to a heathen feast, or remained away; whether a slave remained in slavery or gained his freedom should not affect their Christianity; but the demands that were to be considered were whether married or not; whether in slavery or freedom; whether in joy or sorrow; whether in tribulation or pleasure; whether in distress or comfort; whether in grief or rejoicing, they were to live in a spirit high above that of the world.

He mentions two motives why Christians should live in a loftier spirit than that enjoyed by the worldly minded. Why trouble about such trifles? Better consider the

the time is short. He would have all consider this fact solemnly. If all could only grasp the depth of the meaning of those words! Time is short, and eternity is long—unending. He who early in life, learns this fact has done much to gain his freedom from the world.

The other motive refers to the ever changing character of worldly things. He says the fashions of this world passeth away. The principle which the Christian should apply in his daily life is to use this world as not abusing it. The worldly mind says, "Time is short, therefore, I am going to use it while I have it, and have a good time while it lasts. Paul says, use the world, do not abuse it, do not let the world use you. Be the world's conqueror not its slave."

They that weep should be as though they wept not; and they that rejoice as though they rejoiced not, for the reason that a day is coming in which fear and mourning; suffering and death will be swallowed and lost forever in a world of beauty and bliss and where life will be sweet and unending.

We are permitted to use the world but not in excess. Christianity does not bar us from enjoying, in a moderate degree, the delights presented to us in natural objects. Any excess is wrong. A thing may be lawful in itself but if used in excess it becomes sinful. Not that the object itself is sin, but the excessive use is a sin. Therefore it sometimes becomes necessary for Christians to deny themselves entirely the pleasure of some certain lawful and permissible enjoyment that the Lord may be glorified rather than to enjoy them even for a season; when their indulgence tends to excess. To deny ourselves those pleasures and to endure the privations and hardships of life for the glory of God may entitle us to a crown of life and a generous share in the riches of his mercy, which is of greater value and excellence, the enjoyment of which will endure eternally.

The love of worldly pleasures can never bring such blessings to us, but their pursuit can deprive us of them. One great lesson for the Christian to learn is how to use the world as not abusing it; how to extract from those things of the present time the pure and permissible enjoyment without the gratification of some selfish motive, which in the end may greatly endanger, if not totally destroy our hopes of future life and glory.

FROM WASHINGTON TO MEXICO

By Lottie E. Young

A little more than a year ago I went to the Hawaiian Islands and at the request of Bro. Lindsay, sent three letters to *The Restitution Herald* telling of the trip. Since then I have heard in different ways that these letters were enjoyed by readers of our paper, and so, as I am again off sight-seeing, and believing that there are those who, while they cannot leave home and duties, still would like to hear something of the interesting places I have visited, and those I expect to see, I propose to send a few more letters to Bro. Austin to put in *The Restitution Herald* if he cares to fill his space with this matter.

After an absence from New York of nearly five years, and having many good friends there whom I was desirous of seeing, I decided on the rather roundabout route

of going from Seattle to this city of my birth by way of California, so at midnight, April 28, I started on the "Ruth Alexander" in a southerly direction. When I awoke the next morning I was on the Pacific Ocean and out of sight of land. Quite a number of the passengers left the boat at San Francisco, but my destination was Los Angeles, so after a night on shore I returned to the boat. The ocean was beautifully calm all the way down, and if there were any who fed the fishes I did not hear them.

On May 3, the boat reached Los Angeles, or rather San Pedro, the harbor of the city which now claims with its 800,000 population the proud title of the New York of the Pacific coast. I took a car here for Pasadena, as the home of Bro. and Sr. Reid was to be my home while in southern California, and it proved to be such a good one that the four weeks I had planned to remain there stretched into ten. This city will ever live in my memory as an ideal resting place with its wide streets, beautiful houses, lawns, and flowers, with its view of the mountains and, above all, the real courtesy and kindness I had extended to me while there by all I met.

My travels did not end here, however, and I went many miles north and south in automobiles, from Santa Barbara with its beautiful flowers and wonderful situation, down to San Diego with its equable climate, though situated in the southernmost corner of the state. It is claimed that the United States has ten times as many autos as the rest of the world combined, and that southern California has ten times more than any other State. After experiencing the awful congestion of traffic in the streets of Los Angeles, one is quite ready to believe this. The roads are very fine, stretching in all directions; one called "The King's Highway," (along which, when it was a dusty, sandy, up and down path, the Franciscan priests walked one hundred fifty years ago, founding the Missions which are now in ruins) is now a smoothly oiled ribbon running from San Francisco to San Diego, along which thousands of horseless carriages run daily.

In San Diego I had many glorious views of the Pacific Ocean, and the work its mighty waves have done on the rocks along the coast, cutting deep caves and queer shaped holes in them. One morning a ride was taken across the border land into Old Mexico, where the name of the town, Tia Juana, is synonymous with a jolly good time as some people look at it. Here is where any quantity of "fire water" is obtainable, where horse racing is a great sport, and consequently, where dirt and vice reign paramount. It is one place visited which I never care to see again.

The weather was delightful all the time I was in California—cool breezes and bright sunshine—and I think the old saying of "All roads lead to Rome" should now be changed and California be substituted for the old world city; thousands surely are going to make their homes in this favored part of our land. I would not dare say how many thousands of acres I saw with golden orange and paler lemon, hanging, ready for picking, while trees were so loaded with apricots and peaches the branches had to be supported to keep them from breaking. Walnuts and almonds, grapes and figs were not yet ripe, but all promised a wonderful harvest. Besides these visible riches,

hundreds of huge derricks are now ploughing deep into the sands of California and bringing forth enormous quantities of what is necessary in so many industries nowadays—oil. Our land is truly a goodly one, and the promise as too the desert blossoming as a rose is even now being verified.

I was kindly invited to make my headquarters at the hospitable home of Bro. and Sr. Railsback, where so many weary pilgrims have been welcomed on coming to Los Angeles, and had the privilege of meeting on several mornings and evenings with those of like precious faith. I was very glad to be among those who welcomed Bro. Lindsay back to his new field of labor. He is surely "a workman that needeth not to be ashamed, rightly dividing the word of truth." He is greatly loved by all there and I pray the gathering in Los Angeles may indeed be as a city set upon a hill whose light cannot be hid. I greatly enjoyed visiting many of the brothers and sisters in their homes, and have only the happiest memories of my stay among them. The same is true of the faithful few in Pasadena who, beside traveling the ten miles or more each way on Sundays to Los Angeles, also have an interesting Bible class on Tuesday evenings, led by Bro. Lindsay, where some of the numerous types of the Old Testament were being studied. One Sunday I was privileged to attend services in Pamona, and found the interchange of thought very instructive. We who have tasted and seen that the Lord is good, can indeed find fountains of refreshment wherever we go. "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God."

One of my last days was given to the ascent of Mt. Wilson, where the truth of the saying, "his heart was in his mouth," was almost verified as the auto climbed up and up the narrow road until 6,000 feet were reached. At the bottom lay many cities and towns, then these disappeared and deep valleys were seen, then we were on the higher crests, and when we reached the summit we were above the clouds, which looked like a placid sea with occasional islands breaking the surface far below us. There are eight huge telescopes here (one the largest in the world, with a disc of one hundred inches and a length of nearly as many feet) through which learned men not only observe the motions of the heavenly bodies, but also take photographs of the stars. If when we look up on a clear night, we are led to exclaim with David of old time "The heavens declare the glory of God, and the firmament sheweth His handiwork," how much more those who can see bodies of light so thickly clustered as to be uncountable, and the record is "not one of them faileth." One feels very small after looking at the representation of the tiny planet on which we live as compared to the enormous bulk of Jupiter or Saturn, but we have His promise "He careth for you" and with this can be content as to the future with all its mysteries.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And 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."

The Restitution Herald

A Religious Weekly (omitting one issue each year) published at Oregon, Illinois, by the NATIONAL BIBLE INSTITUTION

Elder F. L. Austin,.....Editor and Manager
Elder F. E. Siple,.....Assistant Editor
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Subscription rate, per year, \$2.00
Four trial subscriptions for 4 months, \$1.50
Make remittances by draft, P. O. Money Order or personal check to The Restitution Herald, Oregon, Illinois.
Remittance of currency or coin must be at sender's risk.

Entered as second class matter, October 16, 1911, at the Post Office at Oregon, Illinois, under the Act of March 3, 1879.

THE RESTITUTION HERALD

advocates 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."

Editorials

On account of sickness this office has been one hand short for over a week. Correspondents please make allowance.

Reports from a recent gathering of legal and official talent are to the effect that the United States enjoys the distinction of being at the present time one of the leading nations in the matter of crime. This too when we would like to claim that we are among the leaders in Christian advancement.

Not a few students of human nature and its progress declare that in the matter of social unrest and revolt, and in the matter of violence and of crime now prevalent, we are reaping only natural and expected fruits of the world war. History is said to reveal that such a harvest is one that must be expected from war—the quantity and quality to be relative to the cause.

The continued French and German difficulty and the Italian defiance of the League of Nations Treaty go far to produce evidence of the lack of man's ability to forge a dependable band that will prevent the clashing of nations, and the resort to military activity.

Scraping of existing instruments of war seems to have inspired man to put forth the greatest effort to discover or invent instruments and means of new kinds to take the places of those scraped.

And so the world moves merrily on. This is just as God, who knows the end from the beginning, told us long ago.

There will likely be other efforts by man

to accomplish the end that is sought. But God has told that man, in his carnal activity, will always fail of the much sought goal.

Thus more and more do the evidences confirm the reasoning mind to place complete trust in the words of the living God.

TRANSFIGURED BEFORE THEM

Jesus took Peter, James, and John up into the mountain and was transfigured before them. He had but recently said to them that there were some that should not taste of death till they should see the Son of man coming in his kingdom.

As "transcontinental" means across, on the other side of the continent; and "transoceanic" means across, on the other side of the ocean; so "transfigured" means to have the figure that is to be when one is across, in the other or new condition—in this instance, in the condition and day of the kingdom. Afterward Peter declared that "we have not followed cunningly devised fables when we made known unto you the power and coming of the Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The majesty of his power and coming is what Peter understood that they saw. For him and others to see that, the Lord had to be transfigured, that is, take on the figure and appearance that will be his in the day of his kingdom.

By the miracle of transfiguration Christ was made to be seen as he will be in kingdom splendor.

What testimony for the upbuilding of faith in them who believe God's word of truth.

THE ECLIPSE

From all over the world scientists gathered in California to observe the eclipse of the sun on September 10. They knew by past observations that all of the heavenly bodies move in their orbits with rigid accuracy. Therefore they were able to compute and determine the exact second when the eclipse would begin, how rapidly it would progress and when it would finish. Also, they were able to determine the exact location in the heavens where the eclipse would be full, where it would be partial and what portion of the sun's disk would be eclipsed.

Accuracy! Not man's, but God's! For were it not for God's accuracy man could have no estimate of the time when, if ever, an eclipse—or any other astronomical development—would take place.

How true and reliable, then, have the words of God through Moses, in Gen. 1:14, come to be recognized by man:—

"Let them be for signs, and for seasons, and for days, and years."

Not "seasons" in that sense which we mostly limit the word to mean, for the word also carries with it the meaning of "seasons," or periods, of larger duration, that is, of seasons in our common sense of cycles, such as the periods of months—corresponding to the moon's circuits; the lunar years—about 354 days; the solar years

—about 365½ days; the Metonic cycle—about 19 years; etc. These are some of the "seasons" which are measured and punctuated by the "lights in the firmament of the heaven."

Then there is the Zodiacal belt, or path, in which the sun travels with reference to its relations to the earth. This belt is studied with numerous "lights," a few of which have from the earliest historic record of man been recognized as reliable "signs." Today we habitually refer to them as the "Signs of the Zodiac." These signs of the zodiac were, in earlier times, regarded, not particularly as indicators of the proper time to plant garden and field seeds, and the like, but were regarded as indicators of the time of the arrival of the promised seed of the woman who is to bruise the head of the serpent. Thus they were early accepted as "signs" of the fulfilment of God's promises to man regarding the day of salvation.

It is one thing for astronomers to accurately discern the time of an eclipse, or of any other astronomical event, but it is a much more valuable work to study the heavens which "declare the glory of God" with a view to discover the time when that glory shall arrive to eclipse "the prince of the power of the air."

Another and larger reference to this interesting study will, God willing, be made in The Herald in the near future.

HERALD RECEIPTS

F. C. Smith; May Belle Hansen; J. M. Case; Mrs. C. Seely; D. W. Kirkpatrick; Mrs. L. A. Greiner; Milton Long; Mrs. Minerva Payne; Mrs. Flora Hogue; Mrs. F. E. Hall, Sec.; Mrs. Lottie Graham; R. A. Whitelock; J. W. Grimsley; Captain J. H. Sherman; Mrs. Wm. Hadicke.

WINCE MEMORIAL FUND

| | |
|-------------------------|----------------|
| Previously mentioned, | \$27.50 |
| A Friend from Missouri; | 5.00 |
| Total, | \$32.50 |

A BIBLE SCHOOL POEM

'Tis the last Bible Lesson of year '23,
How helpful they've been to thee and to me!
Now each one to his duty and home must return,
Though for all the dear friends we most truly
will yearn.

May each lesson be treasured for true,
And afford to each servant of Jesus our Lord,
The requisite strength to meet unawares,
Every trial and test—always guided by prayers.

Unworthy we know—yea, sinful we be—
To share in the glories made meet for the free,
Except by His grace—God's gift through His Son
By which justification may clothe every one.

Then let us hold fast to the truths we have
gleaned,
That the Father may use us wherever he deems
Us fit for His service—to scrub grub or sing—
And at last reign forever with Jesus our King.
Dessa L. Benn.

He who waits to do a great deed before
doing the small ones is not likely to do any.
Let him rememehr the widow and her mite.

There may be more peace and joy in a
peasant's loly thatched cottage than in the
gilded palace of a king.

Despise not a shabby coat, it may cover
a warm and loving heart.—Lyman Booth.

Among the Churches

There is some talk of Bro. T. A. Drinkard holding a series of meetings at Ripley, Ill. Should he take that trip it might be possible for others to arrange with him for meetings at points of easy reach from Ripley.

Bro. Drinkard's address is 212 Baltimore St., Waterloo, Iowa.

Miss Fae Beardslee, Sioux Falls, S. D., has changed the address of her paper, The Herald, to read: Mrs. T. J. Hyde, 528 Nesmith Ave., Sioux Falls, S. D.; and

Mrs. Flora Taylor, Corvallis, Ore., requests her mail hereafter to read: Mrs. Flora Hogue, Corvallis.

Copy for the Junior Berean Bible Studies reached The Herald office recently. Linotypist wants to compliment the one who prepared the copy for the excellent work. He smiled all over when he looked at the legible copy, so restful for overworked eyes.

Berean Lesson Booklets are in the hands of the printer. Effort is being made to get the books off so the Corresponding Secretary, Mrs. Idona Romine, 1506 High St., South Bend, Ind., can fill orders by Oct. 1.

Heavy, killing frost in this district on the night of Sept. 13. Previous continued rains kept the corn and vegetables growing and tender, later than usual. Therefore the frost did extensive damage.

Bro. Siple reports a good meeting at the Plum River, (Ill.) Church on Saturday and Sunday, Sept. 15 and 16, with two baptisms.

The death of Bro. Geo. Maxey, of Tippecanoe, Ind., occurred, Sunday, Sept., 16. Funeral, Wednesday the 19th.

NOTICES

I wish to announce to the brethren that I am ready to go and preach wherever wanted. Those desiring me to hold meetings, please write me at Bethune, Colorado.

Yours in the Master's service,

J. E. Cowles

Wedding Announcement

Miss Mattie Hemphill and Mr. William Scott, both of Rensselaer, Indiana, were united in marriage at Winamac, Indiana, on Sept. 5, 1923.

After a brief wedding trip, they returned to Rensselaer, where they are now at home to their many friends.

F. H. Prior

REPORTS

Report of Work for August

Sermons: Jordan, 3; Hillisburg, 2; Holbrook, Nebr. 13; Money collected: Jordan, \$18.00; South Bend Junior Bereans, \$2.10. Total, \$20.10. Expenses, \$3.76. Applied on salary, \$16.24. The Nebr. Conference paid the salary for two Sundays. Balance due for August was paid by Bro. Snodgrass.

I wish to say that I had a very enjoyable visit with the Nebraska brethren. We are expecting, the Lord willing, to help the Mo. brethren in their Conference, Sept 30. We

find that to do so we shall have to spend Friday night Sept. 21, in St. Louis; also Monday night, Oct. 1, as that is the only way to make train connections. Should any living in St. Louis desire services on those nights please let us know.

J. H. Anderson

Nebraska Conference Report

The Churches of God in Nebraska held their Annual Conference at Holbrook, Aug. 18-26, inclusive.

The ministers in attendance were Bros. Allard, Anderson, and Austin.

We were privileged to have with us as visitors Bro. and Sr. G. P. Allard, of Fort Dodge, Iowa, who so kindly assisted with the singing and gave many beautiful selections by themselves. Although the writer could not attend any except the week end meetings she feels free to report a most excellent meeting. Reports of good interest and splendid lessons were heard on all sides.

The attendance was very good, both of members and townspeople.

Bro. Earl Cowles, of Straton, Colorado, was re-elected president, with all the members of the old board.

Zoe Adams, Secretary

Our Picnic

The churches of Adeline, Oregon, and Dixon held their picnic at Lowell Park, near Dixon, Ill. This beautiful recreation ground comprises 200 acres, and was donated to the city, by a Mr. Lowell of Mass. Our churches in the vicinity enjoyed a holiday here two years ago and August 30, 1923, was chosen for a similar event. A recent rain had cleaned the air, foliage, grass and flowers and lovely Rock River sparkled in the morning sun. Soon the dear friends and children arrived. At noon a table large enough to provide for all, was placed on the bank overlooking the river and a most bountiful dinner was enjoyed, with ice cream for dessert. After dinner the children played on the spacious lawns and we older ones found amusement in social chat, strolling around and watching the dimpling waves caress the shore, the row boats and dipping oars.

At last time came for home and we all said with Bro. Will Ford, "The end of a perfect day."

Alice Kerr

Iowa State Berean Society Meeting

The Iowa State Berean Society had charge of the program at the Iowa State Conference on Thursday, August 16, 1923.

At the business meeting after the reports of the secretary and the treasurer had been accepted, the various committees reported. There were four articles sent to the Restitution Herald by the Iowa Bereans during the year. Five new members were accepted by the society.

The election of officers resulted as follows: President, Gladys Swanson, 3928 Orleans Ave., Sioux City, Iowa; Vice-president, Maurice Findlay, 1707 8th Ave. S., Ft. Dodge, Iowa; Secretary, Blanche Allard, Plainview, Minnesota; Treasurer, E. L.

Swanson, Smithland, Iowa.

Bro. J. W. Williams delivered the annual Berean sermon in the afternoon. In the evening the Bereans gave a pageant, which showed the growth of the Church of God and the Berean Society in Iowa. Sr. Leona Marsh planned the pageant and Bro. A. J. Eychaner wrote the history, which was read during the pageant. This program made us realize what we owe the early Church Pioneers, and seemed a very fitting way to celebrate the twenty-fifth birthday of the Iowa State Berean Society.

Blanche Allard, Secretary

Report of Conference

The 39th Annual Conference of the Church of God in Nebraska, convened at Florence, Aug. 18-27, 1923. Representatives from Omaha, Avery, Kennard, Blair, Lincoln, Hemmingford, Palmer, St. Paul, and Hector, Minnesota were in attendance, and while the attendance was not as large as in some former years, it was declared by some to be the best conference we ever had. It was a feast of good things from beginning to end. Bro. Adams was ably assisted by Bro. W. L. Crowe of Chanute, Kansas, and the sermons were indeed meat in due season. Jesus said, Blessed is that servant whom the Lord when he cometh, shall find so doing.

We are truly grateful to the City for the use of their beautiful hall, (formerly the Eagles' hall) for the meetings, also the old City hall for dining purposes, both of which were free of charge. It was a most enjoyable meeting, and all went to their homes encouraged, and feeling it was good to have been there.

Thus we enter into the work of another year standing on the same promises that were made in the beginning, knowing that He is faithful, that promised.

Bro. Adams' report shows 174 sermons preached, besides Bible lessons, the number not given; baptized 11; officiated at 4 funerals and one marriage.

Financial report: Money received,—\$1134. Expense —\$217.63. Amount due evangelists,—\$283.63. This amount is covered by subscriptions not yet collected.

Carrie M. Free Secretary.

Iowa Conference Report

The 36th Annual Conference in Iowa closed Sunday August 19, after eight days of Bible study and fellowship with dear ones in the Faith.

For unavoidable reasons, our number was small but an unusual spirit of love and harmony prevailed throughout.

Sermons and Lessons were given by Bros. F. L. Austin, F. E. Siple, J. W. Williams, A. J. Eychaner, G. E. Marsh, T. A. Drinkard, and O. J. Allard.

Sr. (Miss) Gladys Swanson had charge of the Junior Class and Sr. Hester Berry of the Primary Class.

On the closing night we were made happy when Mrs. Orlo Jones, of Waterloo, presented herself for baptism. In the stillness of a moonlight night, we went to the river's bank where Bro. F. E. Siple baptized this dear Sister. May God's richest blessing attend her and keep her faithful unto the coming of our Lord.

After laboring untiringly for several years as President, Bro. A. M. Jones asked to be relieved, therefore the Conference

board for next year will be H. S. Hunt, President; A. M. Jones, Vice-president; Mrs. T. J. Ellis, Recording Secretary; Mrs. W. H. Allard, Corresponding Secretary; Elmer Berggren, Treasurer. Bro. A. J. Eychaner was permanently elected, several years ago, Advisory Pres. and always meets with the board, who look to him for advice and direction.

The Treasurer's report for the year was as follows: Balance on hand Aug. 19, 1922, \$83.49. Received during year, Conference dues—\$189.50; Liberty Bond—\$99.55; Bedding Committee—\$52.85; Subscriptions etc.—\$1370.39. Total receipts—\$1795.73. Paid out on orders and credits—\$1465.13. Balance on hand—\$330.65.

Plans were discussed and a fund opened to provide, in the near future, a building to replace the tent, which is very old and leaks. Anyone wishing to help financially, please notify our Treasurer, Elmer Berggren, of Stanhope, Iowa. Such a building is badly needed and we trust you will help soon.

Bros. F. L. Austin and F. E. Siple gave excellent reports of the accomplishments of the N. B. I. during the past year. May God bless those who are giving untiringly of strength and money to so good a cause.

Let us fight earnestly for "the faith once delivered to the saints," giving out its principles for the belief of the uninstructed. May we exhort and counsel each other from the Spirit's teaching as to produce a spirit of kindness and humility amongst us, that will be for the glory of God and the honor of His name.

Submitted in love,

Mrs. T. J. Ellis Rec. Secretary.

Illinois State Berean Report

'The twenty-sixth Annual Business Meeting of the Illinois Berean Society was held at Oregon, Illinois, August 10, 1923. The reports of the Secretary, Treasurer, and ten Berean Societies in Illinois were heard. The reports showed that most of the societies had an increased membership since last year. The reports of the Literary, Tract, and Isolated Committees were read.

A motion was made by Bro. F. E. Siple and seconded by Bro. Lyman Booth that the Secretary write a letter of sympathy to Sr. Jeffrey from the Illinois State Bereans.

A motion was made, seconded and carried that the President be empowered to have any printing done that is necessary.

October was chosen as self-denial month. A suggestion was made that the President use her own discretion in regard to the use of the self-denial money. The officers and committees for the coming year are as follows:

President, Anna E. Drew, Dixon, Ill. 1st Vice-president, Paul Hatch, Harvey, Ill.; 2nd Vice-president, Leota Hanson, 106 S. Second St., St. Louis, Mo.; Secretary, Mabel Andrew, Oregon, Ill.; Treasurer, Sylvan Richey, Martinsville, Ill., R. R. No. 4.

Literary Committee: Mrs. Agnes Eckert, Dixon, Ill.; Mrs. Bertha Partlow, Casey, Ill.; Elmer Goekler, Marshall, Ill., R. R. No. 2. Program Committee: Miss Elizabeth Ordnung, Oregon; Mrs. Daisy Nokes, Rockford; Melville Lyon, Oregon.

Tract Committee: Miss Leila Whitehead, 5439 Ohio St., Chicago.

Isolated Committee: Mrs. Almeda Glotfely, Lanark.

Mabel Andrew, Secretary

OBITUARY

Editor Restitution Herald:

My dear husband, Edgar W. Knapp, fell asleep in Jesus on the night of Aug. 11, at fifteen minutes to twelve. We sorrow not as though we have no hope, for we feel sure Jesus will bring him with himself when he comes. Come, Lord Jesus, come quickly is our prayer. Will send lines written by himself soon.

Flora A. Knapp, Chico, Calif.

Harry Halverson

Harry Halverson was born in Norway, June 10, 1842, and died in Happy Woods near Hammond, Louisiana, August 22, 1923. Age, 81 years, 1 month, 12 days. Death came as the result of a fall. He leaves to mourn his death, his children: Sr. Sena Buttolfs, Sr. Annie Ellis, and George, all of Hammond; Harry, of Shreveport, Louisiana; Bennie, of Van Nuys, California; and their several families.

The consoling thought is that he sought after righteousness and as a result was baptized into Christ, Bro. S. J. Lindsay officiating.

Alfred Anthon

Mrs. Boone Jackson

Mrs. Boone Jackson, our beloved Sister in the faith, fell asleep in Christ, on the 27th day of August. She was born March 11, 1867, in Gonzales, Texas. Her remains were tenderly laid to rest Tuesday afternoon in the City Cemetery beside the remains of her only child. Sr. Jackson's death was not unexpected, terminating a long and tedious illness that followed a severe attack of the "flu" contracted in March, 1922. Sr. Jackson came into a knowledge of the faith as believed and practiced by the church of God under the preaching of Bro. A. S. Bradley, who baptized her about five years ago, and to which Faith she clung faithfully until death. The Methodist preacher conducted the services at the cemetery in the presence of only loved ones and her closest friends, the funeral being private. The discourse was based upon 1 Cor. 15, a text selected by the deceased during her last days, and in accord with her hope of a future life through a resurrection from the death state at the second coming of Christ. We pray the Lord to comfort and bless her lonely husband, and all the relatives in their bereavement. Your sister in Christ,

Mrs. W. W. Johnston

May B. Huffer

May B. Huffer was born in Clinton County, Indiana, June 5, 1860 and died Sept. 10, 1923, at the age of 63 years, 3 months, 5 days. She was the daughter of Amos and Caroline Williams.

She was married to Isaac Cripe, Sept. 9, 1878. To this union were born two children, William Michael, and Mattie. Isaac Cripe died Oct. 9, 1888.

In 1890 she was united in marriage to Andrew Huffer. To this union were born two sons, Manson and Otto.

She was preceded in death by her husband Andrew Huffer, 14 months and six days. Since then she has made her home with her son Otto, in Michigantown.

At one time she was a member of the Dunkard Church but later she united with the Church of God, basing her hope on the return of the Savior and the resurrection of

the dead.

She was a good neighbor, a good home keeper, and she worked with loving hands for all about her.

She is survived by three sons and a daughter: Mike Cripe and Manson Huffer, of Frankfort; Otto Huffer of Michigantown; and Mrs. Mattie Sturges of Grand Rapids, Michigan. There also survive her seven stepsons and a stepdaughter: James Huffer, Atlanta, Ill.; William M. and Thomas B. Huffer, Michigantown; John H. Huffer, Fores; George E. Huffer, Scircleville; Hugh Huffer, Winchester; Charles Huffer and Mrs. Lizzie Spurgeon, Michigantown.

Two brothers and two half sisters survive: Mr. John Williams of Michigantown; David Williams of Johnson County; Mrs. Mat Strawn of Frankfort; and Kate Kirkendall of Detroit, Mich. Besides these there are a number of grandchildren and a host of friends to mourn their loss.

The funeral was preached by her pastor in the Hillisburg Church and she was laid away to sleep until Jesus comes.

J. H. Anderson

The Sunday School

By Alta King

REVIEW

Reading Lesson,
Lesson 14.

John 1:1-14,
Sept. 30, 1923.

John 1:1-14

Golden Text: In him was life; and the life was the light of men. John 1:4.

For Study

During the past quarter we have been studying incidents and happenings which began, and partially developed, God's full and perfect revelation of himself,—a revelation which has within it not only the beams of light which had been emanating from God since his first dealings with man to pierce man's ignorance of himself, but also that full effulgence of light which reveals God in his fulness.

This revelation has been presented to us through study of certain New Testament characters. The purpose of this review is a bird's-eye view of God's works through these men and women and a calling to mind the beginning of that light which is to shine on through the ages until the whole earth shall be filled with the knowledge of Jehovah, the self appointed God of Israel.

If we could but realize the fulness of the honor, mercy, and love which this revelation bestows upon man, with what earnest and reverent heed would we give attention to it. Not realizing the fulness of the honor, mercy, and love which this revelation bestows upon man, how lightly we view it and how readily become insensitive to it in every-day life.

For the sake of brevity, consider the quarter's lessons under the following topics:

1. John the Baptist: Luke 1:5-25, 57-80; 3:1-6; John 1:19-36. Read the above Scriptures carefully. Note particularly those verses which state John's mission. Was John announcing his own mission in Luke 3:5, 6, or was he viewing the mission of Jesus as it was being worked out down through the ages? Interpret verse 5. Point out evidences that John and his mission were the result of the direct operation of God's power. Recall an incident in the life of John which shows

that he himself did not fully comprehend the Christ and the Christ's mission which he was announcing.

2. Mary, the mother of Jesus: Luke 1:26-56; 2:46-52; Mark 3:21-31. Note particularly Mary's estimate of the work which the angel had said God would accomplish through her. How did she regard herself in this wonderful work? Judging from Luke 2:46-52 and Mark 3:21-31 do you think she comprehended that work in its fulness? Note that she was among those friends (margin, kinsmen) who called him to come away from the mob pressing around him (that is from the work he was doing) evidently fearing for his safety and considering him to be "beside" himself.

3. Jesus the Light: Light dispels darkness and produces vision. What "darkness" does Jesus the Light dispel and in what vision does it result? John 14:6, 7. Luke 1:78, 79. Was the "mind" of the world able to comprehend this light and receive the vision of God the Father? John 1:5. What is the official title of Jesus, the light? When and by whom was this title first applied to Jesus? Luke 2:11. What did Simeon look upon when he beheld the babe in his arms? Luke 2:25-35. Note the various ways in which Simeon depicted the mission of Jesus. Why was the tiny babe so assuredly the Christ? Lu. 1:35. What did the Christ of prophecy mean to Israelites in general? What does it mean according to Isaiah 61? What does it mean to you? Why should we grasp and absorb Isaiah's meaning of "The Christ?"

4. The results of Jesus the Light among men: During the quarter we have noted the following men and women who associated intimately with Jesus while he was among men. Simon Peter, John the Apostle, Mary and Martha.

Relate various incidents which show that the association between Jesus and these people was based upon the Israelitish flesh conception of the Christ and his mission and not upon that conception of the Christ found in Isa. 61. (John 1:29 and 1 Tim. 1:15 are terse summaries of Isa. 61). Which one of the above named persons could come nearest to a full appreciation of the Messiah's mission? Why? Jesus taught and lived his mission every day he was with these people, but they did not grasp it. Why? 1 Cor. 2:9-11. When and through what means was their flesh understanding transformed into the spiritual? 1 Pet. 1:1-5; John 16:7, 12-15; 1 Cor. 2:12-16. Name various persons considered in the lessons of the quarter, who become associated with Jesus after his resurrection and ascension. How did each give evidence of the resurrected and living Christ in their lives? Which one of these persons is the world's greatest exponent of this saving truth? To which group of disciples do we, or should we belong, to those whose belief in Jesus was the outcome of flesh understanding of the Christ's mission, or to those whose belief is the outcome of the spirit understanding engendered by the resurrection and ascension of Jesus and the coming of the Holy Spirit? Of which state of mind is baptism a true figure?

The Children's Lesson: We give the following from Peloubet's Lesson notes to give a possible help (for future use) toward making the lessons interesting to children.

"This review . . . makes use of the beautiful series of lesson pictures published by the publisher of this book. Place a screen in front of the class, and pin on the back of

the screen one of the quarter's pictures. Invite a member of the class to come back of the screen, look at the picture and tell the class what he sees, without mentioning names. The class is to guess what lesson the picture represents."

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 Uilty, Truth and Righteousness

Report of National Berean Conference

The tenth annual Conference of the National Berean Society of the Church of God was held at Oregon, Illinois, August 6, 1923.

The meeting opened at 9:45 A. M. with devotional led by Sr. Woodward. The business meeting began at 10 o'clock, our President, Sr. Lydia Railsback, presiding.

The Secretaries' reports were read and approved.

The Treasurer's report was read and approved, but some wished it had been more detailed. Bro. Banning reported \$231.41 received and \$94.85 disbursed, leaving a balance on hand of \$136.56. He also stated in his letter that he did not have the time to devote to the work that it required, and wished to be relieved of the work during the coming year.

Sr. Leila Whitehead, chairman of the lesson books committee, stated that the new lesson books would be ready about the first of October. It is deemed advisable that all societies begin the new books at the same time.

The subject of Junior lesson books was brought up and as there were several calls for such books. It was decided to publish them as soon as possible.

Sr. Leota Hanson, Chairman of the literary committee reported 2 notices, 2 reports and 47 articles for publication. The interest was much better than any other year she had reported. Sr. Ellen Morse, Bethesda Home, St. Louis, Mo. requested her to inform the Bereans that she has enjoyed their letters immensely and thanks one and all. She regrets her inability to answer them, her writing days are past, but assures all that the letters are much appreciated, and hopes she will hear from many of them this year.

Sr. Margaret Hatch of the Tract Committee reported 2566 tracts sent out. She has written 28 letters, received \$23.71 and expended \$17.38.

We feel that Margaret has done exceedingly well in this work and when you are in need of tracts, whether you are a Berean or not send to her for them. They are free.

The program Committee, Evelyn Harsch, Chairman, got up a very good program for our afternoon meeting. This will be brought out later in our report.

Sr. May Moore, Chairman of the Senior Social Correspondence Committee, reported 1270 letters written, 1051 tracts distributed and 147 cards sent out.

Sr. Dorothy Lyon, Chairman of the Junior Social Correspondence Committee, reported 493 letters written, including 62 circuit letters. Persons written to—950, and per-

sons heard from—837.

There seems to be much good work done by this Social Correspondence work and we should all encourage these workers and thank them for their efforts in that line of work.

Bro. Clyde Randall, Chairman of the Organization Committee, was unable to be present. He sent a report of his work and thought best to have it printed in full in the Berean Column of the Herald.

Sr. Sanford of the Relief Committee gave a very interesting report of her work. One brother said it was worth going three hundred miles to hear her tell of her work. Her written report will be given in the Berean Column.

The report of the State Societies was as follows: Illinois, 9 societies, 145 members, and 3 junior societies. (Nearly all societies meet weekly.) Indiana, 4 organized societies weekly except at vacation time. The Indiana Bible School is conducted under the direction of the State Bereans. Virginia, one society, 23 on roll, but not all members. Iowa, four societies membership about forty. Michigan has two societies with membership of 32. Bro. Marsh gave a very interesting talk about his work in Fonthill and Niagara Falls. Work is being done in Ohio, but no written report was given.

At 1:45 the round table discussions were taken up. Sr. Romine's paper, containing much food for thought was read by Evelyn Harsch. The paper will be published so all may read it.

Sr. Leila Whitehead gave a very interesting talk on training for leadership.

Bro. Patrick gave a very good talk on tithing. Bro. Randall's paper on tithing did not arrive until after the meeting, but will be published in the Berean Column.

At the business meeting in the afternoon the motion made by Sr. Whitehead: "That the tithing question be made an activity during the coming year," was carried. It was voted to let the President appoint a committee to work out the plan of doing the work.

A letter from Charles Vedantachari of Madras, India, to our President, concerning Berean work was read and it was voted to have the Corresponding Secretary write to Bro. Vedantachari, and explain our work more fully. As this letter was so interesting, it was decided to have it published. Thus we see our work is spreading across the Seas.

A motion to order more Berean Pins after books were paid for, was carried.

The following officers were elected:—President, Lydia Railsback; 1st Vice-president, Frank E. Siple; 2nd Vice-president, Idona Romine; Recording Secretary, Mrs. F. V. Blakely; Treasurer, Emma Garard, 714 S. Broadway, Dayton, Ohio.

All money for the National Berean Society should now be sent to Sr. Garard.

At 7:30 meeting was again called to order and amendments to the Constitution were voted upon and carried. It is thought best to enclose a copy of amended constitution in each new lesson book, so you may have one of these and become familiar with it.

An excellent sermon on "Stewardship" was given at 8 o'clock by Bro. Marsh. This ended an exceptionally good Berean Conference and we feel like pressing onward during the coming year to do more efficient work for our Master.

Mrs. F. V. Blakely, Recording Secretary

CLASS WORK

Organized and Unorganized

Dear Bereans:

Attempting to discuss this subject gives me much the same feeling that I've had several times on being assigned to one side of a debate which seemed to me to have only one side.

This subject to me seems to have only one side and that the side of organization. Perhaps there are arguments on both sides. Let us consider a bit.

What is organization in Berean Work? Just a definite plan whereby the various societies over the country, may be linked together into a strong unit and accomplish work together which they could not do separately. And in addition each society may draw help for itself from that same working together. Some of the older ones present at Bible School may remember the time when the country was sparsely settled, and when there were few large centers. Each family was a small industrial plant in itself. Food was all cooked at home, every bit of bread, cakes, cookies, meat, fruit, breakfast cereals, all clothes made and the thread and yarn spun as well as the cloth woven. Shoes and hats were turned out in the home factory. How would you like to go back to those conditions in these complex times. Of course those necessities developed sturdy qualities in each family unit and its members, but would you not think a family foolish who persisted in such antiquated methods and wasted their energy by not taking advantage of a systematic division of labor? If John Smith can make better shoes than Henry Brown and Mrs. Brown can weave better cloth than Mrs. Smith, why not each profit by the others talent? And so through the whole mass of daily requirements each individual may take advantage of what some one else can do better by natural aptitude and by continued practice instead of divided effort. We know that our present day industrial fabric is built on just that principle.

Now to come quickly back to our subject, do not the same principles apply in this co-ordinated effort of our societies, our Berean Bible Classes?

A Class in Niles, Michigan, might do splendid, consecrated Bible study, might gain strength for their Christian lives, might be teaching disciples to others without linking themselves with other societies doing similar work: but that working, live society does owe to others, not so strong, all the aid it can give. A new class may be starting in Tulsa, Oklahoma, a bit timid, not knowing just how to develop. An encouraging word, some good suggestions, an occasional visit from some one sent out to help in just such problems, and both the cheerful giver and the needy recipient are blessed.

Plymouth, Indiana, perhaps, is just thinking of beginning regular Berean work. "What shall we study?" is the question. "Make our own outlines? Such a task we are not equal to it alone." Perhaps one of our number could help make them.

Organization steps in and says "Here is one person, at Omaha, Nebraska, one at Dixon, Illinois, one at Waterloo, Iowa, one at Plymouth, all earnest students who have, with much effort, through organized plan, prepared a number of basic lessons, had them printed and here they are, ready

for you. Send for them, to the Corresponding Secretary of the National organization. He or she is ready to send them to you. The organization stood ready through its President, when you were considering the formation of your class, to aid you, perhaps, by sending out the person acting as organizer, or by letter of advice if that were not possible.

Your isolated ones, perhaps a son or daughter, or a brother or sister who had moved from the church community and was away from those of like precious faith, experiencing the hunger for real, spiritual food,—did you know that you could call on the Isolated Chairman for help in that? Through a warm cheery letter that isolated one may gain the courage to hold fast to the precious truths he or she needs to grip so firmly. The Isolated Committee of the National organization, both in its Senior and Junior departments has done very valuable work in this respect.

Dear ones, what we need is more cooperation. We can accomplish so little by each one attempting to carry on alone; so much by presenting a united front.

Last night after I began writing on this subject, the cousin with whom I am temporarily staying called me to come "listen in" on the radio. I pulled my chair over and put on the head phone. A concert was being broadcasted from the Edgewater Beach Hotel in Chicago. We were listening for but a few moments when the Board of Trade Broadcasting Station on the Drake Hotel broke in with the announcement that President Harding was reported as having died at 9:30 Central Time. It was then 9:37. It was confirmed and then by moving the key we had details from Memphis, Tennessee and from Omaha, Nebraska. All programs were cancelled. Somewhere, however, was a station that was going blandly on with a lively concert, just broadcasting, not listening in, and all out of time with the news that was casting a hush over the festivity of the country.

A small, carefully constructed instrument had been the means of bringing in a very short space of time, many units of a vast, wide country, into common touch and feeling.

The National Berean Organization may not be perfect.—We know it is not.—But through plan and system it is able to accomplish for us, what we cannot do alone. We ask that you broadcast but that you also "listen in" thoughtfully and earnestly and that we may all be privileged to hear the voice of His counsel.

Idona Romine

MISREPRESENTING GOD

(Continued from front page.)

church and chapel door in the realm, and at every corner of every street. We would proclaim upon the housetops that he is not the God you represent him to be. We would try to rescue his character and depict him in his own attractive loveliness and goodness: and not in that garb by which you have alienated millions from him. Those who love him, do so in spite of your teaching.

Why, O why, will you alienate man? Why will you persist in thus falsifying the character of your heavenly Master? You are certainly bearing false witness against God.—In "Man Next to God."

JUDGMENT

By E. O. Stewart

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.

There are three phases of judgment, all of a different class, and for a different purpose.

(1) The present is an election age, in which people are called to inherit the divine nature, to be equal with Christ. Peter admonishes us to make our calling and election sure by adding the seven Christian duties. If we do these things we have met the requirements, therefore are entitled to a seat with Christ in his kingdom. This is the straight and narrow way and few there be that find it. Many are called but few are chosen.

(2) The second phase of judgment is for national life during Christ's reign. That judgment is not set yet and will not be until the time of Jacob's trouble or the great tribulation period. There will be two phases of that judgment, (1) the test; (2) the decision. The nations will be tested just before Christ seats himself upon his throne, as spoken of in Matt. 25:32. And the nations that help, assist, and do good to his brethren (Israel, now being gathered to Palestine) will be placed on his right hand, and go into age lasting national life, and the nations that are against his brethren during that tribulation period, shall go into age lasting punishment (national death) and just as the national death of Israel has been a punishment to them all these years while in captivity, so national death shall be the punishment of those nations placed on the left hand. For these nations shall be Israel's servants and handmaids, for they shall take them captives, whose captives they were, and they shall rule over their oppressors. Isa. 14:1-4. Now if Matt. 25:46 is physical death of individuals, how can they be servants and handmaids for Israel? Isa. 14:1-4. Again in Zeph. 3 we read, "My determination is to gather the nations, that I may assemble the kingdoms, to pour out upon them mine indignation, even all my fierce anger: . . . For then 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." If the indignation destroys the individuals, who will he turn the pure language to?

Now comes the individual judgment. Blessed are they that do his commandments that they may have a right to the tree of Life and may enter in through the gate into the city.

In Genesis the Cherubim were placed to guard the tree of Life after man transgressed the law, but in Revelation the gate swings ajar, inviting individuals to partake of it. That will be the judgment of the world in righteousness, because each one will have the privilege of choosing for himself. If faithful, life will be his portion.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8:1, 2.

THE RESTITUTION HERALD.

Volume 12.

Oregon, Illinois, September 25, 1923

Number 51.

God

Article 7

Did Jesus Christ Create the Heavens and the Earth?

By R. H. Judd

ONE other consideration that is much relied on for proof that Jesus Christ is God, is the ascription to him of creation. This probably is the most weighty argument that can be brought forward because there are some two or three passages, such as Col. 1:16 and Eph. 3:9, in the A. V. of the New Testament, which if considered without reference to the context or their connection with other portions of God's Word, do by themselves, as there translated, unquestionably give ground for the belief. We cannot, therefore, wonder that many (and there are many) who do not seek to get the whole teaching of Scripture on a given subject are liable to be mistaken, for it is often the case that when all points are fully considered, a different conclusion is arrived at than when this is not done. The subject is a serious one, and we naturally shrink from taking a position that may even seem to contradict any portion of God's Word, for we are very jealous that God's Truth shall be magnified. In taking exception to the prevailing opinion on this important matter we feel the necessity of presenting our case in terms that are not only cogent, but convincing; and, above all, in harmony with revelation and fact. Revelation must be considered from the beginning, the witness must be unimpeachable and the facts, as all facts must be, indisputable.

Before proceeding to consider these facts it may be well to state some fundamental thoughts regarding them. We firmly believe that while it is true that God desires our heart (see Deut. 6:5; 10:12; 2 Chron. 19:3; Prov. 3:1; 23:26; Isa. 29:13; Ezek. 33:31), we believe also he desires our mind and intellect (see Luke 10:27; 1 Chron. 28:9; Heb. 8:10; 1 Sam. 12:7; Isa. 1:18; etc.), and that there is no real controversy between true religion and sound reason. We believe no fact can in any way or sense, be discredited by subsequent assertion. In other words, two conflicting positive statements cannot both be correct. If the first is established truth, there must be error in the second if both cannot be harmonized. No statement in the New Testament can disprove the truth of any fact recorded in the Old Testament, for our Lord definitely asserted that he came to fulfill the law and the prophets. He stood for the truth of all that they said. We cannot refrain from again expressing our conviction that true Christianity—the Christianity of the Bible—is the only religion that will stand the test of human need, and to which a man may apply the same strict principles of investigation as he would to the problems of business life.

The Glory of God



HE heavens are telling the glory of God,
And the work of his hands the expanse is
declaring;

Day unto day doth pour forth speech,
And night unto night doth breathe out knowledge.
There is no speech, and there are no words,
Unheard is their voice!

(Yet) through all the earth hath gone forth their voice,
And to the end of the world their sayings,....
For the sun hath he set up a tent therein;

And he is like a bridegroom coming out of his chamber,
He rejoiceth as a hero to run a race:

From one end of the heavens is his going forth,

And his circuit to the other end thereof,....

And nothing is hid from his glowing heat.

....Psalm 19:1-6....Emphatic Bible

Bearing these observations in mind let us proceed with our subject.

We have already in previous articles established that God—the Father—and Jesus Christ our Lord, whom we acknowledge to be Son of God, are two distinct, separate personalities. The very term "Son of God" confirms this, and if further proof were necessary, confirmation is demonstrated by the outstanding incidents in the life of our Lord, for it was not his own will that he came to do, but the will of him that sent him (John 6:38), and it was God who gave him his work to do (John 17:4). We are thus careful to press the importance of this, because we find that from the very beginning of the Sacred Record creation is definitely assigned to God,—“In the beginning God created the heavens and the earth.” Over fifty times is this fact reiterated by at least eighteen inspired writers, viz., Moses, Samuel, Nehemiah, Job, David, Solomon, Isaiah, Jeremiah, Amos, Jonah, Zechariah, Malachi, Matthew, Mark, Luke, John, Paul and Peter; and the most important witness of all obviously being the Lord Jesus Christ. In not one of the fifty odd references, quoted below, is there a single hint that creation was the work of the Lord Jesus, but in all of them God Himself is definitely said to be the Creator, and in some of them the language decidedly and pointedly excludes the thought of another sharing that high honor (see Isa. 45:18; 44:24). The reader cannot fail to notice the use of the first person pronoun in all these instances, and the natural and only legitimate conclusion to be drawn from it, nor would he, we believe, credit the Great Apostle to the Gentiles with making two opposing statements on such an important theme, the second making void the truth of the first. The following is the list referred to, of which the passages marked (*) are strikingly exclusive in their nature, and passages marked (x) indicate that “wisdom” is not a personality, or even personified. (Continued on page 411)

God's Royal Majesty at Hand

THE Second Coming of Jesus is now at hand. The fig tree sign of putting forth her buds announcing the presence of summer is conspicuous in the activities in the Holy Land and the events transpiring over the earth. The proclamation now rings anew. The Royal Majesty of Heaven is at hand. This same Jesus will come again as He was seen to go up into heaven.

That exhortation of Jesus which has been a dormant commandment for centuries is now in power. Watch, therefore, for ye know not what hour your Lord doth come. Again he said: Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh. Matt. 24:42, 44.

Let all assuredly know that these scriptures apply right now. We are to watch and be ready. He who is plunging in the pleasures of life cannot be watching nor ready. It is well to keep in mind that in a moment, in the twinkling of an eye we shall be changed from the corruptible state to the incorruptible. This makes most emphatic the importance of being ready.

Jesus will never come again submissive to the acts of men. He paid tribute to Caesar; He was taken by men before human tribunals; He was subject to the insults and persecutions of wicked people, and He indulged Himself in none of the pleasures of the body life.

The next coming of Jesus will be with power. He will exercise power as a ruler and monarch. In righteousness He will make war. He will have at His command an immense army recruited in heaven; He will smite the nations and govern them with a rod of iron. An unyielding and most resolute government of supreme power for right doing. More than this He will tread the winepress of the fierceness and wrath of Almighty God.

When Jesus comes again he will be in the element of a great ruler. He will take the dominion of the four great empires that have administered government during the period of the Gentile times of 2520 years. He will substitute in the place a government of good will to men, of peace, of justice and mercy. By Jesus, government will cease to be a graft, a profiteer, a tax rider, a bandit and a slave master. Although the character will be an absolute monarchy, it will lean over on the side of justice, equality and righteousness for the governed, and a crushing destroyer of sin of every name.

Marked signs in the affairs of the world are to herald the coming of Jesus to the earth again and all who are watching and ready will be able to interpret them by the knowledge in due season from the faithful slaves or by enlightenment by the Spirit, because the wise shall understand.—The Prophetic Age.

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 32:11

SUPREMACY

By Edgar A. Guest

When a champion breaks into fame
Whatever his record, whatever his game,
There's one thing I know beyond shadow of doubt,
If he hadn't worked they'd have weeded him out.

The road to the top is a long climb up hill,
And practice alone is the father of skill;
And practice is dreary, unless hearts are stout,
The lazy and shiftless are soon weeded out.

Not by chance comes achievement, and not by
good luck
Is the top ever gained, but by hard work and
pluck;
Though a man may be gifted, the fact still re-
mains
Success must be sought for through infinite
pains.

Behind every leader are many who've tried,
Who started out bravely and then dropped aside;
The long years of practice proficiency asks,
Soon send back the weaklings to commonplace
tasks.

Whenever one rises to stand with the few
And is praised for the thing he has learned how
to do,
I know, be it trade or profession or game,
If he's up at the top he has worked for his fame.

WANTED—A WEEKDAY RELIGION

"Thou shalt love the Lord thy God, . . .
and thy neighbor as thyself." Luke 10:27.

To live true to the spirit of religion amidst the hurrying, active, daily grind is one of the most difficult parts of a Christian's life. It is quite easy to be religious in church, where the atmosphere is quiet and speaks of God; but to be religious in surroundings that purely are mundane and earthly, such as during business hours, entirely is a different matter. We just have returned from a month's vacation that was spent on a farm of 249 acres, at an elevation of 1420 feet. The house was most modern, the farm implements and machinery were of the latest type. The owner was known as a "progressive" man. Everything about the place spelled carefulness and prosperity. They were religious, as also were the majority of the boarders, after their kind. But were it not for the flowers and the shrubbery, the bushes and the fruit-laden trees, the cattle, the horses, the vast fields of grain and corn, the domestic fowl, and the wild animal life of all kinds, together with the springs and the rustling little brooks, we would have had a hard time to find anything to particularly remind us of the great and good Creator, or of his Christ. We never have been able to understand, why a person living in the country, so close to the handywork of God, viewing day after day the glens, the waterfalls, the sun sets; all so glorious, could keep quiet, and not call out aloud in praise and honor to Jehovah the maker of them all. But, it is not our part to judge, it is our part to do. It is quite a shift from goodness and holiness to sordidness and worldliness. To be devout or religious is to be in

conflict with the world. "Everything in its time and place" is the saying of men. Prayers and sermons and church and religious thoughts are all right for Sunday, but for the weekday we must get down to the practical things and face realities. We fear that some people put on their religion with their Sunday clothes; they go to church, listen to a sermon, perhaps pray, then return home having left their religion in church where they will again pick it up the next time they attend. Such might be called Sunday saints and weekday sinners. They seem not to think that they must love God always, that they must love their neighbors at all times. They seem not to realize that all men—agreeable or disagreeable—are the creatures of our Father, God, and that the blood of his Son Jesus was shed for their redemption and salvation, and therefore should be loved by us, sincerely and earnestly, in all places, at all times. Such love of God and of neighbor indeed is practical religion.

"Love one another," says John. "Bear ye one another's burdens," says Paul, and thus you will "fulfill the law of Christ." "Love your enemies," says Christ; and furthermore, "If you do not forgive men, neither will your Father forgive you your sins." To many these words are a dead letter; and the law of love is broken, there are differences between friends; hence enmities, bitterness, quarrels ensue, and religion itself becomes naught. At times this condition is found in the home, often in the business office, frequently in social life, and it even has been known to prevail in church. Thus love is wounded, religion suffers, God is offended.

"Father, forgive us our trespasses as we forgive those who trespass against us."—thus most Christians pray every day. We should attend well to these words and let not anger or bitterness or hatred take possession of our hearts. Who of us is perfect? Who without fault of some kind? "I judge not myself," says Paul, "God judges me." Therefore, Christian people, love one another. Put God into your love. Practice a little kindness through the daily grind; bear the burdens of another's faults; smile whilst sifting life's wheat from the chaff, and thus fulfill the duties of love and religion.

A PRACTICAL TEST

By Henry Van Dyke

"By their fruits ye shall know them."
Matt. 7:16.

What have you done, what are you going to do, for the fruitful side of human life?

What contribution are you going to give of your strength, your time, your influence, your money, your self, to make a cleaner, fuller, happier, larger, nobler life possible for some of your fellowmen?

I do not ask how you are going to do it.

You may do it in business, in the law, in medicine, in the ministry, in teaching, in literature.

But this is the question:

What are you going to give personally to make the human life of the place where you do your work purer, stronger, brighter, better, more loyal to God, and generally more worth living?

That will be your best part in the warfare against evil.

That will be the test of your soundness in the faith.

BIBLE QUESTIONS

1. What suggestion did Miriam make to the Egyptian princess when the latter found Moses?
2. To what race did Job belong?
3. Of what two important characters was Ruth the ancestress?
4. What happened to Lot's wife?
5. Where did John the Baptist dwell?
6. What is the sixth commandment?
7. How did Samuel know that Saul was coming?
8. How old was Noah when the flood came?
9. To whom did Christ speak the parable of the sower?
10. Did Christ then explain its meaning?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Previous to Saul's arrival, Samuel knew that he (Saul) was coming.
2. John the Baptist was born six months before Christ.
3. Noah lived 950 years.
4. The second book in the Old Testament is called Exodus.
5. The name Saul means "desired."
6. Naomi told her daughters-in-law to return to their mothers' homes and marry again.
7. Orpha returned to her mother's house, but Ruth entreated Naomi to let her go with her.
8. God told Samuel to anoint David.
9. The spirit of the Lord remained with David from the time of his anointment.
10. The fifth commandment is: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

HONOR TO PARENTS—TO GOD

Respect, honor, and obedience is the duty—and should be the pleasure—of every child to its parents, and the parents should insist on receiving this homage. God insists upon it from his children. The only difference between sin and righteousness is obedience or disobedience to the Father's will.

"FULFILLMENTS OF PROPHECY"

Dear Sister Wince:

I have been very much interested in reading your articles in The Restitution Herald, especially the one on "Fulfillments of Prophecy," and the events referred to in 1923. I will submit a few thoughts on this line for your consideration.

First of all I wish to say that God's dealings with Israel were typical of his dealings with the Gentiles, or a portion of them (such as would have an ear to hear), that subsequently he might deal through them with the world in the millennial age.

He dealt with the patriarchs through Abram's family: "To thee and thy seed," and "In thee and thy seed shall all nations of the earth be blessed." So for 430 years he dealt with them in their civil rights, through a form of government known to us as patriarchal. Few in number at first, they grew to be a great people, 1812 years before Jesus was born in Bethlehem. Through Jacob (Moses probably intended—Ed.) God organized them into the kingdom of Israel (prospectively, or in embryo—Auntie Wince), and gave them a law government which was to regulate their civil rights and that justice and equity might be recognized by them among themselves. Foreseeing, as God did, the craftiness of human nature under the reign of sin and death, God associated with this law government the cycles and jubilee periods, and made the jubilee a part of this law.

Now the cycles come in sevens, in sabbaths, sabbath meaning to them Rest. Un-

der this law government they were to work six years and have a sabbath, a rest year. Now, under this law government 49 of these rest years brought them to a jubilee, a year of great rejoicing to the nation of Israel. What made it a year of rejoicing was that the oppression was lifted from off the poor and needy and the people of Israel could start out on another long step up, on an equal basis, most likely typical of the Great Jubilee that will be instituted when our Lord comes in his glory.

Now Sister Wince, if I understand it aright the whole number of jubilees to be kept by the nation of Israel was 70, which would cover a period of 3,500 years. (50 times 70 equals 3,500.) They kept nineteen

of these jubilees and failed.

Now then jubilees were to cover the time from the time they were instituted until the Great Jubilee would be inaugurated and God's promise to Abraham would begin to be fulfilled, namely, In him and in his seed shall all the nations of the earth be blessed. If we could find in what year these jubilees began, then we might be able to find when they would end in the inauguration of the real, of which they were only a type. Let me ask, Did they not begin when Israel entered Canaan? (H. Gratten Guinness places their beginning there—Auntie Wince.) If so, that was in the year 1575 B. C., and if they covered a period of 3,500 years let us subtract the 1575 from

the 3,500, and see what year they will end—when we can expect the Great Jubilee to begin. 3,500 minus 1575 equals 1925. This makes me three years nearer home than your article would indicate. (No, Bro. Geiselman, not three years, nearer, for I said the Lord would come sometime between 1923 and 1928, if I were right in my exposition of the prophecies.—Auntie Wince.)

I submit this article for your consideration and hope it will not be a hardship for you to look it over, and if you feel that it is worthy of publication you may send it to The Restitution Herald with your criticism.

Your brother,

N. H. Geiselman.

THE PUNISHMENT OF THE WICKED

THE PUNISHMENT OF THE WICKED IS TAUGHT IN THE BIBLE. THE ETERNAL PRESERVATION OF THEM IS NOT. DESTRUCTION IS NOT PRESERVATION.

THE WORD OF MAN versus THE WORD OF GOD

WORD OF MAN. "MAN has a body and soul. The body dies. The souls of the good will be happy in heaven. The souls of the miserable in hell." Scripture Lessons, Am. Tract Society.

THE WORD OF GOD. "Behold all souls are mine as the soul of the father so also the soul of the son is mine. The soul that sinneth it shall die." Ezek. 18:4.

THE WORD OF MAN. "God has revealed it to be his will to punish some of mankind forever. You know not but you are one of them. Whether you will be saved or damned depends entirely (?) on his will. And supposing he sees it most for his glory that you should be damned. On this supposition, then, you ought to be willing to be damned, for not to be willing to be damned in this case is opposing God's will."—Works of Hopkins, D. D. Vol. 3, page 145.

THE WORD OF GOD. "The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to usward not willing that any should perish but that all should come to repentance."

"For I have no pleasure in the death of him that dieth saith the Lord God: Wherefore turn yourselves and live ye." See 2 Peter 3:9; Ezek. 18:23, 32.

THE WORD OF MAN. "The bodies of the damned will be salted with fire so tempered and prepared as to burn the more fiercely, and yet never consume."—John Whitaker.

THE WORD OF GOD. "But 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. 32:20.

THE WORD OF MAN. "Sinners shall suffer the most grievous torments both in soul and body and without interruption for evermore. These torments are beyond expression, and our most fearful thoughts cannot equal the horror of them."—Body of Divinity, Boston.

THE WORD OF GOD. "And fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell."

"For I will not contend forever, neither will I be always wroth: for the spirit should fail me and the souls which I have made."

"For yet a little while and the wicked shall not be, yea thou shalt diligently consider his place and it shall not be." Matt. 10:28; Isa. 37:10.

THE WORD OF MAN. "It is the presence and agency of God which gives everything virtue and efficacy, without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of these rebels against his government. . . . While his powerful presence and operation maintain their being and render their powers most acutely sensible. . . . He will exert all his di-

vine attributes to make them as wretched as the capacities of their mind will admit."—Benson on Endless Misery.

THE WORD OF GOD. "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." 2 Thess. 1:8, 9.

"The Lord preserveth all them that love him, but all the wicked will he destroy." Psa. 145:20.

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

"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.

THE WORD OF MAN. "The world will probably be converted into a lake of fire or liquid globe of fire, a vast ocean of fire in which the wicked will be overwhelmed. . . . and also they shall be full of the most quick and lively sense to feel the torments; not for one minute, nor for two ages, nor for a hundred years, nor for ten thousand millions of ages, one after another, but forever and ever, without any end at all and never, never to be delivered." Sermons, Vol. 7, page 166. Johnathan Edwards.

THE WORD OF GOD. "But as truly as I live all the earth shall be filled with the glory of the Lord." Num. 14:21. "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." Rev. 21:4.

We ask the reader to seriously consider the foregoing contrast between the Word of God and the word of man, God is revealed to us as a loving Father not willing to prolong the suffering of men but to offer them eternal life in the kingdom. He has no pleasure in the death of the wicked. How could he then take pleasure in the endless suffering of finite man?

The Gospel offers life and immortality to all who will come to our blessed Lord. Those who reject the offered boon are exposed to death, for it is written, "The wages of sin is DEATH, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. He who converts a sinner from the error of his way shall save a soul from death. "When sin is finished, it bringeth forth death," beyond which there shall be no more pain. The second death closes the scene of earth's sufferings, and beyond we behold the earth filled with the glory of God. No eternal hell. "For death and hell were cast into the lake of fire which is the second death."

Then, says the Word of God:—"Every creature which is in heaven and on 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."

In conclusion we may say in the language of the apostle: "For this cause also thank we God without ceasing, because when ye receive the Word of God. . . ye received it not as the word of men, but as it is in truth the word of God which effectually worketh also in you that believe." 1 Thess. 2:13.

Which will you believe?

H. V. Reed.

The above may be had in tract form by addressing Evangelist C. C. Maple, Elyria, Ohio.

The Restitution Herald

A Religious Weekly (omitting one issue each year) published at Oregon, Illinois, by the
NATIONAL BIBLE INSTITUTION

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Elder F. E. Siple,.....Assistant Editor
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Subscription rate, per year, \$2.00
Four trial subscriptions for 4 months, \$1.50
Make remittances by draft, P. O. Money Order
or personal check to The Restitution Herald,
Oregon, Illinois.
Remittance of currency or coin must be at
sender's risk.

Entered as second class matter, October 16,
1911, at the Post Office at Oregon, Illinois, under
the Act of March 3, 1879.

THE RESTITUTION HERALD

advocates 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."

Editorials

"With what measure ye mete it shall be measured to you again."

The spirit with which one serves others is the spirit which such services are sure to propagate in self. It will bear fruit of its kind to self, even if not to the one served. Patient, willing service may not necessarily benefit very much the one served, but it is sure to greatly benefit and improve the character of the one serving. Reversely, disagreeable and hateful bearing may inconvenience, though not necessarily injure the one intended, but it will materially injure the one manifesting such bearing. Barking dogs seldom wound the passing stranger. They aggravate themselves and discourage kindness from those who might otherwise show friendship. But the friendly canine not only feels happy within itself, but adds thereto the happiness that comes from realizing that a new friend has been added.

Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself, does not indicate that there is any great need, upon God's part, nor upon the part of the neighbor for one's love; but it does indicate the one law for the increasing of that spirit within the one fulfilling said law.

THE RESTITUTION PUBLISHING COMPANY

As stated in a former issue of the RESTITUTION HERALD the RESTITUTION PUBLISHING COMPANY has intrusted to the NATIONAL BIBLE INSTITUTION its properties, to be utilized in carrying forward of the work that the church has set

its heart unto.

It is the desire of the N. B. I. to use this valued asset, inventory of which has been taken, in the most effective way possible. To this end it is hoped that all will unite in an effort to lift at every opportunity. Should the N. B. I. ever be called upon to return the property, it will need to return only in like quality and kind that it received. Upon this substantial foundation the N. B. I. has opportunity to build a strong and sufficient publishing industry to take care of our every requirement. The whole is to be operated by and for the Church. This all is in full harmony with the original and constant desire and intent of those who by the devotion of time, labor, and means provided the plant and carried its burden till now.

It now becomes the opportunity of the Church to prayerfully and zealously unite for the furtherance of this labor. While there are several thousand dollars worth of material on hand with which to work, yet, if we are going to publish Sunday School literature, booklets, etc., and do general job work, several thousand dollars will yet be required. Nor is this fact of recent discovery. For years it has been an open secret that such funds were needed if these activities were to be pressed.

If this is a labor which we should do in service to our Lord, then it should be rendered without delay. Will one and all take this matter into consideration and act as each one considers it to be duty, heartily as unto the Lord.

TRACTS AND LITERATURE

One of the chief purposes of the NATIONAL BIBLE INSTITUTION is to further the proclamation of the Gospel in every possible way. So far two methods are mostly utilized for this work—Preaching and Printing.

At this time we wish to speak of the printing.

THE RESTITUTION HERALD is the weekly organ of the Church for the purpose of declaring, affirmatively, earnestly, and kindly, those particular Bible truths which the Church believes to be important to know in order to salvation. It is earnestly desired to keep the sentiment of this paper such that every member of the Church may feel free at all times to hand the paper to any one, anywhere. Much good could be done if different ones would from time to time order large numbers of THE RESTITUTION HERALD for free distribution in their home communities. Any such orders should be made well in advance. Again, it may be possible to issue with more or less frequency special "Evangelistic Numbers" which numbers would be planned to be of special value for free and general distribution among people who may not even be interested at present in these things. As to this, more later.

Tracts if handled in a serious or business-like way, are of great value as aids in proclaiming the Gospel. Some of the ways that have proven very helpful are to distribute them regularly and systematically from door to door; in front of large gatherings which are homeward bound; in waiting, or parked, vehicles; as slips enclosed in correspondence when letters are under weight. Other ways are bound to suggest themselves if one is on the alert for "best" methods.

The N. B. I. and the HERALD wish to aid whenever possible in encouraging those who may engage in such work. As rapidly as circumstances will permit it is desired to greatly enlarge our stock of tracts, etc., and cooperate in the distribution of the same. To accomplish much in this line it will necessitate the hearty assistance of many others. This assistance, past experience tells us, will be forthcoming once the initiative is taken and carried forward enthusiastically. There is also urgent need that some will unite to carry the initiative load until the brotherhood comes to have confidence to give the support that it is sure to render. As the N. B. I. consists of the brotherhood, each one is asked to consider this matter and indicate the part each may wish to perform in such a work.

In this issue will be found an article by R. H. Judd. We are taking the liberty to run this article in tract form, while the type is set. Other articles are in hand which may be used in a similar way.

The matter of charges for tracts is one that is difficult to decide, as such varied considerations must be taken into account. Until further notice the following tracts may be had for the postage, about 8 cents per pound. A pound of one or two page tracts contains from 400 to 600 copies. For personal study no one needs more than one or two copies of any one tract. Therefore, in ordering kindly state whether you wish them for general distribution or for personal study. In the first case a quantity of one number can be mailed; in the second, an assortment.

The following are now in stock:

Essential Truths.
God's Promises.
The True Church.
The Thief on the Cross, 4 pp.
A Study of the Word Soul, 4 pp.
Miguel Servet, 4 pp.
Spiritualism, 8 pp.
The Gospel of the Kingdom of God, 20 pp.
Where Are the Dead? 40 pp.
Death Reigned from Adam to Moses, 58 pp.

National Bible Institution

A REGRETTED CHANGE

As previously reported, the Business Survey Committee recommended to the General Conference in session that the operation of the Greenhouse and the Home lands be again brought under the supervision of one person. Bro. Lake, having tried the management of the Greenhouse in connection with his other responsibilities, found that it was difficult for him to handle, and had, in midsummer, gladly given it up with the understanding that some other person would be placed in charge. The idea of two superintendents, whose duties and responsibilities would, in many instances, almost, if not quite, overlap, was soon found to be disadvantageous and unnecessarily expensive.

Also, during the General Conference, Bro. and Sr. Lake notified the Executive Board that they would not remain in their position without a certain increase in salary.

After carefully considering these things in Executive Board meeting, the Board decided that the qualifications requi-

site for the efficient management of the Home, the Home lands and the Greenhouse would seldom be found in any one person; that it seemed unnecessarily expensive to employ two superintendents—one for the Home, aided by a Matron, and another for the Home land and the Greenhouse. The Executive Board therefore conferred by correspondence with the Advisory Board submitting this analysis and recommending that the work be reorganized so as to place the Home under the charge of a matron and the Greenhouse and farm under one superintendent.

The Advisory Board, excepting two members, have promptly replied. All are of one mind in agreement with the recommendation. In consequence, this department has been reorganized in harmony with the recommendation of the Business Survey Committee.

Accordingly, it has become necessary to accept Bro. and Sr. Lake's conditional resignation. They have set September 26 as the date when they wish it to take effect. Arrangements have been made with Sr.

Glendora Musselman of Macy, Ind., to assume the duties of Matron from that date.

This change is being made with certain feelings of deep regret. Bro. and Sr. Lake have worked hard for the advancement of the work; they have made friends both within and without the Home. Our very best wishes go with them as they go to their new labors.

Sr. Musselman comes to the Home on recommendation as one well fitted for the duties there to be found. She, as have Bro. and Sr. Lake, will need that the hearty and prayerful support of the Church be continued unto her.

The problem of arranging with a proper person to take charge of the Greenhouse and land has not been so readily solved. It is hoped to accomplish this in the near future.

F. L. Austin, Ex. Secretary.

WINCE MEMORIAL FUND

| | |
|-----------------------|---------|
| Previously mentioned, | \$32.50 |
| Mrs. Lottie Graham, | 2.00 |
| Mrs. H. E. Russel, | 10.00 |
| Total, | \$44.50 |

Among the Churches

Sr. Orpha Sanford, of Aurora, Ill., was a visitor at Oregon, calling at Golden Rule Home, recently.

Bro. Siple wrote from Eldorado, Ill., that every thing seems to be set for an excellent meeting at that place. The brethren there are reported to be very earnest in the Gospel work.

Sr. Edna Anderson of Aurora, Ill., a secretary in the office of the Vice-president of the Burlington Railway, has been spending a two weeks vacation in Oregon. May she make it a yearly appointment.

October is SELF-DENIAL MONTH for the Illinois Bereans. Deny self of unnecessary that the money otherwise thus spent may be turned toward the accomplishment of some Christian service. See last week's Herald for information.

Sr. Nelle Stowe of Holbrook, Nebr., who has been assisting in the N. B. I. office since last November has been obliged to resign the work, and return home for a good rest. Our best wishes go with her.

In the meantime it has been difficult to engage some one competent to take the place.

NOTICES

To the Patrons and Friends of the Illinois Bible School and Conference

Those who have attended our annual meetings the past few years realize that each year has added largely to the interest and attendance, and hence to the demand for more extensive accommodations. This matter was thoroughly considered at our conference this year, and it was decided to go ahead at once and make the necessary improvements. It is desired to raise our present dormitory building and put a full basement under it, which will furnish ample room for a large kitchen and dining room. Then the other two floors

can be used entirely for sleeping quarters. It is also necessary to provide opportunity for bath, etc.

A number of us who live in or near Oregon are glad to furnish most of the labor, so that it is roughly estimated that these improvements can be made for five or six hundred dollars.

We are not begging but here is an opportunity for you to assist in what we believe is a splendid cause. Send whatever you feel that you can give to Miss Anna E. Drew, Treasurer, 629 N. Galena Ave., Dixon, Illinois.

F. E. Siple, President

REPORTS

Baptism

On Saturday and Sunday, Sept. 15 and 16, we enjoyed the opportunity of meeting with the brethren and friends of the Plum River district, near Lanark, Ill. There was splendid attendance at the church for each of the three services, and the interest is very encouraging. We had also been there the previous month for similar meetings.

On this last occasion two presented themselves for obedience to their Lord, and we wish now to introduce to the brotherhood, Bro. N. G. Hardacre, and Sr. (Miss) Alta Mitchell, both of which may be addressed at Lanark, Ill., Rfd. Bro. Hardacre, a substantial young man, is the husband of Sr. Ethel Gray Hardacre, whom many of our Bible School students will remember. Sr. Mitchell is an intelligent young woman, teaching her first school, and these two will make a valuable addition to the cause in this part of the state.

F. E. Siple.

Northwest Conference

The Northwest Conference was held at Felida, Wash., June 22 to 25, inclusive.

There was a large attendance and almost every church in the Northwest was represented.

We were fortunate in having so many good speakers with us, the following being present: Bro. Corbaly, Bro. Allard and Bro. Darby.

Saturday morning the regular business meeting was held. Secretary's report read and accepted. Treasurer's report read and accepted, stating \$314 in treasury. Election of officers resulted as follows: Bro. J. W. Wolf, Pres.; Sr. Minnie Ken, Vice-pres.; Sr. Grace West, Sec.; Bro. Ed. McIrwin, Treas. Bro. Lapp, Sr. E. A. Morgan and Bro. Hathaway were appointed on the committee of resolutions, and drew up the following:

Be it resolved that we extend to Bro. J. W. Wolf and family our deepest sympathy in their sad bereavement in the loss of wife and mother and to Jened McIrwin and family of the death of Grandpa Poulby.

Be it resolved that we, the members from other places other than Felida, extend our thanks to the dear brothers and sisters of Felida for their kindness during our short time with them, and may God bless and keep us till we meet again.

Charles Lapp
Mrs. E. A. Morgan
H. B. Hathaway

Meeting adjourned in usual form.

Sunday night closed the Conference for the year and each one departed to their separate homes feeling they had been greatly blessed by their few days of worship together.

Yours in the Master's work,

Grace M. West, Sec.
Portland, Oregon, Sept. 14, 1923.

OBITUARY

George A. Maxey.

son of Asa and Jerusha Maxey, was born in Marshall Co., Ind., Nov. 8, 1854, and died of apoplexy, without warning, Sept. 16, 1923, at his home in Tippecanoe, Ind.

On May 8, 1880, the deceased was united in marriage with Rachael Alice Barr, at Argos, with whom he united until the moment of death in mutually laboring for the comforts and blessings of home for the edification of themselves and of their family. To them were born seven children, two of whom died in infancy: Laura, now Mrs. W. H. Feehan, of Culver; Maud, now Mrs. B. C. Zigler, of Rosebury, Ore.; Ruth, now Mrs. W. H. Hardy, of South Bend; George Ellis, of Seattle, Wash.; and Howard L., of Tippecanoe. These, together with four grandchildren, two sisters: Mrs. Samuel Shively of Minneapolis, Minn., and Mrs. Peter Parker of Logansport, and numerous other relatives and friends, unite with his sorrow stricken companion in mourning his death so suddenly and unexpectedly thrust upon him.

As a telegrapher and station agent he had, excepting for four years when he served as Marshall County Treasurer, been in the employ of the Nickel Plate Railroad since its construction. But a few moments before his death he had returned to his home, cheerful and in seemingly normal health, from his R. R. duties.

For over thirty years he had been a member of the Church of God, actively aiding Christian effort with the church at Burr Oak, where he lived most of this time.

He was buried from the Plymouth church and laid away in the Plymouth cemetery to await the call of the Lord to resurrection Life.

F. L. Austin.

The Sunday School

By Alta King

FOURTH QUARTER.— THE MISSIONARY MESSAGE OF THE BIBLE

ABRAHAM, A BLESSING TO THE WHOLE WORLD

Lesson 1 October 7, 1923.
Lesson Text. Gen. 12:1-9; 17:1-11.
Genesis 12:1-3; 17:1-6

Golden Text: In thee shall all families of the earth be blessed. Gen. 12:2.

Memory Verses: Gen. 17:4-6.

For Study

The keynote of all the lessons selected for this quarter is "missionary." The term as used in the lessons refers to that spirit which works to send out into all the world the message of God's love and mercy, with a view to world conversion and salvation.

We, as a people, are not much given to world missionary efforts. The reason for this attitude is our consciousness that the present active purpose of God is not world conversion, but the taking out "a people for his name." This is scriptural. But the human mind is so limited in its ability to grasp truth that it is prone to concentrate on one truth and run in the groove of that truth to the exclusion, from consciousness, of the large body of truth of which the one truth is only a part; and consequently there is there large possibility that this one truth (selection of a people for the name of Jesus), will develop a narrow, biggoted, selfish people. The preventive lies in getting God's viewpoint of his work as a whole.

The purpose of gospel preaching during this age is the taking out of a people for his name. But while we are occupied with this small phase of God's work, our minds must not be tied down to it. They must grow and expand toward the largeness of God's mind. They must have the spirit of world missionary work and salvation. Only as we have ever in mind the ultimate purpose of God, and its accomplishment, will we work intelligently, in the strength of patience and the sureness of faith, the present work allotted to us. Thus only can the present work be actuated and permeated by that spirit which is in harmony with the work as a whole. Try to keep these thoughts in mind as we study the lessons of the quarter.

1. The Beginning of God's Missionary Campaign: Read Gen. 12:1-9 and 17:1-11. Note carefully the promise God made in Gen. 12:1-3 and 7. How many nations did God promise to make from Abram? To whom was the land promised? In what words did God depict the ultimate result of the fulfillment of this promise to Abraham? Last part of verse 3. Now, note carefully God's promise in Gen. 17:1-6. Of how many nations does God promise that Abram shall be the father? See the margin. Is this covenant or promise a mere repetition of the one spoken in Gen. 12:2? Is a promise of the land of Canaan made to Abraham and his posterity mentioned here? Here are two distinct covenants made by God to Abram, and yet it seems that there is a close contact between the two. The covenant of Gen. 17:1-6 seems to be a mere unfolding of the last part of Gen. 12:3, and the last part of Gen. 12:3 is the result of the covenant in Gen. 12:2. Later on in the lesson we shall

consider again the covenant of Gen. 17:1-6. Read Gen. 17:7-11. These verses evidently refer to the natural descendants of Abraham; the land of promise in Gen. 12:7 is repeated, and an additional promise is made. What is it? See verse 7. By what sign were Abraham and his descendants to keep this covenant in memory? What is the significance of this sign? Rom. 2:28, 29. There is a reason why circumcision should be commanded as the sign of the covenant in verse 7,—it was thus that God declared through a picture, which should continue through each generation, that his being their God and they his people necessitated a putting away of the flesh mind, and spirit, and nature.

In the light of God's promises in Gen. 12:1-3, 7, and Gen. 17:1-11, what did Abraham see as he looked down through the ages? Is it possible that he did not grasp these promises in the fulness of their detail and beauty? 2 Pet. 1:9-12. Is it right to regard these promises as the beginning of a world wide missionary move?

2. The Missionary Plan Announced to Abraham, Interpreted: What is the nature of the "blessing" mentioned in Gen. 12:3? See Gal. 3:8; Acts 3:26. What is Paul's interpretation of a "father of many nations have I made thee" in Gen. 17:5? See Rom. 4:16, 17. Which one of the earth's nations is to be the first to enter as a nation, into faith relationship with Abraham? Acts 3:26. Note in Ex. 4:22 how God calls the nation of Israel in Egypt his firstborn son. What group of people enter this relationship even before this nation? Romans 11:7. Upon whom does the accomplishment of all this work rest? Gal. 3:16; 2 Cor. 1:19, 20.

How do the "new" covenant God made to Israel and the covenant God made to David dovetail in the plan as outlined in the covenants to Abraham?

The Children's Lesson:

Let today's story center around Abraham as a man separated from all other people by God that he might work through him and his descendants to make himself known to all nations and bless them. Make this truth real by referring to Abraham's people as a nation, especially to his seed, Jesus, and the work that has been done through them and is yet to be done.

For Class

Discuss the general purpose of the quarter's lessons. Study the covenants made to Abraham, somewhat as outlined in the study section, for their missionary message.

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

The new Berean outlines are in the hands of the printer. Senior outlines will be ready by October first. Send your orders for these at once so they may be mailed to you as soon as they are off the press. Price will be fifteen cents each.

Juniors who are just beginning should order and use the outline already in print,

covering Genesis. Societies who have finished this book should order Book number two. These will be ready soon.

Send orders to Mrs. Idona Romine, 1506 High St., South Bend, Indiana.

NATIONAL BEREAN RELIEF DEPARTMENT

Second Annual Report

| | |
|------------------------------------|-----|
| Families continued from last year, | 8 |
| New families, | 6 |
| Total cases, | 14 |
| Times granted material assistance, | 59 |
| Letters written, | 259 |
| Letters received, | 282 |
| Articles written for the papers, | 9 |

Causes of distress: Tuberculosis, 1; cancer, 1; other illness, 5; old age, 4; chronic physical disability, 7; insufficient wage, 4; accident, 1; misfortune, 2.

| | |
|----------------------------------|----------|
| Garments given out, new and old, | 224 |
| Amount received for work, | \$731.47 |
| Amount paid out for work, | 564.09 |
| Balance on hand for coming year, | \$167.38 |

I have had the cooperation of the Iowa Bereans; Chicago Bereans; Chicago Church; Ladies' Auxiliary, Holbrook, Neb.; Park Hill S. S., Gladbrook, Iowa; Piedmont, S. C., Bereans; S. S. Class, Eldorado, Ill.; Maurertown, Va., S. S.; Rene Berean Class, La Junta, Colo.; Aid Society, Dixon, Ill.; and from a brother and sister in Santa Ana, Calif., a new \$75.00 knitting machine. The money sent to help buy a knitting machine for the unfortunate sister was, and continues to be used for medicine, clothing and nourishing food that she is greatly in need of now.

I am sure it would afford the brothers and sisters whom we have assisted a great pleasure to be able to thank each one for their kindness personally.

Orpha Sanford.

Madras, India, May 24, 1923.

Mrs. Lydia Railsback,
South Bend, Indiana.

Dear Sister in Christ,

Peace to thee and thine and grace from our Lord and Savior Jesus the Christ. I thank you for your letter of March 14 and also for the packet of printed matter containing valuable information about the National Berean Society of the Churches of God. I do not need to tell you that I was much interested in your letter and I thank you for the suggestions and for your well wishes. We have altogether about 58 Churches of God here in India and some of them are not well organized. About 40 of them are strong churches with good organization, auxiliaries and so forth. I expect soon to organize a general Berean Society here and I shall let you know our progress along these lines. I thank you and Sr. Drew for your encouraging letters and hope that you will pray for the growth and development of our churches, and of our new venture, to wit, the Berean Societies. We have some sort of Bible Classes now in the churches but they are not called by any special name and there is no proper organization. As most of our helpers here are unacquainted with western methods, it makes my work very hard to teach them to organize properly, but any how we have accomplished something as far as the churches are concerned and should the Lord tarry and if my health holds out good I expect to do something for Him along this line as well. Later on I shall write to you at some length and shall send you reports

of the work of the Berean Societies and after we have thoroughly organized and get to doing something we may apply for recognition and affiliation with our Home Society of which you are the Honored President.

I thank you for your interest in the work. God is wonderfully blessing us and we are so very busy for Him that our days seem very short indeed. Let us hope that the Churches of God in India and in America will awaken to their duties and responsibilities as never before and that souls may be saved for the glory of God.

We have organized a Berean Society in Madras and it has met twice. The interest is holding out good. We are going to open a Bible Training School and want you to pray for us.

Praying God to bless the work you are doing and counting your prayers and sympathies on behalf of His and our work.

With kind Christian regards,

Your fellow worker in Christ,

Charles R. Vedantachari.

Censure not another's act until you first examine your own.—Lyman Booth.

To the National Berean Society assembled in session—Greetings:-

I regret my inability to be present and enjoy the refreshing environment of the loyal Bereans at their annual gathering. However, I am with you in spirit and in prayer. May God's richest blessing attend you in all of your activities to the redounding of praise and glory to His most glorious and holy name.

In submitting my report, I desire first of all to commend the loyal and faithful manner in which the members of the organization committee have performed their duties. They have been very punctual in writing to those whose names I have submitted to them.

There have been about 200 letters written and two-thirds this number received by some one member of the committee. This showing is not as large as it should have been but the correspondence has covered practically every field church of activity and many fields where there are no church organizations.

During the past year there have been six societies organized or reorganized and perhaps three more that have been organized that have not yet been reported. These societies have not all been organized through the efforts of the organization committee, although we were in communication with them.

I had hoped to be present and give a verbal report giving a detailed account of the status of our work, giving the approximate number of societies in each state and the membership of the various locals; and the principle under which they are conducting their meetings. But I can assure you Bereans that we have more members than ordinarily estimated; and our strength to be greater than our fondest hopes.

We are living in an age of rapid progression, where changes are continually taking place. The methods of organization employed by us in the past are not sufficient to cope with the situation created by the advance of society and its present method of doing things. Correspondence as a means of organization is a matter of history, and

should be discarded as such. It is true that a certain amount of unity and interest can be awakened and created by correspondence, provided, the communication is made universal and directed to all that are expected to be interested. This would not only be impractical but impossible with the organization committee as organized at present.

The present method of ciphering out some certain individuals and then attempting to interest them sufficiently so they will sacrifice their time in an effort to interest their friends and neighbors in a new endeavor and to perfect an organization that will be permanent is as antiquated for this age as the old stage coach for Broadway. Modern times must be met with modern methods. Developed minds must be reached by prevailing means. People have been modernized, or in other words, have been woven into the times in which they are living; if we pursue methods of a decade or two ago to organize people of today we cannot hope to succeed very favorably. Other religious bodies have left correspondence as a means of organizing their people, in the ruins of years ago. I earnestly urge the Bereans to discard this method as the principal medium of perfecting organizations and adopt something that will prove more effective. To this end I would suggest the endeavors of the Bereans be directed towards the concentration of our organization work and the field work of the N. B. I. which would prove of financial assistance to the General Conference and of inestimable value to the Berean Society. This does not mean the abolition of the organization department, but merely the co-operation and concentration of the two departments of labors. This would give a field man for the N. B. I. and an organizer for the Berean's and both are badly needed.

Clyde Randall.

When your head aches, think of the brow that wore the crown of thorns.—L. Booth.

G O D

—o—

(Continued from front page)

Gen. 1:1—"God created the heavens and the earth."

Gen. 2:4—"The Lord God made the earth and heavens."

Ex. 20:11—"The Lord made heaven and earth."

* 2 Kings 19:15—"Thou art God, even thou alone, . . . thou hast made heaven and earth."

2 Chron. 2:12—"The Lord, the God of Israel, that made heaven and earth."

* Neh. 9:6—"Thou art the Lord, even thou alone; thou hast made heaven, . . . the earth and all things."

* Job 9:8—"Which alone spreadeth out the heavens."

Job 26:7—"He stretcheth out the north over the empty space, and hangeth the earth upon nothing." (This whole chapter ascribes creation to God.)

Job 31:15—"God riseth up. . . . Did not he that made me in the womb make him? and did not one God fashion us in the womb?"

Job 33:4—"The spirit of God hath made me."

Job 38:4—"I laid the foundations of the earth."

Psa. 19:1—"The heavens declare the glory of God; and the firmament sheweth his handywork."

Psa. 24:2—"The earth is the Lord's. . . he founded it."

Psa. 33:6—"By the word of the Lord were the heavens made."

Psa. 89:11—"The heavens are thine, the earth also is thine: . . . thou hast founded them."

Psa. 89:12—"The north and south, thou hast created them."

Psa. 95:5—"The sea is his, and he made it; and his hands formed the dry land."

Psa. 96:5—"the Lord made the heavens."

Psa. 104:1-5—"O Lord my God, thou art very great. . . . who laid the foundations of the earth."

Psa. 115:15—"The LORD which made heaven and earth."

Psa. 124:8—"The LORD who made heaven and earth."

Psa. 134:3—"The LORD; even he that made heaven and earth."

Psa. 135:5-7—Creative works ascribed to God.

x 136:5—"To him that by wisdom made the heavens."

Psa. 136:6—"To him that stretched out the earth."

Psa. 146:6—"God: which made heaven and earth."

x Prov. 3:19—"The LORD by wisdom founded the earth."

Prov. 8:26—"he. . . made the earth."

Prov. 16:4—(R. V.) "The Lord made everything for its own end" (the altered reading is significant).

Ecd. 11:5—"God who maketh all."

Isaiah 40:22—"God. . . It is he. . . that stretcheth out the heavens as a curtain (or gauze)," etc.

* Isa. 40:26—"Who hath created these things?" Here the very question at issue is asked, and the answer is unmistakable. It is God. See verse 18. In verse 25 he is called "the Holy One."

Isa. 40:28—"The everlasting God, the LORD, the Creator of the ends of the earth." Here is the answer to the above question.

Isa. 42:5—"Thus saith God the LORD, he that created the heavens." These last statements are surely positive statements, meant to be understood by those to whom they were addressed. No subsequent assertion was required to correct any lack.

Isa. 43:7—"I have created him, I have formed him, yea, I have made him." Who will contend that it is the Lord Jesus Christ speaking here?

* Isa. 44:24—"I am the LORD that maketh all things, that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." The R. V. reads, in stead of "by myself," "Who is with me?" The import of both readings is practically identical.

Isa. 45:12—"I have made the earth, and created man upon it."

* Isa. 45:18—"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 else." Surely such language should settle the question, "Who hath created these things?"

Isa. 51:13—"And forgettest the LORD thy Maker, that stretched forth the heavens and laid the foundations of the earth." Verse

15—"I am the LORD thy God."

Jeremiah 10:12—"He hath made the earth by his power, he hath established the world by his wisdom (just what Proverbs 8 says, but who would say that wisdom here is Jesus Christ?), and he hath stretched out the heavens by his discretion." An evident instance of Hebrew parallelism, but who would say that "discretion" here signifies the Lord Jesus Christ?

Jeremiah 27:5—"I have made the earth, the man and the beast upon the face of the earth (how? by Jesus Christ? It does not say so) by my great Power."

Jer. 51:15—"He hath made the world (how?) by his power, he established the world by (what?) his wisdom, and hath stretched out the heavens by his understanding." (Prov. 8:12—"I wisdom dwell with prudence." Is prudence a personality? Who would say so?)

Amos 4:13—"He that formeth the mountains, . . . The God of hosts is his name."

Amos 5:8—"Seek him that maketh the Pleiades and Orion. . . . the LORD is his name."

Jonah 1:9—"I fear the LORD, the God of heaven which hath made the sea and the dry land."

Zech. 12:1—"The LORD, which stretcheth forth the heavens, and layeth the foundations of the earth."

* Mal. 2:10—"hath not one God created us?"

Matt. 5:45—"That ye may be the children of your Father which is in heaven (this was said while Christ himself was on the earth), for he maketh his sun to rise. . . ." These words were spoken by Christ and he here attributes creation to God, his Father, and ours if we fulfill the conditions he lays down.

Mark 13:19—"the beginning of the creation which God created." (Jesus Christ.)

Acts 14:15—"the living God who made heaven and earth. . . ." (Paul). Notice that of course Luke who writes the narrative

Acts 17:24—"God that made the world and all things therein, he being Lord of heaven and earth. . . ." (Paul) Notice that in Matt. 11:25, the Lord Jesus calls his Father "Lord of heaven and earth" which is another acknowledgment that God created all things as Paul says.

Rom. 1:19, 20—Paul here again ascribes creation to God.

Rom. 11:36—Again Paul says "all things" are of God.

1 Cor. 8:6—Here Paul says, "But to us there is but one God, the Father, of whom are all things, . . . and (beside him) one Lord Jesus Christ, through (or for) whom are all things."

Heb. 11:3—"By faith we understand that the worlds have been framed by the word of God." (Paul.)

2 Peter 3:5—"By the word of God the heavens were of old." Peter does not say or mean Jesus Christ here.

Rev. 14:7—"Fear God, and give glory to him, . . . and worship him that made the heaven, the earth and the sea." (John, the author of the gospel. See also Rev. 1:1. Who else is the Author of the Book?)

To the foregoing testimony we might appropriately recall the fact stated in an earlier article that—"the Hebrew word *Bara*—he created—is never predicated of any created being, angel or man, but is exclusively appropriated to God, and God alone is called Bore Creator." Such a fact

is of very deep significance in this important matter, and its importance can hardly be overestimated. The proof seems overwhelming that God alone is the Creator, and if this is an established fact, no subsequent statement can be correct that is not in harmony with it.

The last remark leads us naturally to the consideration of certain passages in the New Testament already referred to, that seem out of harmony with the list given above. Those who follow the examination of these passages will probably be surprised to find that the Apostle Paul is, after all, in full accord with the rest of the inspired writers in attributing creation to God. It is certainly a remarkable fact, that nearly, if not quite, all the passages so relied on for supporting the idea of the trinity, and that Jesus Christ created all things, have been so altered by the revisers as to make that doctrine untenable, yet no alterations have occurred in any part of Scripture to make the least doubtful those statements which ascribe creation to God alone, and tell us that "there is none other but he"—"there is no God beside him."

John 1:3-10—If the worlds were made by Jesus Christ then there are some serious facts to be reckoned with. First. All the statements attributing creation to God alone are incorrect. Second. If creation was "by" Jesus Christ, then why alter the reading to "through" and "in" as has been done by the revisers?

The Greek word "dia" is frequently translated by various words, viz., "through," "in," "on account of," "for," "for whose sake." Chandler, Lindsay and the Diaglott give the latter rendering, and the rendering of the Sinatic Version is "The world was made because of him." John, in Revelation 14:7, says, "Fear God, and give glory to him. . . . and worship him that made heaven and the earth." So John had no doubt as to who was Creator. John, in the early verses of his gospel wished to make striking reference to the new creation that was to result through Jesus the Christ, and as a fitting introduction to the great theme he used the great event of creation as an analogy and a background. The Oriental mind often revels in analogy, but analogy does not necessarily fit every detail, any more than a parable.

Rom. 1:19, 20; 11:36; 1 Cor. 8:6; Heb. 11:3; Acts 14:15; 17:24.

In all these quotations Paul ascribes creation to God. Would he be likely on subsequent occasions to teach "another doctrine? I think not.

Eph. 3:9—Here the Revised Version omits the words "by Jesus Christ," and in this way completely alters the sense of the verse by making God the Creator instead of Jesus Christ, so here again Paul is in harmony with his previous statements, and those of other inspired writers.

Col. 1:16—Important alterations are made by the revisers in this verse which clearly show that instead of Jesus Christ being the Creator, all things were created for him and "unto him." Jesus Christ is the very center of God's plan of salvation, who was planned "before the foundation of the world," and we were then chosen in Christ (Eph. 1:4), and in this very sense were all things created "in him" and "unto him." The words "unto him" preclude the idea of his being Creator. God created the world

to be inhabited; he created it not in vain, and as in the plan, so in the fulfillment, Jesus Christ has been, and will be, the center. "In him were all things created" is the rendering of the Revised Version, American Version, Wakefield, Diaglott, Douay New Version, and the Variorum Bible, Heb. 1:1, 2.

There is no question in these verses as to who made the worlds, for it clearly says God. The personal pronoun "he" undoubtedly has reference to God—"he made the worlds." The question then that affects this subject is, Did he make them by Jesus Christ? That question is already answered in the negative in the following passages: Isa. 40:26; 44:24; 45:18, and others. How then are these apparent differences harmonized? We think that has already been done, and would call attention to notes on John 1:3, 10; Eph. 3:9 and Col. 1:16.

The foregoing may not cover all the ground. There will still be those who have "difficulties" and who will not relinquish their belief in the trinity. Sufficient ground has been covered, however, to show conclusively that the doctrines so generally held regarding the trinity rest on no secure foundations, they mainly rely upon inferences and ignore the plain statements; whereas the Bible doctrine that "God is one," and that he is the "only true God" in the strictest sense these words convey, cannot be successfully assailed. Those questions that may have been left unconsidered, are not unnoticed because they cannot be answered, but because we deem that they are so linked up with those that have already been answered that there is no necessity to undertake the task. One is tempted to re-inforce the foregoing remarks in this and previous articles, by a Bible study concerning the Lord Jesus Christ, but we wish, as we have more than once intimated, to take up the positive aspects of our theme, and shall hope to begin in our next article.

God the Creator

A Theme of Joyful Song

"The Sweet Singer of Israel," in the very beginning of his incomparable book of song, tells us to meditate upon God's law day and night. And what was the result of such meditation upon himself? Why, he has given comfort and help to the people of God as probably no other writer of the inspired record ever has.

Who has not been thrilled by that magnificent nineteenth Psalm where he rightly and truly ascribes creation to God?

Can we for one moment suppose that David was wrong, that he did not know, as some who profess to honor God's name boldly affirm?

No, Friend, if David was wrong then Moses was wrong. Solomon also, and Isaiah, that prince of prophets, were wrong. And, above all—who dare say it?—the Lord Jesus Christ was wrong.

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